

Jesus Christ Was a Man

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Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Matt. 1:18-25 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Matt. 4:2 And when he had fasted forty days and forty nights, he was afterward an
hungred.

Matt. 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Matt. 8:24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

Matt. 21:18 Now in the morning as he returned into the city, he hungered.

Matt. 26:37, 38 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Mark 9:12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Luke 1:28-35 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke 19:41 And when he was come near, he beheld the city, and wept over it,

Luke 22:43, 44 And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour...

John 11: 35 Jesus wept.

Gal. 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Phil. 2:7, 8 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

I Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

Heb. 2: 14-17 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.



The manner of Christ's conception was peculiar. Without a human father, he was conceived in the womb of his virgin mother, by the power of the Holy Ghost. How far the son of Mary, conceived in this peculiar manner, resembled the sons born of other mothers, in the ordinary mode of generation, and how far he differed from them, we cannot certainly know from the circumstances of his conception.

The divine power, which formed a man out of the dust of the ground, could also form a man in the womb of the virgin: but whether this extraordinary production should be a man, or a being of some other order, depended entirely on the will of

God. For the knowledge of what Jesus Christ was, we are wholly indebted to the testimony concerning him given in the sacred Scriptures.

The testimony of the inspired Word on this point is very explicit. Whatever else Jesus Christ may have been, he was certainly a man; for so innumerable passages of Scripture declare. "Jesus of Nazareth, a man approved;" (Acts 2:22) "One mediator, the man Christ Jesus." (I Tim. 2:5)

Jesus Christ had a human body. His was not a mere shadowy form of humanity; for, even after his resurrection, he said to his disciples, "Handle me and see me, for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39)

It was a real body that bore the weight of the cross, and was afterwards nailed to it. It was a real body that was pierced by the spear; and real blood and water issued from the wound. It was a real body that was embalmed with spices and laid in the tomb; and that afterwards rose from the dead. This body was human. It had the appearance and organs common to human bodies; was sustained by food, was subject to hunger and weariness, and needed the rest of sleep like the bodies of other men.

Jesus Christ had a human soul. If the divine nature had dwelt in his body as a mere tabernacle of flesh, and supplied to it the place of a human soul, it could not have been said that "Jesus increased in wisdom." (Luke 2:52)

The mere material fabric could have no wisdom, and the wisdom of the divine nature was not susceptible of increase. Nor was it some created spirit of angelic or super-angelic nature that animated his body. He was made in all things like his brethren; (Heb. 2:17) and he would not have been a brother, one of the family, made like the rest, if the spirit that dwelt in his human flesh had not also been human. Without this he would not have been a man. If he had not possessed a soul, he could not have said, "My soul is exceeding sorrowful;" (Mark 14:34) nor could it have been said, "When thou shalt make his soul an offering for sin." (Isa. 53:10) And if his soul had not been human, it would not have been a suitable offering for the sin of human beings. He took not on him the nature of angels, but the seed of Abraham. (Heb. 2:16) He must be made like those whose law-place he assumed, and for whom he made himself a sacrifice.

The soul of Christ was unlike the souls of ordinary men in being without the taint of sin. The mention of this exception proves more strongly the likeness in other respects. "He was in all points tempted like as we are, yet without sin." (Heb. 4:15) Had the divine nature served as the soul of Christ, a statement of this exception would have been needless and inappropriate. Christ could be a man without being depraved; for Adam was a man before he fell. In the comparison between Christ and Adam as public heads, Adam is called the first man, and Christ the second man. (I Cor. 15:47) The humanity of the latter is as real as that of the former.

In the working of miracles God has shown that he is able to suspend the laws of nature; and he could have suspended that law of nature by which depraved parents generate depraved children. Had it been his pleasure, Jesus Christ might have had a human father as well as a human mother; and have been, nevertheless, without sin; for with God all things are possible. But it was not the pleasure of God that he should be so born; and the reason for his conception by the power of the Holy Ghost, is given in the words of the angel to his virgin mother, "Therefore, that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35)

Ordinary generation would have made him the son of man, but his generation was extraordinary, because he was also the son of God. The conception by the Holy Ghost did not give the offspring an intermediate nature between the divine and the human, such as the demigods of the heathen were supposed to possess. In that case, Christ, as the son of God, would have been the son of the Holy Ghost, and not of the Father. But the Holy Spirit was the agent in preparing the body in which the sacrifice was to be made; and such was the union between it and the divinity, that the name, Son of God, belonged to the entire person so constituted.



