

(Depressed Disciples) Mormonism and Jehovah Witnesses

by Willie Mullan

The sermon critiques the teachings of Mormonism and Jehovah's Witnesses, emphasizing their divergence from Biblical Christianity and the implications for believers.

Duration: 1:09:35

Scripture: Psalm 141:1-2, Matthew 6:33, Revelation 1:8

Topics: "Jehovah Witnesses"

Description

In this sermon, the preacher emphasizes the importance of accepting and not being upset by the things we cannot understand. He shares a story about a man who tried to challenge the teachings of the Bible but was ultimately proven wrong. The preacher then discusses the significance of baptism in the name of the Father, Son, and Holy Spirit. He encourages the congregation to focus on the simplicity of the word and to seek contentment in their faith.

Transcript

Six hundred and sixty-seven, please. Six, five, seven. There comes to my heart one sweet refrain, a glad and a joyous refrain.

I sing it again and again, sweet peace, the gift of God's love. Six, five, seven, please. There comes to my heart one sweet refrain, a glad and a joyous refrain.

I sing it again and again, sweet peace, the gift of God's love. Six, five, seven, please. There comes to my heart one sweet refrain, a glad and a joyous refrain.

There comes to my heart one sweet refrain, a glad and a joyous refrain. I sing it again and again, sweet peace, the gift of God's love. Oh, wonderful, wonderful day, sweet peace, the gift of God's love.

Oh, wonderful, wonderful day, sweet peace, the gift of God's love. We're now ready to start this evening. And you can see that this is the twelfth week of this subject.

When we say the twelfth week in Ulster, you almost get the things mixed up, you know. But it's just the twelfth week of this subject. We've been looking at this matter of depression for the last eleven weeks past.

And this is number twelve. Next week we'll be thirteen when we look at how we can continually overturn. But I want to look at what the twelve teachings do to the cause of some of the saints of God.

And I want to look especially at the four teachings of Mormonism and Jehovah's Witnesses. I want to take these two very specially and carefully this evening. Because I believe that both of these cults, with their four teachings, upstart and distrust and depart the souls of some of the children of God.

And I want to do this very carefully. Now if we look at Mormonism just for the moment, that is history, and we don't want to dig all night on the history. It started with a man called Joseph Smith, as he was born in 1805.

And then he was just sixteen years of age. I want you to start to get this into your mind. He's just a lad that has seen, he claims that God had taught him to be a prophet of the Lord.

And he desired to be called a prophet of the Most High God. And this is just a lad that has seen, remember, I want you to get this. This is the calendar of this movement.

And then he was just fifteen years of age. He claims that the angel Moroni, and I assure you I know nothing at all about the name of any such angel. It is not in his book.

But it warns that the angel Moroni blesses and tells him there were gold plates hidden in a certain place. And this lad who claimed to be a prophet of the Most High God went and he said he found these gold plates. And there was writing on them.

And he said it was Egyptian hieroglyphic. And Egyptian hieroglyphic, very hard to decipher. But he also said that the angel Moroni showed him a spot where there were two crystals hidden.

And when he got these crystals he called one of them the Urim and one of them the Samum. And he said these two crystals enabled him to decipher these plates of gold with this Egyptian hieroglyphic writing upon it. And because he was enabled by this means to understand the writing, the Book of Mormon came into production.

He wrote the Book of Mormon. Now some of the Egyptian, readers of Egyptian hieroglyphics, desired to come and see the plates so that they could read it for themselves. But when people began to trespass it, and especially these men who understood this particular kind of writing, these golden plates miraculously disappeared.

And I assure you that nobody saw them, only Joseph Smith, at least he says he saw them. Gilbert Pitbay, who made a year and a half of studying every detail of this thing, he says that was, had persisted, one of the greatest religious hoaxes of all time. There never were any hoaxes.

He never found them. It's a religious hoax. Now it's also mentioned in the history of this culture that Joseph Smith was arrested then after this, and was charged with a great number of offences.

And among them, gross immortality of a young woman. And people were so annoyed at his behaviour that the prison where he was held was stormed one evening by a riotous crowd. And it was there he met his death.

He was killed, people were annoyed. You see, he called this company the Mormons. But they would love us to call them now the Latter Day Saints.

