



# PERSONAL FREEDOM OUTREACH

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## newsletter

# “...AND YE SHALL BE AS GOD”

## THE MORMONS' STRANGE SALVATION

When Joseph Smith Jr. preached at the funeral of follower King Follett, he said that people had to learn how to become gods as all the gods before them had done.<sup>1</sup> That sermon, more than anything else Smith taught, set the course of Mormon doctrine.

In *The Book of Mormon*, Smith reflected the theology of his Christian neighbors. He held that there was only one God – Father, Son and Holy Spirit;<sup>2</sup> that at death one entered either eternal torment in hell or happiness in heaven;<sup>3</sup> and that a spiritual birth in the soul wrought through trusting in the atonement of Christ was necessary for eternal salvation.<sup>4</sup> (See the PFO tract, *Divine Truths in The Book of Mormon*.)

However, over the next 10 years, Smith developed a much different view of God and salvation. Drawn not from the authoritative Mormon Scriptures – the Bible, *The Book of Mormon*, *Doctrine and Covenants* and *The Pearl of Great Price* – but mainly from his oral teachings, this theology is taught today by the Mormon church in Utah, known officially as The Church of Jesus Christ of Latter-day Saints.

### Getting to Be God

Building on Smith's final theological developments, the Utah Mormons teach that the Father, Son and Holy Ghost are three separate gods. The first two of these have flesh-and-bone bodies, while the Holy Ghost has a body of spirit, which is more refined matter.<sup>5</sup> These three localized deities keep in touch with the world through an omnipresent substance called the Holy

by Rev. Wesley P. Walters

Spirit, a kind of communication system, not to be confused with the Holy Ghost.<sup>6</sup>

The Father, whose name is Elohim, once lived as a mortal on another planet.<sup>7</sup> Through his “conquest over sin”<sup>8</sup> and obedience to his Heavenly Father who ruled that planet, he had earned the right to become a god. Part of this obedience consisted of taking wives to himself for eternity.<sup>9</sup> This entitled and equipped him to procreate children for all eternity. His wives would be eternally pregnant, producing spiritual offspring to populate Elohim's planets.<sup>10</sup>

The many gods who had reached godhood before him taught our Heavenly Father the principles and laws by which he could shape eternal matter into our Earth. When this was accomplished, he gave his third-born spirit child, Michael, a physical body. Thus, now entering this world as Adam, Michael could begin a line of mortal bodies into which the spirit children, produced by Elohim and his wives, could enter and pass through a period of probation.<sup>11</sup> If they successfully completed this earthly existence, sealing at least one wife to themselves for eternity, they too would become gods, fashioning worlds and populating them with their spirit children. This is the goal of every Mormon who goes to a Mormon Temple to be married to his wife or wives for eternity.

In the early days of Joseph Smith and Brigham Young, it was taught that only those who had taken many wives in the earthly life would reach godhood.<sup>12</sup> Young said the parable of the talents taught that the man who married only one wife would in eternity have her taken from him and given to the man who married many. Today, however, while many in Utah believe Elohim has at least a thousand wives, Mormon leaders have stressed that it is only necessary for a man to seal one wife to himself in order to qualify for exaltation to godhood.<sup>13</sup>

### The Son and Satan, Kindred Spirits

In the Mormon system, Elohim's first spirit child born in eternity was Jehovah. When the time came for him to receive a mortal body, Elohim came down to Earth himself. He took the virgin Mary as his wife, had sexual relations with her and personally begat a body for his first-born

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# EDITORIALS

## SOME PERSONAL THOUGHTS ON WITNESSING

Personal Freedom Outreach exists largely to serve those who want to see cultists become Christians. We at PFO write articles and produce tracts and other materials to equip Christians to witness to cultists. I believe that we, and other groups and individuals in this ministry, have done an excellent job in making available some of the weapons we need for this spiritual warfare.

But I believe there is a danger if we stop at arming ourselves intellectually. If we neglect other preparation, we will go into the battle only partially prepared.

We have to examine our attitude and motivation – ask ourselves, “Why are we in the cults ministry?” Recently my attention was brought to a Christian who was in it only to argue, to show that he knew the Bible better than a Jehovah’s Witness or a United Pentecostal. He also thought he had to show a cultist, in one sitting, everything that is wrong with his beliefs, because these people never came back for a second visit. Worst of all, he seemed more interested in walking off the battlefield with a bloody sword, leaving behind a wounded adversary, than putting his arm around the shoulder of a newly made friend.

I was that Christian.

This past summer I came across a book called *I Hate Witnessing*, by Dick Innes (Regal Books). The title caught my eye because I did hate witnessing. I found myself hoping no one was home when I went on Sunday School visitation. I found myself not going out on visitation. I began to consider such activity a waste of time and an intrusion upon my work with PFO.

But this book turned my view of evangelism inside-out. Without getting into a full review, I will outline a few of the book’s major points.