Miles Coverdale

From the *Baptist Magazine*, 1835

Having, in an extended article in the preceding number, presented our readers with a relation of the share which this venerable Reformer had with the publication of the first translation of the whole Bible into our language, it only remains that we accompany the beautiful likeness which is attached to the present number, with a few brief notices of his personal history.

This celebrated puritan was born in Yorkshire, in the year 1486, and educated in the University of Cambridge. Being brought up in the popish religion, he became an Augustine monk at the place of his education, where Dr. Barnes was prior, who was afterwards burnt for pretended heresy. He took his doctor's degree at Tubingen, in Germany, and was incorporated in the same at Cambridge. At an early period in the reign of Henry VIII., he cast off the shackles of popery, and became a zealous and an avowed Protestant. When the king quarrelled with the pope, and renounced the authority of Rome, he is said to have been one of the first who preached the gospel in its purity, and wholly devoted himself to promote the reformed religion.

In the year 1528, he preached at Burnstead, in Essex, when he declared openly against the popish mass, the worship of images, and auricular confession. He maintained that contrition for sin, betwixt God and a man's own conscience was sufficient of itself, without any confession to a priest. His zealous and faithful labours at this place were not in vain: it is preserved on authentic record, that he was the honoured instrument of turning one Thomas Topley, afterwards a martyr, from the superstitions and errors of popery; to the true Protestant faith.

Coverdale, having espoused the same opinions as Dr. Barnes, and finding himself in danger of the fire, fled, not long after the above period, beyond sea, and lived for some time in Holland, where he chiefly applied himself to the study and translation of the Holy Scriptures. In the year 1529, the famous Mr. William Tindal, having finished his translation of the Pentateuch, wished to have it printed at Hamburg; but in crossing the sea, the ship was wrecked, when he lost all his money and papers, and so had to begin the work afresh.

Upon his arrival at Hamburg, his friend Coverdale, who was waiting for him, assisted him in writing a new translation. In the year 1535 (some by mistake say 1532), Tindal and Coverdale translated and published the whole Bible, and dedicated it to King Henry.

In this dedication he tells his majesty, that the blind bishop of Rome no more knew what he did when he gave this title, *Defender of the Faith*, than the Jewish bishop Caiaphas, when he taught that it was better to put Christ to death, than that all the people should perish: that the pope gave him this title, only because his highness suffered his bishops to burn God's Word, and to persecute the lovers and ministers of it.

Whereas, he openly declared, that by the righteous administration of his majesty, the faith ought to be so defended, that God's Word, the mother of faith, should have its free course through all Christendom, but especially in these realms, and that his majesty should, indeed, defend the faith; yea, even the true faith of Christ, not dreams, not fables, not heresy, not papistical inventions, but the uncorrupt faith of God's most holy Word, to set forth which, his highness, with his most honourable council, applied all study and endeavour.

The first publication of the Bible in English roused the malice and of the bigoted prelates. Their anger and jealousy being awakened, they laid their complaints before the king, who, in compliance with their suggestions, ordered all the copies to be called in, and promised them a new translation. And when the translation in 1539, called Coverdale's translation, came forth, the bishops told Henry that there were many faults in it. His majesty asked them whether it contained any heresies;

and when the bishops said they had found none, the king replied, "Then in the name of God, let it go abroad among the people."

Coverdale's immense labours, in publishing the various translations of the Scriptures, exposed him to the wrath of the English bishops, by whom he was most severely persecuted for his pains. The angry prelates hunted him from place to place, which obliged him to flee from the storm, and continue many years in a foreign land. While in a state of exile, he printed the Bible, and sent it to be sold in England, by which means he obtained a comfortable support. This, however, could not long be concealed from the jealous eye of the Bishop of London; who no sooner found what Coverdale was doing, than he inquired where the Bibles were sold, and bought them all up, supposing by this means he should be able to suppress their circulation.

But God so ordered it, contrary to the prelate's expectations, that the merchant of whom the Bibles were purchased, sent the money to Coverdale; whereby he was enabled to print more, and send them over to England. This roused the fury of the angry prelates, who, by their outstretched arms, reached him even in Holland; and to escape their potent malice, he was obliged to retire into Germany. He settled under the palsgrave of the Rhine, where he found much favour. Here, upon his first settlement, he taught school for a subsistence. But having afterwards learned the Dutch language, the Prince Elector Palatine conferred upon him the benefice of Burghsaber, where his faithful ministry and holy life were made a blessing to the people. During his continuance in this situation, he was maintained partly by his benefice, and partly by Lord Cromwell, his liberal and worthy benefactor.

