

PAULINE APOLOGETICS AND NON-EVANGELICAL RELIGIONS

Abstract. Pauline distinctiveness cuts across the grain of every non-evangelical religion, including Roman Catholicism, Mormonism, Islam, Judaism, and Liberal Protestantism. It will be seen that the “mid-Acts” position gives a detailed and coherent refutation of each non-evangelical religion, thereby demonstrating the applicability of Paul’s gospel from non-evangelical quarters; and its efficacy in doing so is much greater than that of mainstream evangelicalism.

General Outline of Session IV:

- I. Logical Issues of Pauline Apologetics
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 - B. Necessary and Sufficient Conditions in Pauline Apologetics
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- II. Pauline Apologetics and Roman Catholicism
 - A. Sample of Roman Catholic Doctrines
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I. Logical Issues of Pauline Apologetics

A. Sample of Practical Applications of Pauline Theology and Gospel—the Seven Ones (Eph. 4:4–6). See [DS7] and [Pauline Bootcamp] for proof of the following from Scripture.

1. One Body: Only the Body of Christ, the personal fullness of Christ, and its unity as expressed in the local assembly.
 - a. No nations before/under God—no "Fasting & Prayer Day for America", no Pledge of Allegiance with "one nation under God"; no ethnic churches/assemblies or Bibles; etc.
 - b. No professional/contractual clergy (Acts 20:33-35 —cf. I Tim. 5:8, Rom. 16:17, I Cor. 11:1, Phil. 3:17; 4:9, I Thess. 1:6-7; 4:1, II Thess. 3:6,14; II Tim. 1:13-14 2:2–3 (Greek))—Eph. 4:15-16, Col. 2:19, I Tim. 2:5).
 - c. No divisive groups: no denominations; no seminaries; no mission boards; no assembly "membership"; no choirs; no "beef and beans night"; no cells; no singles-between-35-and-40 groups; women's auxiliaries; no secrecy by officers; no deacons versus bishops; no "pastor/minister" discounts at bookstores; etc.
 - d. See One Lord ((4) below), One Father-God ((7) below).
2. One Spirit: Only the Holy Spirit, the Third Person of the Godhead.
 - a. No spirits; no angelic ministry; no seeking of angels; no books promoting angelic ministry to saints today; etc.
 - b. No charismata exists today (I Cor. 1:7; 12:1–31; 13:1–13; 14:37) except from demons (partial fulfillment of II Tim. 3:8-10); etc.
 - c. No charismata historically except those gifts of Spirit entrusting Canon (Law Prophets, Writings, Second Generation Scriptures for Israel, Pauline Scriptures, Third Generation Scriptures for Israel) to members of Body of Christ. In particular, from I Cor. 1:7; 12:1–31; 13:1–13; 14:37, in conjunction with Rom. 16:17, I Cor. 11:1, Phil. 3:17; 4:9, I Thess. 1:6-7; 4:1, II Thess. 3:6,14; II Tim. 1:13-14; 2:2–3 (Greek), we have:
 - i. Body prophetic and knowledge gifts for purpose of writing and establishing Pauline canon and thereby putting into writing the Pauline apostleship's oral teaching and tradition.
 - ii. These gifts withdrawn when this job is done—e.g. II Tim. 4:13; Pauline canon done by Paul's deaths.
 - iii. Given proper dates of Israel's Second Generation canon, whole Biblical canon done and recognized by Paul's death and handed over to true Body saints for safekeeping and copying.
 - d. Indwells Body members individually and corporately as the shrine and personal possession of the Father (Rom. 8:9–11, Eph. 2:19-22 (Greek)), thus guaranteeing a psychology of continual assurance of forgiveness (Eph. 4:32, Col. 3:13, contrast with Matt. 6), taking away confessionals and physical, ceremonial shrines.
 - e. See One Faith ((5) below) and One Baptism ((6) below).

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3. One Hope: Only the Third Heaven, with the exalted Christ, on the Father's Throne, over the angelic hosts (I Cor. 6:2–3, Eph. 1:20; 2:6, Phil. 3:20 (Greek), etc).
 - a. No earthly hope; no Messianic Judaism; no theonomy; no religious loyalty to present day Israel (see One Body).
 - b. No singing "Glorious things of thee are spoken, Zion, City of our God", "Beulah Land".
 - c. No civic/political obligations apart from good citizenship; etc.
 - d. See One Faith ((5) below).
4. One Lord: Only Christ as the only Lord and Priest (I Cor. 8:5; 12:5, I Tim. 2:5).
 - a. No lords; no angelic ministry; no professional/contractual clergy; no priests; no priestly confessions of faith ("every head bowed, every eye closed"); no religious titles; etc.
 - b. No religious acts (we are to imitate our Head, and what religious acts does He now perform---we are completely identified with Him as He sits glorified on the Father's Throne); etc.
 - c. No study-priests (Acts 17:11, Rom. 14:5, Eph. 1:17, Phil. 1:9-11, Col. 1:27-2:3, II Tim. 2:15, etc); no healers, i.e. healing priests; no priesthood of believers; etc.
 - d. See One Body ((1) above), One Spirit ((2) above), One Father-God ((7) below).
5. One Faith: Only Paul's Gospel and the Mystery describes the Body of Christ.
 - a. No multiplicity of gospels or creeds; no gospel but that given by Christ to Paul; etc.
 - b. No confession of saving faith but the non-ceremonial confession of Paul's Gospel of Christ as non-ethnic, non-ceremonial Head and His resurrection from the dead on behalf of His Body; etc. No confessional for sins—see One Spirit ((2) above).
 - c. No armor besides the Pauline armor of Eph. 6 (shield).
 - d. No justifications except those outlined for the Body of Christ:
 - i. Justification by decree within the Godhead to be Christ's personal fullness (Rom. 8:30 (Greek)).
 - ii. Justification by Christ before the Father as Head of the Body (Rom. 3:24–26 (Greek)).
 - iii. Justification by Body faith before self (Rom. 3:28; 4:3 (cf. Gen. 15); 10:6–13 (Greek)).
 - iv. Justification by Body works before others (Rom. 4:2 (Greek), Eph. 4:1–6).
 - e. No Scriptural canon except that delivered to the Body before Paul's death (see (2)(c)), with only the Pauline describing the Body of Christ in its salvation and future hope and present walk. Note II Tim. 3:16–17 says that by the writing of II Timothy the Body saint completely equipped by canon; and this implied that both the non-Pauline and Pauline parts of canon finished by II Timothy, Paul's last epistle.
 - f. No Biblical hermeneutic except the normative hermeneutic or grammatico-historical method—customary usage rules unless the context, or the context of parallel passages, overrules—exercised by each saint (Rom. 14:5, II Tim. 2:15).