1. If you are witnessing out of obligation (read “legalism”), and not love, stop. Ask God for the right motives before resuming.
2. Not everyone is at the same level of willingness to accept the Gospel. I would add that most cultists are about as far away from that point as anyone.

3. The technique that works on one person won’t work on the next. Throw away all the formulas and pre-packaged dialogues. Treat each person as an individual and get to know him or her as such.

If all this has been obvious to you, praise God. But I had lost sight of it.

I also read another book, *Out of the Saltshaker and into the World*, by Rebecca Pippert (InterVarsity Press). Her thesis was the same and only reinforced my newly found convictions.

After about a week of prayer following my enlightenment, I got a chance to try out my new attitude – I hesitate to use the word “technique.” I stumbled out of bed to answer my door one Saturday morning. It was a Jehovah’s Witness. I let him and his son in and just talked to him for 90 minutes. I think he tried to bait me a few times. He referred to the “trinity.” He said, “I believe in the resurrection.” He tried to get defensive a couple of times but I just smiled and got to know him as a person. I asked him how he became a Jehovah’s Witness and then told him how I came to know Jesus Christ. I stayed civil and hospitable. I invited him back.

He came back a couple of weeks later and we spent another 90 minutes talking, mostly about the deity of Jesus Christ. I let him present his view and then I asked him some questions and presented my view. I left him stumped on a couple of my questions, but I managed to answer all of his. At all times, I

remained civil and polite – unusual for me in such a situation, given my passion for the subject.

We also talked about a number of mundane things. I found out that he is, in many ways, just like me. He has a job, a family, and more work than he has time to do it in. He has hopes, dreams, problems and complaints about life. He learned many of the same things about me.

At the end of our visit, he said to me in so many words: “I wasn’t sure I wanted to come over here tonight. I had a hard day at work and I was tired. But now I feel refreshed. I really enjoyed talking to you. I’ve had Christians slam the door in my face, shout Scripture at me from their doorway and cuss at me. You are the first Christian who has ever invited me into his home and discussed these things with me in such a manner. I want to get together with you again.”

Charlie has been a Jehovah’s Witness for 25 years. He has had Watchtower theology drummed into his head since he was about 16. To have made such an impression on him required more than I have in my own flesh. I’m no Hebrew scholar. I’m no Greek scholar. I’m no systematic theologian. I’m no “Bible Answer Man.”

What I think I did was make a friend. And I believe I accomplished more for God’s glory in that evening than I have in four years of work in the cults ministry.

Charlie is still a Jehovah’s Witness. I may have to spend five years talking to him before I make much progress. He may die a Jehovah’s Witness and go to hell in spite of my efforts. Then again, he may see Christ in me and the Holy Spirit may move upon him and impress upon him his need for the real Jesus. That decision is between him and God. My job is not to win an argument with him. My job is to love him, even at the risk of becoming his friend. That is the one argument for Christianity that cultists cannot answer. Once I win that one, the other victories will come easily.

—KAM



## HERE WE GO AGAIN

Reports of Ed Decker’s recent trip to Israel in an attempt to halt construction of the Brigham Young University Center in Jerusalem prompt us to issue our warning once again: Be careful with whom you align yourself.

While we at PFO share Decker’s concern about the spread of Mormon influence, we question the wisdom of joining with unsaved Jews in an attempt to stamp out anyone’s evangelism effort, even that of a cult. After all, the next target may be a legitimate Christian organization. It must be remembered that some Israelis who oppose the BYU construction do so not because they oppose Mormonism but because they oppose Christianity, of which they consider Mormonism a part. We also believe that it accomplishes nothing for the glory of God to simply keep a Jew who does not accept Jesus as the Messiah from becoming a Mormon.

However, we do applaud Decker in his efforts to educate the Israelis about the differences between Mormonism and biblical Christianity. His background in the LDS church makes him an ideal person for the job. It is our prayer that he was successful in showing them the distinctions and in presenting the real Gospel of Messiah Jesus to them.

—KAM

# NEWS UPDATE



Members of cult evangelism teams distributing literature at the recent LDS temple opening.

## MORMON TEMPLE OPENS

A 35th temple built by the Church of Jesus Christ of Latter-day Saints recently was dedicated in Glenview, Ill.

The LDS church opened the temple for public tours from July 15 through Aug. 3. A goal of 100,000 visitors was set.

During the open house, many cult-evangelism ministries helped distribute Gospel literature to those taking the tour. An estimated 80,000 pieces of literature were handed out during the three-week period. This figure includes nearly 20,000 copies of *God's Word, Final, Infallible and Forever*, a 384-page book by Floyd McElveen.

The Mormon church currently has plans for construction of at least a dozen additional temples. The next U.S. temple is scheduled to be built in San Diego.

—MKG



## BYU JERUSALEM CENTER CONTROVERSY

The construction of a Brigham Young University center on the slopes of Mount Scopus in Jerusalem has raised the anger of Orthodox Jews who fear the facility will turn into a magnet for Mormon proselytizing.

