

HOLY BIBLE

How to Witness to Mormons

Jerry & Dianna Benson

How to Witness to
Mormons

by

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and
Dianna Benson

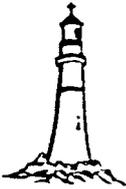
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P.O. Box 20195
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FORWARD

This year over 400,000 people will join the LDS Church. Will one of them be your neighbor? If a Mormon family moved into your neighborhood would you be informed enough on their beliefs to be able to witness to them?

This book presents solid information on Mormon beliefs contrasted with the Bible, in an easily understood format. By studying this resource, a Christian will be ready to “give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” (1 Peter 3:15)



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INTRODUCTION

Why witness to the Mormons? Some witness to win an argument. Others to ridicule beliefs. But the only acceptable reason must be the concern for souls. A compassion, and even a sense of “hurt” for the lost condition of valuable souls is the best witness.

Jesus described how priceless a person’s soul is when he stated, “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:36)

The ultimate purpose of witnessing should not be to simply demonstrate the error of Mormonism, but to point to the need of receiving the “real Jesus” and trusting in Him as Savior and Lord. The Lord Jesus Christ Himself stressed the need to know the truth when He said, “And ye shall know the truth, and the truth shall make you free” (John 8:32). He went on to say, “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). A witnessing encounter is never complete unless there is some information given concerning Jesus Christ.

There is no “surefire method” of leading Mormons to a saving knowledge of Jesus Christ. Since most Mormons have been in their church for years, it is highly improbable you will convince any Mormon to embrace Christianity in one session.

One major problem when witnessing is the language barrier. The Mormon uses Christian terminology, but with a vastly different significance; therefore, an understanding of basic Mormon doctrine compared with Christianity is essential for real communication. Because of the complexity of Mormonism, you’ll have to spend time studying Mormonism

as well as Bible doctrines in order to communicate effectively.

The Bible confirms this approach when it instructs believers to be ready “always” to give an answer to “every” person with an attitude of respect. I Peter 3:15 declares:

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

However, even with a spirit of compassion and concern, Mormons are usually quick to claim “persecution.” This is generally just an excuse not to face the issues. If truth has nothing to fear from investigation, then an honest truth seeker cannot reasonably claim persecution simply because someone is concerned enough to present evidence which demonstrates an opposing view.

Actually, we are under obligation from Mormon leaders to refute any false LDS doctrine or untrue claims.

Joseph Fielding Smith, who became the 10th Prophet of the LDS Church, pronounced:

“If Joseph Smith was a deceiver, who willfully attempted to mislead the people, then he should be exposed; his claims should be refuted, and his doctrines shown to be false,...” (*Doctrines of Salvation*, vol. 1, page 188)

Orson Pratt, one of the original Apostles of the LDS Church, said Mormons would be “grateful” if someone would show them where they have erred:

“...convince us of our errors of doctrine, if we have any, by reason, by logical arguments, or by the word of God, and we will be ever grateful for the information...” (*Seer*, p. 15)

Brigham Young, who was prophet of the Mormon church longer than any man, was even so bold as to say, “Take up the Bible, compare the religion of the Latter-day Saints with it, and see if it will stand the test” (*Journal of Discourses*, vol. 16, p. 46).

If one really does believe the “truth,” a honest careful investigation of ALL the facts will only make the truth that much more secure.

The most important thing to remember is that Christians are called to “plant” and “water” for the glory of God, but it is God that gives the increase:

“So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase”
(I Cor.3:7).

The infinite God, who dwells within the believer, has given us this wonderful promise that Christians can claim when witnessing:

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” (Isaiah 55:11)

CHAPTER 1

THE MORMON STORY

The very heart of the story told by Mormons could be traced to a miraculous event which happened in upstate New York to one lone fourteen year old boy named Joseph Smith in the year 1820.

It was because of a great revival sweeping the area in which Joseph Smith lived that moved him to go into the woods near his home and to pray and ask God which church was right and which he should join.

While kneeling in prayer, God the Father and Jesus Christ appeared to him in a pillar of light. Jesus Christ's response to Joseph's question is recorded in LDS scripture, *The Pearl of Great Price*:

“I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt;...” (Joseph Smith-History 1:19)

Three and one-half years later, Joseph was again praying and an angel appeared in a bright light identifying himself as Moroni who informed him that God had a work for him to do. The angel also told Joseph about a book written upon gold plates by the former inhabitants of this continent.

After 4 more visits by Moroni over the next 4 years, Smith was finally given the gold plates and 2 special stones by which he translated the “Reformed Egyptian” characters engraved on the plates into English. Thereafter the plates were returned to the custody of Moroni. The book was published in 1830 as “*The Book of Mormon.*”

In April of the same year the church had its official beginning with 6 members. Following the establishment of the church, Joseph Smith continued to receive divine revelations which were written down and recorded. These revelations, which are considered scripture, were first printed in 1833 as *The Book of Commandments*. Two years later more revelations were added and the name was changed to *The Doctrine and Covenants*.

By 1844, Joseph Smith had become the mayor of the largest city in Illinois made up almost entirely by Mormons. It was here that several apostate Mormons bought a press and published a newspaper called the *Nauvoo Expositor*, a newspaper critical of Joseph Smith. After the first issue, Smith declared the paper a nuisance and had it destroyed. The state stepped in and had Smith arrested only to be freed by Nauvoo Municipal Court. In June, 1844, Smith was again arrested and jailed for treason in Carthage, Illinois. It was here that the prophet accepted a smuggled gun which he used when an angry mob stormed the jail. Following a brief gun battle, Joseph and his brother Hyrum, were killed.

Brigham Young became Joseph's successor and led the Mormons west to the Salt Lake valley where the headquarters have been ever since.

NO FOUNDATION!

A wealth of evidence could be brought forth to prove Mormonism is a man made religion, but one basic premise stands out which is the very foundation of Mormonism, the "apostasy."

As we mentioned previously, Mormonism has its roots in the claim that a lone 14 year old boy, in search of truth, hikes into the woods near his home and is informed personally by Jesus Christ that there had been a universal apostasy and that God had chosen him to restore the true church.

The Mormon Church is built upon the idea there was a total, complete apostasy from the truth taught by Christ and His Apostles, and the true church along with any authority from God had ceased to exist.

Mormon Scripture proclaims the LDS position by stating that every church on the face of the earth is "wrong"; all their creeds are an "abomination" in the sight of God; and all their professors are "corrupt" (see *Pearl of Great Price*, Joseph Smith History 1:19).

Apostle Orson Pratt, one of the original apostles of the LDS church, defended the position of the Mormon Church and said that worldly forces "prevailed" against the kingdom of God and it ceased to exist:

"Jesus made his appearance on the earth in the meridian of time, and he established his kingdom on the earth. But to fulfill ancient prophecies the Lord suffered that kingdom to be uprooted; in other words, the king-

doms of this world made war against the kingdom of God, established eighteen centuries ago, and they prevailed against it, and the kingdom ceased to exist.” (*Journal of Discourses*, vol. 13, p.125)

This un-Biblical concept is refuted by the proclamation and promise of the Lord Jesus Himself when he boldly asserted, “I will build my church; and the gates of hell SHALL NOT PREVAIL against it” (Math. 16:18).

I Corinthians 3:11 says, “For other foundation can no man lay than that is laid, which is Jesus Christ.” Can this foundation collapse? Did Jesus tell the truth when He said He would build His church?

Following Pentecost we find Jesus doing exactly what He said He would do when 3,000 souls were saved after a single sermon recorded in Acts, chapter 2. As the word spread, the Lord “added to the church daily such as should be saved” (Acts 2:47).

Although “some” would depart from the faith, the Apostle Paul wrote, “Unto him be glory in the church by Christ Jesus throughout all ages, world without end” (Ephesians 3:21).

The problem with Mormonism, is that the system teaches that favor with God is only found in an organization. Membership, baptism, etc., must be in this organization which is the only one God endorses. The sad fact is that this encourages people to seek the “true church” rather than to seek being right with God.

The “true church” is not some denomination or organization, but rather an organism, made up of Christians from all ages. Those who have placed their trust in Christ and the finished work at the cross are the ones who belong to the true Church, which is the body of Christ. Only the Lord can add

to this Church and He is the one who builds and cares for it (I Cor. 12:18, Eph. 1:22-23, & Eph. 5:29).

Since the very foundation of the Mormonism is in error, it must be considered a man made religion and not from God.

CHAPTER 2

MORMON DOCTRINE vs. CHRISTIANITY

To the uninformed Christian, a witnessing encounter can be a very frustrating experience and can even end up with the untrue conclusion that Mormonism is just another Christian denomination.

The problem is with semantics. Word meanings. Words are defined in an entirely different way in Mormonism and mean something radically different than what you might think.

However, once a basic understanding of Mormonism is accomplished, the Christian can communicate with the Mormon, showing him his need to trust in the “real Jesus” and God’s plan of Salvation as revealed in the Bible.

With this in mind, we will examine several fundamental doctrines of the LDS Church which separate it from the historic Christian Faith.

THE SCRIPTURES

The term “scriptures,” means something different to Mormons than to Christians.

To the Christian, the Bible is not only the Word of God, but it is our ONLY authority, or absolute, used to determine truth from error, good from evil, right from wrong. We have no other writings. No other prophets or apostles. No one else who can speak for God and proclaim His will to us.

Christians further believe that nothing is lacking for the believer since he is “complete” in Christ (Col. 2:10).

To the Mormon, the scriptures encompass considerably more. To begin with, The Church of Jesus Christ of Latter-day Saints, have four books which they consider scripture. The Bible, *The Book of Mormon*, *The Doctrine and Covenants*, and *The Pearl of Great Price*. All four are considered scripture and are usually referred to as the “Standard Works.”

Not only do Mormons have the Standard Works, but they believe that it is absolutely essential to have a modern day, living prophet, and 12 apostles, who guide and reveal God’s will to the church today. There are also a number of other men who are classified as “general authorities” and considered the leaders of the Church of Jesus Christ of Latter-day Saints.

Although the Bible is considered one of the Standard Works, it has been consistently attacked by Mormon leaders. Joseph Smith, founder of Mormonism, taught the Bible was incomplete and lacked important information about salvation:

“...it was apparent that many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled” (*Teachings of the Prophet Joseph Smith*, p.10).

Apostle Orson Pratt, who served under Joseph Smith, claimed that “almost every verse has been corrupted and mutilated”:

“But the Bible has been robbed of its plainness; many sacred books having been lost, others rejected by the Romish Church, and what few we have left, were copied and re-copied so many times, that it is admitted that almost every verse has been corrupted and mutilated to that degree that scarcely any two of them read alike.” (*The Seer*, p. 213)

Even *The Book of Mormon* ridicules anyone who believes in the Bible alone. II Nephi 29:6 declares, “Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible.”

Once the way is paved for the need of further knowledge outside the untrustworthy Bible, the acceptance of more books of scripture and a divine spokesman for God are the natural result.

On the very day that the Mormon Church had its official beginning, April 6, 1830, Joseph Smith conveniently had a revelation that endorsed himself as God’s spokesman commanding Mormons to accept his words as if from the mouth of God. This statement is found in LDS scripture which is claimed to be a direct commandment from God:

“Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; For his word ye shall receive as if from my own mouth, in all patience and faith.” (*Doctrine and Covenants* 21:4,5)

Brigham Young was equally as bold when he established the perfection of his sermons by proclaiming, “I have never yet preached a sermon and sent it out to the children of men,

that they may not call Scripture” (*Journal of Discourses*, vol. 13, p. 95)

The power and authority of the leaders of the Mormon church cannot be over emphasized. Their absolute control was affirmed in the church publication called, the *Improvement Era*, where these incredible words were found:

“When our leaders speak, the thinking has been done. When they propose a plan- it is God’s plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy” (*Improvement Era*, June 1945, p. 354)

Although there is no verse in the Bible that says God will not reveal more scripture, the Bible does make it clear that no more is really needed.

Not only are we “complete” in Christ (Col. 2:10), but II Peter 1:3 decrees that God has given us “all things that pertain unto life and godliness.”

Hebrews 1:1&2 indicates that in the past God spoke to us by the prophets but “Hath in these last days spoken unto us by his Son.”

The Apostle Paul said that he had “fully preached the Gospel of Christ” (Romans 15:19), and Jude 3 tells us to “earnestly contend for the faith which was ONCE delivered unto the saints.”

There is even a warning to those who would come preaching another gospel:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Galatians 1:8).

Wonderfully, God has promised to protect His word and that it is quick and powerful and sharper than any two edged sword (see Mat. 24:35 & Heb. 4:12). Therefore, the Christian

can use the Bible with confidence and boldness as a light to direct the Mormon to Christ.

An accurate knowledge and tactful use of Mormon sources can further demonstrate that something is seriously wrong with Mormonism and helps break down the barrier of trust in Mormon leaders and the system of Mormonism.

Since the Bible is our guide for truth, we will use it alone as our final authority, and in the case of Mormonism, we will quote only authoritative Mormon sources.

THE GOD OF MORMONISM

There is probably no concept more basic to any context of Christianity than the doctrine of God. The nature and kind of being that God is, is certainly the very cornerstone of the Christian Faith.

We can have an incorrect understanding of many of things, but if we are wrong about the God we serve, there are eternal spiritual consequences.

Jesus Christ Himself stated that eternal life was dependent upon knowing “the only true God” (see John 17:3).

Not only this, but one of the tests given in the Bible for a “true prophet” is that prophet must not teach a doctrine concerning God contrary to what had already been revealed in the scriptures (Deuteronomy 13:1-5).

The first Article of Faith in the Mormon Church states: “We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.” Although the wording sounds Christian, the LDS meanings are certainly not.

In order to accurately understand what Mormons believe about God, we need to examine Mormon Scriptures as well

as statements and writings of the leaders of the Mormon Church who have the authority to explain the LDS position.

The following compares and documents a few of the major differences between “the God of Mormonism” and the God of the Bible.

GOD WAS ONCE A MAN

Mormon Scripture, the *Doctrine and Covenants*, gives us a major difference between Mormonism and Christianity when it proclaims this about God:

“The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit...” (Section 130:22)

One might ask, Why do they teach God the Father has a body of flesh and bones?...Especially since the Bible teaches “God is a Spirit” (John 4:24), and Jesus said “a spirit hath NOT flesh and bones” (Luke 24:39).

The answer is found in the founder of Mormonism, Joseph Smith, who not only claimed to personally see God the Father and Jesus Christ (recorded in Mormon Scripture, the *Pearl of Great Price*), but made these unbelievable assertions about God’s origin:

“God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!...for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see....he was once a man like us; yea, that God himself, the father of us all, dwelt on an earth, the same as Jesus Christ himself did;...” (*Teachings of the Prophet Joseph Smith*, pp. 345,346)

Because of this official statement by Joseph Smith, Mormons today readily accept Apostle Bruce R. McConkie's statement that God the Father is a "glorified, exalted, immortal, resurrected Man" (*Mormon Doctrine*, 1979 edition, p. 643).

The Mormon doctrine that God has not been God from all eternities past but progressed to become God, is refuted by the Bible.

Psalms 90 verse 2 declares: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Furthermore, the Lord God says, "I am God, and not man" (see Hosea 11:9).

Numbers 23:19 removes any doubt as to God having been the son of a man who progressed to be an exalted man: "God is not a man, that he should lie; neither the son of man, that he should repent;..."

MAN MAY BECOME A GOD

Not only do Mormons today believe that God was once a man, they are also taught they too can become gods.

Joseph Smith shocked the world by laying the foundation for current LDS teaching when he uttered these words:

"Here, then, is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you,...To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God,..." (*Teachings of the Prophet Joseph Smith*, pp. 346,347)

The Mormon teaching that God progressed to become a God as the Gods did before Him, and that men and women may also become Gods and Goddesses, is referred to as

“eternal progression” and is summed up in the well known LDS phrase; “As man is, God once was; as God is, man may be.”

Apostle James Talmage confirms this LDS stand in his widely circulated Mormon doctrinal book, *The Articles of Faith*:

“In spite of the opposition of the sects, in the face of direct charges of blasphemy, the Church proclaims the eternal truth: ‘As man is, God once was; as God is, man may be’.” (*The Articles of Faith*, p. 430)

The Lord God responds to such foolishness by affirming, “I am the Lord, and there is none else, there is no God beside me:...” (Isaiah 45:5)

BILLIONS OF GODS

One of the original apostles of the LDS Church, Orson Pratt, describes the lineage of God:

“We were begotten by our Father in Heaven; the person of our Father in Heaven was begotten on a previous heavenly world by His Father; and again, He was begotten by a still more ancient Father; and so on, from generation to generation, from one heavenly world to another still more ancient, until our minds are wearied and lost in the multiplicity of generations and successive worlds,...” (*Seer*, p. 132)

From another Mormon publication Pratt again establishes how far Mormonism has departed from the monotheistic teaching of the Bible:

“If we should take a million worlds like this and number their particles, we should find that there are more Gods than there are particles of matter in those worlds.” (*Journal of Discourses*, vol. 2, p. 345)

10's of thousands of billions of Gods! The chain is so endless that Brigham Young, second prophet of the Mormon Church, said "there never was a time when there were not Gods..." (*Journal of Discourses*, vol. 7, p. 333).

Although Mormon leaders insist there were Gods before our God and there will be Gods after our God, the creator and sustainer of all things, the Lord God Almighty proclaims: "...I am he; before me there was no God formed, neither shall there be after me" (Isaiah 43:10).

He further says: "...I am the first, and I am the last; and beside me there is no God" (Isaiah 44:6).

If that isn't clear enough, God even asks the question, "Is there a God beside me?" He answers, "Yea, there is no God: I KNOW NOT ANY" (see Isaiah 44:8).

If the understanding of God is infinite, as Psalms 147:5 states, and God says he doesn't even "know" of any other Gods, how can other Gods exist?

The only honest answer is, indeed, Mormon leaders are false prophets and false apostles, and those who follow them are being led away from the only true and living God.

GOD IS MARRIED

Because Mormons believe in modern revelation outside the Bible, they readily accept the LDS teaching that God has a wife in heaven.

Apostle Bruce McConkie confirmed this teaching when he wrote:

"This doctrine that there is a Mother in Heaven was affirmed in plainness by the First Presidency of the Church (Joseph F. Smith, John R. Winder, and Anthon H. Lund) when, in speaking of pre-existence and the origin of man, they said that 'man, as a spirit, was begotten and born of heavenly parents, and reared to

maturity in the eternal mansions of the Father,' that man is the 'offspring of celestial parentage,' and that 'all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity.'" (*Mormon Doctrine*, p. 516)

According to Mormonism, this means that Jesus Christ, Lucifer, the demons, angels, and every person that has been born or ever will be born on planet earth was conceived by a heavenly mother and her husband, God the Father.

Unfortunately for the Mormon position, the Bible does not teach that God is married or that we were children of heavenly parents in a pre-existence.

Rather than teaching a pre-existent life for man, the Bible says that God "formeth the spirit of man within him" (Zechariah 12:1) and not within a heavenly mother.

Furthermore, rather than automatically born children of God, we must BECOME "children of God by faith in Christ Jesus" (see John 1:12 & Gal. 3:26).

GOD IS A POLYGAMIST

Since Mormonism considers polygamy a righteous principle and even accuses God of commanding polygamy (see *Doctrine and Covenants* Section 132), it was an easy step to further charge God the Father and the Lord Jesus Christ with having many wives.

One of the original apostles of the Mormon Church, Orson Pratt, unashamedly proclaimed:

"...the great Messiah who was the founder of the Christian religion, was a polygamist,...the Messiah chose to take upon himself his seed; and by marrying many honorable wives himself, show to all future generations that he approbated the plurality of Wives...God the Father had a plurality of wives,...the Son followed the example of his Father, and became the great Bride-

groom to whom kings' daughters and many honorable Wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit their wives in eternity as well as in time;..." (*The Seer*, p. 172)

Not only have Mormon leaders taught that heaven is inhabited by polygamists, but Brigham Young proclaimed polygamy was essential to salvation. He taught this in 1866:

"The only men who become Gods, even the Sons of God, are those who enter into polygamy" (*Journal of Discourses*, vol. 11, p. 269)

Although these unbelievable teachings were openly taught by the highest authorities of the LDS Church, for the most part, modern Mormon leaders have chosen to remain silent on the fact, except to say that God IS married.

The Bible nowhere teaches that God is a polygamist or that polygamy is a righteous principle.

Following the creation of Adam and Eve, God gave the standard: "Therefore shall a man leave his father and his mother, and shall cleave unto his WIFE..." (Genesis 2:24).

3 GODS TO US?

Generally speaking, when Mormons refer to God they are speaking of God the Father, who they call Elohim.

Mormons do not believe in the "trinity" as Christians do, but rather teach that the Father, Son, and Holy Ghost are three separate Gods.

Apostle Bruce McConkie explains:

"Three separate personages- Father, Son, and Holy Ghost- comprise the Godhead. As each of these persons is a God, it is evident, from this standpoint alone, that a plurality of Gods exists. To us, speaking in the proper

finite sense, these three are the only Gods we worship.”
(Mormon Doctrine, pp. 576,577)

Actually, there is one other person whom Mormons consider a God that pertains to this world; the Mother God. Even Apostle McConkie admits that “Godhood is not for men only; it is for men and women together” (*Mormon Doctrine*, p. 844).

Although she has obtained “Godhood,” Mormons are not officially encouraged to pray to her or worship her.

In reality, her Godhood amounts to very little even though she is considered our “Heavenly Mother.”

The Bible, on the other hand, nowhere teaches three or four Gods pertaining to this world that we worship, but rather it proclaims ONE living and true God who exists in three persons. The Father, the Son, and the Holy Ghost.

Truly, this God is the LORD in whom the scriptures say:

“...the Lord he is God in heaven above, and upon
 the earth beneath: there is none else.” (Deuteronomy
 4:39)

GOD CHARGED WITH INCEST

One of the extreme teachings of the Mormon Church which separates it from historic Christianity, is its view of the part God the Father played in the birth of Jesus Christ.

Today, the Mormon Church teaches God the Father has a body of flesh and bones, and the birth of Jesus was the result of “natural action” between God the Father and Mary.

Brigham Young made it very plain that the birth of Jesus was not by the Holy Ghost:

“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.” (*Journal of Discourses*, vol. 1, p. 50)

In a sermon given a few years later, he reinforced this teaching by stating:

“The birth of the Savior was as natural as are the births of our children; it was the result of natural action. He partook of flesh and blood—was begotten of his father as we were of our fathers.” (*Journal of Discourses*, vol. 8, p. 115)

Apostle Bruce R. McConkie describes the act that took place between God the Father and Mary in similar terms:

“Christ was begotten by an Immortal Father in the same way that mortal men are begotten by mortal fathers.” (*Mormon Doctrine*, 1979 edition, p. 547)

Apostle Orson Pratt, one of the original Apostles of the LDS Church, was even more specific and makes these unbelievable assertions:

“Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the lawful wife of God the Father;... Inasmuch as God was the first husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.” (*The Seer*, 1853, p. 158)

If this teaching is to be accepted, not only would you have to disregard the Bible as well as your own conscience, but honesty would indicate:

- 1. Mary could not have been a virgin after this experience.
- 2. God the Father is an adulterer; because according to Mormon teaching he already had at least one wife and was unfaithful with Mary.

- 3. Mary is an adulteress because she was engaged to Joseph.
- 4. God the Father would have to be charged with incest, because Mormonism teaches Mary is the daughter of God the Father from a so-called pre-existence.

The Bible describes teachers who will come and teach such doctrines:

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies,...And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” (II Peter 2:1,2)

The Bible, on the other hand, portrays a Holy, miraculous rather than natural view of the conception of Christ. Not only does the Bible prophesy that the mother of Jesus will be a virgin (Isaiah 7:14), but this is fulfilled in the New Testament, the conception being the result of supernatural intervention “of the Holy Ghost”:

“Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost...for that which is conceived in her is of the Holy Ghost.” (Matthew 1:18,20)

GOD IS LIMITED

In at least 2 respects, the God of Mormonism is quite limited.

As mentioned earlier, Mormons believe that God has a “body of flesh and bones as tangible as man’s.”

Considering the vast expanse of the universe, this God can only be personally present in a very limited area at any one time.

LDS Apostle, John Widtsoe, explains that none of the members of the godhead is omnipresent:

“As a personage, the Holy Ghost cannot any more than the Father and Son be everywhere present in person” (*Evidences and Reconciliations*, p. 76).

Contrary to Mormonism, the God of the Bible is a vastly different being who is NOT limited by a body of flesh and bones since He is Spirit (see John 4:24).

This is why God can “fill heaven and earth” (Jeremiah 23:24), and yet He is so personal that He can dwell within believers (II Corinthians 6:16, Revelation 3:20).

Another area where the Mormon god is limited, is concerning his power.

Mormons are taught that God does not have the power to create anything from nothing, but can only “organize,” or build with available materials, much like a carpenter does with wood and nails. Joseph Smith, the founder of the church, limits God in these words:

“If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together....God had materials to organize the world out of chaos- chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end.” (*Teachings of the Prophet Joseph Smith*, pp. 350-352)

The Bible presents a far superior God who is not limited to simply make or “organize,” but Who alone can “create.”

Genesis 1:1 states: “In the beginning God CREATED the heaven and earth.”

The Psalmist wrote that God had only to speak and it was done: “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth” (Psalms 33:6).

Truly, truly, “the Lord God omnipotent reigneth” (Revelation 19:6).

Even from this brief examination of what Mormons are taught about God, it is overwhelmingly apparent that “The God of Mormonism” is definitely not the God of the Bible.