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6. One Baptism: Only the baptism by the Spirit into the Body of Christ (Rom. 6:3–5 (Greek), I Cor. 12:13, Gal. 3:27, Eph. 4:5, Col. 2:8–23, Tit. 3:5 (= Body's regeneration)).
 - a. No water baptism of any kind; no charismatic baptism of any kind; no circumcision; no sacrifices; no symbolic religious act of any kind; no dedication of babies; no religious acts of conversion; no going forward; no raising one's hand; no "every head bowed and every eye closed"; no religious wedding ceremonies; etc.
 - b. No holidays (no Christmas, no Easter), monthly days, no weekly or Lord's days (Gal. 4:8–11; Col. 2:8–23); no Mother's Day sermon; no religiously set times; no religiously set times for prayer or reading or "quiet time" (I Thess. 5:16–17, Phil. 4:4); etc.
 - c. No religious symbols, religious clothes, habits or reverse collars, choir robes, academic robes, prayer shawls or talliths, veils or doillies, special suit just for Sunday (I Cor. 11:1–16 (Greek)); no Bible on top of school books just to make a point; no staged prayers for media; etc.
 - d. No religiously motivated fasting; no religious regulation of food; no symbolic meals; no traditional, Hindu-Mithraic derived communions of self-denial (I Cor. 10:16–18; 11:20–34 (Greek)); etc.
7. One Father-God: Only the God and Father of the Lord Jesus Christ.
 - a. No angelic gods, angelic ministry, doctrinal authorities, spiritual authorities (Acts 17:11, Rom. 14:5, Eph. 1:17, Phil. 1:9-11, Col. 1:27-2:3, II Tim. 2:15, etc); etc.
 - b. No denominational heads; no mission board heads; no seminary heads/professors; no (religious) judicial authority outside the local assembly; no assembly "turf" heads---youth "pastor", director of music, ...; etc.
 - c. No titles or religious forms of address---no "pastor", no "father", no "brother", no "sister", no "deacon", no "right reverend", no "holiness", no "rabbi", no "rebbe", etc (Rom. 1:1-7, I Cor. 1:1-2, II Cor. 1:1-2, Gal. 1:1-2, Eph. 1:1, Phil. 1:1, Col. 1:1-2, I Tim. 1:1-2, II Tim. 1:1-2, Tit. 1:1-4, Philem. 1-2, and note a corresponding doctrine for Israel: Matt. 7:1-12(7), Mark 12:38-39); etc.
 - d. Compare with One Body ((1)above).

B. Necessary and Sufficient Conditions in Pauline Apologetics

1. Defense of a position as a *necessary condition*.

Prove that this position is a necessary consequence of, or is implied by, some other position. If $p \Rightarrow q$ is true, then q is a necessary condition of p .

Example. Cold is a necessary condition for snowing since snowing implies cold.

2. Defense of a position as a *sufficient condition*.

Prove that this position is sufficient for, or necessarily implies, some other position. If $p \Rightarrow q$ is true, then p is a sufficient condition for q .

Example. Snowing is a sufficient condition for cold since snowing implies cold.

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3. Distinctive Pauline gospel as a *necessary condition* of proper Biblical hermeneutic/exegesis.

In previous works of others and our own outlines ([DS7], [Pauline Bootcamp], etc), we contend that the distinctive Pauline Gospel, sampled in (A) above, is implied by a consistent application of the Biblical hermeneutic to Scripture.

4. Distinctive Pauline gospel as a *sufficient condition* for good works, proper living, valid judgments.

In this and previous TGF conferences (e.g. 1995), we are developing the consequences of the Pauline Gospel as sampled in (A) to show the applicability of Paul's Gospel to justification by works before others, evaluating other religious viewpoints, and generally the question of how should we live as members of the Body of Christ.

- C. **Purpose of Session—Efficacy of Pauline Gospel as Sufficient Condition.** Basic purpose of this session is to show that the Pauline Gospel sampled in (A) above *works*, has *meaningful* and *coherent* and *consistent* and *usable* consequences, particularly in regard to non-evangelical religions:

1. Pauline Gospel sufficient to rebut non-evangelical religions efficiently.
2. Pauline Gospel far better equipped to do so than mainstream evangelical Protestantism.
3. The superior efficacy of the Pauline Gospel in doing so is a defense of the Pauline Gospel as a sufficiency condition and hence is part of Pauline apologetics.

It is *not* the purpose of this session to justify the Pauline Gospel from Scripture, to justify it as a necessary condition. That has been done amply and irrefutably elsewhere in our opinion.

II. Pauline Apologetics and Roman Catholicism

A. **Sample of Roman Catholic Doctrines**

Sources: *Catechism of the Catholic Church* (1994); *Roman Catholicism* (Transcripts, John Ankerberg Show, 1994); *Not by Scripture Alone* (Robert Sungenis, ed., 1997); *Not by Faith Alone* (Robert Sungenis, 1997); *Luther: Right or Wrong* (Harry McSorley, date?); *New American Bible* (1971); *Just As I Am* (Billy Graham, 1997).; *The Two Babylons* (Hislop, 1859).

1. Hierarchy of Roman Catholic Church (RCC) and Biblical canon
 - a. RCC produced the Scriptures (New Testament) as the written expression of her own Oral Tradition received from Christ and over which she is imbued with authority to safeguard its meaning, whether oral or written. RCC alone understands what the intended meaning of the Scriptural words are since they are the expression of her Oral Tradition.
 - b. The authority to preserve the purity of the meaning of the apostolic Scriptures as the written record of her Oral Tradition resides in the Magisterium, the official teaching function of the RCC, overseen by the bishops headed by the Pope, the "Vicar of Christ". This authority derives from the continued apostolic succession from the 12 apostles headed by Peter as the first Pope and first Bishop of Rome.