Upon the accession of Edward VI, the tyrannical cruelties of King Henry began immediately to relax; the prison doors were set open; and those who had been driven into a state of exile, returned home. Among the last, was Doctor Miles Coverdale.

In the year 1551, he, though a married man, was made Bishop of Exeter, being promoted "on account of his extraordinary knowledge in divinity, and his unblemished character." The diocese of Exeter, on account of its late insurrection, and the prevalence of popery, was in a most lamentable state; and some wise, courageous, and excellent preacher was extremely necessary for that situation. Though Coverdale had submitted to wear the habits, in the late reign, he now, with many other celebrated divines, laid them aside.

At this early period there were many persons in the kingdom who, beside the papists, were non-conformable to the established church. They refused to have their children baptized, and differed in some points of doctrine from the national creed. These, out of reproach, were denominated Anabaptists. Also, there were many others who administered the sacraments in other manner than as prescribed by the Book of Common Prayer, set forth by public authority. Therefore, to prevent these persons from propagating their opinions, and to bring them to conformity, a commission was issued to thirty-one persons, empowering them to correct and punish these nonconformists.

Among those in the commission were Cranmer, Latimer, Parker, and Coverdale; but it does not appear whether any of the non-conformists were prosecuted by them. Coverdale, being ever celebrated for peace and moderation, would undoubtedly disapprove of all such measures.

This excellent divine, while he was Bishop of Exeter, conducted himself in a manner worthy of his high office. Like a true primitive bishop, he was a constant preacher, and much given to hospitality. He was sober and temperate in all things, holy and blameless, friendly to good men, liberal to the poor, courteous to all, void of pride, clothed with humility, abhorring covetousness and every scene of vice. His house was a little church, in which was exercised all virtue and godliness. He suffered no one to abide under his roof, who could not give some satisfactory account of his faith and hope, and whose life did not correspond with his profession.

He was not, however, without his enemies. Because he was a constant and faithful preacher of the gospel, an avowed enemy to all superstition and popery, and a most upright, worthy man, his adversaries sought to have him disgraced; sometimes by secret backbiting; sometimes by open raillery; and sometimes by false accusation. Indeed, their malice is said

to have been carried to so great a length, that they endeavoured at last to poison him; but, through the good providence of God, their snares were broken, and he was delivered out of their hands.

Coverdale having continued in the episcopal office betwixt two and three years, it pleased God to remove, by death, the excellent King Edward. Upon the accession of his sister Mary, the face of religion was soon changed; great numbers of the most worthy preachers in the kingdom were immediately silenced; and this good bishop, together with many others, was cast into prison.

It was intended that he should be brought to the stake, and burnt as a heretic; but after two years, through the importunate request of Christian III, king of Denmark, he was released. Coverdale and Dr. J. Machabaeus, the king of Denmark's chaplain, had married sisters, and through his chaplain's solicitations the king interposed between Mary and the devoted bishop; yet it was not till he had sent two or three letters that he could accomplish his purpose. By one of these, dated April 25, 1554, it appears that some insinuations had been thrown out, that he was imprisoned for being concerned in an insurrection against the queen.

But this is not likely to have been the case, as no charge is alleged in the queen's reply, and the reason given being a pretended debt due from him on account of his bishopric. The first-fruits had been remitted by Edward; the only claim therefore which Mary could make, was for the tenths, which Coverdale said he was unable to pay, not having been in possession of the see long enough to acquire a sum sufficient to satisfy the queen's demand. At length the king of Denmark gained his request, upon the condition that the deposed bishop should leave England. This accordingly he did, and repaired to the king of Denmark.

Coverdale and several of his brethren, during their exile, published a new translation of the Bible, commonly called the Geneva Bible. The translators of this Bible were Coverdale, Goodman, Gilby, Whittingham, Sampson, Cole, Knox, Bodliegh, and Pullain, all celebrated puritans. They first published the New Testament in 1557. This was the first that was ever printed with numerical verses. The whole Bible, with marginal notes, was printed in 1560, and dedicated to Queen Elizabeth. The translators say, "They were employed in the work night and day, with fear and trembling; and they protest from their consciences, and call God to witness, that in every point and word they have faithfully rendered the text, to the best of their knowledge." But the marginal notes giving some offence, it was not suffered to be printed in England till after the death of archbishop Parker when it was printed in 1576, and soon passed through twenty or thirty editions.

