

Comparing Christianity's Truth About God with the Cults

Word of God and God

- In the beginning God created the heavens and the earth (Genesis 1:1).
- He is the only God (Deuteronomy 4:35).
- God is Spirit, and his worshipers must worship in spirit and in truth (John 4:24).
- There is one God and one mediator between God and men, the man Christ Jesus (1 Timothy 2:5).
- Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).
- Jesus was baptized; the Spirit descended; the Father spoke (Matthew 3:16-17).
- From the first announcement I have not spoken in secret; at the time it happens, I am there (Isaiah 48:16).

Christian Science and God

- God is all-in-all (*Science and Health*, 113:16).
- God, Spirit, being all, nothing is matter (*s & H*, 113:18).
- God is divine, supreme, Spirit, Soul, Principle, Life, Truth, Love (*s & H*, 465:9).
- God is infinite, the only Life, substance, Spirit, or Soul. The only intelligence of the universe, including humanity (*s & H*, 330:11).
- Life, Truth, and Love constitute the triune Person called God—God the Father-Mother; Christ the spiritual idea of sonship; Divine Science or the Holy Comforter (*s & H*, 331:26–31).
- God is “the ever-present, I am, filling all space, including in itself all Mind, the one Father-Mother God” (M.B. Eddy, *Rudimentary Divine Science*, pp. 3:26; 4:1).
- The theory of three persons in one God (the Trinity) suggests polytheism, rather than the one ever-present I am (*s & H*, 256:9–11).

Spiritualism and God

- Infinite intelligence pervades and controls the universe, is without shape or form, and is impersonal, omnipresent, and omnipotent.
- It teaches that the spark of divinity dwells in all (“What Spiritualism Is and Does,” *Spiritualist Manual*, 1940).
- The doctrine of the trinity seems to have no adherents in advanced circles of the spirit world. The divinity of Christ as a co-equal with the Father is universally denied.

Just as I am, nor poor, nor blind,
Nor bound by chains in soul or mind.
For all of Thee within I find;

O God of love, I come, I come. *Spiritualistic Hymnal*

Jehovah’s Witness and God

- God’s personal name is Jehovah (*The Truth Shall Make You Free*, p. 17).
- Only Jehovah is from everlasting to everlasting (*Make Sure of All Things*, p. 486).
- Jesus Christ is not One God with the Father (*MS*, p. 485).
- There was a time when Jehovah was alone in universal space. All life and energy and thought were contained in him alone (*Let God Be True*, p. 25).
- The obvious conclusion is that Satan is the originator of the trinity doctrine (*LG*, p. 101).

Scientology and God

- God can be whoever you want him to be (*AMG Enc.*, p. 610).
- Of necessity any definition of God must be subjective, and we make no attempt to define God as a reality for all people. It would only be possible, theoretically, to be totally aware of God, in all manifestations, when one was spiritually advanced (*The Background and Ceremonies of the Church of Scientology*, p. 22).
- Each person attains his own certainty as to who God is and exactly what God means to him. The author of the universe exists. How this is symbolized is dictated by your early training and conscience (*Scientology Catechism*).
- The individual Scientologist is free to interpret God in

whatever manner he or she wishes (Hubbard, *What Is Scientology?* p. 200).

- His precise nature is not delineated, since the Church holds that each person must seek and know the Divine Nature in and for himself” (*Scientology*, p. 17).
- There exists a life energy or force (Theta) beyond and within all.
- God is therefore the Eighth Dynamic, which is also known as Infinity (FAQS at scientology.org).

Mormonism and God

- We believe in God the Eternal Father, and in His son Jesus Christ, and in the Holy Ghost (*Articles of Faith*, 1).
- This cannot rationally be construed to mean that the Father, the Son, and the Holy Ghost are one in substance and in person (Talmage, *Articles of Faith*, p. 40).
- There are three Gods . . . separate in personality, united in purpose, in plan, and in all attributes of perfection (McConkie, *Mormon Doctrine*, p. 270).
- God is an organized being just as we are who are now in the flesh. He is a progressive being, and possesses the capacity of eternal increase. Perhaps once a child and mortal like ourselves (*Gospel Doctrine*, p. 64; *AF*, p. 529, *Journal of Discourses*, 1:123).
- The Father has a body of flesh and bones as tangible as man’s (*Doctrine and Covenants*, 130).
- God is not omnipresent . . . cannot be “physically present in more than one place at a time” (Talmage, *dc*, p. 48).
- Every man who reigns in celestial glory is a god to his dominions (McConkie, *MD*, p. 322).
- There never was a time when there were not gods and worlds (Young, *Discourses*, pp. 22-23).
- Each god, through his wife or wives, raises up a numerous family of sons and daughters (Pratt, *The Seer*, p. 37).
- The doctrine of a plurality of gods is prominent in the Bible. The heads of the gods appointed our God for us (*Teaching of the Prophet Jos. Smith*, pp. 370-72).
- The eternal Father is a progressive Being . . . the capacity of eternal increase (Talmage, *DC*, p. 529).