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2. Apostle's Creed

- a. Baptismal confessional test, precisely in its modern form since the 8th century, but in one form or another of much older derivation.
- b. Closely related to the somewhat later Nicene Creed favored by the Eastern Church.
- c. Statements of the Creed as given in the 1994 Catechism:

"I believe in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord; He was conceived by the power of the Holy Spirit and was born of the Virgin Mary. "

"Jesus Christ suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, on the Third Day He arose again; He ascended into heaven and is seated at the right hand of the Father. From thence He will come again to judge the living and the dead."

"I believe in the Holy Spirit. I believe [in] the Holy Catholic Church."

"I believe in the forgiveness of sins. I believe in the resurrection of the body. I believe in life everlasting. Amen."

3. Seven sacraments and justification before God by works

- a. Baptism
- b. Confirmation
- c. Eucharist
- d. Penance and Reconciliation
- e. Anointing of Sick
- f. Holy orders
- g. Matrimony
- h. Ten commandments, including the third and fourth as stated by Moses
- i. Prayer to Mary, saints, angels
- j. "Lord's Prayer" as template for prayer
- k. Confession of Christ as both Messiah and Head of the individual in question.

B. Pauline Rebuttal to Roman Catholic Doctrines

1. Body of Christ and the canon of Scripture

- a. The canon is that given—revealed, confirmed, compiled—to the Body of Christ before the death of Paul and is to be understood by each saint by the normative hermeneutic. (The wording of the original autographs is recovered with certainty in all but possibly a small handful of cases.) See I Cor. 14:37, II. Tim. 4:13.
- b. It is the normative hermeneutic and the regenerated heart driven by the indwelling Holy Spirit which continually uncover and safeguard the meaning of the Scriptures.

2. Body of Christ and the "Creed"

- a. Since water baptism is anti-Pauline today, then one can hardly expect a creed constructed with that goal to be consistently Pauline.
- b. Specific rebuttals to the Apostle's Creed
 - i. There are no ritual confessions today, so its usage as such is sin.
 - ii. God the Father is not presented as the One Father-God with no angelic or other gods or authorities, or as the One Who ordained the Body His personal possession. A dispensationally generic statement about the Father is a misrepresentation.

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- iii. Christ is nowhere presented as Head of the non-ceremonial Body or as the One Lord with no angelic lords or other lords. Only certain historical facts are confessed.
 - iv. Dispensational specificity, and with regard to the judgement as described, patently false for the Body of Christ.
 - v. The Holy Spirit is not the One Spirit with no angelic ministries.
 - vi. We are to confess the One Body, not the RCC or whatever.
 - vii. We are to confess the forgiveness of sins against Pauline Law for those whom Christ redeemed to be His Body. The Creed commits the sin of dispensational non-specificity (of non-epignosis!).
 - viii. We are to confess the resurrection of our body in power and glory which equip us to sit with Christ in the Third Heaven over all angelic authorities.
 - ix. We are to confess everlasting life in the Third Heaven with Christ on the Father's Throne.
3. Rebuttals to the sacraments, et al.
- a. Baptism violates the One Baptism
 - b. Confirmation is without Biblical warrant and violates the Pauline case-law against ceremony.
 - c. Eucharist violates the Lord's Supper as a real meal of generosity without ritual. Further, such is a clear violation of the Pauline rule against food rules.
 - d. Penance violates the Body as the shrine of the Father which is indwelt by the Spirit, and which is continually assured of forgiveness from within.
 - e. Anointing of sick is a practice for Israel for it presumes the gift of healing. But until the Rapture/Ascension of the Body, there are no such gifts.
 - f. Holy orders violates each of the Seven Ones in almost every possible way. It violates the Body as built upon the Pauline apostleship, and not upon the Petrine apostleship; it violates the One Body by making a division between the religious and laity; it violates the Pauline Law against religious clothes, religious mediators; it violates the One Lord since it claims other mediators; it violates the One Father-God since it claims other spiritual/religious authorities such as the Magisterium; etc.
 - g. Matrimony as a religious ceremony is without Biblical warrant and violates the Pauline case-law against ceremony.
 - h. The third commandment violates our liberty from religious days and times.
 - i. The fourth commandment, as stated, violates our Hope in the Third Heaven.
 - j. Prayer to Mary, angels, saints, etc violates Christ as the One Lord and One Mediator, and it violates the One Body as the fullness of Christ's authority, and hence its position over angels, principalities, and powers. There is NO angelic ministry to Body today.
 - k. Lord's prayer is for Israel in the Third Generation, especially the 144k. This prayer violates at many points the hope and salvation of the Body.
 - l. Confessing that Christ is both one's Messiah and Head is like confessing the black-white-square-round-ball! Christ is the Messiah of Israel and the Elect Gentiles, and He is the Head of the Body of Christ in which there is NEITHER Jew nor Gentile.

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C. **Evangelical Inability to Rebut Roman Catholic Doctrines.** Evangelicalism cannot rebut the RCC because it is not fundamentally different on many of the issues raised. This inability has not gone unnoticed by Catholic scholars: the Martin-Pacwa debates on the John Ankerberg Show often showed Pacwa to advantage; and the books cited above by Sungenis are not answerable from evangelicalism in my opinion. It is no surprise many evangelicals, including reformed, “calvinistic” persons, are now among the RCC’s most scholarly apologists (e.g. Scott Hahn and Robert Sungenis). Evangelicalism’s impotence bases upon three broad errors shared with the RCC:

- (*) Peter = Paul (as to content);
- (*) commitment to ceremonialism, symbols, rituals, and holy times and places;
- (*) arminianism that inevitably follows from a denial of Paul’s distinctive gospel.