The tragedy of erring on such a basic, foundational doctrine, can be likened to the foolish man who built his house upon the sand; and the scriptures say, “and great was the fall of it” (Matthew 7:27).

Marvelously, the true God in His Mercy and Grace, will forgive those who turn from error and trust in Him.

What a joy and peace it is to those who say as Joshua of old, “As for me and my house, we will serve the Lord” (Joshua 24:15).

THE JESUS OF MORMONISM

One of the most frequent responses given by the sincere LDS in an attempt to defend the Mormon faith as Christian, is:

“But we believe in Jesus....the name of Jesus Christ is in our Church—Surely we are Christians?”

Although the Mormon Church “today” bears the name of Jesus Christ, this wasn’t always so. When the Church

began in 1830 the official name was, “The Church of Christ.” (see *Doctrine and Covenants* 20:1).

But then in 1834, a unanimous vote was given by the leaders and members of the Church to REMOVE the name of Christ completely. The official name was changed to, “The Church of the Latter Day Saints” (see *History of the Church*, vol. 2, p. 63).

After almost four years of existence without the name of Christ, Joseph Smith gave a revelation to reinsert Christ’s name into the Church which it is still known by today, i.e., “The Church of Jesus Christ of Latter-day Saints” (see *Doctrine and Covenants*, section 115).

WHICH JESUS?

While the devout Mormon would indicate he believes in Jesus, the question which must be asked is, In “which Jesus” are you putting your trust?

The Apostle Paul warned that there would be those who would come and preach “another Jesus” and “another gospel”:

“For if he that cometh preacheth another Jesus, who we have not preached,...or another gospel, which ye have not accepted,...For such are false apostles, deceitful workers,...” (II Corinthians 11:4,13)

Paul further indicated that those who would teach about “another Jesus” would deceive by coming as “ministers of righteousness” (see II Corinthians 11:15).

To believe basic teachings about Christ which are not true, is in effect believing about “another Jesus,” who in fact does not exist and has no power to save.

Let’s take a closer look at some major differences between “the Jesus of Mormonism” and the Jesus of the Bible.

JESUS, THE BROTHER OF LUCIFER

A very basic teaching in Mormonism is, Jesus was born in a so-called pre-existence to a “heavenly Mother” and is literally the brother of Lucifer.

Milton R. Hunter, who was one of the General Authorities of the Mormon Church, makes these illuminating statements:

“The appointment of Jesus to be Savior of the world was contested by one of the other sons of God. He was called Lucifer,...this spirit-brother of Jesus desperately tried to become the Savior of mankind.” (*The Gospel Through the Ages*, 1945, p. 15)

The Bible nowhere indicates that Jesus was born in a pre-existence to a “heavenly Mother” or that Lucifer submitted a plan to become Savior of the world. In fact, the Bible teaches Jesus created ALL things visible and invisible, in heaven or earth, which includes even Lucifer and the angels, so they cannot possibly be brothers.

The New Testament declares in Colossians 1:16:

“For by him [Jesus] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”

JESUS, NOT BEGOTTEN BY A VIRGIN

The virgin birth of the Lord Jesus Christ is a fundamental doctrine of the Christian faith, and yet Mormonism has chosen to take a radically different view.

As we mentioned in the previous chapter, Mormons believe that God the Father is a “glorified, exalted, immortal, resurrected man” with a body of “flesh and bones.” They further believe that today, God the Father is married and

continues to populate this world as well as other worlds with children that he procreates with his wife, or wives, in heaven.

From this same type of thinking, Mormon leaders have completely redefined what is meant by “virgin birth.”

In a well circulated Mormon doctrinal book, the late and outspoken Mormon Apostle, Bruce R. McConkie, wrote this under the heading of “VIRGIN BIRTH”:

“Our Lord is the only mortal person ever born to a virgin, because he is the only person who ever had an immortal Father.” (*Mormon Doctrine*, 26th printing, 1979, p.822)

This teaching is presented even clearer in the same volume under the title, “ONLY BEGOTTEN SON”:

“These name-titles all signify that our Lord is the only Son of the Father in the flesh. Each of the words is to be understood literally. Only means only; Begotten means begotten; and Son means son. Christ was begotten by an Immortal Father in the same way that mortal men are begotten by mortal fathers.” (*Mormon Doctrine*, p. 546,547)

When Apostle McConkie states “in the same way”, knowledgeable Mormons admit, (although frequently under protest), that this means through the sexual act.

Because this doctrine is so offensive to orthodox Christians, modern Mormon leaders are extremely guarded in the language they use when referring to the virgin birth, so much so, that many Mormons are kept in the dark as to the official teaching of the Mormon Church concerning this.

However, when examining older LDS publications that are less protective, there can be no doubt that this can only mean that Mary could NOT have been a virgin when she gave birth to Jesus.

One of the original Apostles, Orson Pratt, uses unbelievable reasoning to call this fleshly act, “lawful”, even though Mary was espoused to another and, according to Mormon doctrine, God the Father was already married. The following teaching is found in an early Mormon publication entitled, *The Seer*:

“The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the lawful wife of God the Father:... He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and beget a Son, although she was espoused to another;... (*The Seer*, 1853, p. 158)

Even without instruction from the Bible, it seems it would be difficult indeed to escape ones’ own conscience if such a detestable doctrine was willfully embraced. If Mormonism were true, this would mean that God the Father is engaging in a sexual act with his own daughter, since the LDS church teaches that all of us, including Mary, are literally children of God and his wife.

Not only this, but God and Mary are both being unfaithful; God to his wife, and Mary to Joseph, to whom she is engaged.

Wonderfully, God has revealed a Holy, miraculous rather than natural view of the conception of Christ. This record is given in the New Testament:

“...Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name

Emmanuel, which being interpreted is, God with us.”
(Matthew 1:20-23)

JESUS, THE POLYGAMIST

Modern Mormons still embrace polygamy as a righteous principle, and if it were not against the law, they would still practice it today.

This doctrine has its roots in the teaching and life style of the founder of Mormonism, Joseph Smith. Polygamy became so ingrained in early Mormonism, that the leaders of the church were unashamed to teach that even Jesus was a polygamist.

In his zeal to condone polygamy, Jedediah M. Grant, second counselor to Brigham Young, made these statements:

“The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy,... A belief in the doctrine of a plurality of wives caused the persecution of Jesus, and his followers. We might almost think they were ‘Mormons.’” (*Journal of Discourses*, vol. 1, p. 346)

Apostle Orson Hyde even indicated who some of Jesus’ wives were:

“...Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children.” (*Journal of Discourses*, vol. 2, p. 210)

When “Christendom” spoke out against polygamy and called it one of the “relics of barbarism,” Brigham Young replied:

“Yes, one of the relics of Adam,...of Jesus, and his Apostles.” (*Journal of Discourses*, vol. 11, p. 328)

Apostle Orson Pratt taught both God the Father and the Lord Jesus Christ were married and polygamist and will spend eternity with their wives:

“...the great Messiah who was the founder of the Christian religion, was a polygamist,... the Messiah chose to take upon himself his seed; and by marrying many honorable wives himself, show to all future generations that he approbated the plurality of Wives....God the father had a plurality of wives,...the Son followed the example of his Father, and became the great Bridegroom to whom kings’ daughters and many honorable Wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit their wives in eternity as well as in time;...” (*The Seer*, p. 172)

Nowhere in the Bible does God command polygamy or indicate that the Father and Son are polygamists.

Although some people in the Old Testament did enter into polygamy as well as divorce, this was never commanded or preferred by God. The Lord indicated His displeasure of many wives in Deuteronomy 17:17:

“Neither shall he multiply wives to himself, that his heart turn not away:...”

With the coming of Christ, New Testament believers were instructed to be the “husband of one wife”:

“A bishop then must be blameless, the husband of ONE WIFE,...Let the deacons be the husbands of ONE WIFE,...” (I Timothy 3:2,12)

Although Mormon leaders have taught God the Father and Jesus are polygamists, some Mormons may raise the objection that these teachings do not represent the “official doctrine” of the Church today.

Whether these teachings are accepted now or not, the inescapable conclusion is; they *were* taught and “accepted” as Church doctrine by men who represent the highest authorities of the Mormon Church who are supposed to be guided by God Himself.

The New Testament warns of those who will not be satisfied with “sound doctrine”:

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” (II Timothy 4:3,4)

JESUS, “A GOD”

From the days of Joseph Smith to the present, Mormonism has taught that God the Father was once a man and men may become Gods. Because of this teaching the leaders of the Mormon Church have likewise taught that Jesus progressed to become “a God.”

Milton R. Hunter, who was one of the General Authorities of the Mormon Church, gives this information:

“Jesus became a God and reached His great state of understanding through consistent effort and continuous obedience to all the Gospel truths and universal laws.” (*The Gospel Through the Ages*, 1945, p. 51)

Apostle Bruce R. McConkie makes it plain that Jesus is only one of 3 Gods that is to be worshipped:

“Father, Son, and Holy Ghost- comprise the God-head....To us, speaking in the proper finite sense, these three are the only Gods we worship.” (*Mormon Doctrine*, p. 576,577)

To teach that Jesus is one of many Gods is to deny the most fundamental teaching in the Bible.

The Bible emphatically declares there is only one true and living God. In Isaiah 44:6, the Lord Himself pronounces:

“...I am the first, and I am the last; and beside me there is no God.”

Even though the Bible does not explain how God exists in three persons and yet is “one God,” it is nevertheless taught in scripture. To say that they are 3 Gods, one in purpose, as Mormons frequently say, is definitely opposed to Biblical teaching. Although Jesus is not the Father, he does share the same ‘nature’ with the Father as well as the Holy Ghost which we refer to as deity, or God. God has always been God and knows of no other Gods (Psalms 90:1,2 & Isaiah 44:8). These three persons, Father, Son, and Holy Ghost are not simply one in purpose, but are truly the “One God.”

A glimpse of the triune nature of God can be partially understood by considering the states of water. Solid, Liquid, and Gas. Each different, yet all share the same nature. Likewise, Jesus is not “a God” but he is the “true God” (see John 1:1).

There can be no doubt that the Jesus of Mormonism is “another Jesus” and is certainly not the Jesus of the Bible.

Because this doctrine is so central to the Christian faith, we encourage you to share at least some aspect of Jesus Christ in EVERY witnessing encounter. He is the one that Mormons so desperately need and is able to “save them to the uttermost that come unto God by him” (Hebrews7:25).

THE HOLY GHOST

The Mormon teaching concerning the Holy Ghost is truly a maze of contradictions and inconsistencies.

As we have stated in previous chapters, Mormons are taught that man may progress to become a god and that God was once a man who too progressed to become the God he is now. This process of obtaining a mortal body, obeying the laws and ordinances of the gospel, dying and being resurrected to the status of “a god” with a “glorified, exalted” body of flesh and bones is called “eternal progression” and is a basic principle that all gods must go through.

However, Mormonism teaches that one such person was able to obtain the status of a god and never received a body nor did he have to be tested in an earthly life, join the right church, be baptized with the right authority, married in a temple etc. etc.

His name is the “Holy Ghost” and he is one of the three gods that pertain to this world.

This obvious inconsistency is not explained anywhere in Mormon scripture, and Mormon leaders have not even attempted to resolve this problem.

This is a minor difficulty compared to the Holy Ghost’s personal presence. To begin with, Mormon scripture gives this description of the “godhead”:

“The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.” (*Doctrine and Covenants* 130:22)

Just as Mormonism teaches both God the Father and Jesus Christ are limited by their physical bodies in that they can

only be in one place at any given time, so it is with the Holy Ghost. Although he is a spirit being capable of dwelling within us, Mormonism says that he is not omnipresent (everywhere present).

Apostle Bruce R. McConkie limits the presence of the Holy Ghost in these words:

“The Holy Ghost is the third member of the Godhead. He is a Personage of Spirit, a Spirit Person, a Spirit Man, a Spirit Entity. He can be in only one place at one time,...” (*Mormon Doctrine*, p. 359)

This is a very curious position indeed, in that since the Holy Ghost “can only be in one place at one time,” How can he dwell within all Mormons at the same time as Mormon scripture, D&C 130:22 states? How much help can he be in convincing non-Mormons of the truthfulness of the Book of Mormon, giving the committed LDS a “burning in the bosom testimony” or even carrying out tasks given him by the Father and Son if he can only be in one place at one time?

Besides, if past Mormon leader, Milton R. Hunter is correct that the “crowning Gospel ordinance requisite for Godhood is *celestial marriage*“ and “obedience to this law is absolutely necessary in order to obtain the highest exaltation in the Kingdom of God” (see *The Gospel Through the Ages*, pp. 118-19), how did the Holy Ghost become a god without obtaining a body and obeying this law?

Actually, it would seem that the Holy Ghost has been punished similar to Satan and the demons since Mormonism teaches their severe penalty was to be denied mortal bodies.

Joseph Fielding Smith had this to say:

“The punishment of Satan and the third of the hosts of heaven who followed him, was that they were denied the privilege of being born into this world and receiving mortal bodies. They did not keep their first estate and

were denied the opportunity of eternal progression.”
(*Doctrines of Salvation*, vol. 1, p. 65)

If all these difficulties are not enough, Mormonism has determined that the “Holy Spirit” is different from the “Holy Ghost” and that the Holy Spirit is not a person and is merely some type of “universe filling influence” radiating from God the Father by which the Holy Ghost is able to accomplish his work.

Apostle John Widtsoe confirms this difference:

“The chief agent or agency by which the Holy Ghost accomplishes his work is usually spoken of as the Holy Spirit or the Spirit of God. It is a universe-filling medium or influence.” (*Evidences and Reconciliations*, p. 62)

This certainly is out of harmony with the Bible, since it is the SAME Greek word used for Holy Spirit and Holy Ghost and can be translated either way and always refers to the same Being.

Also, rather than 1 of three gods that pertain to this world as Mormonism teaches, the Bible says that the Holy Ghost is a person within the one God, who fills all believers and is able to teach, convict, and guide us personally without any limitations.

What a magnificent gift the Lord gave us as He returned to heaven and left the comforter, the Holy Spirit.

SIN

Just as the system of Mormonism has taken a radically different stand in regards to basic and fundamental teachings such as the doctrine of God and Jesus Christ, so they have

assumed a position diametrically opposed to Biblical Christianity in regard to the belief about SIN.

Mormons do recognize that they have “sinned” and are not perfect, but they have an extremely difficult time recognizing they are sinful by nature and have a need to be “born again,” or to use another Biblical term, “Saved.”

This stems from what they have been taught through their leaders as well as their own unique scriptures.

Christians recognize that by “nature” we are sinful and in rebellion against God. This basic “nature” prompts us to sin and go against God’s perfect Holiness and just laws which He has established. This not only condemns us by nature, but by practice as well. Romans 3:23 indicates that no one is exempt, “For all have sinned, and come short of the glory of God.”

The Apostle Paul tells believers what their nature was like before becoming Christians and what the tendency of mankind is:

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

“...and were by nature the children of wrath, even as others.” (Ephesians 2:2,3)

The Word of God, the Bible, describes this nature and how Adam’s sin has affected us:

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” (Romans 5:12)

Mormons recognize that because of the “sin” of Adam and Eve death came into being, but for the most part refuse

to except that they are sinners by nature or that Adam's disobedience was really that bad!

This terrible misunderstanding is taught in Mormon scripture as well as by Mormon leaders.

Mormonism teaches that Adam and Eve were tested in such a way that they HAD TO SIN. They believe that Adam and Eve had to sin in order to obey God and bear children.

Mormon scripture, the *Pearl of Great Price*, gives us some insight into what Mormons believe about the fall of Adam and Eve:

“And in that day Adam blessed God....Blessed be the name of God, for because of my transgression my eyes are opened....And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed,...” (*Moses* 5:10,11)

Joseph Fielding Smith, who became the 10th prophet of the Mormon church, explains Adam and Eve's disobedience in his doctrinal book, *Doctrines of Salvation*, under the heading of “Adam and Eve Rejoiced in Fall” in these words:

“This was a transgression of the law, but not a sin in the strict sense, for it was something that Adam and Eve had to do! I am sure that neither Adam nor Eve looked upon it as a sin,...

“Adam said: ‘Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.’

“Eve said: ‘Were it not for our transgression we never should have had seed,...’” (*Doctrines of Salvation*, vol. 1, p. 115)

On the same page, Joseph Fielding Smith concludes that “We can hardly look upon anything resulting in such benefits as being a sin, in the sense in which we consider sin.”

This wonderful time of “rejoicing” is totally foreign to the Bible and its teaching about the dreadfulness of sin.

Genesis 3:10 reveals that rather than praises and rejoicing, Adam was “afraid” and “hid” himself from God.

Although Joseph Fielding Smith tries to reason that this was a “transgression of the law” but not a “sin” in the strict sense, the Bible assures us that “sin is the transgression of the law” (I John 3:4).

Furthermore, the Bible nowhere teaches that neither Adam nor Eve had to sin in order to bear children.

At any rate, Mormons need to understand that man, rather than a god in embryo, is the creature who possesses a fallen nature and practices sin. We therefore have a need to be “born again” (John 3:3) and “become” sons of God (John 1:12).

The late Arthor Budvarson, President and co-founder of “Utah Christian Tract Society” (a Christian book and tract ministry to the Mormons for over a quarter century), once told me a fundamental truth when witnessing to Mormons that I will never forget. He said “You must get a Mormon lost, before you can get him saved.”

Until the LDS individual admits and comes to the realization that he has a great need that only Jesus can meet, he will never become saved.

We are truly blessed because we have a great physician, the Lord Jesus Christ, Who came to “seek and to save that which was lost” (Luke 19:10).

SALVATION

In order to understand what Mormons believe about salvation it is important to get a grasp on their thinking about the after life as well as how Mormons perceive themselves now.

As we have already seen from the previous chapters, Mormons believe that by nature they are of the same race as God and are already, literally children of God. Mormons have been taught further that just as God progressed to become God, they too can become a God as well. Essentially there is no need to become “a child of God” since they already are.

The LDS will admit though, that they are not perfect and are striving to do all they have been told is required for the very best afterlife. What makes this a little more complicated, is the fact that Mormons believe there are “three heavens” where people can go after death.

The first heaven is referred to as the “telestial glory,” and is made up of unbelievers and the most terrible sinners. The second is the “terrestrial glory” and is made up of good people who believe in God but never became Mormons.

The third heaven is the “celestial glory” which only contains Mormons. They are told that each of these heavens is far superior to this earth, but the highest heaven is the only one where God dwells. Furthermore, the celestial heaven has 3 more divisions which includes the highest division where the very best Mormons become Gods.

Actually, Mormonism tends to give people a false sense of security, since if you just become a Mormon and do your best, you will spend eternity in the presence of God. Even if by some chance you didn't make it to the celestial heaven,

you would still be in a glorious place which is beyond human comprehension.

The Mormon teaching concerning hell is almost as complicated as their teaching about heaven. But essentially, hell is a temporary place where the most wicked of all people go; sorcerers, adulterers, murderers and the like will be there. If they decide to repent in hell, they will serve their sentence and then hell will be over for them and they will then be resurrected to the lowest glory, the telestial heaven.

However, there is an eternal, permanent hell, reserved for the Devil and his angels and those who refused to repent in the temporary hell. One other type of person will be there which Mormons refer to as “the sons of perdition.” They believe this is the most wicked of all people. One who had embraced Joseph Smith and the Mormon Church, and later rejects Mormonism (an ex-Mormon), is considered a son of perdition who will spend eternity with the devil and his angels in a place called hell.

The Bible nowhere suggests that there are three heavens where people can go, or that hell for some is only temporary. Although all this information might seem unrelated to what Mormons believe about salvation, it is very important to understand how they think so you will be better equipped to reason with them about God’s wonderful salvation plan found in the Bible.

With this foundation laid, lets get to the meat of the issue of Salvation.

In Mormonism, the meaning of the term salvation is considered to be twofold. Usually when Mormons speak of salvation they are thinking of what they consider “general salvation,” which is simply “resurrection.” Since all mankind will be eventually resurrected, LDS believe all mankind has this “general salvation.” There is a second type of salva-

tion in Mormonism and this is the type that must be earned. This is referred to as “individual salvation” and is based on works.

The past prophet, Joseph Fielding Smith, explained the Mormon concept of salvation as follows:

“Salvation is twofold; General-that which comes to all men irrespective of a belief (in this life) in Christ-and, Individual-that which man merits through his own acts through life and by obedience to the laws and ordinances of the gospel.” (*Doctrines of Salvation*, vol. 1, p. 134)

In contrast to this, the Apostle Paul describes the Gospel (Good News) without laws and ordinances:

“Moreover, brethren, I declare unto you the gospel which I preached unto you,... By which also ye are saved,...how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.” (I Corinthians 15: 1-4)

Most Mormons would be quick to point out they believe in Jesus Christ as “Savior.” But the question which must be asked to the sincere Mormon is, “Exactly what was Jesus’ part in your salvation?”

The third article of faith of the Mormon Church, which is found in Mormon scripture *The Pearl of Great Price*, explains that more than faith in Christ is necessary to be “saved”:

“We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.”

The LDS position is also found in the Book of Mormon which indicates that we must earn part of our salvation:

“...for we know that it is by grace we are saved, after all we can do.” (II Nephi 25:23)

In Apostle Bruce McConkie's first edition of *Mormon Doctrine*, he made this attack on the doctrine of salvation by grace alone:

“However, one of the most damnable doctrines of an apostate Christendom is the concept that man can gain salvation (meaning in the kingdom of God) by grace alone and without obedience.” (*Mormon Doctrine*, 1958 edition, p. 604)

Yet, the New Testament tells us that we are saved by the Grace of God which is offered as a GIFT that cannot be earned:

“For by grace are ye saved through faith; and that not of yourselves: it is the GIFT of God; NOT OF WORKS, lest any man should boast.” (Ephesians 2:8,9)

We find further how we are justified:

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1)

Occasionally Mormons will raise the objection that “if a person only has to say he believes in Jesus, then he can live like the devil.” This is certainly not true. One who has received the “real Jesus” as “Savior and Lord,” is a new creature and will produce good works because he HAS eternal life, not in order to gain eternal life.

II Corinthians 5:17 describes this new life in Christ:

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.”

Ephesians 2:10 clarifies further: “For we are his workmanship, created in Christ Jesus unto good works,...”

Mormonism teaches there are many other requirements which are necessary besides faith in Christ in order to spend eternity in the presence of God.

Apostle Bruce McConkie claims you must be a member of the Mormon Church:

“There is no salvation outside The Church of Jesus Christ of Latter-day Saints.” (*Mormon Doctrine*, p. 670)

From the official Church newspaper, Apostle Mark E. Peterson said that “Salvation is in the church, and of the church, and is obtained only through the church” (*Deseret News*, “Church News,” April 14, 1973, p. 14).

The list of requirements to spend eternity in God’s presence even involves work for the dead.

Joseph Smith taught your own salvation was in jeopardy if you weren’t active in helping save the dead. He gives this warning to Mormons who neglect their baptizing in behalf of the dead:

“Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation.” (*Teachings of the Prophet Joseph Smith*, p. 193)

He also made it plain there was something more important than preaching Christ to the living:

“The greatest responsibility in this world that God has laid upon us is to seek after our dead.” (*Ibid*, p. 356)

A Mormon must not only be active in seeking his dead, but if he wishes the best salvation he must seek a mate and be married in the temple.

General Authority, Milton R. Hunter said this about the importance of a “temple marriage”:

“Marriage is not only a righteous institution, but obedience to this law is absolutely necessary in order to obtain the highest exaltation in the Kingdom of God.”
(Gospel Through the Ages, p. 119)

Contrary to the authorities of the Mormon Church, when the Apostle Paul and Silas were asked the question by the Phillipian jailer, “What must I do to be saved?” (Acts 16:30), instead of mentioning laws and ordinances, joining the right church, temple work in behalf of the dead, celestial marriage, belief in a special prophet, etc., etc.,- the answer was simple, “Believe on the Lord Jesus Christ, and thou shalt be saved,…” (Acts 16:31).

When Jesus Christ Himself was questioned, “What shall we do, that we might work the works of God?” (John 6:28). Again, the simple message:

“...This is the work of God, that ye BELIEVE on him whom he hath sent.” (John 6:29)

JESUS, COMPARED WITH JOSEPH SMITH

In many ways Joseph Smith has a position equally as important as Jesus Christ in the salvation of men.

Mormon prophet, Joseph Fielding Smith, declared:

“No Salvation Without Accepting Joseph Smith. If Joseph Smith was verily a prophet, and if he told the truth....No man can reject that testimony without incurring the most dreadful consequences, for he cannot enter the kingdom of God.” *(Doctrines of Salvation, vol. 1, p. 190)*

Apostle Bruce McConkie adds:

“If it had not been for Joseph Smith and the restoration, there would be no salvation.” *(Mormon Doctrine, p. 670)*

Obviously these men do not believe Acts 4:12 which reveals:

“Neither is there salvation in any other [Jesus]: for there is none other name under heaven given among men, whereby we must be saved.”

Brigham Young delivered a sermon where he told his people that the “consent” of Joseph Smith was necessary to enter into the presence of God when this life was over:

“...no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith....every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are- I with you and you with me. I cannot go there without his consent.” (*Journal of Discourses*, vol. 7, p. 289)

In contrast to this, the Bible makes it plain that Christ is the ONLY mediator between God and man:

“For there is one God, and one mediator between God and men, the man Christ Jesus.” (I Timothy 2:5)

Among the many times Joseph Smith boasted in himself, was in a sermon he gave where he bragged of doing a greater “work” than Jesus. He claimed this accomplishment that even Jesus was unable to do:

“I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet....When they can get rid of me, the devil will also go.” (*History of the Church*, vol. 6, p. 408,409)

Another area where Joseph Smith is exalted is concerning Creation. Even though the first four verses from the first chapter of the book of John prove Jesus made “all things” and “without him was not any thing made that was made,” some Mormon leaders insist the creation involved the help of Joseph Smith.