Despite a written assurance from officials of the Church of Jesus Christ of Latter-day Saints, which runs BYU, that there will be no official evangelism efforts springing from the center, a handful of radical, Orthodox Jews have mounted a protest against the construction, which is advancing rapidly.

Among the reasons for their protest:

- The disclosure that excerpts from *The Book of Mormon* are being printed in Hebrew.
- The publication of a Mormon missionary manual expressly for evangelizing Jews.
- A gift of \$1 million to the city of Jerusalem to build a park on the Mount of Olives. Rabbi Moshe Porush, head of Yad L'Achim, a youth organization, calls the gift a bribe used to soften up city officials. Jerusalem Mayor Teddy Kollek has been accused of working to get the Mormons the land they wanted only after getting the money for the park.
- Porush's statement, printed in the Aug. 13 *New York Times*, quoting a young Israeli who was converting to Mormonism as saying that the first thing Utah Mormons said after permits were

obtained for the BYU building was: "Look how we fooled the Israelis."

Edward Decker of Saints Alive, a Christian counter-Mormon ministry, was invited to Israel to inform government officials and the media on Mormonism. Decker has urged his Saints Alive subscribers to write to Israeli officials, expressing their concern about the construction of the center.

However, if reports and opinion columns from the *Jerusalem Post* are any indication, the majority of Israeli citizens – who tend to be agnostic – are not disturbed by the Mormon presence in their country, which began about 16 years ago.

—KAM



## MINISTERS HONOR MOON AFTER RELEASE

The Rev. Sun Myung Moon, head of the Unification Church, was honored with a dinner Aug. 20 in Washington, D.C., shortly after his release from a federal halfway house in Brooklyn, N.Y.

Moon served 11 months of an 18-month sentence for income-tax evasion.

The dinner, held at the Omni Shoreham Hotel in Washington, was given by the Coalition for Religious Freedom, which counts among its members the Rev. Jerry Falwell; the Rev. Joseph Lowery, head of the Southern Christian Leadership Conference; and Robert Grant, chairman of Christian Voice, a Washington lobbying group.

While many of the clergymen expressed disdain for Moon's doctrines, all seemed sympathetic to his plight. "I think the president should pardon Rev. Moon," said Falwell at a news conference before the dinner. "I think he was the victim of a railroad job and I think we all in the religious community are losers because of it."

Utah Sen. Orrin Hatch, who also attended the dinner, called the Moon case a "miscarriage of justice" and applauded the Unification Church as a "religious alternative to communism," according to the *Washington Post*.

Moon used the dinner as an opportunity to advance his image as a victim of religious persecution, saying he spent the time in prison in "prayer and meditation, for understanding what America must do to fulfill God's will."

—KAM



## ROSI-CONFUSION

Thanks to reader Albert Van Nest, we can know a little bit more of the chaos and confusion within the ranks of the Rosicrucians. The article on the Rosicrucians appearing in the last PFO Newsletter addressed the beliefs of the AMORC of San Jose, Calif., known as the Spencer Lewis Group. It appears that there were extensive legal battles involving Lewis and his family run hierarchy during the 1930s and at least one other Rosicrucian group over primacy within the order.

For the readers' information, there are at least five other Rosicrucian groups:

The Rosicrucian Fellowship, P.O. Box 713, Oceanside, Calif. 92054. This group was founded by Max Heindel in the early

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# HEAVEN HOPPING...

## SPIRITUALITY, SENSATIONALISM OR SPIRITISM?

by Rev. G. Richard Fisher

Mary Relfe, author of *What To Do When Your Money Fails*,<sup>1</sup> holds to strange views of prophecy that she claims were received directly from Jesus. Now, in a "can you top this" fashion, she is selling by mail the taped messages of Dr. Percy Collett. Collett claims to have spent 5½ days in heaven and was sent back to give the "last message to this Earth." He claims to be bringing forth new revelation and that his tapes are "getting the Gospel to all the world and then the end shall come."

Collett, 84, boasts of having the body of a 30-year-old and claims he was given new hair after having gone bald.

Collett says he was a British-born missionary to South America for 50 years. He also boasts of contacts with dignitaries all over the world. On his taped message, *I Walked in Heaven!*, Collett tells of being transported in a "soul body" to heaven in a trip that took exactly six hours and being sent back to tell all. In the introduction, Relfe says his revelations have "bombed some people's theology." Collett gives more details of his "out of the body" experience in an audio tape set called "100 Secrets from Heaven."

Nowhere in Collett's tape is there any mention of when he made his conversion to Christianity. The subjects of man's depravity and guile and his need for repentance are conspicuous by their absence from this tape. Collett does have an air of religiosity, however. He speaks of a Baptist mother, an Anglican father and a Catholic housekeeper. He tells how his mother was obsessed with angels and had their pictures painted all over the walls of their homes.

