

QUICK REFERENCE GUIDE *to* ALTERNATIVE BELIEF SYSTEMS

THE
KINGDOM

OF THE

CULTS

HANDBOOK

WALTER MARTIN

THE
KINGDOM

OF THE
CULTS
HANDBOOK

QUICK REFERENCE GUIDE *to* ALTERNATIVE BELIEF SYSTEMS

WALTER MARTIN
WITH JILL MARTIN RISCHÉ



BETHANYHOUSE

a division of Baker Publishing Group
Minneapolis, Minnesota

Copyright © 2019 by The Estate of Walter Martin

Published by Bethany House Publishers
11400 Hampshire Avenue South
Bloomington, Minnesota 55438
www.bethanyhouse.com

Bethany House Publishers is a division of
Baker Publishing Group, Grand Rapids, Michigan

Printed in the United States of America

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—for example, electronic, photocopy, recording—without the prior written permission of the publisher. The only exception is brief quotations in printed reviews.

Library of Congress Cataloging-in-Publication Control Number: 2019946584

ISBN 978-0-7642-3271-8

This volume is an abridgment with Jill Martin Rische of *The Kingdom of the Cults* sixth edition.

Unless otherwise indicated, Scripture quotations are from the King James Version of the Bible.

Scripture quotations identified *BSB* are from the Berean Study Bible, (BSB) © 2016, 2018, 2019 by Bible Hub and Berean.Bible.

Scripture quotations identified *ESV* are from The Holy Bible, English Standard Version® (ESV®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. ESV Text Edition: 2016

Scripture quotations identified *NASB* are from the New American Standard Bible® (NASB), copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. www.Lockman.org

Scripture quotations identified *NIV* are from the Holy Bible, New International Version®. NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide. www.zondervan.com. The “NIV” and “New International Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™

Scripture quotations identified *NKJV* are from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Scripture quotations identified *RSV* are from the Revised Standard Version of the Bible, copyright 1946, 1952 [2nd edition, 1971] National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Cover design by LOOK Design Studio

19 20 21 22 23 24 25 7 6 5 4 3 2 1

Contents

- Preface 7
- Acknowledgments 9
1. The Kingdom of the Cults 11
 2. Scaling the Language Barrier 23
 3. The Psychological Structure of Cultism 35
 4. Jehovah's Witnesses 51
 5. Christian Science 89
 6. Mormonism 121
 7. Spiritism—The Cult of Antiquity 159
 8. The Theosophical Society 171
 9. Buddhism—Classical and Zen 189
 10. The Bahá'í Faith 207
 11. The Unity School of Christianity 219
 12. Armstrongism, the Worldwide Church of God, and Grace
Communion International 237
 13. The Unification Church 257

- 14. Scientology 271
- 15. Eastern Religions 293
- 16. Islam—The Message of Muhammad 305
- 17. The Jesus of the Cults 321
- 18. Cult Evangelism—Mission Field on Your Doorstep 335

- Appendix A: The Satanic Temple (TST) 355
- Appendix B: New Age Spirituality—The Age of Aquarius 375
- Answers to Chapter Questions 409
- Index 431
- About the Authors 445

Preface

Since the very first publication of *The Kingdom of the Cults* in 1965, many readers have requested a handbook-style mini-version of the original volume, suitable for times of sharing their faith, for a Bible study, or as a supplement for students and instructors. June 26, 2019, marks the thirtieth anniversary of my father's new life with the Lord, and it seems like the perfect time to introduce something special.

The new abridged edition of Walter Martin's classic work conveys his unique theological insights and key historical facts in a clear, concise way. It is meant to engage both loyal supporters and a new audience searching for accuracy in a quick-answer format. Each chapter includes central beliefs, provides specific biblical answers to doctrine, and concludes with an *Explore* element and a *Discuss* section that summarizes the reading material in a question-and-answer format. In addition to this, a *Dig Deeper Study Guide* is available at waltermartin.com.