Soon after the accession of Queen Elizabeth, Dr. Coverdale again returned to his native country. His bishopric was reserved for him, and he was repeatedly urged to accept it; but on account of the popish habits and ceremonies retained in the church, he modestly refused. He assisted in the consecration of Archbishop Parker, in Lambeth Chapel, December 17, 1559. The ceremony was performed in a plain manner by the imposition of hands and prayer. Coverdale, on this occasion, wore only a plain black gown; and because he could not with a good conscience come up to the terms of conformity, he was neglected, and for some time had no preferment. He had the plague in the year 1563, but afterwards recovered.

He was commonly called Father Coverdale. But on account of the neglect with which he was treated, and the reproach which it brought upon the ruling prelates, Grindal, bishop of London, said, "Surely it is not well that he, who was in Christ before any of us, should be now in his age without stay of living. I cannot herein excuse us bishops." Grindal therefore, in the above year, gave him the living of St. Magnus, at the Bridgefoot. But he, being old and poor, petitioned Secretary Cecil and others, to be released from paying the first-fruits, amounting to upwards of sixty pounds, adding, "If poor old Miles might be thus provided for, he should think this enough and as good as a feast." This favour was granted.

Coverdale continued in the undisturbed exercise of his ministry a little more than two years; but not coming up to the terms of conformity, he was driven from his flock, and obliged to relinquish his benefice.

His remains were honourably interred in the chancel of St. Bartholomew's church, behind the Exchange, London; when vast crowds of people attended the funeral procession. A monumental inscription was afterwards erected to his memory, of which the following is a translation:

In MEMORY
of the most reverend Father,
MILES COVERDALE,
who died, aged eighty years.
This Tomb
contains the mortal remains of COVERDALE
who, having finished his labours,
now lies at rest.
He was once the most faithful
and worthy Bishop of Exeter, a man
remarkable for the uprightness of his life.
He lived to exceed the age of
eighty years,
having several times
been unjustly sent into banishment;
and after being tossed about and
exposed to the various
hardships of life,
the Earth kindly received him into
her bosom.



The Bible – What Is Its Authority? _____

John Stock, LL. D.

From *A Handbook of Revealed Theology*, 1883

Having ascertained that we have the veritable Canon of Scripture, and that all Scripture is given by inspiration of God, the next question that meets us is, what use are we to make of the holy record? Or, in other words, what is its authority?

I. The authority of Holy Scripture is absolute and infallible. As it is indeed the Word of the living God, its authority must be absolute and infallible. There needs no other proof of its authority than that furnished by the fact of its inspiration. On all questions on which Jehovah has spoken, controversy is at an end, except so far as differences of opinion may arise in ascertaining the import of the testimony. Holy Scripture was not intended to teach us science or philosophy—on these points it has only touched incidentally; but even in this department of truth the Bible is to be believed so far as it has spoken. Holy Scripture contains no scientific blunders or mistakes. If our philosophy contradicts the Bible, the error must be in our philosophy, not in the Bible.

We use the same freedom of speech even in this enlightened age. Hence our greatest astronomers continue to speak of the sun as setting and rising, though they know very well it does neither. Is this a blunder? Or do people suspect them, in consequence of their employment of this popular phraseology, of not understanding the true theory of the solar system? Assuredly not! Why then should we charge God with ignorance of the laws of His own universe, because by the mouth of Joshua He told the sun to stand still?

But the Bible is principally intended to be the guide of our religious belief and practice. It demands of us unhesitating faith in its teachings, and unfaltering obedience to its precepts:

- "Let God be true, and every man (that is every man who speaks in opposition to His Word) a liar." (Rom. 3:4)
- "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20)

We may not hesitate to follow when the Spirit of Jehovah leads us; for thus we read:

- "Because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their hearts," etc. (Psa. 107: 11, 12)
- "Whoso despiseth the word shall be destroyed; but he who feareth the commandment shall be rewarded," or in peace. (Prov. 13:13)
- "Ye received it, not as the word of men, but (as it is in truth) the word of God." (II Thess. 2:13)
- "Stand fast, and hold the traditions ye have been taught, whether by word or our epistle." (II Thess. 2:15)
- "Hold fast the form of sound words which thou hast heard of me." (II Tim. 1:13)
- "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he," etc. (II John 9, 10, 11)

Thus uncompromising is the demand which the Holy Scriptures make upon our faith and obedience.