They're changing the name a little. But then I don't want to take up time talking about the founder. I would think that's a waste of time.

Nor I don't want to take up the time in talking about the past of the place. Nor I don't want to take up the time of my talking about the fault of this book called Founder. I think, you know, we would need to deal with the teaching.

What does it teach? And how does it differ from the Bible? And how does it upset young people? And now I shall have to quote from some of their writings to get you the proper teaching. I shall tell you this. This is what the Mormons say themselves about God.

It's the boys that come round the door and knock the door. To a Mormon, God is Adam. That's what they say.

Now, big and young, he penned a book called The Journal of Discourse. And in volume one. And at page fifty, this is what he said.

So this was his own writing. And this was one of their leading teachings. When our father Adam came into the garden of Eden, he came into it with a celestial body and brought Eve one of his vows with him.

You can see why he just put that little bit, one of his vows, with him. Because in the early days, the Mormons practiced polygamy. They had three or four wives.

I don't know whether one was three or four. But this is Joseph Smith's own writing. When our father Adam came into the garden of Eden, he came into it with a celestial body and brought Eve one of his vows with him.

He is our father and our God. The only God with whom he has to do. These are the teachers that founded all.

What would you do with this tripe when you have a real Bible in your hand? Yes, this is tripe of the deepest depths. He says, the Mormons' job was flesh and bones. He goes a little further.

He says, then the Virgin Mary, this is his own writing. Again, quoted from Volume 1, page 50. When the Virgin Mary conceived the child Jesus, the father had begotten him in his own likeness.

He was not begotten by the Holy Ghost. And who was the father? He was the first of the human family. Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden.

So he is bringing out the doctrine that Adam sort of reappeared and had intercourse with the Virgin and the production was Jesus Christ. Now I don't think I've ever heard anything more blasphemous than that. These are the boys that come to the door and look stunned to you.

Cocks and all the rest of it. This is the tripe that's behind it all. I'm telling you that this is diabolical of the deepest guy and I don't think that some of you knew it was half as diabolical as it is.

What I want to show you this evening is that the false teaching that the Mormons bring, they deny the purity of our Lord Jesus. They deny that Christ was God. They deny the reality of the God in His action.

And they deny the personality of the Holy Ghost. They say He's not a person. Actually the book before me says the Holy Spirit is robbed of His personality and is regarded as a divine fluid.

He's just a sort of influence. He's not a person at all. Now let's tackle this teaching from the word of God.

You see, they believe exactly what the Mormon and what the Jehovah's Witnesses believe. Because the Jehovah's Witnesses will not believe that Jesus Christ is God either. You see, two or three students at the door, some musical, knocked the door, opened the door, looked at them, knew immediately who they are.

And the big fellow said to me, do you teach that Jesus Christ is God? That's right. It could be proven from the Bible, yes sir. Is that a Bible below your arm? Must be a good one when you have it.

So we're new stewards. And here's what I did. Now you young folks there.

We're looking at the book of Revelation and we're in at chapter one. The book of Revelation. And we're at the first chapter.

And I read to these two characters this eighth verse. Some of them are speaking and you can find out for yourself. Saying, I am Alpha and Omega.

The beginning and the ending. Hath the Lord which is and which was and which is become the Almighty. And I read this verse to the two men at the doorstep.

And I said, if I take the first two words and the last two words, they read like this. I am the Almighty. So I said to the big one, who's talking? Who's saying this? It's quite easy, isn't it? Because it says in the middle of the verse, Hath the Lord.

And the word Lord is John. And I said, that's right. That's quite right.

So you're quite in agreement with me that this is Jehovah. Yes, we're in agreement that this is Jehovah. So I said, you will be in agreement when it says, I am Alpha and Omega that Alpha and Omega is Jehovah.

Yes, he said, that's right. There's no getting out of it, everything in the verse is Jehovah. I said this, you agree that the one who says the beginning and the ending, that the one who claims to be the beginning and the ending is Jehovah, is the Almighty.

He said, that's right. Oh, I said, no, we're agreeing so far. And John says, verse 10, I went on reading, John said, I was in the Spirit on the Lord's Day and heard behind me a voice out of a trumpet saying, I am Alpha and Omega.

