

Temple opens for tours

Thousands expected to see building during open house event

Visitors from all over the nation are expected to see the open house at the newly finished LDS temple. Once this event sponsored by the Church of Jesus Christ of Latter-day Saints has been completed, the temple will be closed to everyone except Mormons in good standing who possess valid “temple recommends.”

In order to obtain this temple recommend, there are a number of requirements, including paying a full 10% tithe, agreeing not to consume “hot drinks” and wearing the temple garments “night and day.” Participation in temple ceremonies is an important facet of the LDS faith since it is here Mormons learn special “key words,” “signs” and “tokens.”

Brigham Young, Mormonism’s second president, proclaimed, “Your endowment is to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being able to give them the key words, the signs and tokens,



Special temples, such as the above located in Salt Lake City, have been built by the Mormon Church all over the world so that Latter-day Saints can perform ordinances necessary for the next life. Most of the temple work is done on behalf of those who are already dead (see page 3).

Not an LDS Church publication

pertaining to the Holy Priesthood and gain your eternal exaltation in spite of earth and hell” (*Discourses of Brigham Young*, 416).

Without temples, Mormons are told that exaltation (or godhood) in the next life is an impossibility. By obeying their church’s laws and ordinances, faithful Latter-day Saints hope that they will one day achieve the status of “Gods” and “Goddesses,” allowing them to be with their families into eternity.

While few would disagree with the idea that many Mormons are a hard-working and sincere people, it is important to examine the teachings of this religion. If Mormonism is true, then by all means it should be followed. If wrong, however, there are eternal consequences and should be avoided at all costs.

We hope you will consider what we have to say in the way it was intended, with love as our main motivation. For more information, please contact a ministry listed on the back.

Differences between the biblical and LDS temples

Ask any Latter-day Saint if the LDS Church is a “restoration” from biblical times and you will certainly receive a positive response. The problem is that there are many more differences than similarities when the activities/ purposes of the LDS temples are compared with the biblical temple. Here are just some of the differences:

Ancient Biblical	Modern LDS
<ul style="list-style-type: none">Only one temple (Jerusalem) was recognizedPrimary activity: Sacrifice of animals in accordance to the lawWorshippers went to the temple with an attitude of unworthiness before an all-holy GodPriests serving in the temple had to come from the tribe of Levi (Num. 3:6-10)Absolutely no evidence that wedding ceremonies ever took place in the templeNo place for “sealing” of families for time and eternityHoly of Holies was entered just one day a year, the Day of Atonement, by the high priestSeeking familiar spirits is expressly prohibited	<ul style="list-style-type: none">More than 135 LDS temples scattered across the worldPrimary activity: “Ordinances” for the living and the deadWorshippers attend the temple with a “recommend” and positive sense of worthinessLDS Church allows “temple worthy” members with no pedigree to participate in ritesMarriages for both “time and eternity” regularly take place in Mormon templesFamilies sealed together forever in special roomsSalt Lake temple has a “Holy of Holies,” but with a entirely different purposeSeeking familiar spirits is encouraged

Leaders concerned about falling numbers

According to a January 30, 2012 UK *Reuters* report titled “Mormons besieged by the modern age,” Seventy Marlin Jensen was asked at a Q&A held at Utah State in late 2011 if LDS leaders were aware that members are “leaving in droves.” The former church historian acknowledged that the “15 men that are above me in the hierarchy of the church ... really do know and they really care.”

The *Reuters* piece noted, “Over the years, church literature has largely glossed over some of the more troubling aspects of its history, such as the polygamy practiced by Smith and Brigham Young, who led the Mormons to Utah.” Jensen admitted that his own daughter

asked, “Dad, why didn’t you ever tell me that Joseph Smith was a polygamist?”

Without giving specific statistics, Jensen told the reporter that “attrition has accelerated in the last five or ten years” but that “it isn’t apocalyptic.” Later, though, Jensen made a reference to the 1837 failure of the Kirtland Bank, stating, “Maybe since Kirtland, we’ve never had a period of—I’ll call it apostasy, like we’re having now.”