In the case of the appendices, two new topics have been introduced that rely on Walter Martin's theological exposition of Satanism and the Pantheistic New Age. Historical elements were added in order to present a strong defense against the emergence of two particularly strong aggressors against the Church of Jesus Christ.

I would like to include a special thanks to all those involved in bringing this volume from idea to realization; to those who continue to "put up a good fight for the faith," as my father would always say; and to everyone worldwide who read and taught *The Kingdom of the Cults* in an effort to

educate others to take a stand. Your love and support mean a great deal to me and to my family.

Fifty-four years after its first publication, *The Kingdom of the Cults* still meets the urgent need of the Church to obey the Scriptural injunction to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3). Walter Martin once wrote that we have no time to sit on the sidelines as evil invades the Church and pervades the world. “We have had *enough* of ‘just be positive and preach the Gospel’ or ‘Don’t offend people by defending your Christian faith or criticizing false teachings; God will protect the church.’ Throughout history, every time the Church has failed to defend the faith, false doctrines and heretical teachings have plagued us. Only the church militant can become the church triumphant. The challenge is here; the time is now!”

Jill Martin Rische
April 12, 2019

Acknowledgments

Special thanks are due Dr. Martin's widow, Darlene Martin, for her faithfulness in preserving her husband's classic text on American cults and to researcher-author Kurt Van Gorden for his invaluable expertise.

1

The Kingdom of the Cults

Quick Facts on the Kingdom of the Cults

- The term *cult* is not derogatory but descriptive of religious groups that differ in belief or practice from culturally accepted norms.
- Theologically, a cult is a group of people gathered around someone's *interpretation* of the Bible.
- All doctrine must be weighed against Divine revelation, the Word of God.
- Cults are a challenge to the Church to affirm the great principles and foundations of the Gospel of Christ, and to make them meaningful to the present generation.

Historical Perspective

It has been said of the United States that it is “the great melting pot” for the people of the world. And the contents of that pot would not be complete unless it also included the religions of those masses that now make up the populace of America. This writer has spent over forty years of his life in research and fieldwork among the religions of America, and this volume, limited as it is by the vastness and complexity of the problem itself, constitutes his evaluation of that vibrant brand of religion that has come to be recognized by many as the “Kingdom of the Cults.”¹

1. It is my conviction that the reader is entitled to know the theological position from which this volume is written so that there will be no misconceptions as to the ground for my evaluation. I am

Dr. Charles C. Braden states:

By the term cult I mean nothing derogatory to any group so classified. A cult, as I define it, is any religious group which differs significantly in one or more respects as to belief or practice from those religious groups which are regarded as the normative expressions of religion in our total culture.²

From a theological viewpoint, the cults contain many major deviations from historical Christianity. Yet, paradoxically, they continue to insist that they are entitled to be classified as Christians.

Examples

1. Jehovah's Witnesses are, for the most part, followers of the interpretations of Charles T. Russell and J. F. Rutherford.
2. The Christian Scientist of today is a disciple of Mary Baker Eddy and her interpretations of Scripture.
3. The Mormons adhere to those interpretations found in the writings of Joseph Smith and Brigham Young.
4. The Unity School of Christianity follows the theology of Charles and Myrtle Fillmore.

While I am in agreement that cults represent the earnest attempt of millions of people to find the fulfillment of deep and legitimate needs of the human spirit that most have not found in established churches, I feel there is still much more to be said.³ It has been wisely observed by someone that "a man who will not stand for something is quite likely to fall for almost anything." So I have elected to stand on the ramparts of biblical Christianity as taught by the apostles, defended by the church fathers, rediscovered by the reformers, and embodied in what is sometimes called Reformed Theology.

It is the purpose of this book then, to evaluate the so-called cults and -isms that today are found in abundance in America and, in quite a number

a Baptist minister, an evangelical holding to the inerrancy of Scripture, and teach in the fields of Biblical Theology, Comparative Religion, and Apologetics.