As Collett continues, we find that he too has an unhealthy preoccupation with angels. He claims to have had appearances and visitations from angels after the death of his mother when he was 5 years old. He tells that, at age 14, another angel came to

tell him he was called of God. He talks of one's "personal angel." He also talks of eating with angels in the jungle. He further states that if we know where to find our own personal angel we can "hug and kiss him." Though Collett claims we would "melt" in the presence of angels he doesn't explain why he didn't. He then teaches that we are on the verge of "new revelations," that is, new exposures of heavenly power on Earth. To buttress his views, he quotes references from the Old Testament times when there was direct revelation. However, he uses his own experience to validate all that he says.

Collett's use of Scripture is questionable. He quotes from the Gospel of Mark on the destruction of the temple to indicate an imminent destruction of the world. He confuses earthly millennial passages with passages on heaven and eternity. In giving the dimensions of heaven as 2,000,000 miles square and the throne of God as 2,000 miles high, Collett is reminiscent of heretic Emmanuel Swedenborg, who in 1758 claimed angelic visitations and detailed views of heaven and hell.<sup>2</sup> The late Roland Buck also claimed angelic revelation in his 1979 book *Angels on Assignment*. Buck created problems for himself by giving "revelation" contrary to Scripture.<sup>3</sup>

Perhaps because of his age, Collett rambles a bit. He even includes information about "miracle shovels," which God told him to make, that create "double crops" wherever they are used.

Consider the following summaries of Collett's revelations:

- He is "baptized into a spirit world."
- Angels are a "power fit to be called Lord."
- The power of angels over him is what it means to "walk in the spirit."
- Heaven is not complete yet and angels

can be seen building mansions and sewing clothes for the redeemed every day.

- The name we will be known by in heaven will be the name given to us at christening. He does not explain what will happen to those who were not christened.
- God the Father is different from Jesus. "He's Jesus' Father."
- Paul's footprint can be seen in gold because the gold had just been poured when Paul arrived 2000 years ago.
- Sarah is a pretty woman and Abraham was "mixing up his conversation."
- There is a "Holy Ghost elevator" that takes one up to an area to observe tons of diamonds God is using to build heaven.
- Jesus' main job now is that of a mansion builder.
- Evangelists Smith Wigglesworth and Kathryn Kuhlman have big mansions and big "payoffs" for winning souls.
- Dogs in heaven do not bark, but the horses praise God.
- God the Father can be seen. He is bigger than Jesus and has feathers on his left hand.

Collett's crass materialism makes heaven out to be a glorified Atlantic City. He goes far beyond the description of the New Jerusalem. Heaven is a perfect state, not a place of unfinished projects.

There is no doubt that knowing about heaven is desirable. However, only certain information is given in Scripture. Collett's message is a conglomeration of isolated Bible verses, misinterpretations, wishful thinking, heightened imagination, childhood recall and perhaps even demonic intrusion. Too many things do not fit together. Certainly it would be safer to refer to standard works on heaven by Wilbur

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# Ezekiel's Wheels ~ UFOs OR GOD'S GLORY?

by Rev. G. Richard Fisher

## "Ezekiel Saw The Wheels"

So goes the old spiritual. Various attempts have been made to identify these wheels. They range from P.K. Saunder's identification of them as British biplanes (*Look To The Rock*, 1947) to other writers who dogmatically state they are angelic UFOs. The tie-in between UFOs and demonism is presented in Zola Levitt's *UFO's: What On Earth Is Happening* and Dr. Clifford Wilson's *UFO's and Their Mission Impossible*. The doctrine and fruit of "UFOlogy" clearly shows it cannot be of God.

We know what Ezekiel saw in vision form in chapter one. Its meaning is a different matter.

"A wheel within a wheel," so we read in chapter one. This startling, awesome vision of God and His majesty leaves one almost speechless. But knowing that God has recorded Scripture for our edification, it is natural for us to want to grasp some of the meaning. Let us, as we ask the Holy Spirit to quicken our minds, analyze some things about the wheels.

First, the intricacies of the wheels. Ezekiel tells us that it had the appearance of a wheel within a wheel. Secondly, they went in four directions. Could this suggest that these wheels, movements or cycles covered all the directions of Earth – north, south, east and west? Thirdly, and most important, "Whithersoever the spirit was to go – they went." These wheels were filled with God, directed by God and did not go without God's consent.

It is reasonable to call these "wheels" cycles and movements, because we see or at least are aware of wheels, cycles and movements in life. Dr. Harry Ironside tells us: "Wheels with their ever-recurring revolutions as they move through the ages suggest the great changes to which men and nations are subject. Nothing is at a standstill, everything is in constant motion" (*Ezekiel The Prophet*, pg. 10).