While some might assume that moral failure is behind so many decisions to leave, wouldn’t it be easier for a person to stay in the LDS Church rather than possibly sacrifice family, friends and jobs?

Knowing our motivation

You would be hard-pressed to find anyone who would say that Mormon missionaries are motivated by anything but a sincere desire to share their faith with those who are not members of their church.

Why is it, then, that Bible-believing Christians who desire to share their faith with members of the LDS Church are oftentimes accused of being hateful and bigoted? Efforts on the part of Christians to discuss the teachings of Mormonism are often looked upon as acts of persecu-

tion. Could it possibly be, though, that these Christians really do care and want nothing more than to share their faith in a public format, following what Ephesians 4:15 says, which is “speak the truth in love”?

If we didn’t care, we wouldn’t be here. In fact, we believe our motivation is no different than those missionaries who go door to door, spreading their understanding of truth throughout the world. We may not agree with each other, but please know that we really do care!

Wouldn’t you agree with these GAs?

“Take up the Bible, compare the religion of the Latter-day Saints with it, and see if it will stand the test” (President Brigham Young, *Discourses of Brigham Young*, 126).

“I think a full, free talk is frequently of great use; we want nothing secret nor underhanded, and for one I want no association with things that cannot be talked about and will not bear investigation” (President John Taylor, March 2, 1879, *Journal of Discourses* 20:264).

“If a faith will not bear to be investigated; if its preachers and professors are afraid to have it examined, their foundation must be very weak” (President George Albert Smith, August 13, 1871, *Journal of Discourses* 14:216).

“If we have the truth, it cannot be harmed by investigation. If we have not the truth, it ought to be harmed” (J. Reuben Clark, *J. Reuben Clark: The Church Years*. Provo, Utah: BYU Press, 1983, 24).

Do temple garments offer protection to the wearer?

Joanna Brooks, a Mormon blogger, rightly criticized an insensitive comment made by an atheist comedian who joked about the temple garments worn by many Latter-day Saints. She responded, “There is a historic Mormon folk belief that garments offer a kind of protection to their wearers. But for the vast majority of Mormons, garments first and foremost represent the daily wearing of a covenant to lives of modesty, chastity, and faith.”

While Ms. Brooks is entitled to her personal opinion, she is incorrect calling this a “folk belief.” This idea has been taught many times, including the temple ceremony itself as well as by church leaders and official LDS Church manuals.

LDS Church Manual, True to the Faith
“The garment provides a constant reminder of the covenants you have made in the temple. You should treat it with respect at all times. You should not expose it to the view of those who do not understand its significance, and you should not adjust it to accommodate different styles of

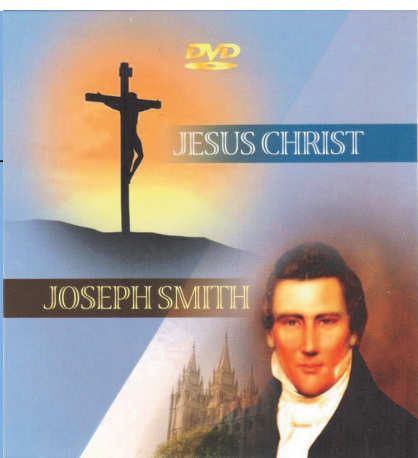
clothing. When you wear it properly, **it provides protection** against temptation and evil. Wearing the garment is an outward expression of an inward commitment to follow the Savior” (173).

President Spencer W. Kimball
“Temple garments **afford protection**. I am sure one could go to extreme in worshiping the cloth of which the garment is made, but one could also go to the other extreme. Though generally I think our protection is a mental, spiritual, moral one, yet **I am convinced that there could be and undoubtedly have been many cases where there has been, through faith, an actual physical protection, so we must not minimize that possibility**” (*The Teachings of Spencer W. Kimball*, 539).