2. Charles S. Braden and John C. Schaffer, *These Also Believe* (New York: The Macmillan Company, 1949), xii. Preface, Dr. Braden NU Emeritus Professor 1954, John C. Schaffer, lecturer 1955, Scripps 1954–56. Dr. Charles Braden was emeritus professor at Northwestern University, and co-author, John C. Schaffer, was a lecturer and visiting professor at Scripps College.

3. Braden and Schaffer, *These Also Believe*, xii.

of cases, on the great mission fields of the world. My approach to the subject is threefold: (1) *historical analysis* of the salient facts connected with the rise of the cult systems; (2) *theological evaluation* of the major teachings of those systems; and (3) *apologetic contrast* from the viewpoint of biblical theology, with an emphasis upon exegesis and doctrine.

It is not my desire in any sense to make fun of adherents of cult systems, the large majority of whom are sincere, though I am not adverse to humor when it can underscore a point. A study of the cults is a serious business. They constitute a growing trend in America—a trend that is away from the established Christian churches and the historic teachings of the Bible—an emphasis upon autosoteric efforts, or the desire to save one’s self apart from biblical revelation.

It is most significant that those who have written on the cults have only recently stressed the authority of the Scriptures as a criterion for measuring either the truth or falsity of cultic claims. When this book first appeared in 1965, it was the first to make such a stress on such a large scale. Since then my example has been followed, and the Christian is now in a position to readily find the Scripture’s verdict on the cults. Dr. Marcus Bach, who has written extensively from a liberal viewpoint on the cults, summed up this attitude of tolerance apart from scriptural authority when he wrote,

Somehow I felt I must become a representative of the average churchgoer everywhere in America, whose heart was with me in my seeking. If the Jehovah’s Witnesses have some heavenly tip-off that the world is coming to an end in 1973,⁴ we want to tell our friends about it in plenty of time! If Father Divine is really God, we want to know about it! If Unity is building a new city down in Missouri, we Americans want to get in on the ground floor! If that man in Moscow, Idaho, talked with God, actually and literally, we have a right to know how it’s done! Certainly these modern movements suggest that there was a vital, if not always coherent, moving force back of them, giving luster and drive to their beliefs. I decided that I would not concern

4. They most recently decided on September of 1975, to their later dismay. This new false prophecy cost them thousands of members.

Cults contain many major deviations from historical Christianity yet continue to insist that they are entitled to be classified as Christians.

myself so much with the rivalry among groups as with their realization. I would devote myself more to the *way* than to the *why* of their doctrine. Let others turn ecclesiastical microscopes on them or weigh them in the sensitive scale of final truth; I would content myself with the age-old verdict of Gamaliel: “If this work be of men, it will come to naught; but if it be of God, we cannot overthrow it.”

I decided to set forth on my own with no strings attached and no stipend from any university, no commission from any church, no obligation to any individual or group, no bias, no preconceived judgment, no illusions.

“All roads that lead to God are good.” As I began my adventure, the fervor of this naïve and youthful conviction rushed over me once more.⁵

Dr. Bach admits more in this statement than perhaps he intended, for though it is a laudable aim to become “representative of the average churchgoer everywhere in America,” his use of the word *if* in the reference to the teachings of the cults indicates that the final truth, grounded in the authority of Scripture and the revelation of Jesus Christ, has not been obtained by the Christian church, and that other sources must be investigated in order to ascertain the whole truth of the Christian message. We are in full agreement that “these modern movements suggest that there was a vital, if not always coherent, moving force back of them, giving luster and drive to their beliefs.” But since the cult systems vigorously oppose the Christian church, particularly in the realm of Christology and soteriology, perhaps it is not at all out of order to suggest “that force” is the same that opposed our Lord and the apostles and has consistently opposed the efforts of the Christian church, the force described by the apostle Paul as “the god of this world” (2 Corinthians 4:4).