More precisely, here is a point-by-point catalogue of evangelicalism’s impotence using the issues raised in (B) above:

1. Evangelicalism trusts RCC to make the canon. While claiming that RCC is fallible, it still claims that RCC was infallible for centuries in putting together the canon. Further, evangelicalism constantly appeals to tradition instead of Scripture and the normative hermeneutic in refusing Paul’s distinctive gospel; and the disease spreads to all other issues in my experience (“who else teaches that, the “Church” has never taught that”, not “let me see test that for myself from the holy words”). See “holy orders” below.
2. Evangelicalism champions a generic, nonspecific gospel and, in my experience, would never see anything lacking or incorrect in the Apostle’s Creed. Indeed, much of evangelicalism recites it as part of their liturgy.
3. Evangelicalism in one way or another practices each of the sacraments of the RCC, so it cannot therefore successfully rebut the RCC on these matters. Evangelicalism practices:
 - a. Water baptisms.
 - b. Ritual communion identical in form with Eucharist.
 - c. Penance in one form or another is commonly found in evangelicalism: fasting for Jesus, as an example. Even the teaching of I John 1:9 as applying to the Body of Christ is penance.
 - d. Evangelicalism often anoints the sick, especially the charismatics.
 - e. Evangelicalism without any known exception to the author practices some form of holy orders and is always submitting itself to some spiritual, interpretative authority or hierarchy, with the latter wearing by necessity a uniform, a suit, or some robes on the “Lord’s Day”, being addressed by religious or “courtesy” titles, performing mediatory/priestly functions (“every head bowed, every eye closed, only God AND I will see your hand”), urging religious acts (“come forward to receive Jesus”), etc.
 - f. Evangelicalism, without fail, makes a religious ceremony of each wedding in which the minister plays a priestly role and pronounces them man and wife before the state AND God, and they make their vows before God because of the minister and the witnesses.
 - g. Evangelicalism is no different from RCC on the third and fourth commandments and wants them posted in every school(!) even though they violate Paul’s gospel.
 - h. Evangelicalism protests the RCC’s praying to Mary, angels, designated saints, but can only protest inconsistently (as pointed out by Pacwa). If Peter = Paul, then

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John = Paul, which means that Rev. 8:3–4 is how God acts with the Body of Christ, namely that angels are mediators in prayer (which they are for Israel, though not for the Body which is superior to all angels). Further, evangelicalism maintains that angels have an active spiritual ministry today and that each “believer” has a guardian angel (it would be more consistent with the principle of Heb. 7:7 to say that each angel has a guardian saint from the Body of Christ to oversee him). Evangelicalism is partly to blame for the angel-mania sweeping the world and which is bringing together evangelicalism, RCC, new age, etc.

- i. Evangelicalism has the same fatal and damnable application of the Lord’s Prayer to the Body of Christ as the RCC.
- j. Evangelicalism exhibits the same antinomy about Christ’s Headship and Messiahship as the RCC. Both welcome and enthusiastically support Messianic Jews even though Paul’s gospel clearly condemns such.

III. Pauline Apologetics and Islam/Mormonism

A. Sample of Doctrines of Islam and Mormonism

Sources: *Koran (The Koran with Parallel Arabic Text*, Dawood, 1995); *Islam: Creed and Worship* (Muhammad Abdul Rauf, 1975); *The Kingdom of the Cults* (Martin, 1974), *The Chaos of the Cults* (van Baalen, 1953), *The Book of Mormon* (1961), *Doctrines and Covenants* (1978), *Pearl of Great Price* (1978, microfiche original 1852), *Inside Story of Mormonism* (Anderson, 1974), *A Marvelous Work and A Wonder* (Richards, 1976), *The Mormon Papers* (Ropp, 1978), *Who Really Wrote the Book of Mormon* (Cowdery et al, 1977), *Mormonism—Shadow or Reality* (Tanner & Tanner, 1987).

1. New prophet familiar with previous religions/faiths
 - a. Muhammad Hashim was born in 570 in Mecca, was exposed to both Jewish and Christian teachings as a youth in Mecca and in Syria while traveling with trading caravans, perceived the corruptions of those claiming to follow these teachings, and began receiving his revelations in a cave near Ramadan in 610 which culminated in the Koran.
 - b. Joseph Smith was born 1805 in Vermont, was exposed to various denominations as a youth in Vermont and upstate New York (Palmyra area), was satisfied with none of them, and in 1823 began receiving revelations centering around ancient, inspired golden plates hidden in the countryside around Palmyra, which after translation yielded the Book of Mormon, with subsequent revelations yielding the Doctrines and Covenants. The Pearl of Great Price (PGP) is the inspired account of the events surrounding the plates behind the Book of Mormon.
 - c. In each case, the purpose of the additional revelation was to correct the corruptions of those who had been given the Biblical canon, establish the correct meaning and intent of Biblical Scripture, and so restore true religion.
 - i. Koran means “recitation” and refers to “Islam”, the latter meaning the “way of righteousness”, i.e. the way back to rightness and purity, for mankind generally, and especially for the Peoples of the Book (= Bible)—Jews and Christians—who had gone astray and who were to be led back by Islam based on Koran which restores the true and intended meaning of Biblical Scripture. (2:38–2:43 (p. 6), 2:135ff (p.20) 4:163–4:166 (p. 103), 3:20–3:22 (p. 51))

