

7. This is what does happen in far too many Protestant churches. They evangelize the heathen, insist they attend church, and then continue to evangelize more heathen.
8. Then, back out into the devil's world they go without any armor in their souls to fight off the "flaming missiles of the evil one."

Ephesians 6:11 Put on for yourselves the full armor from our God that you might be able to hold your ground against the strategy and tactics of the devil.

v. 12 Because our spiritual hand-to-hand combat keeps on being not against flesh and blood, but against the demon generals, commissioned officers, world rulers of darkness, and against special forces of wickedness.

v. 13 Because of this combat, pick up and put on the full armor of God, in order that you might have the ability to resist in the evil day, and even having achieved everything, to oppose the forces of Satan.

v. 14 Stand fast, therefore, after having buckled around your waist the belt of doctrine in your *kardía*, also having put on the body armor of righteousness,

v. 15 and having put combat boots on your feet with the equipment of the gospel of reconciliation;

v. 16 in addition to these things, keep on picking up and carrying the shield of faith, with which shield you will be able to extinguish all the flaming missiles of the evil one.

v. 17 And receive the helmet which refers to being saved, also the sword of the Holy Spirit which is doctrine from God. (EXT)

9. In this passage, Paul uses the implements of military dress and weaponry to illustrate the invisible assets the believer possesses in his soul from consistent Bible study and spiritual growth.
10. Those who do not take advantage of developing these assets into his soul suffer the diminishment of doctrinal ideas which are systematically replaced by the doctrines of demons.
11. This sad circumstance is typical of those who, although saved, have either not progressed spiritually or, having done so, moved into reversionism.



12. This inversion of thought is described by Paul in:
- Ephesians 4:17** This I explain and make as an emphatic demand by means of the Lord, that you no longer continue walking just as also the Gentiles keep walking by means of the vacuum in their souls,
- v. 18** having become darkened in their way of thinking, having been estranged, alienated from the life of God because of the ignorance which keeps on being in them, because of the hardness of their *kardías*;
- v. 19** who, having become callous, have betrayed themselves to promiscuous debauchery, resulting in the practice of every kind of immorality in the sphere of insatiable lust. (EXT)
13. These passages describe and amplify the problem James is addressing in his third chapter. There is a form of wisdom that can be facilitated in a reversionist's soul.
14. But James has been building his case that this form of wisdom "is not that which finds its origin in heaven." Instead, it is "common to *cosmos diabolicus*, human viewpoint, and doctrines of demons."
15. Lucifer has capitalized on false doctrines and cosmic theological concepts to develop various religions that are erroneously listed among biblically orthodox New Testament churches.
16. The glaring test case to determine the authenticity of any of these organizations is to ask the question posed by the Philippian jailer to Paul and Silas, "What must I do to be saved?"
17. These men's response seals the deal on what one must do:
- Acts 16:31** They said, "Believe in the Lord Jesus, and you will be saved."
18. All other responses are heretical! They are unbiblical. Organizations that purport to be Christian but add anything whatsoever to what Paul and Silas told that jailer, reduces them to a social club occupied by heathen.
19. Some of these include organizations which profess to be Christian, but whose doctrine of salvation betrays their heresy found in the following examples:

Church of Christ Scientist

Founded by Mary Baker Eddy in 1879. Members accept Eddy's writings as divine revelation and interpret the Bible allegorically through her works. The most significant text in the church is *Science and Health*, which was published in 1875. Eddy referred to this volume as containing the perfect word of God, and thus was divine and infallible. The Christology of Christian Science denies a physical incarnation of Christ.

The metaphysical presuppositions of the church insist that heaven and hell are present states of man's thoughts, not real future dwelling places. There is no clergy or priesthood. The sacraments are not special rites. The Eucharist is silent spiritual communion with God. No physical elements are used.⁸

Roman Catholicism

Supernatural life is mediated to Christians through the sacraments administered by the hierarchy to whom obedience is due. The sacramental system worked out at the Council of Trent (1545–63) envisaged sacraments primarily as causes of grace. Recent Catholic sacramental theology emphasizes their function as signs of faith. (p. 956)

Three of the sacraments—baptism, confirmation, Eucharist—are concerned with Christian initiation.

Baptism. The sacrament is understood to remit original sin and all personal sin of which the recipient sincerely repents. All must be baptized, or they cannot enter the kingdom of heaven.

Confirmation. A theology not developed until the Middle Ages. It is said to be the gift of the Spirit for strengthening while baptismal grace is for forgiveness.

Eucharist. Distinctively Catholic doctrines on the Eucharist include the sacrificial nature of the Mass and transubstantiation. The unbloody sacrifice of the Mass is identified with the bloody sacrifice of the cross, in that both are offered for the sins of the living and the dead.⁹

(End JAS3-93. See JAS3-94.Rev for continuation of study at p. 391.)

⁸ P. G. Chappell, "Church of Christ, Scientist," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 243.

⁹ F. S. Piggin, "Roman Catholicism," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 956, 957.



Transubstantiation, the belief that the bread and wine is changed into the body and blood of Christ, was first spoken of at the Fourth Lateran¹ Council² (1215).³ (p. 957)

Mormonism

This cult is broadly known as the Church of Jesus Christ of Latter-day Saints. The Lord's name is a part of this cult's official name; however, Mormon theology rejects the Trinity and the deity of Christ.

This assumption is in fact part of Mormonism's, "Articles of Faith," and is presented as paragraph one of a total of thirteen: "We believe in God, the eternal Father, and in His Son, Jesus Christ, and in the Holy Spirit.

This seems innocent enough but, "Not so fast, *Kimo Sabay*." Old Joe Smith is not that biblically erudite. Here is a summary of Mormonism's "First Article of Faith":

Joe Smith's *Origin of Man* teaches that, "All men and women are literally sons and daughters of deity. Man as a spirit was born of heavenly parents and raised to maturity in the eternal mansions of the Father prior to coming to the earth in physical body."

Therefore, every person who was ever born was our spirit brother in heaven. The first spirit born to our heavenly parents was that of Jesus Christ.

Thus, Jesus Christ is our elder brother. It was Jesus Christ who was chosen by God to be our Savior. At the appointed time, God the Father became the literal Father of Jesus Christ. Jesus thus was born of mortal mothers and an immortal Father.

¹ "Lateran. [Named for the *Laterani* family who possessed a palace on or near the spot where the church now stands.] The basilica of St. John Lateran, the cathedral church of Rome and highest in rank of all churches in the Catholic world." *Webster's New Collegiate Dictionary*, 2d ed. (1953), s.v. "Lateran."

² "The fourth Lateran Council, the 12th ecumenical council, generally considered the greatest council before Trent, was years in preparation. The council sanctioned the word transubstantiation as a correct expression of eucharistic doctrine." ("Lateran Council" in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [2010], 7:178–79.)

³ F. S. Piggin, "Roman Catholicism," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 957.