So it says it's the same person talking. Then there's no getting out of it. You can't have two people who say, I am Alpha and Omega.

He says, yes, that's the same person, that's Jehovah. And the person that is Alpha and Omega is also the first and the last. Of course, the beginning and the ending would cover that anyway.

So the person that's talking in verse 8, the person that's talking again is Alpha and Omega, the beginning and the ending, the first and the last. That's sure about it now. Says, yes, that's the law.

And I said, John said in verse 12, and I turned to see the voice that speaks with me. Turned around to see this person that was speaking. And being turned, I saw seven golden cans of sticks and in the midst of the ten cans of sticks one like unto the son of man.

I said, now, who is he now? Took a breath and looked at the big fella and the wee fella looked at him. I said, who is this son of man now? He said, it's the Lord Jesus. I said, that's right.

Is this one doing the talking? He says, I don't think so. I think he just came along at that time but he wasn't doing the talking. It was Alpha and Omega.

It was the first and the last that was doing the talking. Very well, I said. Anyhow, he has arrived on the scene.

He's here. And then it gives the whole description of him. One like unto the son of man, clothed with a garment down to the foot and girded about the breast with a golden girdle, his head in a pair of white wool and so on, his feet like on the burnished grass, he has in his right hand seven stars and so on.

And John chapter 17, verse 17, when I saw him, I turned at his feet and said, Tell me whose feet he's fallen at. He says, the son of man. That's right.

Good for you. When I saw him, I turned at his feet as dead and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last. He took the book off me now.

And that's enough. There, isn't it? And just in case there were any arguments about it, you see, the Lord Jesus goes on speaking. It says he laid his right hand upon me, saying, Fear not, I am the first and the last.

I am he that liveth and was dead. And behold, I am alive forevermore. And this is the Christ of Calvary.

And this is the one who calls himself the first and the last. And that's the beginning and the ending. And that is the Alpha and the Omega.

And that is the Lord. Do you like to have a duel with me? Oh, I don't think there's any argument in it. I don't think there's any argument in it at all.

Of course you can do it simpler than this. You can take a text like this. Unto us a child is born.

Unto us a son is given. I said, who's the prophet talking about? The Lord Jesus is. Good for you.

Yes, the child was born. The son was never born. The son was given.

Unto us a child is born. Unto us a son is given. And the government shall be upon his shoulder, and his name shall be called Wonderful Counselor.

Listen to this book. The Mighty God. And again, you know, they look at the book.

Oh, there is no quibble. You see, when I turned to John's gospel, have a look at John's gospel for a moment, John chapter 1, I said, you know, John began his gospel like this. In the beginning was the Word.

And the Word, capital W, was with God. And the Word was God. And in verse 14 it says, And the Word was made flesh and broke among us, and we beheld His glory, the glory out of the only begotten of the

Father, full of grace and truth.

I said, you know, that's the Lord Jesus there, made flesh and broke among us. And yet it says the Word was God. Now, I know that they have a Bible printed on their own.

They usually carry it with them. It's a translation. And they have that first verse translated like this in the last phrase, And the Word was a God.

As you know, it doesn't say that the Word was God, the Word was a God. I said, do you see the Word you're translating, a God? It's a whole lot of times in this chapter. For instance, look at this.

See, verse 6. There was a man sent from God. Have you translated it? There was a man sent to my God. No, they haven't.

Because they did. Oh, no, they can let it go this time. Because they can't do anything else.

They can't say a man sent a man. Ah, but it's the same word that they have twisted up the chapter. But I said, why didn't you keep up the translation? You'd make a right fool out of yourself if you did.

I don't think there's any argument here. Don't forget that these, these men who are the messengers of the devil will come knocking at the door so politely. Remember the things that they hold and teach.

And the things that they say about our Lord Jesus and about the Blessed Virgin Mary. I wonder if the Roman Catholics put up with them. Yes.

I don't think there's any argument about Jesus Christ being God. I think it's too clear. I could take the rest of the note on it, all right.

And you know they have an argument about the resurrection. And it's the very same argument as Jehovah's Witnesses. You know they don't think that he rose again from the dead.

Have a look at John's Gospel, chapter 2. This person, you know. And the Jewish Passover was at hand, and Jesus went up to Jerusalem. And to see him going up to the city.