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- ii. Mormon canon was revealed to restore the true church of Jesus Christ, namely the Church of Jesus Christ of Latter Day Saints (LDS). All the Christian churches had corrupted the original gospel, its intended meaning, and its sacraments; and the golden plates contained the revelation which would restore the intended meaning and ceremonies of Christ and the 12 apostles. (PGP)
2. Fundamental role of angels as tutors and revelators of extra-biblical canon.
 - a. Gabriel is the angel assigned to verbally instruct Muhammad through a call-and-response method of revelation (hence Koran or “recitation”) of which Koran is the written record. (2:98 (p. 14), 53:1ff (p. 525), 81:21 (p. 586))
 - b. Although the current Mormon printings of the Pearl of Great Price (PGP) claim that Mormon is the angel revealing to, and working with, Smith, the fact remains that the original printing of PGP, as seen on the microfiche of the original printing in the Youngstown State University Maag Library, plainly and repeatedly states that this angelic tutor/revelator was Nephi, a character from the Book of Mormon. (It should be noted that “Nephi” is a Semitic word meaning “fallen one”, coming from the Hebrew root “naphal” meaning “to fall” from which we get the Biblical word “nephilim” or “sons of the fallen ones”. Both this root and the occurrences of nephilim in describing the demonic incursions into mankind, both before and after the Flood (see our outlines or the Appendix 25 of the *Companion Bible*), as well as the use of “Nephi” in the original PGP for an angel, leave no doubt that “Nephi” means “fallen angel” or “demon”. So Smith’s tutor named himself as “demon” and Smith was too ignorant to recognize it, as if the content of these revelations were not enough as judged by the Biblical standard of Paul’s Gospel—more below.)
3. Each extrabiblical canon is unknowable and inaccessible, and since its purpose in each case is to restore the right interpretation of Biblical Scripture, then the totality of sacred canon is each case is unknowable on its own terms. In each case, there is therefore a magisterium overseeing the right interpretation of extrabiblical canon and hence that of Biblical canon as well.
 - a. Koran asserts that some of its passages are necessarily obscure and can only be understood by Allah (3:1–3:9 (p. 49)).

“God! There is no god but He, the Living, the ever-existent-One. He has revealed to you the Book with the Truth, confirming the Scriptures which preceded it; for He has already revealed the Torah and the Gospel for the guidance of mankind and the distinction between right and wrong. ... It is He Who has revealed to you the Book. Some of its verses are precise in meaning—they are the foundation of the Book—and others ambiguous. Those whose hearts are infected with disbelief follow the ambiguous part, so as to create dissension by seeking to explain it. But no one knows its meaning except God.”

Since the necessarily obscure passages are not identified for us, then we can never know whether the passage we are dealing with can be known or not, and hence EACH passage is unknown!! This situation is compounded by the high status of ancient oral tradition known as Sunna. Thus, we must have the loosely organized magisterium of the historic Islamic universities and legal centers overseen by the muftis and other high religious officials.

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- b. Book of Mormon asserts that it contains errors and that one who believes it despite these errors will have greater glory than the angel Moroni; and these errors crept in when the golden plates were copied from more ancient brass plates (Mormon 8:12,17; 9:33)

“And whoso receiveth this record [the golden plates] and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni, and were it possible, I would make known all things unto you. ... And if there be faults, they be the faults of a man. But behold, we know no fault; nevertheless, God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire. ... And if our plates had been sufficiently largewe should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.”

Since neither the Book of Mormon nor any of the Mormon canon identifies for us which are the verses with errors and which are not, then EACH verse of the Book of Mormon is suspect!! Thus, we must have the tightly organized and charismatically empowered magisterium of the President (= Pope, infallible when speaking *ex cathedra*), the First Presidency (a trinity), the 12 Apostles, the Council of 70, etc.

4. Each system features a detailed ceremonial justification by works.
- a. Islam requires the Five Pillars:
- i. Public confession of the faith (Shahadah) at least once “by the tongue and with full assent of the heart”.
 - ii. Time-regulated prayers, including the five daily prayers, prayers during bathing which make each bathing a religious baptism, and special prayers for holy days.
 - iii. Charity or almsgiving.
 - iv. Fasting during the month of Ramadan. Other religious food regulation includes a prohibition of all alcohol and pork.
 - v. Pilgrimage to the holy site of the Kaaba in Mecca.
- b. Mormonism requirements/practices include:
- i. “Restored” priesthood of all confessing males above the age of 12.
 - ii. Historic denial of priesthood to blacks and people of color.
 - iii. Initiation into this priesthood is via baptism in the Temple in Salt Lake, the holy place of Mormonism. This baptism results in the charismatic empowerment of the Holy Spirit.
 - iv. Marriage is a religious, eternal sacrament, historically polygamous, which equips one (only the husband) to ascend to angelhood and ultimately deity. God the Father of Christ started out this way, and Eve and Mary were His wives and Christ His physical offspring; and Christ Himself has now gone on to deity.
 - v. Blood atonement is the 19th century sacrament whereby a man (usually a Mormon) may be put to death to atone for his sins, as an augmentation of the blood of Christ.
 - vi. Baptism for the dead allows a Mormon by proxy to save dead family members in an intermediate state.

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B. Pauline Rebuttal to Islamic/Mormon Doctrines

1. Paul's apostleship is the only apostleship and prophetic tradition outside that of Israel and the Nations. The Pauline apostleship is the last apostleship, and it ended with Paul's death. Therefore Muhammad and Smith are false.
2. The Body of Christ is over all angels. By the principle of Heb. 7:7, angels cannot minister to the Body since it is administratively superior to all angels (I Cor. 6:2–3); indeed, the Body is a means of unveiling truths (by revelation and then by exegesis to angels (Eph. 3:10)). Each of Muhammad and Smith may well have had supernatural manifestations, but they were DEMONS, as Smith's tutor plainly identified himself (see (A)(2)(b) above). (And incidentally the Book of Mormon is disproportionately taken up with a people called the Nephites, an alternate spelling of Nephilim(!), i.e. "sons of the Fallen Ones"; and the other angel dealing with Smith, namely Moroni, identifies himself as being of Nephite ancestry!!)
3. Body was given a full Biblical canon by Paul's death, a canon for which Paul's gospel is the completion of all Biblical revelation; and this canon is inerrant and fully knowable precisely as interpreted by the normative hermeneutic / grammatico-historical method.
4. The Body of Christ is completely ceremony-and-symbol-free. No religious acts, public confessions, baptisms, holy times, priests, holy places, etc, are allowed for the Body of Christ. Those who die in the condition of wanting and desiring such things will be condemned.
5. The Body's position in the Third Heaven is a complete answer to the Muslim preoccupation with the earth and their holy lands, as well as the Mormon view that Salt Lake City and Independence (MO) are the future hope of Mormons on this earth before they evolve further upward.