Eastern Mystic Religions and God

- Brahma, the Absolute, other than which there is nothing else—without qualities, unknowable, impersonal, beyond all appearances, changes, differences.
- God is all there is. “All visible objects are but modifications of self-existence, of an unconscious and impersonal essence which is called God” (Walter R. Martin, *Kingdom of the Cults*, p. 239).
- God is omnipresent and almighty, and is in the heart of everyone (*Transcendental Meditation*, p. 61).
- In his real nature man is divine. The inner man is fully Divine. Vedanta teaches no other dogma but the divinity inherent in man, and his capacity for infinite evolution (*TM*, p. 58).

Unification Church and God

- God Himself told me that the most basic and central truth of this universe is that God is the Father and we are His children (*CIC*, p. 9).
- There is one living, eternal, and true God, a Person, beyond space and time . . . source of all truth, beauty, and goodness . . . creator and sustainer of man and the universe (*Declaration of Unification Theological Affirmations at Barrytown, New York, October 14, 1976*).
- God, being the First Cause of all creation, also exists because of a reciprocal relationship between the dual characteristics of positivity and negativity (Moon, *Divine Principle*, p. 24).
- God existed as the internal masculine subject, and He created the universe as His external feminine object (*DP*, p. 25).
- Man is the visible; and God is the invisible form. God and man are one. Man is incarnate God . . . as important in value as God Himself (*CIC*, p. 5).
- God is just like you and me. All human traits originate in God (*CIC*, p. 4).

Unity and God

- God is not a person having life, intelligence, love, power. God is that invisible, intangible, but very real, something

we call life. God is the total . . . of all good, whether manifested or unexpressed (Cady, *Lessons in Truth*, p. 6).

- I believe . . . the truest heathen that ever lived, he who worships the golden calf as his highest conception of God, worships God (*LT*, p. 126).
- God is the always present, indwelling Mind. The Father within you...is in the spiritual realms which underlie all creative forces (Fillmore, *The Science of Being and Christian Healing*, p. 9).
- God is. Man is. We are now in the presence of that eternal Is-ness— Osiris and Isis are now our Father-Mother as fully as they were of old Egypt (*SB*, p. 229).
- God is Principle, Law, Being, Mind, Spirit, All Good, Omnipresent, Omniscient, Omnipotent, Unchangeable, Creator, Father, Cause and Source of all that is (*SB*, p. 15).
- God is the substance, or real thing standing under every visible form of life, love, intelligence, or power. Each rock, tree, animal, everything visible is a manifestation of the numberless manifestations, or individualities. Each . . . contains the whole (*LT*, pp. 8-9).

Wicca and God

- Contemporary Wiccans worship the Great Mother Goddess and her partner the Horned God (Pan), but these and a host of other pagan deities are said to represent various aspects of an impersonal creative force called “The One” or “The All”—reflecting the current influence of Eastern monism popularized in New Age thought. Wiccans regard all aspects of nature—plants, rocks, planets—as having spirit (*Christianity Today*, 10/23/00, p. 28).
- “The One is the all encompassing unity of all things which exist. This includes that which is manifest to our limited awareness and understanding as well as that which is not. The One is infinite to a point that the human mind simply cannot comprehend its vastness” (wicca.com).
- Believe in polytheism (many gods) or pantheism (god/gods are part of nature). Wicca “. . . is polytheistic, recognizing a plurality of divine beings . . .” (Prudence Jones, *Paganism Today*, p. 34).
- “As Wiccans, we acknowledged and worshiped the old

gods and goddesses in the form both pleasing to them and meaningful to us . . .” (Cantrell, *Wiccan Beliefs and Practices*, p. 18).

- “As polytheists, they may use many other names for Deity. Individuals will often choose Goddesses or Gods from any of the world’s pantheons whose stories are particularly inspiring and use those Deities as a focus for personal devotions” (U.S. Army’s *A Handbook for Chaplains*, pp. 231–236).