And found in the temple those that sold oxen and sheep and doves and the changes of money-shipping. And when he had made a scourge of small trods, and he drove them all out of the temple and the sheep and the oxen and poured the changes, money, and over through the tables. Still, you can scarcely get this all in, can you? You see, our Lord Jesus Christ walked into the temple.

And you know there's a big long table in the temple. Oh, as long as the whole building is. And all the money changes are there because the Jews were coming from all over the world for the Passover.

And they're making money here. This is what they do in the bank, yes. If you've got an idea that the bank lends you money or gives you money, you must be a fool.

They tell you money. And I can tell you they sell it at a very good price. Won't get any idea if you get anything for nothing in the bank.

Or they sell money there at the shop where they sell money. They sell it there. And they sell it where money changes.

And if you go to Jerusalem still, you'll find them knocking around. And if you don't watch, they'll sell you money all right. Jews are clever at this sort of thing.

And you know the table's lined with all kinds of coins and money. And our Lord Jesus gets a hold of the end of it and heaves it over. Can you hear the clatter of the money on the tiles? Oh, you know, if some of us did this, we'd never be forgiven.

They say that to him again. He's away there and he's doing something he shouldn't do. And they tell you it was the Lord Jesus that did it.

Well, hear the clatter. Shouldn't be in God's house. Yes, when they built this place, I suppose all the old saints gave money.

I remember when we were putting the extension on and buying the factory next door. I said to them, it was one Sunday morning. Now there's a whole lot of you here, only kids.

You have no money, you're going to steal. You're not included in this. And a whole lot of old age pensioners, you have no money.

Somebody needs to give you money. But there must be a hundred of you in the middle there. And you can give me a hundred quid tonight.

I'll tell you how much money I had lying on that old table in there. Over six thousand pounds that night. And people gave us that to build a house for God.

Not to break anything. Take these things and throw them in God's house altogether. Not God meant them really, this Bible.

That's what it was built for. The house of God. Not tennis really, it's truth.

The Lord Jesus wasn't long of heaving the table over and I would heave it over just the same way. Yes, I think we need to see that. You know, he frightened them.

And he said in verse 6, King said unto them, That so doth take these things hence. Make not my father's house an house of merchandise. And disciples remembered that it was written, The veal of thine house hath eaten me up.

And we should still have a veal for the house of the Lord. Then the Jews got their second breath. Then answered the Jews and said unto them, What kind is your power unto us, King, that thou doest these things? You're acting as if you own this house.

You're acting as if you were really the Messiah. What kind is your power unto us that thou doest these things? Now Jesus looked them full in the face. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Now I think that if you were the Pharisee, you see you would stand with your hand up the trees, in a very pious way, and you have your eyes closed, your head down, and you don't see the picture. You need to watch the picture at times. Not that it was worth looking at or anything like that.

But some of the gestures are really from the Lord. And the Lord Jesus said to them, Destroy this temple, and in three days I will raise it up. You see they were not looking at him, and they got the message wrong.

You see, then said the Jews, verse 20, forty and six years was this temple in building. He would go and raise it up in three days. You see later on he was talking about the temple he was standing in, the big temple that was built for the worship of the Lord.

He got the thing all wrong. What Jesus said was, Destroy this temple, and in three days I will raise it up again. And when I was arguing this, some of these Jehovah's Witnesses got up and said, You can't prove this, that it was pointed to as wrong.

I said, it's a pity for you, you know. You don't read this book at all. Watch what it says now.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and would go and raise it up in three days. But he spoke of the temple of his body.

Where did you get that bit? Imagine a big fellow arguing with me on the doorstep, and he doesn't know the next verse that's coming. It was the temple of his body he was talking about. See that little visit.

I will raise it up. Not something like this. Raise it.

Oh, we hear so much baloney, and they walk away from the truth. There is no trouble about the bodily resurrection of our Lord Jesus. You see, they come round so piously, and the things they're hiding, that Adam is God, and he's the father of Christ, which is Christ of the deepest dying.

And they have all these corrupt things, and many more, and polygamy mixed up among it. And then they would deny the deity of the Lord Jesus, and the reality of the bodily resurrection, and deny the personality of the Holy Ghost. You know, they try to tell me, he's just an angel, he's not a person, it's just the name, it's just the thought of power that comes.