C. Evangelical Inability to Rebut Islamic/Mormon Doctrines. Evangelicalism cannot adequately rebut Islam/Mormonism because it is not fundamentally different on many of the issues raised. Evangelicalism's inadequacy bases upon three broad errors:

- (*) Peter = Paul (as to content), with many other errors therefrom;
- (*) commitment to ceremonialism, symbols, rituals, and holy times and places;
- (*) arminianism that inevitably follows from a denial of Paul's distinctive gospel.

More precisely, here is a point-by-point catalogue of evangelicalism's impotence using the issues raised in (B) above:

1. Evangelicalism openly tolerates, or even supports and encourages, the charismatic movement, and so there is no last prophet or apostle. And these subsequent revelations are used to interpret Scripture and distort the proper hermeneutic.
2. Evangelicalism, in its denial of the Body's position over angels, promotes and encourages the notion of an active angelic ministry today (see Billy Graham's hapless book *Angels*), and hence is impotent to fully answer Islam and Mormonism on this point. Further, evangelicalism has become so opposed to any competent and detailed Biblical study that it, almost without fail, opposes a proper understanding of the Nephilim (and of Biblical angelology) and of the simple word usage involved; and hence evangelicalism cannot recognize the evidence for the manifestly demonic origin for Mormonism

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3. Evangelicalism has so distorted the hermeneutic, in order to avoid the distinctiveness of Paul's gospel, that for all intents and purposes the Scriptures are an inaccessible religious object to carry and read but not really understand. My experience with evangelicals is that they constantly maintain, "There are some passages that we cannot understand until we get to glory." Of course, generally those passages are not itemized, so in effect the whole Book becomes inaccessible. So here Evangelicalism is completely impotent to answer Islam and Mormonism.
4. Evangelicalism is committed to ceremonialism, symbols, ritual, holy times, holy places, religious acts, baptisms, etc, which render it unable to adequately rebut the ceremonial practices of Islam and Mormonism. Here is a sample of specific examples of how evangelicalism is incapable of really answering Islam and Mormonism.
 - a. Evangelicalism requires a public confession of faith as a religious act due to their twisted and un-Pauline rendering of Rom. 10:9 (which in context actually teaches the private submission of the individual to CHRIST as his non-ceremonial, non-ethnic, and non-symbolic Head!), usually coupled with other religious acts such "raising one's hand" or "going forward" under the supervision of a preacher-priest. All this is defiance of the Scriptures which makes it impossible to fully rebut the Islam requirement of public confession of Shahadah.
 - b. Evangelicalism's answer to the Mormon claiming to have restored the Aaronic and Melchizedek priesthods (both of them!) is answered by Martin (*op.cit.*) is this way: the whole Body of Christ is a priesthood, namely the priesthood of all believers, which is declared in Rev. 1:4-6 (and presumably Martin also has in mind Rev. 5:10 and I Pet. 2:9). So the best that Martin can do is to say, in effect, "My priesthood is better than yours." But the correct rebuttal, based on Pauline apologetics, is that there is NO priesthood today. The fundamental error here is the view that Peter = Paul = John. These facts are pertinent:
 - i. The list of passages—I Pet. 2:9, Rev. 1:4-6; 5:10—is missing one passage, namely Ex. 19:5-6, which proves that this is a promise for the nation Israel in which there are Jews and no Gentiles, in counterdistinction to the Body of Christ in which there are no Jews and no Gentiles.
 - ii. The contexts for ALL these passages establish in many ways that Israel as a special nation under angels is in view (a small example: Rev. 1:1, I Pet. 1:1) in keeping with Peter's and John's apostolic commission and future hope (Matt. 5:5; 19:28) in governing Israel in the Land.
 - iii. There is only ONE priest today, the One Lord (I Tim. 2:5).
 - iv. To use the word "priest" of any member of the Body of Christ other than Christ violates the very meaning of the Hebrew "cohen" (from "kahan") and the Greek "hiereus", namely one that stands before God and mediates on behalf of one who CANNOT so stand before God. But in the Body we are all members of one another with each one directly connected to the Head and not through each other, as Paul states many times.
 - v. The "hiereus" word group NEVER occurs in Paul in reference to the Body of Christ—search and see.
 - vi. Evangelicalism distorts the Biblical words for priest far more than do Catholics and Mormons.

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- c. Evangelicalism is now fasting more than ever before, with constant calls for nation-wide fasting to save America. This means evangelicalism has no consistent answer to the month of Ramadan.
- d. Evangelicalism has its holy sites, and seemingly more abundance than any other religion under discussion today. In every evangelical church building there is a room labeled “sanctuary”, meaning “holy place”, at the front of which is an altar on which it is stated “Do This in Remembrance of Me” and on which the sacrifice of the elements of a ritual communion are made on the holy day of the week (though admittedly without transubstantiation). This is anti-Pauline, contrary to salvation today, and renders evangelicalism incapable of rebutting Islam’s pilgrimage to Mecca and Mormonism’s secret rites in the Temple in Salt Lake City.
- e. Evangelicalism has its required holy days (Christmas, Easter, Sunday, Mother’s Day, etc) and daily holy times (such as designated “Quiet Times” at specified times) and so cannot answer Islam’s schedule of daily prayers.
- f. Evangelicalism practices water baptism in defiance of Paul (I Cor. 12:13, Eph. 4:5, etc) and so cannot answer the daily baptisms of Islam or the priestly baptisms of Mormonism.