Theological Evaluation

Liberal scholars, then, have devoted themselves more to the way than to the why of the doctrines of the cults, and they have adopted the statement of Gamaliel as their creed. It will be remembered that Gamaliel counseled the Jews not to oppose the Christians for “if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it” (Acts 5:38–39). Let it not be forgotten that Gamaliel’s advice is *not* biblical

5. Marcus Bach, *They Have Found a Faith* (Indianapolis: The Bobbs-Merrill Company, 1946), 19–21.

theology; and if it were followed in the practical realm of experience as steadfastly as it is urged, then we would have to recognize Islam as “of God” because of its rapid growth and reproductive virility throughout the world. We would have to acknowledge Mormonism (six people in 1830 to 16 million in 2018) in the same category as Islam, something which most liberals are unwilling to do, though some have not hesitated to so declare themselves.

We do not suggest that we “turn ecclesiastical microscopes” on the cults, but rather that they be viewed in the light of what we know to be divine revelation, the Word of God, which itself weighs them, “in the sensitive scale of final truth” for it was our Lord who taught, “If you believe not that I AM, you will die in your sins” (John 8:24). And the final criterion today as always must remain, “What think ye of Christ? whose son is he?” (Matthew 22:42).

I must dissent from the view that “all roads that lead to God are good” and believe instead the words of our Lord, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). It should be carefully noted that Jesus did not say, “I am one of many equally good ways” or “I am a better way than the others, I am an aspect of truth; I am a fragment of the life.” Instead, His claim was absolute, and allegiance to Him, as the Savior of the world, was to take precedence over all the claims of men and religions.

I should like to make it clear that in advancing criticism of some of the views of liberal scholars in the field of cults and -isms, I do not discount their many valuable contributions. And no singular study, regardless of the time involved and the thoroughness of the investigation, can review all the data and evaluate all the facts necessary to completely understand the origin and development of cultism. My approach is quite honestly theological in its orientation with the aim of contrast and reaffirmation in view. Dr. Jan Van Baalen is correct when he says that “the cults are the unpaid bills of the church.”⁶ They are this and more, for they are a challenge to the Church to affirm once again the great principles and foundations of the Gospel of Christ and to make them meaningful to the present generation. There can be no doubt that the great trend in religion is syncretistic, or a

Jesus' claim was absolute, and allegiance to Him, as the Savior of the world, takes precedence over all claims of men and religions.

6. Van Baalen, Jan Karel, *The Chaos of Cults* (London: Pickering & Inglis Ltd., 1962), 14.

type of homogenization of religions, such as the great historian Arnold Toynbee has more than once suggested.

We are consistently being told in books, articles, council pronouncements, and ecumenical conclaves that we must “play down the things that divide us and emphasize those things which make for unity.” This is all well and good if we are speaking about a firm foundation of doctrinal, moral, and ethical truth, and if we are speaking about true unity within the body of Christ. But if, as some suggest, this be broadened to include those who are not in agreement with the essentials of biblical Christianity, we must resolutely oppose it.⁷

Biblical Perspective

The age that saw the advent of Jesus Christ was an age rich in religion, stretching from the crass animism and sex worship of the great majority of the world to the Roman pantheon of gods and the Greek mystery religions. One need only peruse Gibbon’s *Decline and Fall of the Roman Empire* to become acutely aware of the multiplicity of gods and goddesses, as well as of philosophical and ethical systems that pervaded the religious horizon in that era of history. Judaism had withdrawn itself from any extensive missionary activity, burdened as the Jews were by the iron rule of an unsympathetic Roman paganism.

The Law of God had been interpreted and reinterpreted through commentaries and rabbinical emendations to the place where our Lord had to say to the religious leaders of His day, “Why do ye also transgress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition” (Matthew 15:3, 6).

Into this whirlpool of stagnant human philosophy and perverted revelation came the Son of God who, through His teachings and example, revealed that there was such a thing as divine humanity, and through His miraculous powers, vicarious death, and bodily resurrection, cut across the maze of human doubts and fears, and was lifted up, to draw all men unto Him. It has been wisely observed that men are at liberty to reject

7. Today, that opposition grows ever weaker. The National Council of Churches now accepts not only the Community of Christ—formerly the Reorganized Church of Jesus Christ of Latter Day Saints—but several other cults as well. The World Council of Churches, which constitutes the spearhead of the ecumenical movement throughout the world, consistently denies membership to the cults under study in this volume on the grounds that they do not recognize or worship Jesus Christ as God and Savior, but permits serious doctrinal error.