2. The authority of Holy Scripture is universal. That is to say, its authority extends to all men who hear its message.

Those who despise it are still held in the stem grasp of its claims. "He that rejecteth me," saith our Lord, "and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12:48). And no Christian can escape from his allegiance to the truth of God. The proudest functionaries in the Church are responsible at its bar. The claims of popes to be higher than the Word of God are blasphemous. Bishops are to be subject to the truth, not the truth to them. (See II Tim. 3:14-17)

And the authority of Scripture applies to the whole of each man's faith and practice. It is to be his sole and sufficient guide in all religious matters, both as to doctrines and ordinances; for "Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17). And so it is with regard to the constitution and government of the societies of the faithful. The New Testament is meant to be the statute-book of the Churches which the Lord plants in the earth. Thus it addresses them:

- "Hold the traditions which ye have been taught, whether by word or our epistle." (II Thess. 2:15)
- "Those things which ye have both learned, and received, and heard, and seen in me, do," etc. (Phil. 4:9).
- "I praise you, brethren, that ye keep the ordinances as I delivered them to you." (I Cor. 11:2)
- "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (II Thess. 3:14)
- "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (II Thess. 3:6)

Thus the individual Christian, and the Churches of Christ, alike are to be governed by God's truth.

3. The authority of the Holy Scripture is exclusive. That is to say, we must not add to it any co-ordinate power. Scripture is not contrary to the law of nature, for that law is embodied in Scripture. Nor is God's Word opposed to the law of conscience, for an enlightened conscience always esteems all God's words "concerning all things to be right." (Ps. 119:128) The Church of God has no legislative power. Her duty is simply executive. She has to enforce and apply the statutes laid down in the gospel of Jesus, but to make new laws she has no power. Apostolical doctrines she is to preach; apostolical ordinances she is to administer; and apostolical discipline she is to enforce; and when she does this, she speaks in her Master's name with power.

But legislation is not within her province. "The ordinances as delivered" she is to keep; but to add to their number would be a usurpation of the crown rights of Immanuel. This is God's charge, "Every word of God is pure," etc.; "add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6)

- "You shall not add unto the word which I command you, neither diminish from it." (Deut. 4:2)
- "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut. 29:29)
- "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." (Rev. 22:18, 19)

Holy Scripture stands gloriously alone in its majesty and in its claims. It speaks as no other book does, for it testifies in God's name, and demands a reverence, which it would be blasphemy to accord to any other authority. Moreover, all people are to read it for themselves. Even children are to be familiarized with its contents. "You shall teach my words to your children, speaking of them," etc. (Deut. 11:19; see also Deut. 31:11-13; Ps. 78:5-8; II Tim. 3:14-17)

Every man and woman is to search the Scriptures as the Bereans did, and is to compare all other teachings, though promulgated by the pope and his whole college of cardinals, with its revelations. (See Acts 17:11; II Tim. 3:15-17; Isa. 39:16; Matt. 15:3-6; Gal. 1:8; Col. 2:8; Col. 3:16; I Pet. 2:2; Deut. 29:29; Rom. 15:4; John 5:39; Isa. 8:20)

And in so solemn an investigation let every man ask for the aid of that good Spirit whose special office is:

- to "testify of Christ" (John 15:26);
- to "glorify Christ" (John 16:14);
- to "take of the things which are Christ's, and show them unto us" (John 16:14);
- to "bring all things that Christ has said to our remembrance" (John 14:26); and
- to "lead us into all truth" (John 16:13).

For the discharge of these high functions the Comforter is to "abide with the Church for ever" (John 14:16); and in His presence and guidance we have our only defense from "heresy and false doctrine." Let us then implore His aid in our investigations, remembering that, directed by HIM, "the wayfaring men, though fools, shall not err therein." (Isa. 35:8)



Are Mormons Christians?

By Pastor Cooper P. Abrams III
From the *Plains Baptist Challenger*

Historically, only until recently have Mormons wanted to be called Christians, preferring not to be included with Christian denominations, which Joseph Smith said were, “all wrong ... all their creeds were an admonition in his sight, and that those professors (Christians) were all corrupt” (*Pearl of Great Price*, Joseph Smith, 2:18-19).