Solomon also saw wheels, revolutions and cycles and tells us in Ecclesiastes 1:4-7: "One generation goeth and another cometh, but the earth abideth forever. The sun also rises and goeth down and hasteth to the place where he ariseth (a cycle). The wind goeth toward the south and turneth about unto the north. It turneth about continually on its course and the wind returneth again to its circuits (a cycle). All

the rivers run into the sea (a cycle) yet the sea is not full. Unto the place the rivers go thither they go again."

Now let us look at the wheels, motions or cycles that David saw in Psalm 19:1-6: "The heavens declare the glory of God; and the firmament sheweth knowledge. There is no speech or language where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world. In them hath he set a tabernacle for the sun which is as a bridegroom coming out of his chambers and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven and his circuit unto the ends of it."

James also makes reference to wheels in James 3:6 "The tongue is a world of wickedness set among our members, contaminating and depraving the whole body and setting on fire the wheel of birth – the cycle of man's nature" (*The Amplified New Testament*). William Barclay points out in his *Letters of James* that the ancients held a concept of the course of nature (in Greek – *trochos geneseos*). The wheel, they said, as a complete whole stood for the totality of life – life with all its chances and changes. Orphic religion viewed the wheel as a picture of the cycles of birth and rebirth. No biblical writer would identify with Orphic religion or pagan ideas, but no doubt would see "wheels" as a picture of all life and living. This is where the Lord relates to His people.

We are not in a universe of fate or cold, blind chance, but we are in a universe of involved and detailed wheels within wheels, cycles within cycles and directed, run by and moved by the Spirit of God. The living creatures, God's servants, were in the wheels directing and maintaining them. The wheels were full of eyes. The eyes of God are in every place beholding the evil and the good, according to Proverbs 15:3. These eyes prove the intelligent understanding by which these wheels are directed.

Let us consider another of Ironside's comments:

"There are wheels within wheels. But we see them everywhere, different principles working at one and the same time in the world, in politics, in the church, in all phases of human society. So true is this that the mind becomes bewildered trying to keep all the different movements in mind until we are

tempted to think all is utter confusion and that there is neither order nor sanity in the universe. But the spirit of the living creatures is in the wheels and all are controlled by a higher power than merely human or blind chance or what men call fate. We say that history repeats itself. This is but another way of saying that wheels are continually revolving" (*Ezekiel The Prophet*, pg. 11).

The book of Jeremiah shows us much of the government of God: God carrying out His will in spite of sin, man's nature or world rulers. Daniel also shows us a great image consisting of world rulers and God setting up one while taking down another. So the Jewish people in Ezekiel's day were not falling simply because of the chance success of another nation. But the invisible operations of their future are envisioned by the prophet. Ezekiel 1:28 sums up the entire vision as the "Glory of the Lord." The chapters to follow then will be the intricate working of God's glory. So Ezekiel in a more mysterious way adds to the theme of omnipotence and sovereignty. He shows in the involvements of the wheels that God's will is in all and will be carried out even though man cannot understand it.

Then notice that Ezekiel tells us these wheels went straight forward. God's wheels roll on straight forward. Divine activity goes on and Satan cannot hinder it. One day the last trumpet of Revelation will sound and we will see clearly the mysteries of the divine wheels, cycles and movements, which are now beyond our comprehension. We will see that all the cycles, wheels and movements of every particle of our vast universe were under the direction of our great divine governor. Until then the cycles of summer and winter, seedtime and harvest, asking and receiving, dying to live again will go on to the glory of Jehovah.

Man will be crushed beneath these wheels if he denies the God who controls them. These wheels are not fate or destiny, they are the government of God touching every atom in the universe. If only we Christians could get an inward vision like Ezekiel's and realize that within the movements of men and nations, God is still in control. Paul makes mention of a personal and loving God directing all things and pervading everything when he says in Ephesians, chapter four, "One God and Father of all, who is above all and through all" (v. 6).

## HEAVEN HOPPING

(from page 4)

Smith<sup>4</sup> and John Walvoord.<sup>5</sup> In these works, the Bible is adhered to and honored.

Collett has dozens of minor points that could be addressed, but space does not permit it. Four major points should be addressed:

1. His view of Jesus and the Father as two distinct beings (different personalities). Collett probably would say all the right things about the deity of Christ. However, his presentation lacks the verbal precision needed and borders on Arianism.<sup>6</sup> Seeing visions of distinct persons is reminiscent of Joseph Smith. Collett's imprecise and misleading terminology are objectionable. Nowhere does he affirm the unity of the Father, Son and Holy Spirit.