Apostle Bruce R. McConkie explains it like this:

“...Joseph Smith, and many other ‘noble and great’ ones played a part in the great creative enterprise.”
(*Mormon Doctrine*, p. 169)

While the Mormon Church places considerable importance on Joseph Smith, the Bible tells us eternal life is dependant upon Jesus alone:

“He that hath the Son hath life; and he that hath not the Son of God hath not life.” (1 John 5:12)

JESUS, HIS BLOOD INADEQUATE

For well over a century and up to the present, Mormon leaders have insisted that “certain sins” are “beyond the power of the atonement of Christ”:

“Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ. If these offenses are committed, then the blood of Christ will not cleanse them from their sins even though they repent. Therefore their only hope is to have their own blood shed to atone, as far as possible, in their behalf.” (*Doctrines of Salvation*, by Joseph Fielding Smith, vol. 1, p. 135)

A similar admission is made by Apostle Bruce McConkie:

“But under certain circumstances there are some serious sins for which the cleansing of Christ does not

operate, and the law of God is that men must then have their own blood shed to atone for their sins.” (*Mormon Doctrine*, p. 92)

President Brigham Young, who was one of the greatest advocates for the doctrine of blood atonement made these shocking statements:

“Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood?...This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it.” (*Journal of Discourses*, vol. 4, pp. 219-20)

Joseph Fielding Smith also fails to understand the impact of the finished work at the cross. In a three volume work by him, he instructs the Mormon people that “the law of sacrifice will have to be restored” and further states that “Sacrifice by the shedding of blood was instituted in the days of Adam and of necessity will have to be restored” (*Doctrines of Salvation*, vol. 3, p. 94)

It’s almost unbelievable that the leaders of the Mormon Church, who claim to be guided by God Himself, would attempt to lead their people so far from the Holy Word of God, the Bible.

I John 1:7 makes it plain that the blood of Jesus is sufficient for “all sin”:

“...the blood of Jesus Christ his Son cleanseth us from ALL SIN.”

We are told further: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1:9).

Ephesians 1:7 states: “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

When John the Baptist saw Jesus coming to him, he pronounced the very heart of the Christian message:

“...Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29)

If as Joseph Fielding Smith informs us that “the law of sacrifice will have to be restored,” or if we could somehow pay for “certain sins” by shedding our own blood, or even if we could earn a portion of salvation by “obedience to the laws and ordinances of the Gospel,” then Christ is dead in vain:

“I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”
(Galatians 2:21)

This wonderful message of salvation complete in Christ, offered as a gift is the gospel (good news) in a nutshell. This “glorious gospel of Christ” is much too precious to keep to ourselves. God has intended for His adopted children, which believers are, to freely offer our fellow man the same opportunity to partake of this “pearl of great price.”

PRIESTHOOD

Often times when witnessing to Mormons, especially Mormon Missionaries, the question will be raised by the Mormon, “Where do you get your authority?”

What he is asking is, by what authority or power have you been commissioned to teach spiritual truth, baptize, etc? Or in other words, Did God endorse you with a special confirmation giving you the right to act in His behalf?

This may sound a little confusing but let me explain.

Mormons are taught that a special “power” or authority called “Priesthood” is necessary to have in order to act or teach in behalf of God. Apostle Bruce R. McConkie puts it like this:

“As pertaining to man’s existence on this earth, priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. It is the power by which the gospel is preached; by which the ordinances of salvation are performed....”
(*Mormon Doctrine*, p. 594)

There are two priesthoods in the LDS church which is conferred upon males only by one which likewise has the “priesthood” power. The lower priesthood, called the Aaronic Priesthood, is conferred upon 12 year old boys, when they are ordained as a deacon. At 14 they are ordained as teachers, and 16 they are ordained as priests in the Aaronic Priesthood. The higher priesthood, the Melchizedek Priesthood, is conferred at 18 by the laying on of hands when the young LDS man is ordained an elder.

Mormonism teaches this authority or power is absolutely necessary to possess in order to have the “true church” and for a persons baptism to be valid, otherwise God will not recognize a baptism as acceptable unless the person doing the baptism holds this priesthood. Furthermore, this right to act for God must be handed down from men through each successive generation and traceable back to the source, which is God.

Mormons believe the original apostles of Jesus had this authority, but shortly after they died this power was lost and the whole world fell into “total” apostasy until the time of Joseph Smith, when once again God sent heavenly messen-

gers to restore this priesthood authority along with the true church (see chapter 1, *The Mormon Story*).

“Priesthood” probably isn’t the best topic to begin with when witnessing, but because it is so important “to the Mormon” it is wise to have a basic understanding of how they think about this.

Probably the most crushing blow to their concept of the “priesthood” is what the Bible really has to say about it, not what some Mormon leader says the Bible teaches.

As in many of their doctrines, Mormons attempt to use the Bible in support of their teachings. Actually, to be perfectly honest, if the Bible DID TEACH all they said it does, there would be no reason to have all their other books. The Bible would be enough! The fact is, Mormon leaders have twisted scripture and pulled verses from context to prove many unChristian doctrines.

The Bible is really quite specific when it comes to the purpose of the priesthood.

To begin with, the Aaronic or the Levitical Priesthood of the Old Testament was to carry out sacrifices which were offered up to God as a temporary covering of the sins of the people. These sacrifices were only symbolic that one day a savior would come and make a permanent offering for sin.

To possess the Aaronic Priesthood one had to be of the tribe of Levi, and of the family of Aaron (see Numbers 3:6-12). Mormons, on the other hand, usually claim they are of the tribe of Ephraim or Manasseh. Furthermore, the Levitical Priesthood was done away with the sacrifice of Christ (Hebrews chapters 7&10). Now we have an Eternal High Priest who is the only mediator (priest), between us and God.

I Timothy 2:5 states, “For there is one God, and one mediator between God and men, the man Christ Jesus.”

Christ's Priesthood also is not transferrable since he "ever liveth to make intercession for them" (Hebrews 7:24,25).

Contrary to what Mormons are taught, nowhere in the New Testament did Jesus lay hands on anyone to confer the priesthood. Neither was there an office in the New Testament Church of High Priest or Priest, nor is a so-called priesthood authority necessary to speak the truth concerning salvation and the truths of God.

John 1:12 says that "as many as received him [Jesus], to them gave he power [authority] to become the sons of God, even to them that believe on his name."

Believers have been given the authority as sons of God to present the gospel to the world. God has also given the Holy Spirit to guide us to all truth and to convict the world of sin as well as to be our comforter (John 16:7-15).

The Bible says further that "all believers," including women and children, have a "Royal Priesthood" or "Holy Priesthood" which is not an Aaronic Priesthood but is intended that we might offer up "spiritual sacrifices" that are pleasing to God (see I Peter 2:4-9).

Although Mormonism has developed a tremendous power structure around their "priesthood" there are a number of serious problems besides being out of harmony with the Bible.

This priesthood is so important in Mormonism that Joseph Smith, founder of the church, gave a revelation in 1832 that a man could not see God without this priesthood. Mormon scripture states:

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

“For without this no man can see the face of God, even the Father, and live.” (*Doctrine and Covenants*, 84:21,22)

This is a crushing blow to the entire “first vision” story (i.e., where God the Father and Jesus Christ appeared to Smith), because even Mormons admit that Smith hadn’t received either priesthood until almost 10 years after he saw God in the first vision!

Mormons today are taught that these priesthoods are absolutely necessary in order to have the true church. However, when one looks at the history of the LDS church we find serious problems. For example, David Whitmer, one of the three witnesses to the Book of Mormon, said the whole idea of the necessity of the priesthood originated in the mind of Sydney Rigdon who convinced Smith to introduce the priesthood to the church AFTER the church had been in existence for almost 2 years and had BAPTIZED about 2,000 people!

This incredible information is found in David Whitmer’s booklet, “*An Address To All Believers In Christ.*” From page 64 we read:

“This matter of the two orders of priesthood in the Church of Christ, [the first name of the LDS church], and lineal priesthood of the old law being in the church, all originated in the mind of Sydney Rigdon. He explained these things to Brother Joseph in his way, out of the old Scriptures, and got Brother Joseph to inquire, etc. He would inquire, and as mouth-piece speak out the revelations just as they had it fixed up in their hearts....This is the way the High Priests and the “priesthood” as you have it, was introduced into the Church of Christ almost two years after its beginning-and after we had baptized and confirmed about two thousand souls into the church.”

In an attempt to prove the church had the necessary priesthood at its origin, Mormon leaders refer to a revelation Smith had in 1830 (*Doctrine and Covenants*, section 27) which mentions Peter, James, and John who supposedly gave Smith the higher of the two Mormon priesthoods, the Melchizedek Priesthood.

Unfortunately, this passage of LDS scripture, supposedly given by God Himself, has been falsified! When this revelation was first printed in 1833, under the heading “Chapter 28” in the *Book of Commandments*, the predecessor of the *Doctrine and Covenants*, there was not the slightest hint of any priesthood. Two years later hundreds of words were added to the original revelation to include the information about Peter, James, and John, to make it appear as if the Melchizedek Priesthood was already a part of the church. (For a photocopy of this falsified revelation see chapter 3 of this book dealing with changes in Mormon scriptures).

Even from this brief look at the LDS priesthood, the evidence is overwhelming that it cannot be from God and Mormon claims of a priesthood authority are vain and useless.

What is really heartbreaking is the fact that Mormon leaders have deliberately deceived and manipulated their people, so when an honest, truth seeking Mormon finds out he has been terribly misled, he often times is so devastated that he feels that there is nowhere to turn for truth.

Fortunately, rather than requiring your trust in an organization, Jesus said, “I am the way, the TRUTH, and the life: no man cometh unto the Father, but by me” (John 14:6).

THE MORMON TEMPLE

The Mormon Temple is the very heart of the system of Mormonism. It is here that certain “worthy” Mormons perform secret ordinances that they believe will allow them to obtain the status of “a God” in the hereafter. Secret rituals are also done in behalf of the DEAD.

No worship services are held in this building and non-Mormons are restricted from entering except for a brief period previous to its dedication.

Strange as it may seem, only about 20% of the Mormon population have been through the temple ceremony and fewer than that attend regularly.

Because the Mormon Church considers the temple ceremony as “sacred,” they have never published a dialogue of the temple ritual or filmed the ceremony for benefit of the public or even their own people. The devout LDS will almost never talk about the secret activity that goes on behind temple doors.

However, there are numerous eye-witness accounts by “Temple Mormons” who became alienated from the church and have exposed all that goes on in the ceremony. Dozens of these accounts have been published over the years. One such testimony comes from a former temple “Veil Worker” who had performed over 1,000 temple ordinances! As recent as 1990 actual recordings have been made of the temple ceremony.

With all this information, we can accurately examine the secret activities performed in the LDS Temple. Certainly, truth has nothing to fear from investigation. The Bible even tells us to, “Prove all things; hold fast that which is good” (I Thessalonians 5:21).

The late Mormon Apostle, Bruce R. McConkie, gave this information about the “Temple Ordinances”:

“Certain gospel ordinances are of such a sacred and holy nature that the Lord authorizes their performance only in holy sanctuaries prepared and dedicated for that purpose....They were given in modern times to the Prophet Joseph Smith by revelation,...” (*Mormon Doctrine*, 1979, p. 779)

Even though Mormons believe that God is the source of these so called “sacred” and “holy” ordinances, the information that you are about to read will clearly show that the Mormon Temple Ceremony is far from holy or Biblical and certainly NOT from God.

BLOODY OATHS

For almost 150 years the Temple Endowment ceremony included 3 specific oaths which Mormons believed couldn't be tampered with or altered regardless of the criticism they had received.

Nevertheless, adjustments had been quietly made over the years in an attempt to make these oaths appear less violent and gruesome. However, in mid April 1990, the First Presidency along with the Quorum of Twelve Apostles of the Mormon Church determined that now God wanted some of the “most sacred” elements completely omitted.

The following demonstrates the pagan nature of what is considered the “most sacred” part of the temple ritual, how it has changed, and why it has been removed. The first oath is considered the “First Token of the Aaronic Priesthood” and was printed as follows in 1931:

“We, and each of us, covenant and promise that we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying

name, sign or penalty. Should we do so; WE AGREE THAT OUR THROATS BE CUT FROM EAR TO EAR AND OUR TONGUES TORN OUT BY THEIR ROOTS.” (*Temple Mormonism*, p. 18)

The wording of this oath was changed for modern Mormons to:

“I, _____(think of the New Name) covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. RATHER THAN DO SO, I WOULD SUFFER MY LIFE TO BE TAKEN.”

It is interesting to note that although the wording had been softened, the Officiator in the Temple Ceremony would still demonstrate these instructions prior to the taking of the oath which must be followed by each temple patron:

“The execution of the penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat to the right ear, and dropping the hand to the side.”

This oath as well as the representation of the penalty was completely removed April 10, 1990.

The second oath is considered the “Second Token of the Aaronic Priesthood” and was printed as follows in 1931:

“We and each of us do covenant and promise that we will not reveal the secrets of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, WE AGREE TO HAVE OUR BREASTS CUT OPEN AND OUR HEARTS AND VITALS TORN FROM OUR BODIES AND GIVEN TO THE BIRDS OF THE AIR AND THE BEASTS OF THE FIELD.” (*Temple Mormonism*, p. 20)

The wording of this promise was also changed for modern Mormons to:

“I, _____(think of the first given name), covenant that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. RATHER THAN DO SO, I WOULD SUFFER (all patrons pause and bring right hand to left breast) MY LIFE (patrons draw hand across chest to right breast) TO BE TAKEN” (patrons drop hands to side).

Again, this oath as well as the gruesome gesture was removed April 10, 1990.

The third oath is considered the “First Token of the Melchizedek Priesthood” and was recited in these words by early Temple Mormons:

“We and each of us do covenant and promise that we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign or penalty. SHOULD WE DO SO, WE AGREE THAT OUR BODIES BE CUT ASUNDER IN THE MIDST AND ALL OUR BOWELS GUSH OUT.” (*Temple Mormonism*, p. 20)

This was later changed to:

“I covenant in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign, and penalty, RATHER THAN DO SO, I WOULD SUFFER MY LIFE (patrons all draw their right thumb quickly across their body) TO BE TAKEN” (patrons all drop both hands to their sides).

This severe penalty along with the gesture was likewise ordered removed by the First Presidency and the Quorum of 12 Apostles April 10, 1990.

Even though the graphic penalties have been removed, all Mormons today will still learn the same secret names, signs, and passwords with a “solemn covenant” never to reveal them to anyone except the Lord when they are tested in heaven.

This whole means of gaining entrance into the presence of God by secret passwords, handshakes, and signs is totally foreign to the Bible. Rather than having to pass a heavenly test of secret combinations, the Lord in all His wisdom and power, simply gives us His absolute promise that “he that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life,...” (I John 5:12,13).

OATH OF VENGEANCE

Another radical oath which was in the temple ceremony for over 80 years was so potentially dangerous that it was completely removed in 1927.

Just after the turn of the century, Mormon leaders were questioned in court at great length concerning this oath by the United States Government. The investigation produced eye witness accounts which verified that the oath of vengeance against the United States was an obligation received by Temple Mormons in substantially these words:

“You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children’s children unto the third and fourth generation.” (*The Reed Smoot Case*, vol. 4, pp. 495-496)

The conclusion of the U.S. Senate committee was:

“The obligation hereinbefore set forth is an oath of disloyalty to the Government which the rules of the Mormon Church require, or at least encourage, every member of that organization to take....the fact that the first presidency and twelve apostles retain an obligation of that nature in the ceremonies of the church shows that at heart they are hostile to this nation and disloyal to its Government.” (*The Reed Smoot Case*, vol. 4, pp. 496,497)

Even before Joseph Smith’s death, this idea of “vengeance” was encouraged by Joseph Smith himself. The History of the Church gives this statement attributed to Joseph Smith:

“I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God. I want Hyrum to live to avenge my blood, but he is determined not to leave me.” (*History of the Church*, vol. 6, p. 546)

The oath of vengeance was of such a violent nature that some early Mormons understood it to mean that they were to personally avenge the blood of Joseph and Hyrum under certain circumstances.

Under the date of Dec. 6, 1889, Apostle Abraham Cannon recorded the following in his diary:

“...Father said that he understood when he had his endowments in Nauvoo that he took an oath against the murderers of the Prophet Joseph as well as other prophets, and if he had ever met any of those who had taken a hand in the massacre he would undoubtedly have attempted to avenge the blood of the martyrs.” (Daily Journal of Abraham H. Cannon, Dec. 6, 1889, page 205)

In 1927, after years of criticism, the First Presidency of the Mormon Church finally ordered the complete removal of this dangerous oath.

WORK FOR THE DEAD

Not only do Mormons believe that secret temple rituals are necessary for their own salvation, but they believe that certain ordinances such as baptism and marriage must also be performed in behalf of the DEAD.

Joseph Fielding Smith said this about the “greatest commandment”:

“The greatest commandment given us, and made obligatory, is the temple work in our own behalf and in behalf of our dead.” (*Doctrines of Salvation*, vol. 2, p. 149)

Nowhere in the Bible are we told to perform any rituals in behalf of the dead, or that any work done for a dead person will somehow help him in the hereafter. Although Joseph Fielding Smith insists that the “greatest commandment” is temple work for ourselves and the dead, Jesus said that “the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. THERE IS NONE OTHER COMMANDMENT GREATER THAN THESE” (Mark 12:29-31).

Because of the close association that temple Mormons have with the dead, many claim to actually have contact with the dead. Mormon President, Wilford Woodruff, delivered a discourse in the tabernacle in Salt Lake City where he made this shocking announcement:

“...two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them....These were the signers of the Declaration of Independence, and they waited on me for two days and two nights....I straightway went into

the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.” (*Journal of Discourses*, vol. 19, p. 229)

This man-made idea of attempting to redeem the dead is certainly out of harmony with the Word of God, the Bible. Psalms 49:7 clearly states, “None of them can by any means redeem his brother, nor give to God a ransom for him.”

Furthermore, the Bible is absolutely clear that there is no “second chance” after death: “And as it is appointed unto men once to die, but after this the judgment:” (Hebrews 9:27)

SACRED UNDERWEAR

Among the many unchristian aspects of the temple ritual is the obligation to wear a secret temple garment with mystical markings. This garment is to be worn next to the skin for life and is only to be removed for changing or bathing, and for certain “public appearance” exceptions. This underwear is placed upon the temple patron by a temple worker after he or she has gone through a ceremonial washing of various parts of the body. He is told that this garment will be a “shield and a protection” against the power of the destroyer.

While the original temple garment came down to the wrists and ankles and was not to be altered, the modern temple garment has been abbreviated. Mormon leaders are now placing more emphasis on the importance of the markings rather than the garment itself.

The mystical powers that these secret markings are believed to possess can be demonstrated by a letter sent from

the First Presidency of the Mormon Church to presidents of stakes and bishops of wards in which the following appeared:

“Where military regulations require the wearing of two-piece underwear, such underwear should be properly marked, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the marks should be placed on small pieces of cloth and sewed upon the underwear while being worn, then removed when the underwear is sent to the laundry, and re-sewed upon the underwear returned.” (letter dated August 31, 1964)

It makes one wonder how people can get so committed to following their leaders that they would disregard their own ability to reason as well as shrug off guidance from the Word of God, the Bible. Proverbs 3:5&6 tell us where we should put our trust: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.”

While temple Mormons are taught that special undergarments will be a “shield and protection” to them, the Bible says that God and His Word is our shield: “Every word of God is pure: he is a shield unto them that put their trust in him” (Proverbs 30:5).

RIDICULE OF PREACHERS

Since the days of Joseph Smith the temple ceremony contained a segment referred to as “The Lone and Dreary World,” which portrayed preachers as being employed by the devil. The following dialogue is given:

LUCIFER: Do you preach the orthodox religion?

PREACHER: Yes, that is what I preach.

LUCIFER: If you will preach your orthodox religion to these people and convert them, I will pay you well.

PREACHER: I will do my best.

This mocking of non-Mormon preachers and orthodox doctrine caused so much criticism against the Mormon Church that Mormon leaders determined that now God wanted this “sacred” portion of the ceremony removed.

Therefore on April 10, 1990, this dialogue as well as any hints of ridicule of preachers was eliminated.

Interestingly, although Mormon leaders are desperately trying to present a positive, wholesome image to the public, Mormon scripture still makes this sweeping attack on ALL non-Mormon churches:

“I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt;...” (*Pearl of Great Price*, Joseph Smith-History 1:19)

BOOK OF MORMON CONDEMNS CEREMONY

Not only does the Bible not give any support to the Mormon Temple Ceremony, but the Book of Mormon, which supposedly is the “keystone” of the LDS Faith (see *Teachings of the Prophet Joseph Smith*, p. 194), condemns “secret societies and oaths.” Ether 8:19 states that “the Lord worketh NOT in secret combinations.”

Furthermore, the Book of Mormon is believed to contain the “fulness of the gospel” (see *Doctrine and Covenants*, sec. 20:9), and yet it does not even mention the multi-million dollar Mormon practice of “Baptism for the Dead” or “Celestial Marriage.”

JUST A MAN MADE RELIGION

Besides these serious problems, the incredible inconsistency of Mormon leaders, prove they are totally unable to reveal God's will and shows that Mormonism is simply a man made religion changing whatever and whenever is necessary to find acceptance and accommodate the thinking of the world.

No doubt, if knowledge of the temple ceremony would promote faith in the LDS Church, Mormons would be eager to talk about it. But the fact that it is kept secret from the world and even from the bulk of its members, casts suspicion upon its godliness, especially since Jesus made His teachings open to the whole world. When questioned about His doctrine, Jesus responded, "...I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18:20).

There is a void in each of our lives that can only be filled by embracing the truth of God and His provision for our salvation. Spending countless hours studying genealogy records and performing baptisms and marriages for a myriad of dead ancestors, will only wither one's life away and accomplish nothing for the kingdom of God.

Rather than struggling with a list of man-made rules and requirements, wouldn't it be marvelous if the world around us, whether religious or non-religious, Mormon or non-Mormon, would just trust in the simple message found in John 3:16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

CHAPTER 3

INCREDIBLE PROBLEMS IN MORMONISM!

In the doctrines that have been discussed thus far, we have tried to show the tremendous contrast between Mormonism and the Christian faith as recorded in the Bible.

In this chapter we are going to deal with a number of extremely important issues which show the problems in Mormonism are so “incredible” that the entire system of Mormonism would have to be labeled a terrible fraud from the very beginning.

We want to make it perfectly clear, that this evidence is brought forth to criticize the system of Mormonism and the leaders of the Mormon Church and not the average member, who for the most part, is unaware of these serious problems and their devastating significance.

Although these problems can be useful to cast doubt on the system of Mormonism and prove the Mormon Church is not from God, they really in and of themselves don't bring a

person to salvation and a right relationship to God. Therefore, we suggest that your witnessing should always be intertwined with the sharing of the wonderful “good news” as well, which is a life complete in Christ.

1000’S OF CHANGES IN MORMON SCRIPTURES

The Mormon Church has 4 books of scripture referred to as “The Standard Works.” Apostle Bruce R. McConkie describes them and gives their importance:

“By the standard works of the Church is meant the following four volumes of scripture: The Bible, *Book of Mormon*, *Doctrine and Covenants*, and *Pearl of Great Price*. The Church uses the King James Version of the Bible, but acceptance of the Bible is coupled with a reservation that it is true only insofar as translated correctly. (Eighth Article of Faith.) The other three, having been revealed in modern times in English, are accepted without qualification.... These four volumes of scripture are the standards, the measuring rods, the gauges by which all things are judged. Since they are the will, mind, word, and voice of the Lord, (D.& C. 68:4), they are true;...” (*Mormon Doctrine*, pp. 764-65)

Since Mormons consider their additional scriptures besides the Bible, as the “will, mind, word, and voice of the Lord,” we would expect that they would be free of defects and alterations.

The fact is, that there have been well over 8000 word changes since the first editions. When we say “word changes” we mean changes that involve WORDS. Words that have been added, words that have been deleted, textual

changes, and even misspelled words would be considered among the word changes.

Actually, we aren't concerned about the misspelled words which are very few in number, but words that have been added or deleted and textual changes, can change the meaning drastically and give an entirely different picture than the original. By making even very small changes to any important document, one could carry on an incredible coverup or prove most anything.

What makes this even more unforgivable, is the fact that this information is considered "scripture" and was supposedly revealed by God Himself. Either God was unable to reveal His will correctly the first time, or, the information never really came from God initially. Changes are exactly what we would expect to find if what was originally written came from man and not from God.

We will now take a look at each book of scripture which Mormons believe God has revealed since the time of Joseph Smith and examine some of the more serious changes.

CHANGES IN THE DOCTRINE AND COVENANTS

The *Doctrine and Covenants* is a book which is a collection of revelations given primarily to Joseph Smith. They were originally printed under the title, "*The Book of Commandments*" in 1833. Each revelation gives the date it was received and the place where it was given.