IV. Pauline Apologetics and Judaism

A. Three Branches of Judaism

Sources: *The Babylonian Talmud* (Soncino 1978); *The Zohar* (Soncino 1984), *The Targums of Onkelos and Jonathan ben Uzziel ...* (Etheridge/Ktav 1968), *Introductions* (Volumes 1&2, *The Targums ...*, Etheridge/Ktav 1968), *Funk & Wagnalls New Encyclopedia* (1983), *Encyclopedia Judaica* (1971), *The Code of Maimonides: Book Three: The Book of Seasons* (1961), *A Commentary on the New Testament from the Talmud and Hebraica: Matthew–I Corinthians* (Lightfoot, 1658), *The Life and Times of Jesus the Messiah* (Edersheim, 1886), *After Auschwitz: Radical Theology and Contemporary Judaism* (Rubenstein, 1966)

- 1. Orthodox Judaism
 - a. Claim to faithfully follow all Mosaic precepts and practices
 - b. Services in Hebrew
 - c. Submission to Talmud and all settled rabbinical traditions
 - d. Views the Land as their hope
 - e. Can be more isolationistic (example: Hasidic Jews and Lubavitch House in Brooklyn (Crown Heights))
- 2. Conservative Judaism
 - a. Respects Mosaic precepts while being more flexible in application than Orthodox
 - b. Services in vernacular
 - c. Views the Land as their hope
 - d. Submission to rabbinical traditions, but with more flexibility than Orthodox
 - e. More assimilated culturally than Orthodox while respecting rabbinic traditions
- 3. Reform Judaism
 - a. Liberally minded to both Moses and talmudic traditions
 - b. Services in vernacular

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- c. Ambivalent toward the Land—in pre-Nazi times, Germany was the Land and German culture the Messiah
- d. Very assimilated culturally—historically many German Jews were blond, blue-eyed, high cheek-boned, square-jawed, evidencing that much intermarriage took place over the centuries
4. Sample of common/typical aspects of modern Judaism
 - a. Israel as social priest. Jews today are in a mediatory relationship between God and man. Jews are to show the way to make a just society as a model for all to follow. Thus Israel as a people today is a priestly community in regards to justice and society.
 - b. Israel as biblical and exegetical priest. Written Torah and Scripture must be understood in light of the Oral Torah given Moses and faithfully handed down, rabbi to rabbi, over the centuries and codified in Talmud. Despite the talmudic proverb “biblical precept overrides rabbinic precept”, the following conclusions hold:
 - i. The Tanakh (= Law (written Torah) + Prophets + Writings), or Hebrew canon, cannot be understood on one’s own. Proper understanding can only come under the guidance of a personal rab (tutor) or rabbi (rabbi = rab (tutor) + ani (my))
 - ii. No one outside the Jewish community can hope to have an accurate understanding of Tanakh or Talmud—“Torah was given to the whole world, but Mishnah (= oral torah) to Israel only”. It is inappropriate to sell Talmud or Zoharin or Midrashim or Targumim or ... to the Goi (Gentiles) or to encourage them to study this on their own.
 - iii. For the individual Jew, and especially for the individual Gentile, both Tanakh and Talmud are closed, inaccessible books.
 - iv. Israel as a people, particularly as represented by the rabbinical magisterium, is the priestly nation in regard to Tanakh and Talmud.
 - c. Prayer life. Jews of the various confessions are to pray three times a day, the times corresponding to the times of the day that sacrifices were offered in the Temple while it stood. During these prayers, males are to wrap with the tallit, the head already covered with a hat or skullcap. To these prayers are added the 19 Benedictions during each weekday synagogue service, while on Sabbaths and holydays there are occasional prayers. All such services end with two messianic prayers.
 - d. Scripture readings. Ritual Scripture readings are central to all services, whether weekday or Sabbath or festival. These are read, in my observation, at almost the speed of light.
 - e. Mosaic rules over diet are observed by Orthodox and Conservative Judaism.
 - f. Sabbaths. The seventh day of each week is a required day of rest, with various restrictions on one’s movements and activities.
 - g. Festival calendar: Purim, Passover, Pentecost, Rosh Hashanah, Yom Kippur, Tabernacles, Hanukkah.
 - h. Circumcision and bar mitzvah. These rituals of initiation are for males; but in Reform Judaism, bath mitzvah is for girls at puberty.

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B. Pauline Rebuttal to Judaic Doctrines

1. There is no priestly nation today mediating before God on behalf of the other nations or people. This is the plain statement of Paul's gospel (e.g. Gal. 3:28). But there are many objective confirmations of this fact.
 - a. Since the completion of the Pauline canon, where is the cloud of glory, the Shekhinah? Has anyone seen a tornadic cloud, miles high, over any synagogue or the Temple site or ...? For even Talmud states concerning the First Diaspora, that when Israel went into Diaspora, Shekhinah went with her; and then Talmud gives examples of synagogues in the First Diaspora which, while the congregation was meeting, would be shaken by Shekhinah with a great roaring noise, which reports I believe (cf. Acts 2). Where is the report of any such thing in the Second Diaspora?
 - b. The saints of the Body study all Scripture, including Tanakh, even the original holy words, without a tutor. Such people also study Talmud without a tutor! Further, it has been non-Jews that have spearheaded the scholarly work on the Hebrew text, Hebrew lexicons, Chaldee Targums, etc—Gesenius was not Jewish, nor Tregelles, nor Brown, Driver, Briggs, nor Etheridge, etc. This is not the time of the fulfillment of Zech. 8:23, Is. 2:1–4, etc. What body of religious writings describe the present program of God other than Paul's epistles? The non-Pauline New Testament does not, as is proven in many studies. As one Orthodox dorm-mate once told me: "I can understand Peter, but I cannot understand Paul." Paul is precisely where we get the explanation for why this study you are holding in your hands was prepared without the guidance of a rab!
 - c. There is no Temple today. The Temple was destroyed to honor Paul's gospel of neither Jew nor Gentile. Without a Temple, Biblical Judaism cannot be practiced.
2. The Scriptures are accessible to anyone willing to exercise the normative hermeneutic, the hermeneutic of straightly plowing (Neh. 8:8, II Tim. 2:15). This willingness is the result of the Holy Spirit regenerating that individual's heart. And this hermeneutic consistently applied yields the Pauline apologetics being used in this study.
 - a. The same hermeneutic establishing Paul's Gospel establishes the Trinity and the Virgin Birth from the Hebrew Scriptures, establishes Israel's true hope and the Body's role in overseeing the angelic restoration of Israel's kingdom, and shows that the Body is truly part of Israel's Messiah.
 - b. Therefore, the same hermeneutic establishing Paul's Gospel shows that all Scripture, Hebrew and Greek, belongs to the Body of Christ.
3. The Body is to pray without ceasing (I Thess. 5:16–17). There are no prayer times, nor any other holy times, for the Body of Christ (Gal. 4:8–11, Col. 2:8–23). Further, when a Body saint reads or comments on Scripture, Paul mandates that he must do so without any symbolic clothing (I Cor. 11) or any clothing other than the usual or customary non-religious clothing.
4. There are no diet rules for the Body in the strong sense that the Body is required to avoid food rules (Col. 2:8–23). This also rules out ritual meals and symbolic snacks (such as ritual communion).