2. His claim to have seen God the Father. Consider John 1:18, "No man has seen God at any time."

3. His boasting of an out-of-the-body experience. Spiritists claim such experiences through drugs, meditation and hypnosis. Medical explanation of this common phenomenon ranges from oxygen deficiency to the brain, chemical imbalances, hallucinations, dreams to psychological illusions. The possibility of an occult experience cannot be discounted. When one intrudes into the spiritual realm, there is

the risk of demonic deception.<sup>7</sup>

4. The fact that angelic obsession or preoccupation downgrades Christ and the Word of God. Paul warns of this in Colossians 2:18-19, stating, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head." On the word "intruding" Herbert Preisker gives some insightful and pointed words:

"What they try to achieve by way of ecstasy and asceticism is for Paul opposed to adherence to exclusiveness of Christ the Head in whom all wisdom and knowledge are given. To keep to Him and thus to participate in divine growth (2:19), there is no need of syncretistic methods of producing visions and therefore knowledge. If we go the way of the false teachers we shall always have to wait for such moments of ecstatic vision, and we shall then have to enter ... by painful investigation into what has been seen in ecstasy. Paul does not deny the visions; he regards them as a false path because, as he sees it, all the treasures of wisdom and knowledge are given him in Christ alone (2:3)."<sup>8</sup>

Jesus and Scripture may appear very lackluster after listening to all the heavenly hype that Collett pours out. And, of course, if you want the real inside scoop, you can

buy Collett's 12 cassette tapes on "100 Secrets of Heaven."

Collett claims that he will not die.<sup>9</sup> Time will tell! Collett may be sincere and he may be intensely religious, but the Word of God alone is our final, absolute and authoritative reference point. Collett goes "beyond what is written."

Remember Paul's advice: "Prove all things; hold fast to that which is good" (1 Thessalonians 5:21).

### Endnotes:

1. See PFO Newsletter, April-June 1983, Books in Review.
2. Emmanuel Swedenborg, *Heaven and Its Wonders and Hell*, Citadel Press, New York, 1965.
3. James Bjornstad, Institute of Contemporary Christianity Newsletter, Jan.-Feb., 1980.
4. Wilbur Smith, *The Biblical Doctrine of Heaven*, Moody Press, Chicago, 1968.
5. John Walvoord, *Jesus Christ Our Lord*, Moody Press, Chicago, 1969.
6. Harold O.J. Brown, *Heresies*, Doubleday, Garden City, N.Y., 1984, pp. 104-143.
7. Dr. Robert A. Morey, *Death and the Afterlife*, Bethany House, Minneapolis, Minn., 1984, pp. 262-264.
8. Gerhard Kittel, Editor, *Theological Dictionary of the New Testament*, Vol. 2, Wm. B. Eerdmans Publishers, Grand Rapids, Mich., 1978, pg. 536.
9. *Relfe's Review*, Report #55, August 1984, interview with Percy Collett, pg. 7. Collett says Jesus told him he would never see corruption and that he would go to heaven in the same manner Elijah did.

## MORMON SALVATION

(from page 1)

Son.<sup>14</sup> Thus Mormon leaders repeatedly have taught that Jesus was not begotten by the Holy Ghost, but by the Father.<sup>15</sup> The logic of this is apparent. With each Mormon god existing as a separate and independent being, Jesus could not be the Son of the Father if he had been begotten by the Holy Ghost. On their construction, therefore, he can be the Father's Only Begotten Son, even though this contradicts both the Bible and *The Book of Mormon*.<sup>16</sup>

The second spirit child, whose name was Lucifer, led a rebellion of a third of Elohim's spirit children against a plan of redemption suggested by his brother Jehovah (later and on Earth known as Jesus). Jehovah wanted to give a free will to people in their mortal state on earth, while Lucifer wanted to predestine all to salvation. For this rebellious act Lucifer became Satan and those who joined him became demons. They were punished by being denied the right of ever having physical, mortal bodies.<sup>17</sup>

### Mormons Are the Best?

Those spirit children who were the noblest, most obedient and honorable in the pre-existent state are given the privilege of

receiving their bodies through Mormon parents. One might expect, therefore, that Mormons would lead the world in moral character and exemplary behavior. While Mormon leaders often have asserted this to be the case, some alarming statistics would seem to suggest the opposite.

In Utah, a state in which Mormons predominate, conditions exist that would not suggest this high degree of moral character. For nearly 20 years, Utah has had the nation's highest divorce rate. It has ranked first in fraud schemes, has ranked high in teen pregnancies and teen suicides, and maintained a high crime rate. Salt Lake City, home of the LDS headquarters, currently is faced with a growing homosexual community and has at least a half-dozen gay bars. Statistics also indicate that Salt Lake City also has an increasing number of female alcoholics.<sup>18</sup>

For a state and a city peopled predominantly by "the cream of the spirit children crop," Utah and Salt Lake City appear to be little better off than New York, California, or any place else. Perhaps this is attributable to too much emphasis on "free will."

In fairness, it should be noted that the 10 percent of married Mormons who have been sealed to their spouses in temple ceremonies appear to have a lower divorce

rate than the national average. However, temple divorces do occur occasionally.