Joseph Fielding Smith tells us that changes and adjustments were not needed since God was the source:

"There was no need for eliminating, changing, or adjusting any part to make it fit: but each new revelation on doctrine and priesthood fitted in its place perfectly to complete the whole structure, as it had been prepared

by the Master Builder.” (*Doctrines of Salvation*, vol. 1, p. 170)

The Preface to the *Book of Commandments*, as well as section 1 of the *Doctrine and Covenants*, compliments this with a proclamation supposedly given by the Lord Himself stating that the revelations are “true and faithful”:

“Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

“What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away,...” (*Doctrine and Covenants*, 1:37,38)

Considering these profound assurances from the highest authorities of the LDS Church, as well as the promise of God, we would expect absolute perfection in a comparison of any of the revelations printed today and the originals.

Unfortunately, many of the revelations have been altered and adjusted to the point that they now give an entirely different meaning than they did when first printed, or introduce completely new information which was never in the original. By actual count there have been over 2800 word changes in the revelations since the first printing.

Probably the most severe example of falsification, can be seen in section 27 of the current edition of the *Doctrine and Covenants*.

When this revelation was first printed in 1833 in the *Book of Commandments*, Chapter 28, there were only 7 verses with less than 200 words. When it was reprinted 2 years later in the *Doctrine and Covenants*, section 27, (which is the same as current editions), over 400 WORDS WERE ADDED, with no indication whatsoever that any changes had been made!

This revelation contains vital information concerning the coming of the ancient Apostles, Peter, James, and John, who supposedly restored the Melchizedek Priesthood to the prophet Joseph Smith. Yet the original contained absolutely no hint of any such occurrence.

David Whitmer, who's testimony is published in front of every *Book of Mormon*, was so bothered by these changes made by Smith and the leaders of the church, that he not only left the church, but published a booklet exposing Joseph Smith as a fallen prophet.

Whitmer explained in his booklet that "Priesthood," was NOT a part of Christ's church in the *Book of Mormon*, and not a part of the Mormon Church when it first began. He said that the whole idea of priesthood being necessary, came from the mind of Joseph Smith and his friend Sydney Rigdon. He accused Smith of dreaming up revelations about the priesthood and even modifying previous revelations which were printed in the Book of Commandments.

David Whitmer makes these accusations of the leaders of the Mormon Church concerning changes in the revelations:

"You have changed the revelations from the way they were first given and as they are to-day in the *Book of Commandments*, to support the error of Brother Joseph in taking upon himself the office of Seer to the church. You have changed the revelations to support the error of high priests. You have changed the revelations to support the error of a President of the high priesthood, high counselors, etc. You have altered the revelations to support you in going beyond the plain teachings of Christ in the new covenant part of the Book of Mormon." (*An Address to All Believers in Christ*, 1887, p. 49)

Although Whitmer seemed to maintained faith in the *Book of Mormon*, he certainly denounced the *Doctrine and*

Covenants and lost all confidence in Joseph Smith and his successors.

Another revelation which verifies David Whitmer's accusations and demonstrates the revelations could not be from God, is current section number 5 in the *Doctrine and Covenants*.

When this revelation was originally printed in the *Book of Commandments*, God supposedly grants Joseph Smith a single gift to translate the *Book of Mormon*:

“...and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift” (*Book of Commandments*, Chapter 4, verse 2).

Later, Smith decided to translate the Bible and then some Egyptian parchment which he claimed was the *Book of Abraham* (now a part of Mormon scripture in the *Pearl of Great Price*).

Rather than receiving a new revelation giving him “other gifts,” which would contradict the previous revelation, the old revelation was falsified to make it look as if this were simply the “first gift” that God was going to provide, and then future gifts would not be given “until my purpose is fulfilled in this.” This is the way it reads today:

“And you have a gift to translate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.” (*Doctrine and covenants* 5:4)

One last example of a falsified revelation was first printed in the *Book of Commandments*, Chapter 6 (this same revelation in modern editions is section 7). Mormons today read in the heading to this revelation that it was translated from

parchment by means of the “Urim and Thummim” (the Urim and Thummim was allegedly used in translating the *Book of Mormon*). Current editions of the *Doctrine and Covenants* give the same date for the revelation as the original, as well as the same place, yet dozens of words have been added.

Why couldn't God give it correctly the first time? Since the *Book of Mormon* was translated the same way, why should we trust it? What kind of translator would claim God gave him the translation, print that translation, and then modify it when it was printed the next time?

In light of the absolute proof of the extensive tampering and alterations of the revelations in the *Doctrine and Covenants*, it is very difficult indeed, to figure out why Joseph Fielding Smith would not only say that there had been “no need for eliminating, changing, or adjusting any part to make it fit,” but would boldly proclaim to the Mormon people this absolutely absurd proclamation:

“The world has been unable to place a finger upon anything that is inconsistent, or out of harmony in the revelations to Joseph Smith, with that which has been revealed before, or predicted by the prophets and the Lord himself.” (*Doctrines of Salvation*, vol. 1, p. 189)

The heartbreaking fact is, very few Mormons have the slightest idea of the massive problems within their own scriptures, and have the highest confidence in their leaders that they have been sent by God and would not mislead them.

CHANGES IN THE BOOK OF MORMON

The *Book of Mormon* is claimed to be a translation of “gold plates” from “Reformed Egyptian” writings into English. The gold plates were supposedly taken back by the angel Moroni and are not available for inspection.

According to “The Testimony of Three Witnesses” which is printed in the front of every *Book of Mormon*, this is the claim made about the translation of the “gold plates”:

“And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true.”

Joseph Smith himself was certain that the *Book of Mormon* was the most perfect book ever written:

“I told the brethren that the *Book of Mormon* was the most correct of any book on earth,…” (*Teachings of the Prophet Joseph Smith*, p. 194)

According to the “*History of the Church*” Joseph Smith claimed that when he and the witnesses went to pray about the *Book of Mormon*, a voice spoke from heaven saying:

“These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.” (*History of the Church*, vol. 1, p. 55)

With such endorsements, we would expect to find the *Book of Mormon* free of changes. However, a close examination reveals that over 4,000 WORD CHANGES have been made since the first 1830 edition. As recent as 1981, Mormon leaders have made approximately 200 more changes that involve words. Many of the changes that have been made to the *Book of Mormon* change the meaning entirely as well as doctrine. The following are a few examples.

The title page to the 1830 edition of the *Book of Mormon* as well as “The testimony of Eight Witnesses,” claimed Joseph Smith as “Author and Proprietor.” All later editions

have been altered to; “Translated by Joseph Smith, Jun.” and Joseph Smith, Jun., “The Translator.”

There is a big difference between the definition of “Author” and that of “Translator.” If you were the author of a book, you would be the originator or creator of the story. A translator, on the other hand, would simply be the one who rewrote an existing story into another language.

There is no truth in the argument that the copyright laws required Joseph Smith to be named as the author. Smith could have received the copyright simply as “Proprietor,” or, he could have printed the book without a copyright. Regardless of how he printed it, there was no need to falsify the testimony of “Eight Witnesses.” Their testimony today would be considered “VOID” in a court of Law.

Four important doctrinal changes have been made in the *Book of Mormon* concerning the Godhead. The following is a comparison between the 1830 edition and all modern editions.

“Behold, the virgin which thou seest, is the mother of God,...” (1830 edition, p. 25)

“Behold, the virgin whom thou seest is the mother of THE SON OF God,...” (I Nephi 11:18)

“...behold the Lamb of God, yea, even the Eternal Father!” (1830 edition, p. 25)

“...Behold the Lamb of God, yea even THE SON OF the Eternal Father!” (I Nephi 11:21)

“...the Everlasting God, was judged of the world...” (1830 edition, p. 26)

“...THE SON OF the everlasting God was judged of the world;...” (I Nephi 11:32)

“...the Lamb of God is the Eternal Father and the Savior of the world;...” (1830 edition, p. 32)

“...the Lamb of God is THE SON OF the Eternal Father, and the Savior of the world;...” (I Nephi 13:40)

The church archives have a portion of the original handwritten manuscript of the *Book of Mormon* which was dictated by Joseph Smith and contains 3 of the 4 places that have just been mentioned. The words “THE SON OF” do not appear in the handwritten manuscript in any of these places and proves the current editions have been falsified.

Another change in the *Book of Mormon* has to do with skin color. Mormonism has consistently taught a dark skin is a sign of God’s displeasure. The *Book of Mormon* makes this especially apparent (see II Nephi 5:21, Alma 3:6, I Nephi 13:23).

However, with the major change in Mormonism of the negroes receiving the Priesthood in 1978, Mormon leaders are attempting to cover up this embarrassing teaching concerning skin color.

Probably no Mormon scripture has been changed more times than the prophecy concerning the Lamanites (Indians), in II Nephi 30:6. This prophecy promised that the time would come when the dark skinned Indians would embrace Mormonism and within a few generations their skin would turn white, and they would be a “white and delightsome people.”

The original 1830 edition of the *Book of Mormon* made this prophecy about the Indians:

“...and many generations shall not pass away among them, save they shall be a WHITE and delightsome people.” (1830 edition, p. 117)

The 1840 edition of the *Book of Mormon* was changed to, "...and many generations shall not pass away among them, save they shall be a PURE and delightsome people."

All later editions until 1981 read, "...and many generations shall not pass away among them, save they shall be a WHITE and delightsome people."

Then in 1981, after many Indians had been converted into Mormonism and none appeared to be turning "white and delightsome," Mormon leaders decided that it would be best to remove the embarrassing word for the last time and change it to "pure" which would be much easier to explain than the racist "white."

Therefore all current editions now read:

"...and many generations shall not pass away among them, save they shall be a PURE and delightsome people." (1981 edition, II Nephi 30:6)

Probably the best proof that the text should be "white," is the original, handwritten, printers copy of the *Book of Mormon*. Although the Utah LDS church does not have the portion of the manuscript dictated by Joseph Smith to his scribe at this point, the Reorganized Church of Jesus Christ of Latter Day Saints has the original handwritten printers copy, which was given to the printer to set the type for the first printing. It too agrees with the 1830 edition and says "WHITE."

The claim the *Book of Mormon* is "translated by the gift and power of God" and "the most correct book on earth," has absolutely no value when one considers the hundreds of changes that have been made since the first edition. The evidence is certainly in favor that Joseph Smith was simply the "Author" and the entire story came from the mind of man.

CHANGES IN THE PEARL OF GREAT PRICE

Since the first printing of the *Pearl of Great Price* in 1851, there have been over 1,600 WORD CHANGES.

The most dramatic change, and the most difficult to explain away, involves a single word.

The story told today by Mormons is that an angel by the name of “Moroni” instructed Joseph Smith as to the location of the “gold plates” which were later translated as *The Book of Mormon*.

However, there seems to have been some confusion as to the name of the angel in early Mormonism. In the earliest account of the visitation of the angel to Joseph Smith, no name was given to the angel. All that was revealed is it was “an angel of the Lord.” From about 1835 to 1838, the angel was called Moroni. Later, as Joseph Smith did with so many things, he changed his mind and decided the angel’s name was “Nephi.”

Therefore, when the very first edition of the *Pearl of Great Price* was published, the name was printed, “NEPHI.” Even though this is probably what Joseph Smith wanted, in order to cover up other contradictions, the name was changed in modern editions to “MORONI.” (see *Pearl of Great Price*, Joseph Smith-History 1:33)

Some have suggested that this was simply a “clerical error” in the original *Pearl of Great Price*. This is impossible, since when Joseph Smith was editor of the church newspaper, the *Times and Seasons*, he printed his history and stated that the angel’s name was “NEPHI” (see *Times and Seasons*, vol. 3, p. 753). He never made a retraction!

Furthermore, the handwritten manuscript to the *History of the Church*, also reads “NEPHI.”

To anyone who honestly thinks through the over 8,000 changes in Mormon scriptures, the overwhelming evidence is that Mormon scriptures cannot be from the mind of God.

This is especially true when we consider that God has commanded us NOT to tamper with His Word either by adding or taking away from what He has already given. In other words, whether scripture from the Old Testament, or the New Testament, we are not to modify it in any way from the way God originally inspired it.

Proverbs 30:6 states: “Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

Deuteronomy 4:2 likewise says: “Ye shall not add unto the word which I command you, neither shall ye diminish aught from it...”

Using the dramatic changes in LDS scriptures is an excellent way to show a Mormon just how severe the problems are in Mormonism and is tangible proof that this religious system could not be from a perfect God.

This can be a very devastating experience for a truth seeking Mormon individual who believes his church will stand up to investigation, and yet finds that everywhere he turns, the system is built upon sand. What could possibly give comfort in such tremendous need?

True rest and peace can only come from the Lord Jesus Christ Who invites all to: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matthew 11:28,29).

No church or organization can truly fill the void that God has placed within each individual. Only a personal relationship with the true God through Jesus Christ will ever bring true peace.

What marvelous words were spoken by our Lord to believers when He promised:

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).

FALSIFYING MORMON HISTORY

Getting a true and accurate picture of the past is dependent upon at least two important elements. The accuracy of the original record, and the faithfulness of those who rewrote or printed what the original author recorded. If one really went to the trouble, you could not only change or omit details of a particular event, but you could eliminate the incident completely or modify it to the point that you created an entirely new history.

An extreme example could be modifying all records that pertained to the assassination of President Abraham Lincoln, and making history appear to say he died of natural causes while attending a play.

As we have seen in their scriptures, Mormon leaders have been unashamed of making major modifications and alterations in what should be considered, the most sacred area of one’s religion. Is this the same practice that we find in their history?

According to Mormon leaders, we have nothing to fear, since Mormon history “is the most accurate history in all the world.” President Joseph Fielding Smith, gave this assurance to the Mormon people:

“The most important history in the world is the history of our Church, and it is the most accurate history in all the world. It must be so.” (*Doctrines of Salvation*, vol. 2, p. 199)

If a Mormon were to decide to study the history of his church and began in the church’s own 7 volume work, entitled, *History of the Church*, he would commence his study by being given the assurance from the highest authorities of the LDS church that what he was about to read was the most accurate history ever written. We find these statements in the preface to the *History of the Church*:

“The History of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published....We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the History of Joseph Smith is true, and is one of the most authentic histories ever written.” (*History of the Church*, vol. 1, Preface, pp.v,vi)

Notice is even given the reader that occasionally very minor changes were made in the grammar of the original handwritten manuscripts, but “no historical or doctrinal statement has been changed” (*ibid.*, p. vi).

Although the title page to the *History of the Church* records “History of Joseph Smith, the Prophet, BY HIMSELF,” only about 40% was actually compiled during his lifetime. The rest was gathered from newspapers, journals, diaries, and other sources, years after the death of Smith. In many cases, third party diaries and journals were used and changed to make it appear as if the History were written and experienced by Joseph Smith himself.

Furthermore, when Mormon historians assembled this information, they felt free to make deliberate changes to cover up contradictions, crude or indecent statements, exaggerated

stories, and false prophecies as well as numerous places where Joseph Smith appeared in a bad light. Mormon historians have even altered and deleted thousands of words which Joseph Smith himself had published when they rewrote church history in the *History of the Church* without indicating that changes had been made.

A few examples of how Mormon leaders have modified church history is concerning Joseph Smith's frequent use of alcoholic beverages, and in one case where he encouraged the use of tobacco, which are considered serious sins in Mormonism. Not only was this in total disregard for the "Word of Wisdom," (a revelation Smith received to prohibit the use of these items), but breaking this commandment would bar one from the most sacred area of Mormonism, the temple, which would keep a person from being exalted to godhood in heaven.

In Joseph Smith's History he admitted a number of times that he drank wine. Furthermore, in his published history, he also admitted to have had "a glass of beer at Moessers." This is the way it was first printed in the LDS newspaper, the *Millennial Star*:

"Then went to John P. Greene's, and paid him and another brother \$200. Drank a glass of beer at Moessers. Called at William Clayton's,..." (*Millennial Star*, vol. 23, p. 720)

When the history was reprinted, Mormon leaders omitted this serious LDS offense and deleted 7 words without indication:

"Then went to John P. Greene's, and paid him and another brother \$200. Called at William Clayton's,..." (*History of the Church*, vol. 6, p. 424)

On another occasion, Smith encouraged some of the members to break the “Word of Wisdom”:

“It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

“I called the brethren in and investigated the case, and was satisfied that no evil had been done, and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey.” (*Millennial Star*, vol. 21, p. 383)

When Mormon leaders had this reprinted in the History of the Church, all reference to Smith giving money to “replenish the bottle” was deleted with no indication:

“It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

“I called the brethren in and investigated the case, and was satisfied that no evil had been done.” (*History of the Church*, vol. 5, page 450)

Although smoking is considered a very serious sin in Mormonism, Joseph Smith recommended a “pipe and some tobacco” for one of his apostles, Willard Richards, to settle his stomach:

“Dr. Richards was taken sick, when Joseph said, ‘Brother Markham, as you have a pass from the Governor to go in and out of the jail, go and get the Doctor a pipe and some tobacco to settle his stomach,’ and Markham went out for them. When he had got the pipe and tobacco and was returning to jail,...” (*Millennial Star*, vol. 24, p. 471)

Today, the *History of the Church* reveals that instead of tobacco, it was “medicine” that was gone for:

“Dr. Richards was taken sick, when Joseph said, ‘Brother Markham, as you have a pass from the Governor to go in and out of the jail, go and get the doctor something he needs to settle his stomach,’ and Markham went out for medicine. When he had got the remedies desired, and was returning to jail,...” (*History of the Church*, vol. 6, p. 614)

One last example, that if printed as it were originally, would undermine the whole system of Mormonism.

As we’ve mentioned earlier, Mormonism is based on the story of a fourteen year old boy, Joseph Smith, who claimed God the Father and Jesus Christ both appeared to him personally. However, this whole idea was literally unheard of in the early years of Mormonism, and was made up practically two decades after it supposedly happened. It seems, even Smith did not know which was the most credible story, since he told several, which includes one that was published as the appearance of “angels” rather than God the Father and Jesus Christ.

This is the way Joseph Smith described the first vision story to a visitor recorded in the Mormon newspaper, the *Millennial Star*:

“I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received the first visitation of angels, which was when I was about fourteen years old;...” (*Millennial Star*, vol. 15, p. 424)

Current editions of the *History of the Church* have covered up this embarrassing fact. It now reads:

“I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received my first vision, which was when I was about fourteen years old;...” (*History of the Church*, vol. 2, p. 312)

The heart breaking fact is, Mormon leaders are assuring their people that their history is the “most accurate history in all the world” and continue publishing it as written by “Joseph Smith, Himself,” yet much of it wasn’t even written by Smith and the rest has been doctored up and adjusted to prevent an honest, inquiring Mormon from seeing the real Joseph Smith and accurate Mormon history.

Sometimes in order to reach an active Mormon with the truth of God’s message as recorded in the Bible, it is necessary to lovingly demonstrate just how unreliable the words of the leaders of the LDS church are, and to show the “incredible problems” in the system of Mormonism.

This can be a very painful experience for the devout member, and unless he has doubts about the system, he may be unreceptive to any message which contradicts Mormonism. This is one instance where patience and prayer are so very important.

“...The effectual fervent prayer of a righteous man availeth much” (James 5:16).

BOOK OF MORMON REFUTES MORMONISM

This seems like such a contradictory statement, that no doubt you’re wondering, “How can the very book that every good Mormon has a powerful testimony of it’s truthfulness, a book that is so proudly displayed in thousands of television commercials and major magazine and newspaper ads, a book that is personally brought to every home in America by a dedicated Mormon missionary who claims it is the word of God; how can such a book REFUTE Mormonism?”

The answer is as inconceivable as the question.... In 2 words, IT'S CHANGED! Mormonism has changed. The fundamental doctrines of the LDS church are no longer found in this book and instead we are left to find contradictions and inconsistencies with the *Book of Mormon* and modern Mormonism.

The *Book of Mormon* was published in 1830. The doctrines and teachings of the Mormon church at that time were basically taught in the *Book of Mormon*. And as we would expect from a man made system, these same teachings and doctrines have undergone radical change with new ones taking their place. Unfortunately, the fundamental doctrines of the LDS church today are so radically out of sync with the *Book of Mormon*, that nothing short of a total rewrite could bring the *Book of Mormon* in harmony with modern teachings, which would undermine the whole system, therefore, knowledgeable Mormons must live with the contradictions.

When Joseph Smith was alive, he not only taught the *Book of Mormon* was the “most correct book on earth,” but he reinforced this with the statement that the *Book of Mormon* was the very “keystone” of the Mormon religion, and “a man could get nearer to God by abiding by its precepts, than by any other book” (see *Teachings of the Prophet Joseph Smith*, p. 194).

Modern Mormon leaders have supported this by boasting that the doctrines in the *Book of Mormon* are taught in “greater clarity and perfection” than those in the Bible. Apostle Bruce McConkie claimed:

“Almost all of the doctrines of the gospel are taught in the *Book of Mormon* with much greater clarity and perfection than those same doctrines are revealed in the Bible. (*Mormon Doctrine*, p. 99)

Even Mormon scripture insists that the *Book of Mormon* contains the “fulness” of the “everlasting gospel” and it reveals true Mormon doctrine (see *Doctrine and Covenants* 20:9, 27:5, & 35:12,17).

If the *Book of Mormon* were the “keystone” of the LDS faith, and an individual could in fact get “nearer to God by abiding by its precepts,” as Joseph Smith claimed, and fundamental gospel doctrines are taught with superior clarity in this book, we would expect to find exactly what Mormons believe today without any question or contradiction.

To prove just how extreme the beliefs are between modern Mormons and the doctrines that are found in the *Book of Mormon*, let’s examine some basic teachings.

The *Book of Mormon* is quite clear that God has always been God and is “unchangeable.” The last book in the *Book of Mormon* makes this profound statement:

“For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.” (Moroni 8:18)

In the previous chapter in the same book we find in absolute “clarity” that God is “from everlasting to everlasting”:

“For behold, God knowing all things, being from everlasting to everlasting...” (Moroni 7:22)

Although the *Book of Mormon* teaches that God is “from all eternity” and is “unchangeable,” Joseph Smith’s theology deteriorated and he began to “refute” the plain teachings found in the *Book of Mormon*. This daring statement was presented in front of thousands of Mormons at the church conference in 1844:

“...for I am going to tell you how God came to be God. We have imagined and supposed that God was

God from all eternity. I will refute that idea, and take away the veil, so that you may see....he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did..." (*Teachings of the Prophet Joseph Smith*, p. 346)

These weren't just flippant remarks, for in the same sermon Smith made it crystal clear that he was speaking with authority as a servant of God:

"I will prove that the world is wrong, by showing what God is....You will then know that I am his servant; for I speak as one having authority. I will go back to the beginning before the world was, to show what kind of being God is. What sort of a being was God in the beginning?....God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret." (*Teachings of the Prophet Joseph Smith*, p. 345)

Once Joseph Smith had reduced the Almighty God to an "exalted man," it was a simple step to proclaim the universe was filled with gods and that man himself had the potential to become a god as well.

"Here, then is eternal life- to know the only wise and true God; you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you....To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God,..." (*Teachings of the Prophet Joseph Smith*, pp. 346,347)

This very type of thinking of the existence of many gods is addressed in the *Book of Mormon*, but with an exact opposite conclusion. A godly man by the name of "Amulek," who will say "nothing which is contrary to the Spirit of the Lord," is debating with an evil man named "Zeezrom":

“And Zeezrom said unto him: Thou sayest there is a true and living God?”

“And Amulek said: Yea, there is a true and living God.

“Now Zeezrom said: Is there more than one God?”

“And he answered, No.

“Now Zeezrom said unto him again: How knowest thou these things?”

“And he said: An angel hath made them known unto me. (Alma 11:26-31)

In further defiance of the *Book of Mormon*, Joseph Smith taught that there were “three Gods” within the godhead. He boldly made this claim about God the Father, Jesus Christ, and the Holy Ghost:

“I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods.” (*Teachings of the Prophet Joseph Smith*, p. 370)

You don’t have to even read past the “Testimony of Three Witnesses” in the front of every *Book of Mormon* to find:

“And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God.” (last line of the Testimony of Three Witnesses)

This theme is reiterated over and over in the *Book of Mormon*. II Nephi 31:21 states:

“...And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.”

Sometimes Mormons will try to get out of the obvious meaning by saying that this means that the three are “one in purpose,” but not really “one god.”

The problem is it doesn't say that! This book is supposed to be written in perfect clarity. If this is so, why didn't the writer simply say “one in purpose” instead of “one God?” Surely there must be somewhere in the *Book of Mormon* where this would be clarified to one in purpose. Unfortunately, there is no such clarification and if this book were really the Word of God, adding the three words, “one in purpose,” would be tampering with God's revelation.

Although Mormons today are taught that God the Father has a body of flesh and bones, the *Book of Mormon* says that God is a Spirit:

“And then Ammon said: Believeest thou that there is a Great Spirit?

“And he said, Yea.

“And Ammon said: This is God....” (Alma 18:26-28)

The *Book of Mormon* also gives a much more conservative view of the “virgin birth.”

Rather than the immoral, physical union of God the Father and Mary, which Mormonism teaches today (see chapter dealing with “The Jesus of Mormonism,” and “The God of Mormonism”), the *Book of Mormon* reveals a teaching much closer to Christianity. Alma 7:10 says:

“...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.”

This is directly opposite to what modern Mormon leaders are teaching. Apostle Bruce R. McConkie made this statement about Jesus under the heading of “Only Begotten Son”:

“Only means only; Begotten means begotten; and Son means son. Christ was begotten by an Immortal Father in the same way that mortal men are begotten by mortal fathers.” (*Mormon Doctrine*, pp. 546,547)

The problems are so numerous in the *Book of Mormon*, that one could easily write an entire book on just this one topic. We’ll examine a number of other serious difficulties in the *Book of Mormon* in the next chapter dealing with contradictions in Mormon scriptures.