Jesus Christ and the Bible as the Word of God; they are at liberty to oppose Him; they are at liberty to challenge it. But they are not at liberty to *alter* the essential message of the Scriptures, which is the good news that God does care for the lost souls of His children, and so loved us as to send His only Son that we might live through Him.

Men . . . are not at liberty to alter the essential message of the Scriptures.

In keeping with this Gospel of God's grace, our Lord not only announced it but He prophesied the trials and tribulations that would encompass His followers, both within the Church and without, and one of the greatest of all these trials would, our Lord taught, be the challenge of false prophets and false christs who would come in His name and deceive many (Matthew 24:5). So concerned was Christ in this area that He at one time declared,

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matthew 7:15–23).

Christ pointed out that the false prophets would come. There was not a doubt in the mind of the Son of God that this would take place, and the history of the heresies of the first five centuries of the Christian church bear out the accuracy of His predictions. Christ further taught that the fruits of the false prophets would also be apparent, and that the Church would be able to detect them readily. Let us never forget that “fruits” from a corrupt tree can also be doctrinal, as well as ethical and moral. A person may be ethically and morally “good” by human standards, but if he sets his face against Jesus Christ as Lord and Savior, and rejects Him, his fruit is corrupt and he is to be rejected as counterfeit. The Apostle John understood this when he wrote, “They went out from us, but they were not of us; for

if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” (1 John 2:19).

The Bible, then, does speak of false prophets, false christ, false apostles and “deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Corinthians 11:13–15).

We cannot afford to hold any concept of the purveyors of erroneous doctrines different from that held by our Lord and the apostles, and we must, as Paul states, “abhor that which is evil; cleave to that which is good” (Romans 12:9). In the light of this teaching, it is extremely difficult for this writer to understand how it is possible to cleave to that which is good without an abhorrence of that which is evil.

The biblical perspective, where false teachers and false teachings are concerned, is that we are to have compassion and love for those who are enmeshed in the teachings of the false prophets, but we are to vigorously oppose the teachings, with our primary objective the winning of the soul and not so much the argument. It must never be forgotten that cultists are souls for whom Jesus Christ died, for “he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2).

Today, the kingdom of the cults stretches throughout the world, its membership in the millions, with about 15 million cult members in the United States alone.⁸ The Church of Jesus Christ has badly neglected both the evangelizing and refuting of the various cult systems, although there is cause for some optimism.⁹

8. A recent, significant drop in overall cult membership statistics can be verified in the Pew Research Center statistics. “Chapter 1: The Changing Religious Composition of the U.S.,” Pew Research Center, accessed April 7, 2018, <http://www.pewforum.org/2015/05/12/chapter-1-the-changing-religious-composition-of-the-u-s/>.

9. “Religious Landscape Study,” Pew Research Center, accessed April 7, 2018, <http://www.pewforum.org/religious-landscape-study/>. The membership growth rate of Latter Day Saints, Jehovah’s Witnesses, and other cults has slowed considerably. Today in the United States, Christianity statistically outpaces the kingdom of the cults, but we are still facing a dangerous exponential rise in numbers of cult followers in Latin America and Third World countries. South Africa is especially vulnerable due to political chaos and racial tensions. It has emerged recently as a battlefield against both well-known cults and neo-gnostic heresies. Islam and Buddhist religions, as well as New Age and Pagan movements, also claim increases in membership worldwide, so the problem faces us and continues to grow. The kingdom of the cults is expanding.

Our purpose in this volume is to further awaken interest to this tremendously important field of Christian missionary effort among the cults, to point out the flaws in the various cult systems, to provide the information that will enable Christians both to answer cultists and to present effectively to them the claims of the Gospel of Christ, with a deep concern for the redemption of their souls. It is also the aim of this book to so familiarize the reader with the refreshing truths of the Gospel of Christ that he may see the great heritage that is ours in the Christian faith and be challenged more effectively to both live and to witness for the Savior.