### Pick Your Place in Glory

Finally, in the Mormon system, few if any are really lost for eternity. Nearly all people reach one of three degrees of glory. The Celestial Glory is for those who have been most faithful and have earned the right to godhood. A Terrestrial Glory will accommodate those morally good but who have not lived up to the requirements for becoming gods. The remainder will enter the Telestial Glory where they will be far from the presence of Elohim and Jehovah (Jesus).<sup>19</sup> Only a relatively few "sons of perdition," such as apostates who knowingly oppose the Mormon Church, will be sent to hell.<sup>20</sup>

Before the final lot is fixed, people still can change their minds and choose a better destiny. However, they cannot move up to a better lot unless some relative is baptized by proxy for these dead people.<sup>21</sup> Consequently, many Mormons are obsessed with genealogical research so that they may rescue dead relatives. What of those whose ancestry is not recoverable? The LDS church teaches that they will be cared for during the Millennium when everyone's roots will be fully known.<sup>22</sup>

(continued on next page)

### Christian or Not?

As is evident, this theological system bears little resemblance to anything taught in the Bible. The average Mormon has no understanding of what is meant by salvation by grace. *Articles of Faith*, by Mormon Apostle James E. Talmage, which is sold at every Mormon visitor center, calls justification by faith "a most pernicious doctrine," which "has exercised an influence for evil."<sup>23</sup> It is true that Mormons can pull proof-texts out of context and fool those not well-grounded in the Scriptures, but when such a text is looked at in its setting, it can be proven that Mormon doctrine is not found in the Bible.

Further claims of the Mormon Church that one cannot have salvation apart from accepting Joseph Smith,<sup>24</sup> and that anyone who denies he lived and, died as a "prophet" is of the Antichrist,<sup>25</sup> likewise separates it from the biblical truth that salvation is alone found in the person and work of Christ Jesus.

While they regard themselves as Christians and a number of their members

display an affability and moral character derived from the morality of the Bible, on balance their total system is certainly not the Christianity of the New Testament. To reach them with the Gospel requires a great deal of patience, kindness, and love. Simple terms such as God, sin, and redemption carry such vastly different connotations to the Mormon mind that at times, communication with a Mormon is as difficult as communicating with someone who speaks a different language. But it is worth the effort, since those who find their way out of Mormonism into God's grace and love carry with them a remarkable spirit of thankfulness to God and a deep concern for the welfare of others still locked into the Mormon mind-set.

#### Endnotes:

1. *Teachings of the Prophet Joseph Smith*, pg. 346. See also *History of the Church*, Vol. 6, pg. 306.
2. *The Book of Mormon*, 3 Nephi 11:27. See also "Testimony of the Three Witnesses" found in the front of *The Book of Mormon*.
3. *Ibid.*, Mosiah 16:11.
4. *Ibid.*, Helaman 5:9.
5. *Journal of Discourses*, Vol. 6, pg. 3.

6. *Mormon Doctrine*, pg. 753.
7. *Journal of Discourses*, Vol. 6, pg. 3.
8. *Come Unto Christ* (Melchizedek Priesthood Personal Study Guide, 1984) pg. 46.
9. *The Seer*, pg. 158.
10. *Journal of Discourses*, Vol. 11, pg. 122. See also *The Seer*, pp. 37-38; *The Gospel Through the Ages*, pg. 127; *Life Eternal*, pg. 23.
11. *The Improvement Era*, Sept. 1902, pp. 876-877.
12. *Journal of Discourses*, Vol. 11, pg. 269; Vol. 21, pp. 9-10.
13. *Doctrines of Salvation*, Vol. 2, pg. 65. See also *The Gospel Through the Ages*, pg. 181.
14. *The Seer*, pg. 158. See also *Mormon Doctrine*, pg. 742.
15. *Doctrines of Salvation*, Vol. 1, pg. 18.
16. *The Holy Bible*, Luke 1:35. *The Book of Mormon*, Alma 7:10.
17. *Mormon Doctrine*, pg. 164.
18. John L. Smith, "The Evangel," (various editions). Ed Decker and David Hunt, *The God Makers*, Harvest House, 1984; pg. 19.
19. *Doctrine and Covenants*, Section 76. See also *Mormon Doctrine*, pp. 347-348.
20. *Mormon Doctrine*, pg. 746.
21. *Ibid.*, pg. 73.
22. *Ibid.*
23. *Ibid.*, pp. 107, 480.
24. *Doctrines of Salvation*, Vol. 1, pg. 189.
25. *History of the Church*, Vol. 7, pg. 287.

### NEWS UPDATE

(from page 3)

1910s.

Societas Rosicruciana In America, 321 W. 101st St., New York, NY 10025. This group was founded in 1912 by George Plummer, who brought it over from the English Masonic/Rosicrucian group.

Rosicrucian Anthroposophic League, 226 W. 138th St., New York, NY 10030. This group was founded by S.R. Parchment, who broke away from the "Rosicrucian Fellowship" in California in the late 1920s.