Mormons have preferred to be called “saints”; however, in the recent years the LDS church has spent millions in an intense “PR” campaign aimed at moving the church into the mainstream of Christianity. The political and economic benefits of Mormons being included in the mainstream of Christianity are obvious. Further, for Mormons to be accepted as traditional Christians would greatly aid in proselytizing the members of Christian denominations into the LDS church. This is why the LDS church is trying so hard to present itself as Christian and is trying to overcome the stigma of being a cult.

The answer to the question, “Are Mormons Christians,” is simple. They are not Christians for several reasons, and their unbiblical doctrines show them to be a “Christian” cult.

The name Christian was first used, as Acts 11:26 records, to identify the disciples of Jesus Christ. The word “Christian” is the Greek word “christianos,” and it means an adherent of Jesus Christ. It literally means “Christ ones” (Acts 11:26, 26:28, 1 Peter 4:16). The correct definition of the word is one who is a follower of the Jesus Christ of the Bible. For almost two thousand years it has never had a reference to anyone other than the historical Jesus Christ of the New Testament.

WHY MORMONS ARE NOT CHRISTIANS

First: Mormons do not follow or believe in the historic Jesus Christ of the Bible, but rather in a difference Jesus. This is why most Biblical Christians emphatically insist that Mormons are not Christians. Let me explain.

The god of the Mormons is not the God of the Bible. To the Mormons, Jesus is the firstborn son of an exalted “man” who became the god of this world. The man-god of Mormonism was made the god of this world because of his good works on another planet somewhere out in the universe. He “earned” godhood, and was thus appointed by a counsel of gods in the heavens to his high position as the god of planet Earth.

The Mormon god of this world was a man, like all men, who became a god. This is what the celestial marriage and the temple vows are all about. LDS men, by doing their temple work, are striving for exaltation by which they, too, shall one day become gods. Their wives will be the mother goddesses of “their” world and with their husband will produce the population of their world. This is the Mormon doctrine of “eternal progression.”

Note the following quote from the Mormon *Journal of Discourses*, vol. 1, page 123, made by the LDS Apostle Orson Hyde: “Remember that God, our heavenly Father, was perhaps once a child, a mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until He has arrived at the point where He is.”

Lorenzo Snow, late President of the Mormon church, made this statement in the second verse of his famous poem entitled, “Man’s Destiny”: “As Abra’m, Isaac, Jacob, too, babes, then men--to gods they grew. As man now is, our God once was; As now God is, so man may be, — Which doth unfold man’s destiny...”

The God of the Bible is not an exalted man. The God of the Bible is omnipresent, omnipotent, and omniscient. The Bible says He is the only God and there are no other Gods. He had no beginning or end and he is a spirit being and never was a man.

Note the clear teaching of the Bible as to who the real God is: Numbers 23:19, Psalms 102:26-27, Isaiah 43:10-11, Isaiah 44:6, Isaiah 44:8, Isaiah 45:21-22, Jeremiah 23:24, Malachi 3:6, John 1:16-18, John 4:24, Romans 1:22, Colossians 1:15, 1 Timothy 1:17, and 1 Timothy 6:16.

Clearly, Mormonism's god is not the God of Christianity who is the God revealed to us in the Bible. The Mormon god is a god formed from the imaginations of Joseph Smith, and in truth is a false, non-existent god or idol.

Second: The Jesus Christ of Mormonism is not the Jesus Christ of the Bible.

The Mormon Jesus is the son of this man-god. The Mormon Jesus is the brother of Lucifer, and according to LDS teaching, he married several of the Mary's of the New Testament. He is not, to the LDS church, "God incarnate" as the Bible plainly states. Clearly, the Mormon god and Jesus are not the true

GOD AND JESUS OF THE BIBLE

Orson Hyde, the Mormon Apostle said, "We say it was Jesus Christ who was married in the marriage of Cana of Galilee." (*Journal of Discourses*, Vol. 2, page 80)

Brigham Young, said, "When the Virgin Mary conceived the Child Jesus ... He was not begotten by the Holy Ghost. And who is His father? He is the first of the human family" (*Journal of Discourses*, pages 50 51).

Compare this with the Word of God, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Mormons teach that Jesus Christ suffered for sin in the Garden of Gethsemane when He sweat "as it were" great drops of blood. Mormons totally avoid the Biblical teaching of Christ's atonement for sin which was accomplished on the Cross.