The American Banking Association has a training program that exemplifies this aim of the author. Each year it sends hundreds of bank tellers to Washington in order to teach them to detect counterfeit money, which is a great source of a loss of revenue to the Treasury Department. It is most interesting that during the entire two-week training program, no teller touches counterfeit money. Only the original passes through his hands. The reason for this is that the American Banking Association is convinced that if a man is thoroughly familiar with the original, he will not be deceived by the counterfeit bill, no matter how much like the original it appears.¹⁰ It is the contention of this writer that if the average Christian would become familiar once again with the great foundations of his faith, he would be able to detect those counterfeit elements so apparent in the cult systems, which set them apart from biblical Christianity.

Charles W. Ferguson, in his provocative volume *The New Books of Revelation*, describes the advent of modern cult systems as “the modern Babel.” He goes on to state,

It should be obvious to any man who is not one himself, that the land is overrun with messiahs. I refer not to those political quacks who promise in one election to rid the land of evil, but rather to those inspired fakirs who promise to reduce the diaphragm or orient the soul through the machinery of a cult religion. Each of these has made himself the center of a new theophany, has surrounded himself with a band of zealous apostles, has hired a hall for a shrine and then set about busily to rescue truth from the scaffold and put it on the throne.¹¹

10. This example remains relevant but the American Banking Association discontinued the training program.

11. Charles W. Ferguson, *The New Books of Revelation* (Garden City: Doubleday, Doran and Co., 1928), 1.

Ferguson did the Christian church a great service in the late 1920s by focusing attention upon the rise of the cults. His observations were pithy and to the point, and though they cannot always be endorsed from a biblical standpoint, there can be little doubt that he put his finger upon the cults as a vital emergent force in American Protestantism with which the church of Jesus Christ must reckon. It is with this force that we now come to deal, confident that on the authority of the Scriptures, the Christian church has the answers, and in the Gospel of Christ, a Savior who can provide the cultist with something no cult system has ever been able to originate—peace with God and fellowship with the Father and with His Son, Jesus Christ.

The cults have capitalized on the failure of the Christian church to understand their teachings and to develop a workable methodology both to evangelize and to refute cult adherents. Within the theological structure of the cults there is considerable truth, all of which, it might be added, is drawn from biblical sources, but so diluted with human error as to be more deadly than complete falsehood.

The cults have also emphasized the things that the Church has forgotten, such as divine healing (Christian Science, Unity, New Thought), prophecy (Jehovah’s Witnesses and Mormonism), and a great many other things that in the course of our study we will have opportunity to observe. But let it never be forgotten that where the Gospel of Jesus Christ is proclaimed in power and with what Dr. Frank E. Gaebelein has called “a compelling relevancy,” cults have made little or no headway. This has led Dr. Lee Belford, professor of comparative religions at New York University, to state,

The problem is essentially theological where the cults are concerned. The answer of the church must be theological and doctrinal. No sociological or cultural evaluation will do. Such works may be helpful, but they will not answer the Jehovah’s Witness or Mormon who is seeking biblical authority for either the acceptance or rejection of his beliefs.¹²

The problem, then, is complex. There is no simple panacea, but it constitutes a real challenge to Christianity that cannot be ignored or neglected any longer—for the challenge is here and the time is now.

12. Dr. Martin knew Dr. Belford personally from his days as a student at New York University.

Explore

Doctrine
Soteriology
Christology
Theology

Discuss

1. The authority of the Scriptures is the criterion for measuring truth or error in all cultic claims. What is the *inerrancy* of Scripture? Are we required to defend it?

2. The Bible is controversial—some call it a collection of stories and a “stumbling block” to belief. They avoid talking to unbelievers about creation, the flood, and other supernatural events the world calls *myths*. What approach did Jesus take? Which did Paul take?

3. How do liberal scholars take Gamaliel’s advice out of context? How does God view someone who is a doctrinally sound teacher but has little money and few followers?

Dig Deeper

See *The Kingdom of the Cults Study Guide* available at WalterMartin.com.