In summery, nowhere in the *Book of Mormon* can we find the current LDS view of the virgin birth, that God the Father has a body of flesh and bones, three Gods in the godhead, that God the Father was once a man, the existence of many gods, or that men may become gods.

Furthermore, you can’t discover by reading the *Book of Mormon* that God is married or that Jesus and Lucifer are brothers or that mankind pre-existed as children of heavenly parents. Neither can you find in the “fulness of the everlasting gospel” (the *Book of Mormon*), that there are three heavens in which man may go, the major Mormon doctrine of baptism for the dead, or even the all important doctrine of Celestial Marriage. Absent also is the absolute necessity of a special “priesthood” authority being required to speak for God. Yet these teachings are accepted without question by Mormons today.

Why ask people to pray about the truthfulness of a book that “refutes” the fundamental teachings of your church? Why call a book the “fulness of the everlasting gospel” and the “keystone” of your faith if you can’t find many of your most important teachings in it? And how could you possibly

get “nearer to God” by “abiding by its precepts” if it contradicts every one of your basic beliefs?

It seems, that if you really believed the *Book of Mormon* and what it teaches, you would have to reject Mormonism today; and if you believed what the Mormon church presently teaches, you’d have to reject the *Book of Mormon*.

The only ray of light is, that when a Christian presents these difficulties to a Mormon with a spirit of kindness and consideration, it is frequently helpful in convincing the LDS individual that Mormonism cannot be trusted, and opens the door to sharing a personal relationship with the Jesus of the Bible, Whom we can trust.

CONTRADICTIONS IN MORMON SCRIPTURES

Although the bulk of Mormon scripture is claimed to have been given through Joseph Smith by divine aid, there exists a maze of contradictions between the *Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price*.

No doubt if Joseph Smith was inspired by God we could expect to see harmony and unity in what he wrote, but instead we find confusion and change from beginning to end.

Mormon leader, Joseph Fielding Smith, says that if Joseph Smith were a fraud there would be “many errors and contradictions” in his writings which would be easy to detect. He makes this admission about the founder of his religion, Joseph Smith:

“If his claims and declarations were built upon fraud and deceit, there would appear many errors and contradictions, which would be easy to detect. The

doctrines of false teachers will not stand the test when tried by the accepted standards of measurement, the scriptures....The world has been unable to place a finger upon anything that is inconsistent, or out of harmony in the revelations to Joseph Smith, with that which has been revealed before, or predicted by the prophets and the Lord himself.” (*Doctrines of Salvation*, vol. 1, pp. 188,189)

These would certainly be comforting words if in fact they were true. The problem is, there are contradictions and inconsistencies which lie within the pages of Mormon scriptures which are easy to detect. If we accept the guidance of Joseph Fielding Smith at face value, we would have to consider Joseph Smith a “fraud” and a “false teacher.” Since the church is built upon these latter-day scriptures, the whole system of Mormonism comes tumbling down.

The following examples will prove that scripture given through Mormon prophets is filled with contradictions and inconsistencies and is totally unreliable as a guide for one’s eternal destiny.

ONE GOD OR MANY GODS?

From cover to cover the *Book of Mormon* is consistent in its teaching that there exists only one God. An example is found in Alma 11:26-29:

“And Zeezrom said unto him: Thou sayest there is a true and living God?”

“And Amulek said: Yea, there is a true and living God.

“Now Zeezrom said: Is there more than one God?”

“And he answered, No.” (*Book of Mormon*, Alma 11:26-29)

In the same year that the *Book of Mormon* was published (1830), Joseph Smith received a revelation from God concerning Moses. This is recorded in Mormon scripture, the *Pearl of Great Price*, and is in agreement with the teaching in the *Book of Mormon* that there is only one God:

“...I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years;...there is no God beside me....” (*Pearl of Great Price*, Moses 1:3,6)

However, towards the end of his life, Joseph Smith began to teach just the opposite and even had revelations that said there were MANY GODS which contradicted the *Book of Mormon*.

From one of Smith's later revelations he gave this information about exaltation where man may become one of the gods:

“...Then shall they be gods, because they have all power, and the angels are subject unto them...they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods” (*Doctrine and Covenants* 132:20,37).

CREATION- ONE GOD OR MANY GODS?

One of the most obvious contradictions in LDS scriptures is found in the very same book and is a description about the very same event.

This is a parallel account of the creation. One was written down the same year as the *Book of Mormon* was published, and the other toward the end of Smith's life a little over a decade later.

The first account is found in the *Pearl of Great Price* and was revealed to Smith in 1830. Dozens of times in this revelation we find the phrase, “And I, God.” (i.e., “And I,

God, said: Let there be light... And I God, called the light Day... And I God, said... And I, God, made... And I, God, created..." etc. (see Moses, chapters 2 & 3).

Just a few pages away in the same book of scripture we find a similar narrative, but this time there is a major contradiction. Instead of "I, God" its "the Gods" that are creating this world. 48 times in two chapters the phrase "the Gods" is used. "And they (the Gods) said: Let there be light... And the Gods called the light Day...And the Gods said...And the Gods organized...And the Gods formed..." etc. (see Abraham, chapters 4 & 5)

This narrative also contradicts the *Book of Mormon* which states:

"...for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are..."(2 Nephi 2:14).

GOD IS A SPIRIT OR GOD HAS A BODY?

The *Book of Mormon* is quite consistent in its teaching that God is a spirit. From the book of Alma, located approximately in the middle of the *Book of Mormon*, we find this statement about God:

"And then Ammon said: Believest thou that there is a Great Spirit?

"And he said, Yea.

"And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?" (Alma 18: 26-28)

13 years later, Joseph Smith changed his mind and gave a revelation where he said that God the Father had a "body of flesh and bones." The following reference concerning God

is found in the *Doctrine and Covenants*, section 130, verse 22:

“The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit...”

This latter statement reflects what modern Mormons believe and are taught about God today. Unfortunately, very few have really been faced with this major contradiction.

To add to the dilemma, until 1921, the *Doctrine and Covenants* also contained the teaching that God the Father was a “personage of spirit” and the Son was a “personage of tabernacle” or flesh.

This contradiction was located in one of the “Lectures of Faith” which was considered the “doctrinal” portion of early editions of the *Doctrine and Covenants*. Joseph Smith said in the Preface of the book that it contained “the leading items of the religion which we have professed to believe.” He especially singled out the series of Lectures as “embracing the important doctrine of salvation.”

Lecture number five and verse two makes this declaration about God the Father and the Son:

“They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or rather, man was formed after his likeness, and in his image;....and is called the Son because of the flesh.”

Verse 3 goes on to say: “From the foregoing account of the Godhead, which is given in his revelations, the Saints have

a sure foundation laid for the exercise of faith unto life and salvation,..."

This "sure foundation" that God the Father was "Spirit" was an absolute contradiction to the revelation in the same book that taught God the Father has a body of "flesh and bones." Therefore, Mormon leaders decided that rather than trying to explain away the difficulty, they simply removed all the Lectures from 1921 on.

POLYGAMY—AN ABOMINATION OR A COMMANDMENT?

There is not a single place in the *Book of Mormon*, which supposedly contains "the fulness of the everlasting gospel," where God commands or endorses polygamy.

Quite the contrary. When the *Book of Mormon* speaks of how some Old Testament men had more than one wife, it condemns the practice in no uncertain terms. For example, in the book of Jacob, God considers the practice of polygamy as a gross "crime" and "iniquity" which is "abominable before me":

"But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord....Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;" (Jacob 2:23-27)

Joseph Smith's early revelations in the *Doctrine and Covenants* were in agreement with this. Section 42, verse 22

states: “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.”

Section 49, verse 16 likewise indicates that the law of God is a man should have one wife: “Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh,…”

However, shortly after this Joseph Smith reversed his thinking and was even so bold as to claim that instead of David and Solomon’s actions being “abominable,” they were actually “justified” by practicing polygamy. The *Doctrine and Covenants* give this amazing contradiction:

“Verily, thus saith the Lord...you have inquired of my hand to know and understand wherein I, the Lord, justified my servants...David and Solomon,...as touching the principle and doctrine of having many wives and concubines....

“David’s wives and concubines were given unto him of me,…” (section 132:1,39)

Although section 49 of the *Doctrine and Covenants* states that a man should have but “one wife,” section 132 says that even 10 would not be too many wives as long as they were virgins:

“And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.”
(*Doctrine and Covenants*, 132:62)

GOD CANNOT LIE OR GOD COMMANDS LYING?

The *Book of Mormon* is very straightforward in its teaching that God is a God of truth and honesty. Ether 3:12 states:

“And he answered: yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.”

From this it would seem that if God were a “God of truth,” and couldn’t lie, that he certainly wouldn’t command lying.

This however, is not the case, since Mormon scripture, the *Pearl of Great Price*, claims that God tells Abraham what lie should be told about his wife, Sarai. This account is found in Abraham, chapter 2, verses 22,24,& 25:

“...the Lord said unto me: Behold, Sarai, they wife, is a very fair woman to look upon;

“Let her say unto the Egyptians, she is thy sister, and thy soul shall live.

“And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me-Therefore say unto them, I pray thee, thou art my sister,...”

Interestingly, the *Book of Mormon* condemns liars:

“Wo unto the liar, for he shall be thrust down to hell” (2 Nephi 9:34).

What really makes this difficult for Mormons is that the Bible does not support the Book of Abraham’s accusation that the Lord is the one that commanded this deception. Rather than the Lord commanding a lie, it was Abraham who faltered and told his wife to lie to the Egyptians because he was afraid they would kill him. (see Genesis 12:10-13)

THERE IS OR IS NOT A SECOND CHANCE AFTER DEATH?

A very prominent doctrine in Mormonism is the multi-million dollar activity of living Mormons attempting to save their dead by being baptized and married in their behalf.

They believe there is a spirit world where dead people go where there is another chance to respond to the truth of Mormonism. If one embraces the message taught here, he,

according to Mormon doctrine, needs only to be baptized and then married in a LDS temple in order to have full salvation.

Unfortunately, since he has no physical body to receive these ordinances, someone in the living world must do this in his behalf.

Mormon Apostle Bruce McConkie gives this information about the opportunity to hear the gospel after death and the vicarious works that must be done:

“By accepting the gospel in the spirit world, and because the ordinances of salvation and exaltation are performed vicariously in this world, the worthy dead can become heirs of the fulness of the Father’s kingdom.” (*Mormon Doctrine*, p. 673)

Because of this second chance to accept Mormonism, Joseph Smith had a revelation where he instructed Mormons on this “most glorious” doctrine of “baptism for the dead”:

“...this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead;...For we without them cannot be made perfect; neither can they without us be made perfect...” (*Doctrine and Covenants* 128:17-18)

There are a number of extremely serious problems with this revelation. First, you’ll notice that he refers to “baptism for the dead” as belonging to the “everlasting gospel.” Apparently Smith had forgotten what he had translated in the *Book of Mormon*, for never once is “baptism for the dead” even mentioned, yet Mormon scripture refers to the *Book of Mormon* as the “everlasting gospel” (see *Doctrine and Covenants* 27:5 & 135:3).

Not only does the *Book of Mormon* not mention baptism for the dead, but there would be no reason to teach such a teaching because the *Book of Mormon* is perfectly clear that “this life is the time for men to prepare to meet God” and if

an individual procrastinates his repentance even until death, that this is the “final state” of the wicked:

“For behold, this life is the time for men to prepare to meet God;...

“For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his;...and the devil hath all power over you; and this is the final state of the wicked.” (Alma 34:32,35)

PUNISHMENT-ETERNAL OR TEMPORARY?

The *Book of Mormon* is consistent when it says “this is the final state of the wicked” for it never contradicts this as meaning only temporary.

Nothing could be more plain than to define eternal punishment as “eternal as the life of the soul” and this is exactly what the *Book of Mormon* does:

“Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.” (Alma 42:16)

It is extremely difficult indeed to understand how this endless punishment, which is “eternal also as the life of the soul” could only be temporary, but this is Smith’s later conclusion and one in which he tried to convince his people.

From the *Doctrine and Covenants*, we find this rather ambiguous statement:

“Nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment.” (section 19:6)

Joseph Fielding Smith, 10th prophet of the church, gives this beyond reason explanation for modern Mormons:

“Eternal punishment, or endless punishment, does not mean that those who partake of it must endure it forever....A man may partake of endless torment, and when he has paid the penalty for his transgression, he is released, but the punishment remains and awaits the next culprit, and so on forever.” (*Doctrines of Salvation*, vol 2, p. 228)

Joseph Fielding Smith was very straight forward when he indicated we would find “many errors and contradictions” if Joseph Smith were a “fraud.” Considering the evidence that we have just brought forth, there can be no doubt that the founder of the LDS church, Joseph Smith, could not have been a true prophet of God.

The hard truth is, Mormon scriptures are so filled with contradictions, a good Mormon could never have a solid foundation in which to build his life by using latter-day scriptures.

If only someone cared enough to share the truth in love and point to the book of all books, the Bible, which alone has “all things that pertain to life and godliness” (II Peter 1:3).

How comforting to know that not only will the Bible stand up to investigation, but God promises: “The grass withereth, the flower fadeth: but the word of our God will stand forever” (Isaiah 40:8).

ADAM IS GOD

For well over 100 years the leadership of the Mormon Church have attempted to cover up an embarrassing doctrine and have repeatedly denied that Brigham Young (second

President of the Mormon Church) ever taught what has become known as the “Adam-God” doctrine.

The Adam-God doctrine is a term used to define the teaching that Adam, the first man, is in fact God the Father, and Jesus Christ is his son.

Although this teaching is rejected by the Mormon Church today, it was nevertheless taught in the past by the highest authorities of the LDS Church who are supposed to be guided by God Himself.

Critics of the Church of Jesus Christ of Latter-day Saints, have consistently cited references from early LDS books, newspapers, diaries and journals, proving that this was a part of LDS history. Mormon leaders either outright deny that it was ever taught or attack the accuracy of their own books.

12th prophet, Spencer W. Kimbal, openly denounced the Adam-God doctrine and said this doctrine was only “alleged to have been taught by some of the General Authorities of past generations.” (*Deseret News*, Oct. 9, 1979)

Joseph Fielding Smith claimed concerning the source of the Adam- God theory in the church’s own *Journal of Discourses*, that “in all probability the sermon was erroneously transcribed!” (*Doctrines of Salvation*, vol. 1, p. 96)

Hugh Brown, a member of the First Presidency, also attacks the accuracy of the church’s own records rather than admit Brigham Young taught the Adam-God doctrine. In a letter written by Mr. Brown on May 13, 1966, he insists:

“The Adam-God doctrine is not the doctrine of the Church, and the reports on that subject as published in the *Journal of Discourses* are not accurate.”

It is unthinkable that anyone could believe that dozens of sermons and statements by Brigham Young and other early Mormon leaders from the church’s own records, could ALL be inaccurate.

Among the many times Brigham Young taught that Adam was God the Father, was a sermon delivered in the tabernacle in Salt Lake City where Brigham Young pronounced that Adam “is our Father and our God, and the only God with whom we have to do.” He went on to warn: “Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation” (*Journal of Discourses*, vol. 1, pp. 50,51).

L. John Nuttall, special secretary to President Young, likewise recorded in his journal that Brigham Young taught Adam was the Father of Jesus:

“Prest Young was filled with the spirit of God & revelation & said....Father Adam’s oldest son (Jesus the Savior) who is the heir of the family is Father Adam’s first begotten in the spirit World, who according to the flesh is the only begotten as it is written.” (“Journal of L. John Nuttall,” vol. 1, pp. 18-21, entry dated Feb. 7, 1877- taken from a typed copy at Brigham Young University)

Over 20 years after Brigham Young delivered his first public address proclaiming Adam as our God, he publicly admonished the Saints about their unbelief in this doctrine that God Himself revealed to him:

“How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me—namely that Adam is our father and God....” (*Deseret News Weekly*, June 18, 1873)

One of the most devastating pieces of evidence to come forth in modern times against the Adam-God doctrine is a shocking letter written by the late Mormon Apostle, Bruce R. McConkie. This was a 10 page personal letter written to

B.Y.U. associate professor, Eugene England on February 19, 1981.

Apostle McConkie made this startling admission:

“Yes, President Young did teach that Adam was the father of our spirits, and all the related things that the cultists ascribe to him.” (page 6 of McConkie’s letter)

Although in this letter McConkie considered the Adam-God doctrine “false doctrine” and those who believe it as “cultists,” he admitted the Adam-God doctrine is based on “plain and clear quotations” from the Church’s own literature. (page 4 of Bruce McConkie’s letter)

Even though McConkie conceded the fact that Brigham Young did teach the Adam-God doctrine, he states that Brigham Young contradicted himself and the Latter-day Saints are to believe only the expressions that accord with the Standard Works:

“What I am saying is, that Brigham Young, contradicted Brigham Young, and the issue becomes one of which Brigham Young we will believe. The answer is we will believe the expressions that accord with the teachings in the Standard Works.” (page 6)

While McConkie contended that only the “expressions that accord with the teachings in the Standard Works” are to be believed, Brigham Young taught his sermons were Scripture:

“I have never yet preached a sermon and sent it out to the children of men, that they may not call Scripture.”
(*Journal of Discourses*, vol. 13, p. 95)

McConkie’s claim that the Standard Works are the final authority for settling doctrinal controversies is in direct opposition to the guidance given by Ezra Taft Benson.

Just before Ezra Taft Benson became the 13th Prophet of the LDS Church, and while the senior member of the quorum of 12 Apostles, Mr. Benson was setting the stage for the power of the Prophet, which he would soon have.

At a speech given at B.Y.U., Benson firmly asserted that the “Living Prophet” is “More Vital to Us Than The Standard Works” and “The Prophet Does Not Have to Say ‘Thus Saith the Lord’ to Give Us Scripture” (Fourteen Fundamentals in Following the Prophets, B.Y.U. Devotional, Feb. 26, 1980, pages 3,6)

This same type of prideful thinking is further represented in Apostle McConkie’s letter to Eugene England and shows the great lengths that Mormon leaders are willing to go in order to maintain control over their people.

McConkie makes the incredible admission that even the Prophet of the church can teach false doctrine in “fundamental and basic things” that can result in the loss of the soul. On page 7 of his letter he states:

“I do not know all of the providences of the Lord, but I do know that he permits false doctrine to be taught in and out of the Church...If we believe false doctrine, we will be condemned. If that belief is on basic and fundamental things, it will lead us astray and we will lose our souls....This clearly means that people who teach false doctrine in the fundamental and basic things will lose their souls. The nature and kind of being that God is, is one of these fundamentals. I repeat: Brigham Young erred in some of his statements on the nature and kind of being that God is and as to the position of Adam in the plan of salvation,...If we choose to believe and teach the false portions of his doctrines we are making an election that will damn us.”

The question that must be asked is, How can a “True Prophet” of God teach doctrine that would result in the loss of the soul? The obvious conclusion is, Brigham Young was

a “False Prophet” and if McConkie’s guidelines are used, Brigham Young has lost his soul. However, McConkie still maintained that Brigham Young was a “mighty prophet” who “led Israel the way the Lord wanted his people led” and has gone on to “eternal exaltation.” (page 6 of McConkie’s letter)

If Apostle McConkie is to be believed, the Prophet can teach false doctrine and still go on to eternal reward, but his followers may “lose their souls” and be “damned.”

This type of thinking is in agreement with early Mormon President, Heber C. Kimball, who in 1857 likewise insisted that the leaders be followed even if they were wrong:

“But if you are told by your leader to do a thing, do it. None of your business whether it is right or wrong.”
(*Journal of Discourses*, vol. 6, p. 32)

The Ward Teachers message for Mormons in June, 1945, warned the LDS about doing “their own thinking”:

“When our leaders speak, the thinking has been done. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy....He [Satan] wins a great victory when he can get members of the Church to speak against their leaders and to ‘do their own thinking.’” (*Improvement Era*, page 345)

“Thinking people” will quickly recognize the danger in following the council of the leaders of the Mormon Church.

With all the evidence from LDS sources, along with Apostle Bruce R. McConkie’s admission that “President Young did teach” the Adam-God doctrine, Mormons are faced with the reality that Brigham Young clearly broke the first commandment and taught others to do the same. Exodus 20 verse 3 reads, “Thou shalt have no other gods before me.”

The Bible has very harsh words concerning a prophet who teaches about a different God than the only true God:

“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.” (Deut. 18:20)

The New Testament also foretells of false prophets who shall come teaching “damnable heresies” deceiving many:

“But there were false prophets also among the people even as there shall be false teachers among you. Who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

“And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” (II Peter 2:1,2)

The Bible gives the terrible result of what can happen by following a prophet or leaders that teach lies:

“The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed.” (Isaiah 9:15,16)

If you decide to use the Adam-God doctrine in your witnessing, be sure you keep in mind that the vast majority of Mormons have been kept in the dark in regard to this past teaching, and that it is NOT a teaching of the church today.

As is the case with many of the topics we have discussed, if you take the time and effort to produce a photocopy of the referenced statement, you will generally have a greater effect in breaking down that trust in Mormonism.

Winning an argument shouldn't even enter your mind, it should be the future of a friend that drives you to care enough to share.

POLYGAMY-A RIGHTEOUS PRINCIPLE

Probably no Mormon doctrine is riddled with more contradictions and problems than Mormonism and Polygamy.

This topic is so filled with inconsistencies, changes, coverups, lying, deceit, and falsification, that whole volumes have been written on the subject.

In the chapter dealing with "Contradictions in Mormon Scriptures" we documented how the *Book of Mormon* and early revelations given to Joseph Smith concerning polygamy, were contradicted by Joseph Smith's later thinking and the revelations he claimed to receive near the end of his life.

This problem is only the tip of the iceberg, for the difficulties are so extreme and abundant that it really staggers the mind how anyone could maintain faith in the system of Mormonism with a full knowledge of Mormonism and polygamy.

The fact is, of course, that very few Mormons have this awareness.

The Mormon Church's current view is that polygamy is not to be practiced because it is forbidden by law. However, even today it is considered a righteous principle which is based upon a revelation that Joseph Smith said he received in 1843 and is found in section 132 of the *Doctrine and Covenants*.

This revelation was supposedly given directly by the Lord who was answering Smith's inquiry about the subject of polygamy. Verse 1 states:

“Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines-”

Verse 2 begins by saying, “Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you;...”

Following this is a strong admonition to accept this covenant or be “damned”:

“For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.” (*Doctrine and Covenants* 132:4)

The question that naturally arises is, if polygamy is an “everlasting covenant” and you will be damned by not practicing it (“abide not that covenant”), how can Mormons reject this commandment today and not be in serious spiritual jeopardy?

This truly is a frightening thing for a Mormon to ponder if the time were taken to really think about it. Although this revelation also includes celestial marriage (marriage for time and all eternity in a Mormon temple), they (polygamy and celestial marriage), obviously were meant to go hand in hand, and by historical fact, early Mormons practiced them together.

Another formidable predicament, is that Joseph Smith was practicing polygamy, even BEFORE he made his inquiry to the Lord. Apparently the Lord is unconcerned about this since he merely commands Joseph's wife Emma, to accept all the women that Joseph had already taken. Verse 52 gives this very revealing statement:

“And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.”

It was an easy step for Smith to satisfy his passion for women, since all it took was further revelation giving God the responsibility for condoning all the virgins a man should desire.

Verse 61 & 62 of the same revelation, gives this inconceivable information attributed to the Lord God:

“...if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

“And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.”

It would seem that the only thing that would keep a man from taking all the virgins he wanted without committing adultery and in perfect harmony with what God has justified, would be the “consent” of his first wife.

This could be a problem, since most wives no more want their husbands having other women as wives, than a husband would want his wife having other men as husbands.

Actually, this is really not the problem it appears. A clever individual would simply claim that God said that you would be “exempt” from this requirement of consent of the first wife, if she refused to give the O.K.

As you might expect, this is exactly how Joseph Smith solved the problem.

Not only would he be exempt from this requirement or law if she fails to give consent, but she now becomes the “transgressor.”

The next to the last verse of section 132 of the *Doctrine and Covenants*, gives this clever way of escape:

“...if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him [polygamous wives], because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife.” (*Doctrine and Covenants* 132:65)

Joseph Smith’s attempt of using Abraham and Hagar to condone polygamy, shows Smith’s ignorance of the Bible. If he would have read the Bible carefully, he would have found Abraham’s involvement with Hagar had nothing to do with being commanded by God, but rather was the result of Abraham and Sarah’s temporary lack of patience to trust God in His promise to provide a son. Genesis 16:2 makes it very plain that Sarai coaxed her husband to take her handmaid Hagar that they might have children:

“And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go

in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.”

The Bible is also very straightforward in the fact that this behavior was “wrong” and indicates that Sarai recognized this. Verse 5 of the same chapter reveals Sarai’s conviction:

“And Sarai said unto Abram, My WRONG be upon thee: I have given my maid unto thy bosom;...”

As we mentioned in the chapter of this book dealing with contradictions in Mormon scriptures, polygamy in the *Book of Mormon* is considered a gross “crime” and “abominable” before the Lord (see Jacob 2:22-27). Furthermore, the early revelations recorded in the *Doctrine and Covenants*, likewise agree that a man should have but “one wife” and “none else” (see D&C 42:22 & 49:16). How, you might ask, can one book of LDS scripture claim polygamy “abominable,” and another book of LDS scripture claim polygamy a holy institution?