Let's go across to the office of the Apostles for the moment. And we're at the Acts of the Apostles, chapter 5. The Acts of the Apostles, and we're at the 6th chapter. But a patient man in Ammonites, with the provider, his wife, stole the possession.

They had a land that they didn't need, and they were spending it, and they were pretending they were going to give the money to the Lord. And kept that part of the price. His wife was to be imprisoned to it, and brought a certain part, and made it under the Apostles' feet.

Now, there was nothing wrong with bringing a certain part. If they wanted to steal a possession they didn't need. And they would bring a certain part, and say we're giving you a certain part.

There was nothing wrong with that. But if you steal a possession, and bring a certain part, and say we're giving you everything we've got for the possession, and you're telling a lie, then there is something wrong with that. They were pretending to be what they were not.

And kept that part of the price, and the word kept that means they hid it somewhere. His wife was to be imprisoned to it, and brought a certain part, and made it under the Apostles' feet. Then she walked before the assembly.

But Peter said, Ananias, why hast thou taken so thine heart to lie to the Holy Ghost? I want to know how you can tell lies to an infidel. I want to know. I have a right to know.

One of these fellows out the door said, you know, it's just something like the flu. It just attacks you. I want to tell lies to the flu.

My, it would make you cry, wouldn't it? Oh no, you can only tell lies to a person. So the Holy Ghost was a person. And you could take scriptures like that, there must be at least 30 or 40 of them.

And you could show the personality of the Holy Ghost without any trouble. You see, this is what goes on with these people. And they deny the deity and the reality of the bodily resurrection and the personality of the Holy Ghost.

You know, Jehovah's Witnesses, the part of their history I want to call for you just now is that the founder was Charles King Russell, K-A-Z-E is the word, and he was a dripper. That's what he was, he was a dripper. And in 1884 he founded a society called Zion Watch Charles Society.

He founded that. Now I'm told that he was a great orator. But he bitterly opposed all the assemblies of God's people and all the teachers who taught them and all the clergy in the land.

And if you listen for two years you'll find that Jehovah's Witnesses have carried this and this came opposition on to this day. Against all the teachers of God's will. Yes, he died in 1916.

And their new leader was Judge Robert Ford. And he died in 1942. But before he died he gave the Jehovah's Witnesses this new sample called Jehovah's Witnesses.

You see, they were first the Watch Charles Society. Then they were the Millennial Donors for a while. Then they were the International Bible Students for a while.

And then they got this new title. But again it's not the founders or those kind of facts we need to deal with. You know, we want to get the teachings because it's the teaching that exposes the erroneous doctrines that being hauled and juggled and real hidden facts.

You see, they don't believe in the doctrine of salvation by grace alone. Let's go over to Philippines and we're at the 2nd chapter of this great letter to the Philippines. Paul is saying to these saints of Philippi in the 2nd chapter, end of verse 12 Wherefore my beloved, as you have always obeyed not as in my presence only, but now much more in my absence work out your own salvation with fear and trembling.

Now it's not very many years old that a Jehovah's Witness who was a secondary school teacher and don't be upset about that bit either. Because let me tell you that the natural man doesn't make a matter what degrees he's got doesn't make a matter of what test of my hands on the wall or what university he came from. This book says that natural man will see but not the things of God they are foolishness unto him.

Never can know them. And you can go just as clever as this world will give you credit for but you can't see the things of God unless you're born again. And this secondary school teacher who thought she was clever was born in a certain temple in a certain kingdom in Austria.

She came in to see me one night and this little rascal behind the wall there she said, I don't like your preaching. And I said, you're only one of thousands. There are thousands who don't like my preaching.

What have I done now? She said, you know, you're always talking about being solid Bible. I said, I beg your pardon dear. The Bible talks about being saved by the grace.

The Bible says we're saved by grace through faith. Not of works. Just by grace.

And there came a time that grace did much more than Bible. So you see I think we've got that all wrong. And I want to show you what is said in the Bible.

And she turns to her and steps through and she reads this bit very carefully to me. And work out your own salvation with fear and trembling. That's what I believe she said.

I said, Herbie, I think you're old now. She said, it was Paul. It was Paul who told me that.