Note the following quote from, *What Mormons Think of Christ* (LDS publication, pages 32-34): "Christians speak often of the blood of Christ and its cleansing power. Much is believed and taught on this subject, however, it is utter nonsense and so palpably false that to believe it is to lose one's salvation." It goes further to say that salvation is "conditional on faith, and repentance, and baptism and keeping the commands of God."

I would like to add, yes, it is very true that Christians do speak much of the blood of Christ. Note the emphasis the Bible places on the blood of Christ: 1 John 1:7; Hebrew 9:14; and Revelations 1:5.

The ejection of this Biblical truth by the LDS church shows again it is not a Christian church. Note that in the following verses the Bible says salvation, which is forgiveness of sin and receiving of eternal life, is a gift of God, and it is not obtained by "works": "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8-9) "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Romans 4:5)

I am aware that the L.D.S church has several definitions of salvation and several degrees of glory.

The real Jesus Christ is the "only begotten of the Father." He is not one of many sons and certainly not the brother of Satan as the following Scriptures clearly state: John 1:18, John 3:16, John 3:18, Hebrews 1:5, 1 John 4:9.

JESUS CHRIST OF THE BIBLE IS GOD INCARNATE IN MAN

- John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."
- John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."
- John 10:30 "I and my Father are one." Jesus claimed to be one with the Father.
- In John 14:9, Jesus said to see him is to see the Father.
- In John 8:25, 56-59, 18:6, 8 Jesus used the Jehovistic "I AM," identifying Himself as God.
- In Matthew 22:42-45, Jesus claimed to be the Old Testament "Adonai."
- In Mark 2:5-7, Jesus forgave sin, a prerogative belonging only to God.
- In Matthew 14:33; 28:9; and John 20:28-29, Jesus asserted Himself as God by allowing men to worship Him.
- John 1:3 states that Jesus is the Creator, and Genesis 1:1 states that God was the Creator.

Only those who believe in the real Biblical God and Jesus Christ have the right to use the name "Christian." The Mormon prophets historically have openly ridiculed those who believe in the God, Jesus, and Holy Spirit that the Bible reveals.

One question that I would ask all Mormons is this: "If I accept you as a Christian, will you accept me as a Mormon?" Would you accept me as a Mormon if I reject Joseph Smith and all the LDS prophets as being prophets of God. If I do not believe in the Book of Mormon or the LDS Scriptures, baptisms for the dead, the temple endowments, the LDS gospel, would you accept me as a Mormon? The answer is obviously, you would not. In like manner, when Mormonism denies the Bible and every Christian doctrine do you think that Biblical Christians should accept Mormons as Christians? Again the answer is very obvious, no we will not. You cannot legitimately claim to be Christians when you refuse to accept what the Bible teaches and what a true Christian believes.

I would implore Mormons to honestly and openly examine their teachings about God and Jesus Christ and examine who the Bible defines as being a Christian. There is no benefit in calling yourself a "Christian" when Biblically you are not.

Because we love the souls of men and want to see them, too, spend eternity in Heaven with our Savior, we strongly object to anyone proclaiming to the world a false Jesus Christ. We do not want to see anyone miss having their sins forgiven and receiving eternal life, because they were deceived.

Jesus said that He alone was the truth, the way and the life – "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6)

Belief in the real Jesus Christ is the only way a man can receive forgiveness of sin and eternal life. The LDS, church in presenting a false Christ is, in fact, leading souls away from salvation and the real Jesus. They reject God's truth and substitute another Jesus who does not exist and cannot save. Only those who believe in the Biblical Jesus Christ will go to heaven when they die. Those who put their trust in a false Christ will be eternally lost. Every true Child of God knows this, and that is why we try so hard to point men away from false churches, prophets, gods and Christs, that they may find God's true Son, the Lord Jesus Christ, and be saved.

Let God speak for Himself by His Word – Matthew 24:24, “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:10-12)



The Danger of Nominal Christianity _____

T. Roberts

From *The Baptist Pulpit*, 1850, Joseph Belcher, Editor

No external privilege can entitle you to membership in the church of God. Are you, my friend, placed by a kind providence in a neighborhood where the pure Word of God is faithfully dispensed? And are you a constant attendant on the Word so preached? Truly your advantage is great; but if you remain impenitent and in unbelief, your condition is truly awful. Your responsibility has been swelling as your advantages have been multiplying; and if you die in your sin, you will surely meet a fearful reckoning. Where much is given, much will be required.