The answer is quite complex, but simplified, here it is. From the beginning of the LDS church, until the death of Joseph Smith, for the most part, the general membership of the Mormon church were unaware that a revelation had been received on polygamy or that this was to be practiced. As a matter of fact, there is an abundance of evidence that Smith was secretly practicing polygamy and teaching his most trusted associates to also take up the practice, all the while denying it in public.

As early as 1831, Smith had a revelation commanding polygamy. Although this revelation was never published and the handwritten manuscript is suppressed in the church archives, Mormon Apostle John A. Widtsoe, admitted that such a revelation was received:

“The evidence seems clear that the revelation on plural marriage was received by the Prophet as early as 1831.” (*Joseph Smith-Seeker After Truth*, p. 236)

Smith had still another secret revelation on polygamy which also was never published which he conveniently received when he wanted a young 17 year old church member as a secret wife. Orson F. Whitney describes the situation and the revelation:

“This girl was but seventeen years of age, but she had implicit faith in the doctrine of plural marriage....The revelation commanding and consecrating this union, is in existence, though it has never been published. It bears the date of July 27, 1842, and was given through the Prophet to the writer’s grandfather, Newel K. Whitney, whose daughter Sarah, on that day, became the wedded wife of Joseph Smith for time and all eternity” (*The Contributor*, vol. 6, no. 4, January 1885, p. 131)

Keep in mind that the “official,” 1843 revelation on polygamy, found in section 132 of modern editions of the *Doctrine and Covenants*, was never published during the lifetime of Joseph Smith.

As rumors began to spread concerning Mormons and polygamy, church leaders decided in 1835 to include a section in the *Doctrine and Covenants* which condemns plural marriage. This section remained in Mormon scripture during the entire life of Joseph Smith until it was REPLACED over 40 years later with section 132, which commanded polygamy. The 1835 section on Marriage read in part as follows:

“Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband,...” (*Doctrine and Covenants*, 1835 edition, section 101)

The Mormon writer, William E. Berrett, makes this remarkable admission about the secret practice of polygamy:

“In 1840 the doctrine was taught to a few leading brethren who, with the Prophet, secretly married additional wives in the following year....Only the secrecy surrounding its practice prevented a wholesale apostasy from the Church in 1844” (*The Restored Church*, pp. 247,249)

After Joseph Smith had secretly given at least 3 revelations on polygamy and taken numerous women as wives and taught his most trusted followers to accept and practice the same, he makes this outright denial to his people who believe he speaks for God:

“What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one. I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers” (*History of the Church*, vol. 6, p. 411)

Not only would Smith and other Mormon leaders outright lie about their practicing polygamy, but the deception and coverup would even go to the extreme of excommunication of a member who was openly teaching what they were practicing in secret. The following notice was published in the Mormon newspaper, the *Times and Seasons*, in which Joseph Smith orders a man cut off from the church for the false teaching of polygamy:

“As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

“This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity:...” (*Times and Seasons*, vol. 5, p. 423)

After Joseph Smith’s death and the Mormons moved to Utah, polygamy was not only publicly admitted, but taught as a permanent part of the church which would never be removed. Brigham Young’s first counselor, Heber C. Kimball, said that any church leader or member who opposes polygamy will be damned:

“You might as well deny ‘Mormonism,’ and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose the doctrine, and the whole of them will be damned” (*Journal of Discourses*, vol. 5, p. 203)

Brigham Young also was emphatic that Mormons would never deny polygamy even if it meant not being admitted as a state into the Union:

“I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God...’Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?’” If we are not admitted until then, we shall never be admitted” (*Deseret News*, October 10, 1866)

Brigham Young became so adamant about the practice of plural marriage that he taught that no Mormon could progress to godhood without becoming a polygamist:

“The only men who become gods, even the Sons of God, are those who enter into polygamy.” (*Journal of Discourses*, vol. 11, p. 269)

Pressured by the laws of the land and the U.S. Government, Mormon prophet, Wilford Woodruff, reversed the strong stand Mormons had taken on polygamy and issued the

1890 “Manifesto,” which forbade any church member from practicing polygamy. This is still found in LDS scripture, the *Doctrine and Covenants*, under the heading of “Official Declaration-1.”

As incredible as it may seem, although the “official” position of the church prohibited the practice polygamy, the Mormon prophet and many of his apostles broke the laws of the land and the law of God and continued to practice polygamy and perform polygamous marriages! The prophet Joseph F. Smith even admitted in court to the U.S. government that he had 11 children by 5 wives since the manifesto of 1890. (see Reed Smoot case, vol. 1, p.197)

16 years after the manifesto, President Joseph F. Smith was brought to trial and found guilty of unlawful cohabitation. He was fined and released. (see *Deseret Evening News*, November 23, 1906)

As we stated in our chapter dealing with the Mormon concept of God, Mormons believe that God is married and have taught that God the Father as well as Jesus Christ are polygamist. They teach that God has commanded polygamy and that it will be practiced in heaven. Yet if a Mormon follows the example of the founder of their religion, Joseph Smith, and practices polygamy today, they are committing adultery and have grounds for excommunication which results in the loss of their exaltation.

It is no wonder that there remains so much confusion over this topic in Utah today considering the maze of contradictions as well as the lying and deception of the leadership of the church.

Fortunately for mankind, the will of God and His plan for our lives is faithfully and reliably found in the Book which stands on a shelf by itself, the Bible.

“Thy word is a lamp unto my feet, and a light unto my path” (Psalms 119:105).

The psalmist wrote of the faithfulness of God’s Word when he liken it to pure silver that has been refined 7 times:

“The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times” (Psalms 12:6).

SMITH TRANSLATES BOGUS PLATES

One question prospective converts frequently ask is, “Where are the gold plates from which Joseph Smith translated the *Book of Mormon*?”

Obviously, if we had these plates not only could we check out the translation Smith made, but this would give powerful evidence for the *Church of Jesus Christ of Latter-day Saints*.

Unfortunately, Smith said he returned the plates to the custody of the heavenly messenger and they are no longer available for inspection. However, there were some folks who believed Smith made up the whole story and planned a scheme to fool him into translating bogus plates.

In 1843, 6 brass, bell shaped plates were buried in a mound in Kinderhook, Illinois where they were later dug up and given to Joseph Smith.

According to the LDS *History of the Church*, Joseph Smith claimed to translate a portion of them which contained some very detailed information. Smith said this about the plates:

“I have translated a portion of them, and find they contain the history of the person with whom they were

found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth. (*History of the Church*, vol. 5, p. 372)

W. Fugate later admitted that the plates were forgeries made by himself and two other men to trick Joseph Smith. (see Fugate's letter printed in the LDS publication, *Improvement Era*, Sept. 1962)

For many years all 6 plates had been lost. Then in 1962 the official Mormon publication, the *Improvement Era*, announced that one of the original Kinderhook plates had been rediscovered.

Welby W. Ricks, who was President of the BYU Archaeological Society, had this to say:

“A recent rediscovery of one of the Kinderhook plates which was examined by Joseph Smith, Jun., reaffirms his prophetic calling....

“This much remains. Joseph Smith, Jun., stands as a true prophet and translator of ancient records by divine means and all the world is invited to investigate the truth which has sprung out of the earth not only of the Kinderhook plates, but of the *Book of Mormon* as well.” (*Improvement Era*, Sept. 1962)

Now the Mormon Church had in its hands powerful evidence to prove the prophetic calling of Joseph Smith. Unfortunately for the Mormon position, when permission was finally granted to do some very sophisticated, analytical destructive tests, the Kinderhook plate confirmed W. Fugate's claim, the plate was a fraud. The results of the test were printed in the official Church publication, *The Ensign*, August 1981:

“A recent electronic and chemical analysis of a metal plate (one of six original plates) brought in 1843

to the Prophet Joseph Smith in Nauvoo, Illinois, appears to solve a previously unanswered question in Church history, helping to further evidence that the plate is what its producers later said it was—a nineteenth-century attempt to lure Joseph Smith into making a translation of ancient-looking characters that had been etched into the plates....

“The conclusion, therefore, is that the Chicago plate is indeed one of the original Kinderhook plates, which now fairly well evidences them to be faked antiquities.” (*The Ensign*, pp. 66 and 70)

Since the Kinderhook plate proves Joseph Smith a fraud and demonstrates his willful desire to deceive his people, Mormon apologist have reverted to attacking the accuracy of their own *History of the Church* rather than admit Joseph Smith a fraud.

Although the *History of the Church* is considered “the most accurate history in all the world” (see *Doctrines of Salvation*, vol. 2, page 199), the source for the entry in Joseph Smith’s History concerning the translation of a portion of the plates, was not written by Joseph Smith, but rather comes from Smith’s personal secretary’s diary, William Clayton, and has been changed to read as if Joseph Smith actually wrote it.

Since Clayton was Joseph Smith’s personal scribe and in constant contact with him, he would certainly have known what Smith believed about the Kinderhook plates.

This evidence not only demonstrates Joseph Smith translated “bogus plates,” but the Church’s own History (supposedly written by Joseph Smith) is proven fraudulent.

Perhaps most Mormons are with absolute sincerity trusting in a man, who the facts show cannot be trusted. Our job is to attempt to redirect that misguided trust and point it towards the Lord and His ways.

Psalms 118:8 gives us perfect guidance when it proclaims: “It is better to trust in the Lord than to put confidence in man.”

MEN ON THE MOON!

As absurd as it may sound, LDS publications bear testimony that Joseph Smith, founder of the Mormon Church, and Brigham Young, second Prophet of the Church, taught the moon was inhabited.

In an 1892 LDS publication, under the heading “THE INHABITANTS OF THE MOON,” Oliver B. Huntington, a devout Mormon and contemporary of Joseph Smith, said he knew that Joseph Smith said the moon was inhabited by people who dressed like Quakers and lived to be about 1000 years old:

“Nearly all the great discoveries of men in the last half century have, in one way or another, either directly or indirectly, contributed to prove Joseph Smith to be a Prophet.

“As far back as 1837, I know that he said the moon was inhabited by men and women the same as this earth, and that they lived to a greater age than we do—that they live generally to near the age of 1000 years.

“He described the men as averaging near six feet in height, and dressing quite uniformly in something near the Quaker style.

“In my Patriarchal blessing, given by the father of Joseph the Prophet, in Kirtland, 1837, I was told that I should preach the gospel before I was 21 years of age; that I should preach the gospel to the inhabitants upon the islands of the sea, and to the inhabitants of the moon, even the planet you can now behold with your eyes.”

(*The Young Woman's Journal*, published by the Young Ladies' Mutual Improvement Associations of Zion, 1892, vol. 3, pp. 263-64)

President Brigham Young not only taught the moon was inhabited, but the SUN as well. In a sermon delivered in the Tabernacle in Salt Lake City, President Young revealed the following about the citizens of the moon and the sun:

“Who can tell us of the inhabitants of this little planet that shines of an evening, called the moon?...when you inquire about the inhabitants of that sphere you find that the most learned are as ignorant in regard to them as the ignorant of their fellows. So it is in regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain.” (*Journal of Discourses*, vol. 13, p. 271)

It is doubtful that many Mormons today would attempt to defend their prophets teaching about the “inhabitants of the moon,” especially since modern man has now walked on the moon. Actually, most Mormons are unaware that their founding prophets taught such teachings. These are not things that would exactly strengthen faith in the leadership, so for the most part, Mormon leaders are very cautious when they write about the past and tend to write only faith promoting books.

Although Joseph Smith's insight into the inhabitants of the moon seems incredible, this is only a drop in the bucket when compared to Smith's claim to have had a personal visitation by God the Father and Jesus Christ, Peter, James, John, and numerous other “glorious personages” from heaven.

Latter-day Saints further believe he produced 3 new volumes of scripture plus a revision of the Bible totaling over 800 pages given by direct revelation or translated by the gift

and power of God! (see *Deseret News*, Church Section, July 18, 1970, p. 14)

Mormon scripture boasts that Joseph Smith is second only to Jesus Christ when it comes to salvation:

“Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it...”
(*Doctrine and Covenants* 135:3)

Either Joseph Smith was the greatest prophet who ever lived, or he had a tremendous imagination and was a deceiver from the beginning.

Joseph Smith’s mother, Lucy Mack Smith, gives some insight into Joseph’s imagination even before he supposedly received the “gold plates”:

“During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of travelling, and their animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life with them.” (*History of Joseph Smith by his Mother*, 1954 edition, p. 83)

Although Joseph Smith made some fantastic claims during his lifetime, there is much evidence besides his claim about the inhabitants of the moon to support the fact that he had a vivid imagination and deliberately attempted to deceive the people.

Therefore, do not use the moonman topic as a cure-all to refute Mormonism or as an opportunity to mock the LDS church. It is only further fuel to prove Smith had a tremendous imagination which he used heavily in his new religion. This

is additional evidence that Mormons need to seek a solid foundation in which they can put their trust.

“The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.” (Psalms 18:2)

THE BOOK OF ABRAHAM

Probably the best test we have of checking the translating ability of Joseph Smith is with the Book of Abraham found in Mormon Scripture, the *Pearl of Great Price*.

In 1835, Joseph Smith obtained some Egyptian papyri along with several mummies. From these Egyptian writings Smith claimed to translate what is now known as the *Book of Abraham*.

Since the whole method of translating Egyptian was still in its infancy, Smith obviously felt safe in making the fantastic claim that this papyri contained the “writings of Abraham while he was in Egypt, called the *Book of Abraham* written by his own hand, upon papyrus.” (see introduction to the *Book of Abraham* in the *Pearl of Great Price*)

Mormons believed that this translation would completely vindicate Joseph’s claims about the *Book of Mormon* and his divine ability to translate unknown languages, especially since the *Book of Mormon* is supposed to be translated from “Reformed Egyptian.”

Although the original Egyptian text for the Book of Abraham was lost for many years, its rediscovery was announced in the Mormon owned newspaper, the *Deseret News* on Nov. 27, 1967:

“NEW YORK-A collection of pa[p]yrus manuscripts, long believed to have been destroyed in the Chicago fire of 1871 was presented to The Church of Jesus Christ of Latter-day Saints here Monday by the Metropolitan Museum of Art...” (page 1)

Shortly after receiving the papyri, some of the top Egyptologists in the world (men like Dr. Klaus Baer of the University of Chicago and Professor Richard Parker, Chairman of the department of Egyptology at Brown University), examined these documents and confirmed the fact that the papyri is common Egyptian funeral literature having nothing to do with Abraham or his religion!

This Egyptian “Book of the Dead,” known also as the “Book of Breathings,” is totally pagan in nature. It includes spells and incantations believed by the Egyptians to help the deceased through his perilous journey in the after life.

One of the fragments given the Church in 1967 contains the very portion of the text that Joseph Smith used as a basis for his translation of the *Book of Abraham*. The identification of this fragment is brought about by the handwritten manuscript located in the Church Archives which includes the Egyptian characters copied from this fragment in a column on the left, and on the right is the translation.

Egyptologists have translated the parchment and verified that the text identifies the name of the corpse and his mother as well as directions for burying the Sensen text with the mummy. (For Professor Richard Parker’s translation, see *Dialogue: A Journal of Mormon Thought*, Summer 1968, p. 98).

Truly, Joseph Smith had no idea of what the Egyptian said which casts serious doubt upon the *Book of Mormon* as well as Smith’s claim to be a prophet of God.

An example of Joseph's tremendous imagination and total ignorance of the Egyptian language can be demonstrated by his translation of part of an Egyptian word meaning "lake" or "pool." This Egyptian character resembles a capital "E" facing backwards. From this single character, Joseph Smith translated 76 words which include 7 personal names!

Not only does this evidence demonstrate that Joseph Smith "willfully attempted to mislead the people," but in the *Book of Abraham*, Abraham receives the blame for Smith's own distorted theology on the false teaching of the plurality of Gods. (see LDS scripture, *The Pearl of Great Price*, *Abraham* chapters 4 & 5)

Sad to say, the Bible foretells that false prophets will come teaching outright heresies and many will follow them.

Graciously, God in His mercy and kindness, will choose for Himself a people to honor and serve Him. Some He is choosing from within the darkness of Mormonism bringing them into His marvelous light.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:" (I Peter 2:9)

CHAPTER 4

THE MORMON TESTIMONY

Probably the greatest barrier that must be overcome when witnessing to Mormons is, “The Mormon Testimony.” Quite unlike the Christian testimony which proclaims a new life in Christ based on the finished work at the cross and the risen Savior, the LDS testimony is almost always of an inner assurance that his church is true and that Joseph Smith was a prophet of God.

You will find that when the Mormon is faced with evidence against the LDS Church, he will often shrug the whole thing off by simply bearing his testimony. It usually goes something like this:

“I TESTIFY TO YOU, I KNOW THE BOOK OF MORMON IS TRUE. I KNOW JOSEPH SMITH WAS A PROPHET OF GOD. I KNOW THE MORMON CHURCH IS TRUE.”

Almost all Mormon testimonies are identical and occasionally include a knowledge that Jesus is the Christ. If you

ask the sincere Mormon, “How do you know these things are true?” he will probably respond, “Because I’ve prayed about it and the Holy Ghost has manifested the truth of these things to me.”

This manifestation which the Mormon believes is of the Holy Ghost is actually an “inner feeling.” To support this feeling, Mormons often refer to the “test” in their book of scripture, the *Doctrine and Covenants*, Section 9 verse 8:

“But, behold, I say unto you, that you must study it out in your mind; then you must ask me [pray sincerely] if it be right, and if it is right I will cause that your BOSOM SHALL BURN WITHIN YOU; therefore, you shall FEEL that it is right.”

Upon this same basis, literally millions of prospective converts are challenged each year to read the *Book of Mormon* and to pray about its truthfulness.

The missionaries as well as devout Mormons will When the Mormon Missionary has made a promising contact or when a devout Mormon has convinced a friend or acquaintance to read the *Book of Mormon*, they will further try to convince you that ultimate truth is found in a very special challenge.

THE CHALLENGE

According to Moroni 10:4, which is printed in the front of every *Book of Mormon*, the “test” for the truth of this book is given:

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.”

Just pray about it! As you read ask God to let you know if this book is true. If you believe in God and ask in the name of Christ and you're really sincere, God will make it known to you that this book is true by the power of the Holy Ghost.

NO WAY OUT

If you have followed the instructions and prayed sincerely, will the Holy Ghost manifest to you the *Book of Mormon* is TRUE or FALSE? By this test "he will manifest the TRUTH of it unto you."

What if the *Book of Mormon* is False? No provision has been made for this conclusion. What if you didn't get a "feeling or testimony?" According to this test it would have been because you had not been "sincere" enough or because you didn't have "real intent," or because you didn't have "faith in Christ." Read it again....and again....and again. Are you sure you're really sincere? Do you have real intent? Don't you have faith in Christ?

Or, perhaps you really did experience a "feeling." The question is, "IS THIS FEELING FROM GOD?"

FEELINGS, FEELINGS, FEELINGS

In the "Missionary Guide," a manual used by the Mormon Church to train missionaries, instructions are given to the missionary on how to "prepare people to feel the Spirit of the Lord."

In the chapter, HELP OTHERS FEEL AND RECOGNIZE THE SPIRIT, the missionary is taught to:

"Encourage investigators to express how they feel before you tell them that they are feeling the Spirit. This will help them understand what they are feeling. It will also make it easier for you to tell them that what they feel is the Spirit of the Lord."

Following this an example is given where the missionary recognizes and reinforces the testimony of an investigator he is teaching. This dialogue is given:

Missionary: I'm glad you feel that there is more to life than just trying to make ends meet. Brother Carter, it has been a pleasure to share these truths with you tonight. How have you felt about the things we have discussed?

Investigator: What you are saying seems right. I have never been taught that God has a specific plan for us. That idea feels good.

Missionary: What do you mean when you say that it feels good?

Investigator: Well, it's hard to describe. But as we talked tonight, I noticed that I felt calm and relaxed-not my usual nervous self. Also, what you had to say seemed to make sense. It felt right.

Missionary: Brother Carter, I have felt the same peaceful feelings here tonight. The feeling of calmness and the feeling that what we taught is right are promptings from our Heavenly Father. The Holy Ghost is witnessing to you that what you have learned tonight is true. (*Missionary Guide*, 1988, p.83)

Throughout the missionary lessons, the missionaries will bear their testimony of the truthfulness of their message and encourage the investigator to obtain his own personal testimony.

To the Mormon, the ultimate test for truth is an "inner feeling" or a "burning in the bosom" which tell him that every facet of Mormonism is true.

WHERE CAN FEELINGS COME FROM?

Actually, there are three sources.

- 1. GOD- Certainly the all-powerful God could cause good feelings if He so chose.
 - a. “Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?” (Jeremiah 32:27)
 - b. “...for the Lord God omnipotent reigneth.” (Revelation 19:6)
- 2. SATAN-That great deceiver and father of lies could cause good feelings.
 - a. “...Satan with all power and signs and lying wonders.” (II Thessalonians 2:9)
 - b. “...some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” (I Timothy 4:1)
- 3. YOUR OWN HEART-is definitely capable of producing good feelings.
 - a. “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Proverbs 14:12)
 - b. “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9)
 - c. “Take heed to yourselves, that your heart be not deceived....” (Deuteronomy 11:16)

Since our eternal destiny is dependent on what we put our trust in now, shouldn't there be something more trustworthy than feelings? WHAT DOES THE BIBLE SAY?

TEST, PROVE, SEARCH

Nowhere in the Bible are we told to pray for a feeling if a book is from God, if a prophet is a true prophet, if a teaching is a true teaching, or even if a church is true.

The Bible warns: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (I John 4:1).

The Bible also commands: “Prove all things; hold fast that which is good” (I Thessalonians 5:21).

The Bereans mentioned in Acts chapter 17 didn’t pray for an inner testimony that the message brought by Paul was true, but rather they “searched the scriptures daily, whether those things were so” (Acts 17:11). No amount of prayer, despite the degree of sincerity, will ever convince God to change His mind concerning matters about which He has already clearly spoken on.

The zealous Mormon will probably insist the true test for truth is found in James 1:5:

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

He is taught that this verse means we are to pray whether something is true or not, and if true, God will answer that prayer by giving an inner knowledge or feeling that is more trustworthy than any evidence.

A careful examination of this verse reveals that WISDOM not KNOWLEDGE- is asked for. In context, the verse indicates that James is writing to believers who are experiencing various trials and afflictions (vv. 2,3). These trials are necessary to produce patience (vv. 3,4). Thus, if anyone doesn’t understand the divine purpose in these hardships, he is to ask in faith without doubting, and God will give him the necessary wisdom (vv. 5-7).

Nowhere in the context is there an indication that a prayer for wisdom is to be equated with receiving an “inner testimony” that something is true.

God has given tests for a true prophet as well as tests for sound doctrine. If these tests are disregarded and one prays instead for an “inner confirmation,” the door is left wide open to the powers of darkness:

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.” (Ephesians 6:12)

WHAT ARE SOME BIBLICAL TESTS?

There are a number of tests given in the Bible which we can use to determine truth as well as decide whether a prophet is a true prophet or false prophet. Let’s take a look at four important tests.

TEST #1. The message given must not be another gospel even if given by an angel from heaven. Galatians 1:8 states, “But though we or an angel from heaven, preach any other gospel, unto you than that which we have preached unto you, let him be accursed.” Interestingly enough, Mormonism has its origin from “an angel from heaven” (Moroni), bringing another gospel, The *Book of Mormon*.

The Mormon may object that the *Book of Mormon* is not another gospel, but rather the same gospel taught in the Bible.

Actually, the gospel that Paul and the other apostles preached was in harmony with Ephesians 2:8,9 which reads:

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.”

Yet Mormonism teaches that man earns a portion of his salvation and that he is only saved after working to accomplish all he can. This is certainly reflected in the book of

Mormon which says: "...for we know that it is by grace that we are saved, after all we can do" (2 Nephi 25:23).

Truly, the *Book of Mormon* is contrary to the gospel as taught in the Bible.

TEST #2. A true prophet will not teach about a God contrary to what has already been revealed in the scriptures. Deuteronomy 13:1-5 reveals: "If there arise among you a prophet,...saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet,...And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God,..."

Earlier in the same book of the Bible, God reveals to man, "...the Lord he is God; there is none else beside him" (Deut. 4:35).

We find further in the Psalms that God is not only the only God that exists, but that he has always been God and will always be God:

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psalms 90:2)

Yet when Joseph Smith came on the scene he taught a radically different doctrine which Mormons still adhere to today.

This is what he said about God and our potential in a sermon given in 1844:

"...for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea,...he was once a man like us; yea, that God himself, the Father of us all dwelt on an earth, the same as Jesus Christ himself did;...you have got to learn how to be Gods yourselves,

and to be kings and priest to God, the same as all Gods have done before you,..." (*Teachings of the Prophet Joseph Smith*, pp. 345,346)

The Lord God Himself establishes His uniqueness in Isaiah 43:10:

"...I am he: before me there was no God formed, neither shall there be after me."

Sad to say, Mormon leaders are teaching their people to follow a vastly different god than the true God of the Bible.

TEST #3. A true prophet will not give any false prophecies. Deuteronomy 18:22 states: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

Among the many false prophecies of Joseph Smith are several on the second coming of Christ. After receiving dozens of revelations from God, and speaking to numerous heavenly beings, Joseph Smith began to warn that Jesus was about to return.