He said, that's right, you know. I said, do you know who I turned it to? Because when you take up a lesson you better know who's writing it and you better know to whom it is written. And she didn't know the author to that bit.

I said, I'll tell you the author because it's in the first chapter and in the first verse. Paul, I'm familiar to that. The servant of Jesus Christ through all the saints.

In Christ, Jesus, Richard and Philippi with the British and Deacons. You see, I'm impressed with this. There's a New Testament assembly.

Christ is the exalted. Christ is the constituted. New Testament assembly.

There's a difference there. And we don't know this thing until we know that certain people knew it. It could already just mean saturated, peculiar people.

Because that's what the Lord's people should be. Saturated, peculiar people. And they cut that big, long phrase short by saying, saints and not saints of God.

And you see, in this assembly church must come and teach people. So I said, it has to be church to do a New Testament assembly. And if you can't tell us where you got saved or something about your salvation or how the Lord came and called you out of darkness then we won't let you in.

We don't have all those people in this assembly. Not a bit. Oh no.

And then of course the assembly has to give in. And we have a real open New Testament. And you're supposed to know they look like a real group.

And it is ridiculous, this group. It's an old word for shepherds. Or for elders.

It's the same word. Shepherds. That's it.

Elders. And there are elders in the New Testament. And then there's all this money that we talk about.

It has to be paid for. And the election has to be paid. And the process to be looked after.

And there's a thousand and one things that have to be taken care of by the bishops. That's what they're here for. And that's their job.

And they have to look after this place. And I have a discernment. If they say we're painting this red, white and blue I have to say hallelujah.

And if they say we're painting it green, white and blue I have to say hallelujah Christ. I have nothing to say. It's got nothing to do with me.

They look after all the material things. And I must say they do it very well. And everything is taken care of.

And drop it down. And if you want to turn it up and find where all your money went then you turn them black and white. That's all there.

And so this is a new testament of family. Love of the saved man who can shepherd the flock. And the visions of saved men who can take care of the material side of things.

And the believers are all separated saints. Well they knew a portion of what I said to them. Surely people are fed already.

This is not them getting paid. You don't do things to be saved. You do things because you are saved.

Well don't they put their trust before the house of Christ. It's said by grace there's nothing that you could do would merit salvation. Oh no, God offers a full, free, present, perfect, eternal salvation by grace alone.

Must be accepted from God's hand by faith alone. Oh but when we get saved, God works certain things into you. You see I said to the school teacher, You know mother, you stop reading so soon.

That's what she left out. You see, except love, therefore my beloved. And the very fact that he used the word beloved is showing me something to believe in.

I've never always obeyed and I can prove it. Not as in my presence only, but now much more in my absence. You see God comes to an assembly of his own people.

And by his Spirit and by his will he walks into the house. And it comes, and it comes in the morning and you're finished. Somebody comes along and says, you know, that message was just for me this morning.

He says now don't give me any nettles. The Lord's talking to you. It's the Lord working in your heart.

Now you go home and work it out now. Do what he wants you to do. And you don't want to be saved, you do because you are saved.

And when you're talking about working out your own salvation, you're only working out what God has already worked in because you're already His. You see, they don't know the doctrine of grace. And they don't know the doctrine of the immortality of the soul.

You know, I've had more arguments about this than I would care to remember. Dr. Eilers had told me this story that he had told to me once upon a time when I was just alive. He said, you know, I had just turned the car into this marketplace.

I saw a tent, a big tent, a tent. Oh, there was a banner on the top and it said, \$10,000 will be paid to the man who can prove from the Bible that man has an immortal soul. He laughed and said, this is money for fun.

And being a poor man, it's costly to use it. So he walked into the tent and looked around. Poor little man with a bow tie on.

He says, oh, you're the man that's been in the wanderings. He says, have you come to tell me? He says, I have, yes, come to tell me. And the little man got his Bible and said to Eilers, I have, here's this Bible.

All you need to do is read it. It says, if you can find the word immortal soul in that book, I'll give you the money. The old doctor took a gentleman to argue against the thing like that.

He said, well, the word's immortal soul and not in the Bible. The little man said, do you believe that you have an immortal soul? Eilers said, I believe that, I can prove that. He said, you must be afraid to believe something that's not in the Bible.