Has God blessed you with pious parents, who are consistent members of the Church of Christ, and who have prayed with you and for you, and have taken pains to lead you in the way that you should go? Great as your privilege is in this particular, it does not give you the least title to any of the blessings of the covenant of grace. If you are without personal faith in Christ, and holiness of heart, you are a stranger from the covenants of promise, and an alien from the commonwealth of Israel; without God and without hope in the world, a child of wrath, and, not a child of God.

John the Baptist faithfully warned his hearers against trusting in the faith and piety of parents. "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3:9, 10)

The rich man, who cried from the abyss of hell for a drop of water to cool his tongue, was a descendant of Abraham, and the glorified patriarch recognized him as such, but this availed him nothing. The gulf was fixed, O, forever, forever fixed! They, and they only, that are of faith, are blessed with faithful Abraham.

Dangerous in the extreme is that doctrine which asserts that unconscious babes have a right to membership in the church of God, and that attaches holiness to what is born of the flesh. Have they not yet heard, that "that which is born of the flesh, is flesh?" (John 3:6)

And then, to complete the climax, they put into the mouths of the poor deceived children, in answer to the question, "Who gave you that name?" the reply, "My godfathers and godmothers, when I was baptized, and made a child of God, and a member of Christ, and an inheritor of the kingdom of heaven." A more deadly dose of opiate never was administered to lull the conscience in careless security, and to usher immortal souls into the presence of their final Judge with a lie in their right hand.

I speak, my brethren, in part from my own experience. I have swallowed the dose, and for years have felt its deadening influence on my soul. But, O, to grace how great a debtor, daily I'm constrained to be! My heart bleeds for youth that are

similarly situated. O Spirit of our God! Rend the veil from their hearts, and undeceive them; show them that except they are born again, they cannot see the kingdom of God.



Christians – The Property of Christ _____

R. B. C. Howell

From *The Baptist Pulpit of the United States, 1860*

What do we mean when we say that what we hold is not our own but another's? We mean that we have no right to use it as our own. We must be governed in our use of it, simply by the direction of the owner. If we appropriate it to our own use, we are dishonest. We are guilty of robbery. Or, if he allows us to use it, or any part of it, for ourselves, we must be governed in all respects by his will. If a man commit his property into my hands for a term of time, I must surely do with it just what he prescribes.

And, again, we must give up what is not our own, whenever the owner calls for it. If we refuse, we are dishonest. We have no right to retain the whole, or any part of it. It is all the owner's, and he is the only rightful proprietor. If you lend a man a hundred dollars, and when you call upon him for it, he declines to surrender your property, or puts you off with a shilling, you would never trust him again. Now this is precisely what is meant, when, in our text, it is said, "Ye are not your own." Whatever we possess is not our own, but Christ's. A certain nobleman delivered to his servants talents, and said, "Occupy till I come."

You are called by the name of Christ. You profess to be his. You say you are not your own. But have you ever reflected on the meaning of this confession? You are a professional man; your learning, and talent, and influence are Christ's. What right have you to use them for the purpose of fostering your own ambition, or in any respect ministering to yourself? If you thus use them, you rob Christ.

You are a minister of the Gospel. You have been in a peculiar manner set apart to the service of the Saviour. You have, by your own will, laid yourself upon his altar. Have you then a right to live as other men live? Have you a right to shrink from hardship, and reproach, and inconvenience, and toil, and declare that you will serve Christ, but it must be in a comfortable settlement?

Have you a right to pursue what studies you please, to read what books you please, engage in what enterprises you please, for the sake of reputation, or honor, or power; or, in a word, to make your calling as an ambassador for Christ, an instrument for attaining to temporal ease, or honor, or emolument? Christ had infinitely greater facilities than you for doing this; did he use them thus? Paul was an abler and more learned man than you; he rejoiced in being made the offscouring of all things for Christ.

You are a merchant or mechanic. You are by industry and skill acquiring property and standing. But you say that these are not your own. By what right, then, do you use them as you do? In your arrangements at home and abroad, in your expenditures for pleasure or amusement, for yourselves or your children, in your principles of accumulation,

I do not see that you even profess to differ from honest worldly men around you, who never profess that they are not their own.