In 1835, Joseph Smith received a vision and a command from God to hold a meeting where this important information was given:

"President Smith then stated...it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh-even fifty- six years should wind up the scene."
(*History of the Church*, vol. 2, page 182)

Eight years later, after stating that he had been called of God, Joseph Smith said, "Were I going to prophesy, I would

say the end [of the world] would not come in 1844, 5, or 6, or in forty years. There are those of the rising generation who shall not taste death till Christ comes” (*History of the Church*, vol. 5, p. 336).

Although Smith’s personal opinion was that he was not sure if he would live to see the return of Christ, he did prophesy “in the name of the Lord God” how many years were left and even the date. Joseph Smith’s personal diary reads:

“... I prophecy in the name of the Lord God-& let it be written: that the Son of Man will not come in the heavens till I am 85 years old 48 years hence or about 1890.” (Joseph Smith’s diary, March 10, 1843-July 14, 1843)

Although Smith’s diary indicates the remaining time that was left and even the exact date, Mormon leaders removed this embarrassing part (the last six words), when they printed the *History of the Church* (see *History of the Church*, vol. 5, p. 336).

Obviously, no-one of the “rising generation” is alive today, and its been over 100 years since 1890 and the Lord has not returned.

Only a False Prophet gives false prophesies.

TEST #4. The teachings of a TRUE PROPHET must be in harmony with past prophets. Isaiah 8:20 says: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” This is how Mormon scriptures measure up.

1. The *Book of Mormon*: Jesus was to be born “at Jerusalem.” (Alma 7:10)

The Bible: Jesus was born in Bethlehem. (Micah 5:2 and Luke 2:4)

2. The *Doctrine and Covenants*: God the Father has a “body of flesh and bones.” (section 130:22)

The Bible: “God is a spirit.” (John 4:24)

3. The *Pearl of Great Price*: An account of the creation is given in the book of Abraham (chapters 4 & 5). The “Gods” are mentioned 48 times (i.e., the Gods said... the Gods organized... the Gods went... the Gods formed... the Gods commanded... etc.)

The Bible: The creation is given in the very first book of the Bible. 33 times in the first chapter of Genesis the term “God” is used (i.e., God created... God said... God made... God blessed... etc.).

There can be no doubt that Mormon scriptures do NOT pass the test.

Although the vast majority of dedicated Mormons are totally sincere and honest in sharing of their personal testimony and inner feeling that Mormonism is true, the evidence is overwhelming that their testimony cannot be from God.

When witnessing, the LDS testimony is a very difficult barrier to overcome. It would be nice if you could just show the Mormon the powerful evidence against his testimony and he or she would admit that something was seriously wrong. But because he has been taught to trust his feelings over any solid facts, your witnessing may at times seem to be falling on deaf ears.

Just remember that our time table is not necessarily God’s time table. Be patient and show kindness and love towards a hard hearted Mormon. Don’t give up and never cease to pray for him. It is not our eloquence or our knowledge that touches the hearts of the lost, but rather a Merciful, Loving God Who makes Himself known in His own perfect time. What a privilege it is to share the wonderful plan of salvation of the only wise and true God Who alone is worthy to be praised.

“For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.” (Psalms 117:2)

CHAPTER 5

WHAT DO I SAY?

I suppose that of all the chapters in this book, this one will draw the most interest and perhaps be the most practical. Unfortunately, because of the complexity of the LDS system and the semantic problems that a Christian faces when witnessing, an understanding of the previous chapters will aide the Christian greatly in reaching an active Mormon with the true Gospel.

Although it would be nice if there were some “one liner” that a Christian could whip out that would show the terrible error of Mormonism and bring the dedicated Mormon to the glorious Salvation complete in Christ, there is no such simple solution.

There are however, some approaches that can be used that are much more effective than others in presenting a strong case against Mormonism, and more importantly, a clear presentation of man’s relationship to God as revealed in the Bible.

It must also be pointed out that most Mormons are more apt to consider what you have to say if there were a close friendship that you had built over time that consisted of respect, consideration, and honesty. If you are blessed with such a relationship your witnessing will probably go much smoother. Whether you have such a relationship with a Mormon or not there are a few basics that are important to consider first.

#1. LOVE. Our motive is one of true concern for the Mormon and his well being. He or she has great value in the sight of God, which is likewise reflected in our hearts in an outpouring of compassion and love for our fellow man. Our criticism is not of the Mormon, but rather of the system, or Mormonism, that swallows up trusting individuals and leads them away from knowing their Creator and the peace that He offers. No greater love could be demonstrated than telling them the truth.

#2. BE PREPARED. There is really no substitute for being well versed in knowing what you believe and why you believe it, as well as basic Mormonism. If you really are concerned, you'll be willing to spend the time to gain this understanding.

#3. TAKE CONTROL. By asking pertinent questions you'll get the LDS person to think and make decisions about the route he has chosen. Obviously, this is a time for sharing, but in love, putting the Mormon on the defense forces him to consider whether Mormonism is all it claims. Spending your entire witnessing encounter patiently listening to a Mormon testimony will produce very little fruit.

#4. DISCUSS the “real issues.” The nature of God, who Jesus Christ is, and the LDS concept of Salvation are by far the most important issues, especially if only a single encounter will be possible. Other important topics, such as polygamy, the Mormon Temple, changes in Mormon scriptures etc., have their place as far as breaking down the walls of trust in Mormonism, but what the LDS individual needs most is an understanding of the “true God,” and how we can be declared righteous before Him through the Person and work of the Lord Jesus Christ.

#5. DON'T get sidetracked! Stay on one subject until you have reached a satisfactory conclusion. Generally, an in depth discussion on an important point is necessary to get the Mormon to really “think” and ponder the seriousness of the LDS position. Bouncing from one topic to another, even if you know the answers, allows the Mormon to “shift into neutral” and hinders him or her from genuinely weighing the evidence.

#6. QUOTE only from the King James Version of the Bible or Mormon publications. The KJV is the only version of the Bible they accept, therefore, quote only from it. Your favorite version will only cloud the issues. Furthermore, quote only Mormon leaders from LDS sources. There is more than an abundance of evidence from their own books to prove Mormonism is in serious error. Referring to a person they would consider to be an “anti-Mormon” only hardens their heart to the truthfulness of your message. Steer away from it.

#7. SHARE the need for a personal relationship with the Jesus of the Bible. Your entire purpose in getting the Mormon to doubt Mormonism, should be to redirect his attention and

focus on a person, not a church! Of course this person is our loving Savior, the Lord Jesus Christ.

#8. OFFER him literature. It has been estimated that over 50% of the people that leave Mormonism and become Christians, read literature that exposed the error of Mormonism and presented the Christian message. Make sure that you become familiar with the tract or book before presenting it to the Mormon. Try to find literature that is well documented and is written in a kind approach. Asking the LDS for his opinion about the information is an easy way to get him to read it and to talk about it at another time. If by chance he tells you the tract is “all lies,” kindly ask him to tell you “exactly” what is a lie. Is it the quotes from LDS books, or the quotes from the Bible?

#9. PRAY for the Mormon. Never cease to pray for him. God is able to save the most hardened Mormon. Remember that it is not how convincingly we presented the Christian message that saves an individual, but it is God that opens hearts and minds and performs the miracle of Salvation.

NOW, WHAT DO I REALLY SAY?

You’ve probably been waiting for this since the beginning of the book, but as with anything of real value, a foundation must be laid first. Now that the foundation is set in place, What “DO” we say?

As you might have guessed, there are many different types of Mormons as well as their understanding of Mormonism and purpose for being a part of the LDS church. Also, how well you know the person (friend, relative, co-worker, etc.) as well as will you have a chance for another witnessing

opportunity (missionary, someone you meet at the airport, neighbor etc.), all have a bearing on your approach.

Trust me when I say that the “going for the throat” type of approach with a close friend or relative will probably be your last! You must temper your zeal and determination with caution and thought. The Bible gives us good insight into a delicate situation by saying, “be ye therefore wise as serpents, and harmless as doves” (Matt. 10:16).

To be perfectly honest, although there are many different types of Mormons as well as your relationship with them, it is possible to use the same approach in any situation.

For example; Whether you prefer a less confrontational approach or you simply don’t have a basic understanding of Mormonism, your own “personal testimony” can be very effective.

One advantage of this method is that it can’t be refuted because it happened personally to you. You were affected in some marvelous way that made your life complete and full. As the Bible says, an “abundant life.”

This very personal and intimate sharing with one you care for is never threatening or offensive. Quite the contrary, it frequently is quite attractive, especially as they compare it to their own testimony.

There is another way that too is both non-offensive and causes the Mormon to really search his heart and think. As a matter of fact, a personal friend of ours, Pastor Marv Cowan, has used this method in Utah in his missionary work with the Mormons for almost 30 years. Pastor Cowan and a yearly team of volunteers have surveyed well over 90% of the people in the Salt Lake City area, the vast majority being Mormons. This is one of the first questions they ask:

As you understand it, how is a person able to spend eternity in the presence of God, when this life is over?

Since the question is begun, “as you understand it,” there is no reason for the individual to feel any type of persecution since no religion is even mentioned. Furthermore, this question makes the individual think about what he is trusting in for eternal life. Sad to say, out of the ten’s of thousands of people questioned in the Salt Lake valley, only about 3% even mention the name of Jesus in answer to this most important question.

Responses usually refer to keeping the ten commandments, loving your neighbor as yourself, tithing, doing the best you can etc. At this point it is pointed out the Bible states, “Not by works of righteousness which we have done, but according to his mercy he saved us” (Titus 3:5).

Mormons are then usually quick to agree, “Oh yes, Jesus. We take that for granted.” This really shows that, for the most part, Mormons are not trusting in Jesus alone for salvation. To the Christian doing the witnessing, the real problem is more than obvious. If Jesus is the “only” way to heaven (John 14:6), and it is “not by works,” why is He then not the first thing mentioned when questioned about being right with God?

Here again, it is NOT absolutely necessary to mention Mormonism in witnessing with this method. Without even bringing the Mormon church into view, you could simply quote and discuss what the Bible has to say. Yes, there is still the semantic problem in communicating with the Mormon, but the Bible is still the Word of God which is “quick and powerful and sharper than any twoedged sword.”

Obviously, when objections are raised which bring Mormonism into the picture, then you can respond to those questions or objections.

Either one of these two approaches “could” be used in any situation. There are however, other ways of witnessing

which require an understanding of Mormonism, or at least a basic understanding of some facet of Mormonism. As we've mentioned before, there are different types of Mormons with various understandings and commitments to Mormonism.

THE “JACK MORMON”

One who would know the very least about Mormonism is the “Jack Mormon”; essentially a Mormon in name only. This person knows very little about doctrine and history and attends church very rarely. He may even smoke or drink with the boys but would still usually consider himself a Mormon. This is one case where just sharing what the Bible says about man's relationship to God and how we can know Him might make up the entire conversation. Criticizing fundamental doctrines of the Mormon church should be done quickly and used as a stepping stone to build faith in God's Word the Bible and it's message.

You might begin a conversation with a simple invitation to attend church with you next Sunday. If he responds that he already has his own church you might say: “You know David, God is not a respecter of persons, and neither is the church I attend. You would be more than welcome regardless of which church you are a member. To be truthful, a number of years ago I had a very strong desire to know more about God and how He fit into my life. I didn't know which church to attend or where to turn. Fortunately a friend cared enough for me to share what the Bible had to say. Through this experience ... (“your testimony”).

A different approach might be... “David, you've mentioned before that although you rarely attend church you're a member of the Mormon church. I've got a tract here that I'd like you to read and give me your opinion. The only quotes

in it are from LDS books or the Bible. Perhaps we could talk about it next week.”

A NEW CONVERT

Lets say that your wife’s sister just joined the Mormon church. You see each other frequently and are on good speaking terms.

This is a prime example of where to move with great caution, but not so slow as to give enough time for her to be indoctrinated in Mormonism. As a new convert, there will be many things she does not know that may bother her enough to cause her to question her choice to embrace Mormonism. By the same token, her reason for joining may be a boyfriend that she’s hoping to marry, or perhaps she’s found a close, loving family atmosphere from the members of this church that was lacking in her life. If this is the case, all too often, feelings tend to crush rational thinking and the concerns of a caring Christian. The solution is... “Witness anyway.” Leave the results to God and His timing.

So, how do you approach her? You might try to be absolutely frank and honest and in a very bold move offer this suggestion:

“Marie, you mentioned last week that you have joined the Mormon church. Do you think that this weekend we could sit down and discuss what you’ll be taught and expected to believe as a Mormon?” If she accepts, you’ve crossed the biggest hurdle which is simply talking about it. If she seems reluctant and insists that Mormons are Christians just like other churches, you could say:

“I have taken the time to purchase several books from the local Mormon bookstore. These books explain what Mormons believe. I think you’ll be surprised at just how different their teachings are. I would like you to see them.”

This obviously shows that you were concerned enough to take the time to investigate and even purchase books. However, if you don't get anywhere with this, you should try to get her to read some literature, which she could read without anyone questioning her... "Marie, I really care about you and want only the best for your life. Would you just take this tract which documents from Mormon books what Mormons believe, and read it and give me your opinion on it?"

This again was done in kindness and concern. Rather than you condemning Mormonism, you simply ask for "her opinion" about statements from LDS books. If the answer is still negative, you probably see that it may not really matter what Mormonism teaches, she intends to be a Mormon. This can be quite defeating to the Christian who really does care but can't seem to even talk about it with that loved one.

Up to this point you've tried not to be too confrontational and have simply asked if you could talk or suggested that she at least investigate. Perchance one last bold attempt could be made by actually telling her at least one major teaching which is in tremendous contrast with Christianity. This doesn't necessarily have to be the same day as the above, but could be just a different opportunity at another time.

Your purpose at this point is to enter an idea into her mind that she must think about and act upon in some way or another. Although she may have preferred not to think about it, once the words have entered her mind, they can never be erased. Here again, move with caution and respect.

"Have you learned as a Mormon that the LDS church teaches that there are millions of Gods and that Jesus and the devil are brothers?"

This is an incredible accusation to make and hopefully will arouse her curiosity to challenge you to document it. Also, this does carry the risk of angering the very one you

want to know the truth. However, if she never comes face to face with the differences between Mormonism and Christianity, she will probably never have the desire to become a Christian.

Because this is a family member who you will obviously be seeing and talking to again, you will probably want to keep each witnessing attempt quite short, unless she obviously wants to talk. Don't push your point too far and know when to back off. If your witnessing does progress, make sure that you share with the person it is not them that you are criticizing, but rather the system that has misled so many trusting individuals.

If by chance, she is willing to sit and talk about Mormonism. What do you say?

I really believe in this case it is important you show the tremendous contrast between what Mormonism teaches and what the Bible says. Further, you may want to show powerful evidence for the man made nature of Mormonism by showing her the serious changes in Mormon scriptures, false prophecies, as well as the pagan nature of the temple ceremony etc. Don't lose track of your goal to share the true gospel of a God Who cares for His creation so much that He gave His Son to die for our sins that we could have eternal life in His presence, by trusting in Him.

A NEW ACQUAINTANCE

This acquaintance will be someone you just met and you'll probably never see again. Only a few moments to witness. Such a person could be sitting next to you on an airplane or baseball game, or even as an opportunity I had a few years ago.

It was a Saturday and I had broken my ankle while riding my dirt bike. While sitting outside the x-ray room waiting my

turn for x-rays, (it was a busy weekend), a elderly man approached me and told me his teenage daughter was having her leg x-rayed too. She had fallen off her three-wheeler while at a church event in the desert. When I asked him which church he attended he responded that it was the Mormon church.

Somehow, when I have been injured in the past, this is the time I realize just how dependant I am upon the Lord which naturally sparks a boldness to witness. Anyway, I knew this would be very short and there would be no follow up. The conversation went something like this:

“It’s interesting that I should meet you. Ever since a Mormon Missionary challenged me to read the *Book of Mormon* I’ve been quite fascinated by the Mormon religion. Perhaps you could answer a question I’ve had about the *Book of Mormon*.”

I might point out that the question could have been about church history, doctrine, the Bible, or most any relevant, important issue, but I chose the *Book of Mormon*.

From here I said: “One of the few verses in the *Book of Mormon* that I know is Moroni 8:18 which states that God is not a ‘changeable being; but he is unchangeable from all eternity to all eternity.’ How can this be true when the Mormon church today teaches ‘as man is God once was, and as God is man may become’ which means that God was not always God and that He changed or progressed from man to God?”

This was a very uncomfortable situation for him since he could see the problem but did not know the answer. His only reply was, “I’m sure the missionaries know the answer. I could get them to come visit you.” I had to admit that I had spoken to the missionaries in the past and had never received a good answer on this point. Since our moment together

would soon be up, I left him with this advice: “I just want to encourage you to investigate this most important contradiction. I have taken a great deal of time to check this myself and have not only found that the *Book of Mormon* nowhere teaches that God the Father was once a man, but more importantly, the current teaching of the Mormon church concerning God progressing to Godhood, and men becoming Gods, is diametrically opposed to what the Bible teaches which is that God has always been God and there is only one God.” At this point I shook his hand and said, “I’m glad we had this moment to talk, perhaps we will meet again someday.”

Although there wasn’t enough time to share either my testimony or how he could be right with God through Jesus alone, the foundation was indirectly laid by... 1. showing that there is something seriously wrong with Mormonism... 2. sharing a confidence in the Bible and what it says about God... 3. encouraging the individual to check out this problem further.

I believe this particular difficulty and doctrine is so crucial to the faith of any Mormon, that it would be very difficult to maintain faith in Mormonism if the LDS individual found this fundamental teaching were in error.

A very simple witnessing technique that also could have been used here, or really in almost any situation, is the tract method. The only drawback is that you must have a tract! I usually keep one folded up in my wallet. I also have several in the car’s glovebox, my Bible, and in an easy to reach place near the front door, in case the M&M’s (my wife and I’s personal slang name for the Mormon Missionaries) come to the door.

Sometimes the tract I carry deals specifically with the Mormons and on occasion, it’s merely a Christian tract with

the gospel message. If you are like me, sometimes my disposition is that I really DON'T want to debate or even discuss religious issues. Besides, there are times when a tract is the most appropriate and probably the best witness.

With that said, let's say that you just learned that the person who cut your hair or perhaps fixed your car is a Mormon. Just before leaving with your car or new hairdo you could say:

"You mentioned that you were a member of the LDS church. Here's a tract that I would like you to have which I think you might find interesting. Thanks again. Good-bye." This was so simple and brief that it was almost easy. No fumbling for words, sweaty armpits, or butterflies in the stomach. Nothing negative or confrontational, just placing literature in the hands of someone you care about which might just be the beginning of a new life.

If you stop to think about it, tracts are very precise and to the point. There is no arguing with it, no bearing your testimony, or asking all the "what about this" questions. Once it's read or even partially read a decision **MUST** be made as to how to handle the new information that has entered your mind. Your prayer, of course, is that it will strike the very heart of a searching soul.

THE MORMON MISSIONARY

Most people don't realize that Mormon missionaries are only trained for a few weeks before being sent on their mission. During their next 2 years they will gain considerable knowledge, depending how motivated they are. They are almost always seen in pairs and never alone. Usually one of the two is the leader and more experienced. Sometimes both are very well trained, and on occasion, both are unskilled novices.

Since you never know just how knowledgeable they are, it is best to treat them as skilled professionals. This does not mean that you need to know every nook and cranny of Mormonism, it just means you must ask well thought out questions and present information that is direct and to the point. More than likely, your witnessing encounter will be short, so make the very best of your 5 minute conversation.

At this point, I must give a word of caution. More than one individual has determined that if they could only sit down with the missionaries they could convince them of their error and point them to true Christianity, only to be swallowed up into the system of Mormonism, or, to be left just plain confused.

The in home meeting really requires someone with much knowledge and experience with the missionaries, therefore, if you wish to have such an engagement, make sure there is at least one Christian present who knows Mormonism and has had experience with the missionaries. I would also strongly recommend that you NOT allow the missionaries to give you their lessons. Not only is this a waste of time, but since the lessons are quite vague in regard to what Mormons really believe, one could be frequently agreeing with something that in reality is quite contrary to Christianity.

Let's say that the missionaries come to your home and you don't really want to sit down and talk with them, but you would like to be a witness in some way. What do you do?

The quickest and simplest method might go something like this: "I'm sorry I don't have the time to talk with you fellahs, but I have something I would like to give you. Just a moment... (Christian leaves and returns with a tract or book). I think you will find this tract interesting. The only quotes in it are from LDS books or the Bible. Perhaps you could read

it and return and we could talk about it. Thank you for your concern. Good-bye.”

Unlike the Jehovah’s Witnesses, the LDS missionaries will almost always take the literature and at least brush through it. There’s your witness.

What if you wish to go further? As I’ve said before, there is no set witnessing pattern, and no approach that is the best to use. There is however, a dialogue that I have used many times with what I feel have been very favorable results. Although the following may seem over simplified, it nevertheless represents essentially what I have used, along with the responses that I have heard most frequently. You could use pieces of this dialogue or pattern one similarly to fit your own preferences.

Missionaries: (Knock, Knock) Hello. We represent the *Church of Jesus Christ of Latter-day Saints*. We would like to share with you and your family about another testament of Jesus Christ in America. May we come in for a few minutes?

Christian: Just a moment. Let me get my Bible (Christian leaves the door and returns with a Bible). Perhaps you could answer a question for me— Is Mormonism based on the Bible?

Missionary: Oh yes! The Bible is one of our standard works.

Christian: I understand Mormonism teaches, “AS MAN IS, GOD ONCE WAS; AS GOD IS, MAN MAY BECOME.” Is this true?

Missionary: Yes, we teach that.

Christian: In other words, God wasn't always God; there was a time when he was just a man, and he progressed to become God. Is this true?

Missionary: (Reluctantly) Yes, this is Mormon doctrine.

Christian: (Handing his Bible to the missionary) Would you please read Psalms 90 verse 2 and tell me how this verse fits Mormon doctrine?

Missionary: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Well...Uh...I'm not sure.

Christian: According to this verse, how long will God be God?

Missionary: To everlasting!

Christian: According to this verse, how long has God been God?

Missionary: Uh...it says "from everlasting."

Christian: You mentioned earlier that Mormonism was based on the Bible. Doesn't this verse refute the teaching of the Mormon Church that God wasn't always God and was at one time just a man?

Missionary: Well...What about the two sticks in Ezekiel?

Christian: That's a very good question. After we discuss this most important teaching about God, we'll look at the two sticks mentioned in Ezekiel. Let's reconsider the statement, "AS MAN IS, GOD ONCE WAS; AS GOD IS, MAN MAY BECOME." Doesn't this indicate there were gods before our God, there will be gods after our God, and in fact, there are many gods?

Missionary: Yes.

Christian: Would you please read Isaiah 43:10 for me and explain how Mormon doctrine deals with this verse?

Missionary: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." I don't know. I've never seen that verse before.

Christian: Would you read and explain Isaiah 44:6 then?

Missionary: "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." ...This probably means there is no other God that "pertains" to this world.

Christian: But it doesn't say that, does it?

Missionary: Well, no.

Christian: Tell me. Does your God know everything?

Missionary: Certainly! He's all knowing.

Christian: Would he know if other gods exist?

Missionary: Of course.

Christian: Please read Isaiah 44:8 and see what God says about other gods.

Missionary: "...Is there a God beside me? yea, there is no God; I know not any." Well...Uh...The Bible has been copied and recopied so many times, it's just not trustworthy, besides, we only accept the Bible as far as it's translated correctly. (8th Article of Faith of the Mormon Church)

Christian: Perhaps you could tell me where it is incorrectly translated and give me your documentation.

Missionary: I don't know. I haven't been told.

Christian: What about your prophet? Certainly he could give you a correct translation.

Missionary: Well...I TESTIFY TO YOU. I KNOW THE BOOK OF MORMON IS THE WORD OF GOD. I KNOW JOSEPH SMITH WAS A PROPHET OF GOD. I KNOW...

Christian: (Interrupts testimony) Wait a minute! How do you know these things are true?

Missionary: Because I've prayed about it and the Holy Ghost has revealed to me these things are true.

Christian: Do you know that nowhere in the Bible are we told to pray for an “inner feeling” to know if a prophet is a true prophet, or if a book is from God, or even if a teaching is true? The Bible says in I John 4:1, “...believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

Deuteronomy 13:1-5 gives a test for a true prophet. It says if a prophet tells us to go after a different God than the God that has been revealed in the scriptures, that is a FALSE PROPHET! According to the Biblical test, Mormon doctrine and Joseph Smith FAIL THE TEST!

Missionary: Thank you for your time. We had better go now.

Christian: Before you go, I would like to tell you what Jesus Christ has done in my life. I have received his free gift of eternal life based on the finished work at the cross. According to Ephesians 2:8,9, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” I base my eternal destiny on the trustworthy word of God, the Bible.

Also, I would like to give you these two tracts. You may think they are anti-Mormon, but the only quotes in them are statements from your own prophets and apostles, or the Bible. If you think they are in error, please come back and show me EXACTLY what is incorrect. I love both of you, and want you to know my Jesus.

Missionary: Thank you. Good-bye.

THE BISHOP

The Bishop, Stake President, Mission President, Seminary teachers, and a host of other local leaders are far from novices and are usually what we would consider hard core Mormons.

These individuals know Mormonism and are usually acquainted with what would be considered anti-Mormon material as well as arguments against the church. I say “usually,” because that has been my experience. I must say though, I have had conversations with Bishops and even a personal meeting with one of the highest authorities of the LDS church, one of the Seventies (just below Apostle), who was really quite unfamiliar with many of the serious problems in Mormonism.