Dr. Einstein said, you think I'm just a mortal soul. At the moment that I die, that's all there is about me. That's what the Jehovah's Witnesses believed.

He said, look, I believe you're just a mortal soul. Einstein said, here's your Bible back, and the thing is the word's mortal soul in that. Einstein struggled with one argument.

He said, Einstein was a clever fellow. A clever fellow says, they're not there. Ah, he says, we must be too prudent.

Disgraceful. He said, well, whether you give me the money or not, I shall turn them to the best, and here's the best, and we'll not take the time. The Lord Jesus said to his disciples, fear not them, because I'm not going to kill the body, but kill it, kill it, kill it.

And he went on turning it up to a band of Jehovah's Witnesses, arguing that there's no such thing as soul. Turned it up. I said to my disciples, they'll kill this body, but they'll kill it, kill it, kill it.

The Lord Jesus differentiated between body and soul, was he not? And I can see one of them delving into a big bag, and put a Greek New Testament in it, and one of them nods over and says, is it there? He says, it's there all right. I said, what are you going to do about it? The Lord Jesus differentiated between body and soul, and you say there's no difference. He said, fear not them, which are able to kill the body, but cannot kill the soul.

You know the difference? What kind of prophet of man would be good in the whole world and age? His uncle. They don't know the doctrine of the immortal soul. And you know, they're only telling lies about the Trinity, because they don't know the doctrine of the Holy Trinity.

I do a little bit of doctrine sometimes. You know, little girl, children of God, not very long ago, and I think that she knew who I was. I'm not sure about that.

I just was suspicious of her. And I think that she knew who I was. And I said to her, hello.

Who do you belong to? And she said, well, sorry, you know, I belong to the 144th house. But I didn't go into that with her. I've been through that again and again and again.

But I didn't go into it with her. I just let her go on with that thing. And then she said, go on.

You believe that there's a Trinity. Now, this was so top steam, that she had all packed and so, and this is what she was going to start a new way. She said, you believe there's a Trinity.

I said, yes, I believe that there is one God and there are three persons, Father, Son and Holy Spirit. She said, you know, this is madness all together. There is just one God and there are no persons.

It's wonderful. So this is what I did with her. I turned her to 2nd John, 1st, 2nd and 3rd John.

You know about that. There's 1st John and then there's 2nd John and 3rd John and 2nd and 3rd John and this short epistle. And I said, dear, have a look at this in 2nd John.

And this is what was taught to her in verse 9. He who has transgressed and died not in the doctrine of Christ. Now, I'd like you to take what that says, the doctrine of Christ. Because it's all about His birth and His life and His death and His resurrection.

That's the teaching of Christ, the doctrine of Christ. He who has transgressed and died not in the doctrine of Christ has not God. He that abideth in the doctrine of Christ he hath God, the Father and the Son.

I said, would you like to tell me what the word God means, dear? Now, she'd never been along this pathway before. She was completely stuck. I said, you know, when I went to school and I didn't go many days and I didn't prosper very well at school but I didn't know what both meant.

The both, do you know? She was afraid to answer. Oh, the both, the Father and the Son. You know this, don't you? That when the Lord who was at the gates of God is the day He was baptized by a damn angel, don't you? You remember it? As He came up out of the water and there He is on the bank, dripping wet because He was baptized by a merchant by John of Arctus in the river Jordan.

And He's coming up out of the water, He's standing on the bank. And by Jove! So Heaven said, the Heavens opened. What a mighty truth.

The Heavens opened and a voice from Heaven said This is my beloved Son. So there was somebody on the bank and there was somebody talking up there and the one who's talking, I know it's the Father that's talking because He said, this is my beloved Son. And in between the two at that moment was the giant descendant.

And the King descended like a God. And there's the Father, and there's the Son, and there's the Spirit. And I would like to take a word on that now.

I'm just fondly allowed for the believers, God says to me that they need to do God's work in the name that the Lord will not cleanse in the name of the Father and of the Son and of the Holy Spirit and there's the Trinity. And Paul often closes these wonderful letters of his little benedictions talks about the grace that our Lord Jesus Christ and the love of God our Father and the fellowship of the Holy Spirit and there's the Trinity again. And I don't think he has any trouble.