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5. For all their Mosaic commitment, the festal calendar omits the Feast of Firstfruits. This, the lack of a Temple, the breaking of the lamb's bones at modern Passover, etc, mean that Moses is not honored (Deut. 4:2). Again, Moses cannot be kept today because of Paul's Gospel (see (1)(c) above).
 6. Circumcision is wrong today because there is no Jew or Gentile before God today, and there is no male or female before God today, all in accord with Paul's Gospel.
- C. **Evangelical Inability to Rebut Judaic Doctrines.** Evangelicalism cannot adequately rebut Islam because it is not fundamentally different on many of the issues raised. Evangelicalism's inadequacy bases upon three broad errors:
- (*) Peter = Paul (as to content), with many other errors therefrom;
 - (*) commitment to ceremonialism, symbols, rituals, and holy times and places;
 - (*) arminianism that inevitably follows from a denial of Paul's distinctive gospel.

More precisely, here is a point-by-point catalogue of evangelicalism's impotence using the issues raised in (B) above:

1. Evangelicalism's refusal to see the distinctive Pauline Gospel forces it to reject the consistent application of the proper hermeneutic to Scriptures, including the Hebrew Scriptures. Therefore evangelicalism defers to the rabbis on the meaning of the Hebrew text and thereby supports the Jewish community as the exegetical priest of Tanakh. Further consequences include:
 - a. Evangelicalism is woefully ignorant of Tanakh and what it says about Israel's future. Instead, Tanakh is artificially interpreted by reading into it meaning based on the interpretation of the Greek Scriptures derived from traditions and opinions of experts and commentaries.
 - b. Evangelicalism's ignorance of Tanakh *in situ* forces her blindness to what is distinctively Pauline. With a proper understanding of Tanakh, the intrinsic Jewishness of the non-Pauline Greek Scriptures emerge fully, showing Peter ≠Paul.
 - c. Evangelicalism's ignorance of Tanakh and the non-Pauline Greek Scriptures allow her to see the modern state of Israel as the express and direct fulfillment of prophecy, one of the most anti-Tanakh and anti-Pauline conclusions ever made.
2. Evangelicalism's refusal to see the distinctive Pauline Gospel blinds her to see the profanity of the Messianic Jewish movement, whose doctrines blaspheme Paul's Gospel in every way. There are NO Jews (or Gentiles) today before God, the Land is not the hope of those saved today, Christ is not the Messiah of anyone being saved today, etc, but only the Body of Christ with the Third Heaven as his Hope and Christ as his non-ceremonial glorified Head.
3. Evangelicalism cannot rebut the Jewish notion of a priestly nation before God in social issues and Hebrew exegesis because evangelicalism insists that there is a priestly nation before God morally and politically, namely America!
 - a. Evangelicalism views America as a nation before God, or under God, as the pledge of allegiance puts it.
 - b. Evangelicalism, through the Pilgrims, founded this nation to be the New Israel, the New Jerusalem of the New World, to be a model for what the rest of the world ought to be. The Old World was religiously and politically corrupt, the old Israel had rejected Christ, so it was imperative to go to the New World and bring in God's kingdom there as the New Jerusalem.

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- c. The Pilgrims established Thanksgiving as the New Israel's answer to the Feast of Tabernacles. The Sabbath was legally enforced with rigor. The psalms were sung in the assemblies.
- d. The priestly nation view of America is a fundamental part of the American psyche, so much so that many Americans are not aware of it. But other people see it very clearly. Americans believe without question President Reagan's statements:
 - i. America is the world's last and best hope (= salt of the earth).
 - ii. America is the light on the hill.

These statements are a twisting of Greek Scriptures describing Israel's place in the world's future.

- 4. Evangelicalism cannot rebut Judaism's prayer regimen because evangelicalism frequently practices various ritual prayer regimens, both personal and in their churches, regimens in which prayer is to place at a particular time or in a particular place. This is consistent with Peter's Gospel to Israel and the Nations but not consistent with Paul's Gospel to the Body (I Thess. 5:16–17).
- 5. Evangelicalism cannot rebut Judaism's use of prayer garments (e.g. tallith) since it frequently requires suits or robes of certain preachers, robes of choirs, doilies of women in choirs, etc.
- 6. Evangelicalism cannot rebut Judaism's various rituals, including ritual Scriptural readings, since evangelicalism is steeped in ceremonialism herself.
- 7. Evangelicalism cannot rebut Judaism's dietary restrictions since evangelicalism practices the most dietary restrictive ritual of all, namely, ritual communion. Further, evangelicalism often requires the religious prohibition of wine and alcoholic beverages even without Biblical warrant.
- 8. Evangelicalism cannot rebut the festal calendar since evangelicalism is steeped in her own festal calendar of holydays: Christmas, New Year's Eve (watch night services), Easter, Mother's Day, Thanksgiving (for some in the Eastern states), etc. All this is evidence of lack of salvation in accordance with Paul's Gospel (Gal. 4:8–11, Col. 2:8–23).
- 9. Evangelicalism cannot rebut the Jewish Sabbath because evangelicalism has one of the most rigorously observed Sabbaths, the so-called "Lord's Day" (even such designation is in absolute defiance of Biblical usage of that phrase), on which NO servile work can be done (like mowing a yard). This derives from the Pilgrim Sabbath which forbade "buggery" on the "Lord's Day" (for which husbands were put in the stocks!).
- 10. Evangelicalism cannot rebut Judaism's insistence on circumcision as an initiatory rite since evangelicalism requires its own initiatory rite with rigor, namely water baptism, even in defiance of the One Baptism of Pauline Law (I Cor. 12:13, Gal. 3:27, Eph. 4:5, Col. 2:12, Tit. 3:5).