At any rate, these men will be very difficult to reach with the true gospel. They have much to lose (as far as this world is concerned) by rejecting Mormonism (family, friends, prestige, jobs etc.), but God is still able to use you to reach the most hardened Mormon.

Although any of the previous witnessing methods could be used, and perhaps with good results, I would like to offer what I and others have used in this rare instance. Initially, the focus is to prove that Mormonism is built upon a foundation of sand and could not be from God. For some Mormons it takes doubting the system before there is any interest in considering anything else.

I like to begin by using a photocopy of some little known “serious” problem. For example, a photocopy of one of the changes and falsification in the *Doctrine and Covenants*.

You might begin by asking, “Mr. Dunn. Here’s a photocopy of the way section 5 in the *Doctrine and Covenants* read when it was originally given. The changes have been marked so you can see how dozens of words were added or deleted

from the text without any indication. (Now here's the big question) Isn't this exactly what we would expect if Mormonism were really a man-made religion and not from God?"

This question is especially powerful, because you're showing Mr. Dunn an actual photocopy of one of his books which he considers scripture. You're taking this piece of evidence and explaining that words have been added or deleted from the original, as he can very well see from the prepared photocopy. To further the dilemma, you've indicated that there is no indication in the preface to this revelation that any such change has been made. Finally, you're placing the thought in his mind that the obvious conclusion is that this couldn't be from God, which destroys the very foundation of Mormonism.

Rather than rebutting every possible response that you might be given, we'll look at one which will give you further opportunity to build your case against Mormonism by using strong arguments on this same topic which will force Mr. Dunn to really think. Let's take the discussion from this point.

Mr. Dunn: Oh yes. I'm aware that Joseph Smith did make some minor changes in some of the revelations. Since he was the one who received them, he had a perfect right to adjust them to make them more clear.

Christian: If you'll notice, the preface to the original says the revelation was given in 1829 in Harmony, Pennsylvania. Several years later, instead of receiving a new revelation on this, or God giving an amendment to the earlier revelation, the revelation was simply changed without indication. When modern Mormons read this, they believe they are reading a revelation the way it was received in Harmony, Pennsylvania

in 1829, yet about a hundred changes have been made. Why all the deception if this were from God?

Mr. Dunn: I see your point. It could be confusing, but apparently this is the way the prophet Joseph Smith felt would be the best wording.

Christian: It seems the Lord wanted to emphasize the reliability of the revelations since in section 1 verse 37 He supposedly said: "Search these commandments, for they are TRUE AND FAITHFUL." He further said "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away." Yet this photocopy proves the revelations are not "true and faithful" and many of the words did "pass away."

Mr. Dunn: The changes were very minor and only clarify. The revelations are still true and reliable.

Christian: The reason I give you this photograph is not to nit-pick over some insignificant little change, but rather to demonstrate that these changes are very serious and were intentionally made to "cover up" problems that had arisen. Notice how originally the revelation was given concerning the *Book of Mormon* and Smith's ability to translate the plates. God supposedly tells him that this would be his only "gift" and that "I will grant him no other gift." (see D&C 5:4).

Later, Joseph Smith claimed to have the gift and ability to translate the Bible and what has become known as the Book of Abraham. Instead of receiving a new revelation with the additional gifts, which would contradict the previous revelation, the old revelation had to be falsified. The revelation was

changed to read now this would simply be the “first gift” and further gifts would not be given “until my purpose is fulfilled in this.”

Other revelations have likewise been doctored up the same way with drastic alterations. Isn't this positive proof that Joseph Smith could not have been divinely led and simply changed or modified contradictions which would cause his people to doubt him as a prophet of God?

Mr. Dunn: I've really never studied these changes that close before. I'd always thought that this was anti-Mormon propaganda and didn't amount to much. You've proved to me that these are very serious alterations and I need to find some answers. I'm going to check this out further.

Christian: Here's a book I'd like you to have which examines a number of major problems in Mormonism. Perhaps on another occasion we could discuss this as well.

The reason I've taken the time to investigate these things and share them is because I am concerned and want only the best for you and your family. There also is something far more satisfying than belonging to a popular church, and that is a personal relationship with the Jesus of the Bible... At this point leave Mormonism and share what God's trustworthy record, the Bible, tells us about knowing Him.

I want to reiterate that this is not the only method or even the best method to use when witnessing to a Mormon in a leadership role. It is intended only as a suggestion or option that you could use as a starting point.

It must also be said that this type of Mormon requires a lot of homework and careful, prayerful study. Don't be lazy

or expect spectacular results if you aren't willing to pay the price.

Sad to say, you may even have to face the reality that some Mormons may outright reject your message of love and concern and hope. You can only follow the prompting of the Spirit of God and leave the rest to Him. Never lose sight of the greatness and power of "him that is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20).

CHAPTER 6

QUESTIONS MORMONS ASK

In the course of this book we have not only examined Mormonism and compared it to Christianity, but we have tried to refute Mormon claims as well as include some of the more common objections that Mormons will frequently raise.

There are, however, a number of other additional questions that Mormons often raise in a witnessing situation. Being prepared in advance will give you much more confidence and will make your witnessing go smoother with fewer surprises. We feel that the following represents some of their more “powerful” questions which Christians seem to have the greatest difficulty answering. Because their questions are often related, knowing the answer to these, will give you a good foundation for answering a whole host of others.

WHY ARE YOU PERSECUTING US? WE DON'T ATTACK YOU?

The statement “we don’t attack you” is, in reality, far from the truth. One doesn’t have to investigate Mormonism very far to find that the entire system of Mormonism is built upon the sweeping attack that every single church under the sun is “wrong.” All their creeds are an “abomination” in the sight of God. All their followers were “corrupt.” Mormon scripture makes this comprehensive assault on all Christian churches and their believers:

“I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt...” (*Pearl of Great Price*, Joseph Smith-History 1:19)

The entire purpose of the LDS Missionary campaign is to tell the world that every other church is wrong and that the Mormon church is the only true church on the face of the earth.

Even the *Book of Mormon* states there are “two churches only; the one is the ”church of the Lamb of God,” and the other is the “church of the devil” (I Nephi 14:10). Since the Mormon church claims to be of the first, that puts all others in the category of “the church of the devil.”

Although Mormon leaders today rarely criticize other religions openly, early LDS leaders were extremely vocal and quite abrasive.

Orson Pratt, one of the original apostles of the LDS church, made this harsh attack:

“...all other churches are entirely destitute of all authority from God; and any person who receives Baptism or the Lord’s supper from their hands will highly offend God, for he looks upon them as the most corrupt

of all people. Both Catholics and Protestants are nothing less than the "whore of Babylon"..." (*The Seer*, p. 255)

John Taylor, who became the third prophet of the Mormon Church, said:

"We talk about Christianity, but it is a perfect pack of nonsense....the Devil could not invent a better engine to spread his work than the Christianity of the nineteenth century." (*Journal of Discourses*, vol. 6, p. 167)

Besides these attacks on other churches, Mormonism claims that there is no salvation without accepting Joseph Smith, Jesus and Lucifer are brothers, God the Father and Jesus Christ are polygamist, the Bible is not trustworthy, and a multitude of other beliefs that undermine the Christian Faith.

Therefore, it is not Christians that have attacked Mormonism, but rather it is Mormonism that has attacked the Christian Faith and everything for which it stands. Certainly we cannot be in error for "answering" these attacks!

The reality is, Christians are commanded to "give an answer" (I Peter 3:15) and to "earnestly contend for the faith" (Jude 3). If we really care where someone spends eternity, can we do any less than tell them the truth?

WHAT DO YOU HAVE BETTER TO OFFER?

Of all the questions that Mormons ask, this one is probably the most important.

Let's assume you have demonstrated that Mormonism will not stand up to investigation. It's doctrine, history, scriptures, and leaders prove that the entire system is built upon sand and not from God. The person you are sharing with sees the horrendous difficulties and perhaps either out of frustra-

tion, or possibly with a real yearning for something better, he asks the question, “What do you have better to offer?”

This is your golden moment to proclaim, not a church or a religion, just simply “The Truth.” Jesus said, “I am the way, the TRUTH, and the life: no man cometh unto the Father, but by me” (John 14:6). A new life “complete in Christ” as Colossians 2:10 puts it. A life that now God declares righteous and holy because of a childlike faith and trust in the Lord Jesus Christ and His redemptive work on our behalf. And even more, a life that is at peace with God. Romans 5:1 says, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

Not only are we complete in Christ, declared righteous and have peace with God, but we have the promise of “eternal life.” God has revealed His absolute promise that “he that believeth on the Son hath everlasting life” (John 3:36). We are secure in Christ, “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (John 10:28). And lastly, we shall have rest for our souls. Jesus promised, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matthew 11:28,29).

Can Mormonism even hold a candle to such a treasure?

HOW CAN YOU DENY THE BOOK OF MORMON IS THE WORD OF GOD WHEN EZEKIEL 37:16-17 IS A PROPHECY ABOUT IT?

“Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to

another into one stick; and they shall become one in thine hand.” — Ezekiel 37:16-17

If you had never seen these two verses before and someone claimed that this was a prophecy about two scrolls (the Bible and the *Book of Mormon*) which contained the same message (“and they shall become one in thine hand”) you might be quite impressed by such a fulfilled prophecy.

The Mormon Missionaries will use this reference as a proof text to gain credibility for the *Book of Mormon* and the Mormon church. The problem is they have lifted a verse from its context and applied their own interpretation to it.

To begin with, the Hebrew word for stick here does NOT mean scroll. It simply means a “block of wood.” If the writer wanted to use a word meaning “scroll” he could have very well used it.

Furthermore, since Ezekiel wrote on both blocks of wood we could just as well say that Ezekiel would have to be the author of both books, which would be totally unacceptable to the Mormon position.

The key really is the CONTEXT! As a matter of fact, the very next verse says: “Wilt thou not shew us what thou meanest by these?”

The next few verses make it perfectly clear that the joining of the two sticks as one is a picture that God is going to take the two nations of Israel, which were divided at this time as the northern kingdom and the southern kingdom, and some day bring them together into their own land. Verse 22 sums it all up:

“And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:” (Ezekiel 37:22)

Isn't it wonderful that we don't have to be in the dark about interpreting scripture if we would only read in context?

SURELY THE TRUE CHURCH MUST HAVE APOSTLES AND PROPHETS. ISN'T THIS WHAT THE BIBLE TEACHES IN EPHESIANS 2:20?

Mormons are taught that one of the characteristics of the "true church" is that it must have a foundation of Apostles and Prophets. They will quote Ephesians 2:20 which states: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;"

A careful reading of the context reveals that it is not the "church" or an organization that must have apostles and prophets, but rather it is individuals ("YE are no more strangers and foreigners, but fellowcitizens" verse 19) that are built upon the "foundation" of the apostles and prophets, which is and has always been, Jesus Christ. He is not only the foundation but also the "chief corner stone." This is exactly what I Corinthians 3:11 says: "For other foundation can no man lay than that is laid, which is Jesus Christ."

If, as the Mormons say, every generation needs the foundation replaced (apostles and prophets), then it would seem that we would also need a new "corner stone" or a new Christ as well.

What makes this position even more embarrassing for Mormonism, is that the Mormon church was not built upon the foundation of apostles. The church existed for 5 years and baptized thousands of new members before it ever had APOSTLES! (see *History of the Church*, vol. 2, pp. 180-200)

Just because a church "claims" to have apostles, and many do, does not mean they are "true" apostles or that they represent the true church. II Corinthians 11:14 warns that

there are “false apostles, deceitful workers, transforming themselves into the apostles of Christ.”

The church mentioned in Revelation chapter 2 was commended for putting individuals to the test who claimed to be apostles: “... thou hast tried them which say they are apostles, and are not, and hast found them liars:”

The Bible nowhere makes a claim that there is an organization which is the “true church” with a specific name that alone is God’s church. Rather, the Bible attests to the fact that the “church” which Christ said He would build (Matthew 16:18), is not a organization but rather an organism made up of believers from many different faiths, from all ages who put their trust in Jesus Christ alone for their salvation. This church is the one whom the Apostle Paul said: “And he is the head of the body, the church:” (Colossians 1:18).

WHY DOESN'T YOUR CHURCH PRACTICE “BAPTISM FOR THE DEAD?” ISN'T THIS WHAT I CORINTHIANS 15:29 TEACHES?

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” — 1 Corinthians 15:29

This is a very interesting verse. It is the only verse in the entire Bible which even mentions being “baptized for the dead.” Nowhere else in the Holy Bible is there any instructions or guidelines set for baptizing the dead. The question is then, “Why is it there and what does it mean?”

As is true for any accurate interpretation you **MUST** know the context. Furthermore, there frequently is a key word which sheds an abundant light on the subject, as is true with this verse. First the context.

The Apostle Paul throughout the entire chapter is **NOT** giving us directions about how to reach our dead ancestors,

but rather is giving a strong argument for the “resurrection” and its tremendous importance.

The verse in question reads: “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”

Here, the Apostle Paul is very careful not to include himself in a practice that he does not endorse or that he has ever taught. Notice that he does not say what shall “we” do, but rather what shall “they” do and why are “they” then baptized for the dead. If he DID include himself, this would certainly be strong evidence that Paul taught baptism for the dead.

As to who the “they” are, scholars seem to be divided, but one point is certain, Paul is not teaching or giving support for this practice of “baptism for the dead.” In reality, Paul is simply emphasizing his main point all along, which is the resurrection of the body. Although he does not endorse the practice of baptism for the dead, he uses this other group “they” to further demonstrate that “they” would be wasting their time if in reality there were no resurrection.

In the following verse he further exiles himself from this group by saying, “And why stand WE in jeopardy every hour?” This other group demonstrates that they believe in the resurrection of the body, but “we” are putting our lives on the line for sake of the Gospel.

Another major difficulty for Mormons is, the *Book of Mormon* doesn’t even MENTION the tremendously important LDS doctrine of Baptism for the Dead! Yet the *Book of Mormon* supposedly contains the “fulness of the gospel” (*Doctrine and Covenants* 20:9), and “a man would get nearer to God by abiding by its precepts, than by any other book” (*Teachings of the Prophet Joseph Smith*, p. 194).

There really would be no need for baptism for the dead anyway, for those who believe the Bible, since the Bible is very plain that there is no second chance after death.

Hebrews 9:27 states: “And as it is appointed unto men once to die, but after this the judgment:”

HOW CAN YOU BE SAVED WITHOUT WORKS SINCE JAMES 2:20 SAYS FAITH WITHOUT WORKS IS DEAD?

“But wilt thou know, O vain man, that faith without works is dead?” — James 2:20

When Christians are faced with this verse for the first time it often throws them since it “appears” that works is necessary for salvation, just as Mormons claim.

Even the next verse seems to agree when it says, “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” (James 2:21)

Verse 19 gives considerable insight into the problem. “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.” James is giving a very potent example of a certain kind of “belief” that does NOT save a person. This “head knowledge” only is no different than the “belief” of devils. They obviously have not yielded their heart and soul to the Lordship of the Lord Jesus Christ and have not trusted and committed their lives to Him. Their works demonstrate they have not been born again and are in rebellion against God.

In reality, true saving faith or a true saving belief, will produce good works. You don't do good works in order to be declared righteous in God's sight, you produce good works because you are saved. Ephesians 2:8-10 puts the whole thing into perspective:

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Verse 23 of James 2 confirms that Abraham was declared righteous in God’s sight by faith alone when it says that Abraham “believed God, and it was imputed unto him for righteousness.” This imputed righteousness that Abraham had was even BEFORE Isaac was born! (see Genesis 15:6)

Then you might ask, “In what way was Abraham justified by works?”

When Abraham offered his son Isaac on the alter this made his faith complete in the sense that now all mankind could see Abraham’s faith. God knew Abraham’s faith and had already declared him righteous, but now man could see what only God knew.

Notice how James 2:18 says “SHEW ME thy faith without thy works, and I will SHEW THEE my faith by my works.”

Because your fellow man cannot see your heart, your faith is demonstrated to him by your works. Titus 3:8 explains it like this:

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”

The foundational doctrine that we are justified before God by faith alone without works is demonstrated over and over in scripture.

Galatians 2:16 gives a powerful example when it emphatically declares:

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

SINCE MOSES SPOKE TO GOD “FACE TO FACE” ISN’T THIS PROOF THAT GOD HAS A BODY OF FLESH AND BONES?

“And the Lord spake unto Moses face to face, as a man speaketh unto his friend....” — Exodus 33:11

As we mentioned in the chapter dealing with “The God of Mormonism,” Mormons believe God the Father has a body of “flesh and bones.” They will often quote this verse in Exodus and a few others which show that man has seen God which means that He must have a body like ours.

Actually, there have been times when the eternal, omnipotent, omnipresent God has manifested Himself in special ways in order to communicate with man in very unique circumstances.

Earlier in the Book of Exodus, God communicated with Moses from a burning bush. Later from a pillar of a cloud, and a pillar of fire. In the New Testament, the Spirit of God descended on the Lord Jesus as a Dove. Of course God is not a dove, cloud or burning bush, but He did make Himself known in these instances by veiling His glory and making Himself visible to man.

John 1:18 says that “No man hath seen God at any time.” I Timothy 1:17 indicates this is because God is “invisible,” and John 4:24 tells us God is a “spirit.”

The Lord Himself reveals to us, “for I am God, and not man” (Hosea 11:9).

The manifestations in the Old Testament of the invisible God are referred to as “theophanies” or similitudes of God.

Although man could now see and communicate with the Almighty God, these theophanies were only forms that God chose to use, but were in reality, not God Himself as He really is.

Even after the reference in Exodus 33:11 where the Lord spoke to Moses “face to face,” Moses knew he hadn’t seen God in all His glory and desired to see this (verse 18).

God responded to Moses, “Thou canst not see my face: for there shall no man see me, and live.” (Exodus 33:20)

This was told to Moses because the unveiled Holiness and Majesty of God is beyond anything that Moses or any man can even begin to approach, even for a moment. The only thing Moses could see of God would be a very tiny glimpse of His radiance which God allowed under His protection.

IF THE TRINITY IS TRUE, THEN JESUS MUST HAVE BEEN PRAYING TO HIMSELF IN THE GARDEN OF GETHSEMANE!

As with many non-Christian religions, Mormons really do not understand what Christians mean when they speak of the “trinity.”

They frequently have the same misconception as their founder Joseph Smith who claimed:

“Many men say there is one God; the Father, the Son and the Holy Ghost are only one God. I say that is a strange God anyhow-three in one, and one in three! It is a curious organization.... All are to be crammed into one God, according to sectarianism. It would make the biggest God in all the world. He would be a wonderfully big God-he would be a giant or a monster.” (*Teachings of the Prophet Joseph Smith*, p. 372)

Although the world “trinity” is not in the Bible, it does describe what the Bible teaches concerning the nature of God.

The main problem is that finite man can never totally understand an infinite God. What we can do, however, is believe what He says about Himself. If the Father is called God, and the Son is called God, and the Holy Ghost is called God, and yet there is only one God, then the three persons are the “one God” and that is the way it is, whether we understand it or not!

It should be pointed out that the Bible nowhere states that the Father is the Son, or that the Son is the Holy Ghost. They are separate persons that make the one God. What compounds the problem is Mormonism’s view that God the Father has a body of flesh and bones, rather than being a spirit. (For further information refuting this see our chapter dealing with “The God of Mormonism” and “The Jesus of Mormonism”).

The oneness that Mormons see is simply “one in purpose” but three gods. This concept blatantly rejects what God has revealed about Himself, namely that there is only one God that exists anywhere.

The bottom line then is, will we accept what God has revealed, or challenge eternal God just because we can’t understand, or it just doesn’t make sense to us as humans?

Was Jesus therefore praying to Himself? Not at all. Jesus, second person of the trinity, was communicating with the Father, first person of the trinity.

DOESN’T I CORINTHIANS 8:5 PROVE THERE ARE MANY GODS?

“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)”

If we were to isolate this verse from it’s context as well as the rest of the Bible we might assume there were many gods.

However, as with any written record, you must examine the context in which the statement is given. Further, you must take into account the entire document, in this case, the Bible.

To demonstrate how important context is, an atheist could use the Bible to prove there is no god, for this is exactly what the Bible says in Psalms 14:1: “There is no God.” However, in context the verse reads: “The FOOL hath said in his heart, There is no God....”

In I Corinthians 8:5 the context shows Paul is speaking concerning idols. Verse 1: “as touching things concerning idols.” Verse 4: “As concerning therefore the eating of those things that are offered in sacrifice unto idols.”

Then he sets the record straight concerning other gods in the last half of verse 4: “we know that an idol is nothing in the world, and that there is NONE OTHER GOD BUT ONE.”

At this point Paul has made it clear that these idols, which the pagans believed represented their many different gods, were “nothing in the world” and there was but “one” God.

Then in verse 5 he uses a key word which fits the context perfectly... “CALLED.” “For though there be that are CALLED gods”. You might even say “so-called” gods. In other words, there are many idols which people have made which are believed to represent gods and are even “called” gods. “whether in heaven or in earth, (as there be gods many, and lords many).”

These so-called gods represented by the idols, “whether in heaven,” such as Mars, Jupiter, and dozens of others, “or in earth,” such as the Pharaohs, which were also called lords, and even creatures themselves were worshiped as gods. The “gods many” and “lords many” are the false gods and idols that men had dreamed up which were “nothing” at all. There truly were many which were called gods. The context proves

that the “gods” are not “true gods” but simply false gods and idols.

Verse 6 further clarifies “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” Again, the oneness of the true God is made known in the creator God, Father and Son, in whom are “all things.”

The context of the entire Bible also maintains that there is but one God. The Lord Himself says, “...I am the first, and I am the last; and beside me there is no God” (Isaiah 44:6).

Obviously these questions are not the only ones you will ever hear, but they do arise frequently.

Also, no one knows the answer to every question that has ever been asked and neither will you. There may even be times when the answer to even a simple question escapes your memory. So what do you do? Simple. BE HONEST. Don't try to guess the answer or to say that it isn't important. You might say, “You know, I really don't know the answer to that question but I will find out for next time and we'll discuss it then.” Then later do your homework and be prepared for your next meeting. This not only will give you respect from the Mormon, but will give you a good conversation starter for subsequent witnessing opportunities.

Asking questions and giving answers is an excellent way to witness and makes both parties really think and communicate at more than a superficial level. God wants us not only to love Him with our hearts and souls, but with our minds.

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” (Matthew 22:37)

CHAPTER 7

WHAT CAN I EXPECT FROM WITNESSING?

It would seem that the case against Mormonism is so strong, and so obvious, that you might wonder, how could any person embrace such a system as Mormonism.

The answer is that we are in a spiritual battle with powerful forces of evil at work in the hearts and minds of unbelieving mankind.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Ephesians 6:12)

This being the case, there is no way in our own strength and abilities we could ever hope to reach any Mormon.

Fortunately for us the Bible tells us that “greater is he that is in you, than he that is in the world” (1 John 4:4), and Jesus promised, “I WILL build my church; and the gates of hell shall NOT prevail against it” (Matthew 16:18).

Since the Lord is the one responsible for enlightening the hearts and minds of an unbelieving world and adding to His church, it is our job simply to be faithful. “Moreover it is required in stewards, that a man be found faithful” (I Corinthians 4:2).

So what can you expect from witnessing? Your concern and sharing the truth could be the very catalyst that brings the Mormon to the point of receiving the greatest gift that God can offer, the gift of “eternal life” and a righteous standing in the eyes of a Holy God. A life with meaning and purpose. A life complete. A life at peace with God and “joy unspeakable.” A life that may change the direction and destiny of an entire family. What an incredible privilege!

On the other hand, your compassion and willingness to be used by God may cause a division in your very family and the ones you love most. Your lifelong friend may refuse to ever speak to you again. It may cause the loss of opportunity of advancement at your work or even your job itself. Even if your witnessing is done with tenderness and sensitivity, the friendship and warmth that you once shared with a Mormon, might permanently be replaced with coldness and indifference. **THERE IS RISK!**

Jesus Christ left all the glories of heaven and humbled Himself as a servant and willingly gave His life for us that we might live. He experienced public ridicule and shame. He was mocked, beaten, and pierced for us, yet without complaint. Does it not seem reasonable that we unashamedly declare God’s precious truths?

Rather than a burden, professing Christ should be a great privilege and honor.

Can you imagine the Lord Jesus Christ, the King of Kings and Sovereign Lord of the Universe, proclaiming before His Father in Heaven and the angels of God, that your witness

before men demonstrates that YOU are one of His? Look at this marvelous promise in Matthew 10:32:

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”

And again in Luke 12:8:

“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:”

Even if our message is rejected, and instead of gratitude we receive alienation or persecution, the Lord gives us another great promise:

“Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” (Matthew 5:12)

Never lose sight of the fact that we are in a spiritual battle with eternal consequences. The stakes couldn't be higher. The eternal destiny of valuable lives are in the balances. The fate of entire families can be directed by the influence of ONE individual.

Your witnessing to Mormons must begin with a testimony of a committed Christian life. A life that reflects the risen Lord and His character.

Not only must our life be a display of Christ, but the Mormon really needs to “hear” the Gospel. The eyes and the ears are the way to the heart.

Time and time again the Bible stresses the importance of “hearing” the Word of God: “So then faith cometh by hearing, and hearing by the word of God.” (Romans 10:17)

The power of the Word of God is beyond human understanding and has been given to us to use:

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Hebrews 4:12)

In closing, if someone you know is tangled in the web of Mormonism, if you don't take a risk and reach out to them with the message of Hope and Peace, and boldly and unashamedly witness to them, who will?

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Romans 10:14)