You know, I'm trying to keep quiet now but it may not be good, but we'll do our best. Then Isaiah came on that wonderful day and he could see the Lord. This is what it says.

The Lord high and lifted up. And the King of angels said to him bending his faces and crying Holy, Holy, Holy the Lord of hosts. And then Isaiah said, I saw the King in all his glory.

And that's very wonderful to me because I asked a Jehovah's Witness once who did Isaiah see? It's quite simple, he saw the Lord. Isaiah says, now what do you mean when you say he saw the Lord? He says he saw Jehovah and we can call the glory shining up. He saw Jehovah.

He said, you know when he comes to John's gospel when the people rejected the Lord Jesus it says, this is what Isaiah said when he saw his glory the Lord Jesus glorified. When you come to Acts 20 this is the very same thing again that's said of the Holy Spirit. Ah, this trinity is everywhere in this book.

Isn't he the commodore? I think that we won't need to fiddle about with this. Friends don't let these false teachings upset you. You know, in the book, the kind of corpse mix came from the book.

They did this kind of puzzle up. And when I was coming up as a youngster, I had the great privilege of having Dr. Eilerside on one side and James McKendrick on the other side. And Dr. Eilerside said to me often the greatest gospel teacher in the world is James McKendrick.

And I could hardly differentiate in which one was the best gospel teacher. So I had a good learning, but James McKendrick had this to me. There are some things you don't understand in this book.

And I confessed to myself there are some things I don't understand. Mind you, I've been 35 years behind this desk in this class and we haven't done too many things together. And I've been preaching for 40 years and I ought to know something.

He said there are some things you don't understand. I said that's right. He said there are some things you can't miss understand.

I said that's right. I can't miss understand him that cometh unto me I will in no way stutter. I can't misunderstand come unto me I'll give it little and a heavy burden and I will give you rest.

I can't misunderstand the gifts of God's eternal rest. He said you know there's a lot of things you can't misunderstand. Never let the things you don't understand upset the things you can't misunderstand.

What a teaching for a young fellow. What a thing to grasp. And the things that I don't understand I will never let them upset the things that I can't misunderstand.

Dr. Irons I'd read the big colored man to the Lord one evening at a street meeting in Minnesota and the next day on the chair dreamed one of these fellows pulled the Bible apart and so smart and clever about it you know he had the whole church crowded with this colored man standing in the middle of them. Dr. Irons I'd wondered how he was getting on with it because this fellow was really chatting the Lord about and he got up behind him and looked at him and he said what have you to say about it now? And he never turned around he said he's a good talker and he has no beat but something inside me tells me he's a liar. The greatest talker that I've ever seen handle in meetings like this was Jock Hood and I did a bit of traveling with him and learned another side of the business and on just the green one Sunday morning with about a thousand people around him in the street when the fellow interrupted the meeting and the fellow said you know you're the greatest this, that and the other and Jock said open the way there, push them in let's get them into the middle of this push them right up, give them a hand there boy push them right up you know he hasn't cornered him said you going to argue with me this morning? Yes He said you read this book? He said of course I've read this book Thank goodness it's for evolution and then as I read in the group what's on this book? He said I've read them all He said have you read this Jonathan's great three volumes big six volumes where he explains everything He said I've read every word He said they're

better than that there's nobody called Jonathan there's no bits of Jonathan he's a liar you ought to let him out of England your man's a liar alright get down to the simplicity of the word don't forget to come and learn how to overcome that contentment of mind contentment may be yours continually next week it's time to sing just two verses one hundred and forty-one the Lord be with us with kindness with kindness kindly a daily hour Lord God damn it all Almighty Victorious God and we'll sing the first and second verses only one hundred and forty-one please Lord God damn it all Almighty Victorious God and we'll sing the first and second verses only one hundred and forty-one please Lord God damn it all Victorious God and we'll sing the first and second verses Lord God damn it all Almighty Victorious God and we'll sing the first and second verses only one hundred and forty-one please Lord God damn it all Victorious God and we'll sing the first and second verses only one hundred and forty-one please Dear Lord, part out there in life here and with our blessing and take us to our homes and festivals through Jesus Christ our Lord Amen

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