Lectorium Rosicrucianum, P.O. Box 9246, Bakersfield, Calif. 93309. This group was founded in Holland in the early 1960s by J. Van Rijkenborgh.

The Fraternitas Rosae Crucis, P.O. Box 220, Quakertown, PA. 18951. This group has the best claim to being the true, original group in the United States. It was founded in the mid-1800s in Pennsylvania.

—GRF



## EVANGELIST DIES AFTER HANDLING SNAKE

Charles Prince, a North Carolina evangelist who handled snakes and drank poison during worship services, died Aug. 18 after being bitten by a rattlesnake.

Greene County, Tenn., Sheriff Gail Colyer said Prince was leading a service Aug. 17 when he was bitten on the left hand. Prince died 36 hours later at the home of a fellow worshiper. Colyer said that after Prince was bitten, he continued the service and drank some strychnine. He refused medical attention, according to a United Press International report.

UPI quoted the Rev. Marvin Gregg of the House of Prayer in Jesus' Name in Morristown, Tenn., as saying the death of Prince, 47, would not stop his church from using the serpents in worship services. Members claim the practice is a test of their faith.

Mark 16:18 quotes Jesus as saying: "They will pick up serpents, and if they drink any deadly poison, it shall not hurt them..." (NASB). A marginal note says that this verse is not found in some of the oldest manuscripts. Acts 28:3 tells of the Apostle Paul being bitten by a viper but not dying.

Prince's death is believed to be the first such incident in the Morristown church since 1973, when the Rev. James Williams and Buford Pack died after swallowing strychnine.

—KAM



## RUCKMAN REPUDIATED BY KING JAMES TRANSLATORS

Based on what the King James translators wrote in the original preface to their Bible, Peter Ruckman would be condemned by those he holds in such high esteem.

Ruckman teaches that there was no Septuagint – the Greek translation of the Old Testament dating to 200 B.C. – and that the King James translators were inspired to bring forth an infallible version in 1611.

Covenanter Press of Australia recently published *The Translators To The Readers – The Preface to The Authorized Version*, which is the original preface to the KJV that few have seen because it is no longer printed in Bibles.

In this preface, the KJV translators discuss their dependence on the Septuagint (making them apostates and members of the "Alexandrian Cult" in Ruckman's eyes) and express their full acceptance of other translations. They say that the "meanest translation is the Word of God," just as the king's speech would still be the king's speech no matter what language.

They then state that the "original" tongues (a term that makes Ruckman livid) of Hebrew and Greek take precedent over all translations. Such a view would be branded as heresy by Ruckman. The KJV translators also defend the use of diverse and doubtful renderings in the margin since none of them affects doctrine or salvation.

—GRF



# BOOKS IN REVIEW

## GODS OF THE NEW AGE

by Caryl Matrisciana

Harvest House, Eugene, Oregon, 221 pages, \$6.95

Following on the heels of a film by the same title, this book appears to be promoted as a survey, from the Christian perspective, of New Age groups and philosophy. It is more like a sandwich in which such a survey would be the slices of bread. However, the meat of the book is the author's testimony of how she came out of the New Age camp and into Christianity.

Such testimonies can be valuable and Matrisciana's is. Her perspective on New Age thought is excellent because not only was she a Western person wrapped up in a New Age thought, but she also grew up in India, the cradle of Hinduism, as the daughter of a British civil servant. She has seen the fruits of this religion in the poverty and injustice that pervades the subcontinent.

Perhaps the most chilling part of the book is the author's account of her visits to the Indian ashrams of several gurus,

including Bhagwan Rajneesh. The sight of the true face of this "enlightenment" that Westerners flock to India for is saddening.

One puzzling thing about the autobiographical section was Matrisciana's apparent perfect recall of conversations that took place years before.

There are a few problems with the book that the reader should be aware of.

1. On page 183, she fails to qualify a statement by a spokesman for Loma Linda University School of Dentistry, a Seventh-day Adventist-sponsored institution, that the school is a Christian one. Plenty of works have been written that would dispute the claim that Seventh-day Adventism is Christian.

2. Matrisciana slips into Constance Cumbey-ism on page 241 with the tired old story about Benjamin Creme, who purports to be the Antichrist's advance-publicity man. Cumbey, author of *Hidden Dangers of the Rainbow*, has largely been discredited in her claim that the Antichrist is alive on Earth and in her predictions about when he would go public.

3. Matrisciana, on page 216, gives Cumbey an endorsement. The book lost some credibility in this reviewer's eyes when Cumbey's ideas were given a plug.

4. The author could have left David Hunt's *Peace, Prosperity and the Coming Holocaust* off her recommended-reading list. In writing that book, Hunt slipped from his usual standards and fell into the trap of Antichrist-watching.

—KAM

**Editor's Note:** *Gods of The New Age* is available from PFO-Midwest for \$7.90 postpaid. This book also is offered as a gift to those who help support us financially this month. Please see the "How Does PFO Do It?" flyer for details.

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