Seventy David E. Sorensen
“The garment, when properly worn, **will serve as a protection** against temptation and evil” (“The Doctrine of Temple Work,” *Ensign*, October 2003, 62).

Would you like a complimentary DVD?

The folks handing you this newspaper have free copies and would love to give you one. Or, if you would like to send your address info to contact@mrm.org, we'll mail you a copy. Your address will be kept confidential.



Comparing Mormonism and Christianity

See page 2

Following Celestial Law?

See page 3

Test your knowledge of LDS leaders

See back page

Do Mormons believe they will have their own worlds?

Second Mormon President Brigham Young declared, “All those who are counted worthy to be exalted and to become Gods, even the sons of God, will go forth and have earths and worlds like those who framed this and millions on millions of others.” (*Journal of Discourses* 17:143)

Was Brigham Young speaking irresponsibly? According to the official LDS Newsroom website, he was.*

Answering the question “Do Latter-day Saints believe that they will ‘get their own planet?’” the website explains: “No. This idea is not taught in Latter-day Saint scripture, nor is it a doctrine of the Church. This misunderstanding stems from speculative comments unreflective of scriptural doctrine.”

The Newsroom site goes on to say that “Mormons believe that we are all sons and daughters of God and that all of us have the potential to grow during and after this life to become like our Heavenly Father (see Romans 8:16-17). The Church does not and has never



“All those who are counted to be worthy to be exalted and become Gods. . . will go forth and have earths and worlds.”
—Brigham Young

purported to fully understand the specifics of Christ’s statement that “in my Father’s house are many mansions (John 14:2).”

Such a denial seems odd given the fact that two LDS manuals currently being used in the church teach this very principle. For example, *Presidents of the Church: Student Manual Religion 345* (2004) cites President Lorenzo Snow teaching that those who are faithful to the gospel will be “able to go out into space where there is unorganized matter and call together the necessary elements, and through their knowledge of and control over the laws and powers of nature, to organize matter into worlds on which their posterity may dwell, and over which they shall rule as gods” (90).

On page 201 of *Gospel Fundamentals* (2002), exalted Mormons “will even be able to have spirit children and make new worlds for them to live on, and do all the things our Father in Heaven has done.”

This agrees with LDS President Spencer Kimball who taught: “Each one of you has it within the realm of his possibility to develop a kingdom over which you will preside as its king and god. You will need to develop yourself and grow in ability and power and worthiness, to govern such a world with all of its people.” (“...the Matter of Marriage” [address delivered at University of Utah Institute of Religion, 22 Oct. 1976], 2).

* Article found at <http://www.mormonnewsroom.org/article/mormonism-101>, accessed July 2012

For more information, please see www.mrm.org/spirit-children-and-planets

Explaining the “Virgin Birth” to children

The diagram to the right was published in the 1972 *Family Home Evening Manual*, a resource to help Mormon parents explain the Virgin Birth to their children. This is found on page 126.

```
graph TD; D[Daddy] --- P1[+]; M[Mommy] --- P1; P1 --- Y[You]; OF[Our Heavenly Father] --- P2[+]; M2[Mary] --- P2; P2 --- J[Jesus]
```

The God of Mormonism

One belief that certainly separates modern Mormonism from Christianity concerns the nature of God. Christianity has always declared the existence of only one true God (Deut. 6:4; Mark 12:29). In fact, the Bible describes God as the infinite Designer, Creator, and Sustainer of all existence in this, or any universe—from eternity past to eternity future. He was always God and there is no God before Him or after Him (Psalm 90:2; Is. 43:10, 44:6-8).

Joseph Smith denied this when he taught, “I wish to declare I have always and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods” (*History of the Church* 6:474). Prior to his death in 1844, he declared, “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” (*Teachings of the Prophet Joseph Smith*, 345). In the same sermon, he added, “God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens.”

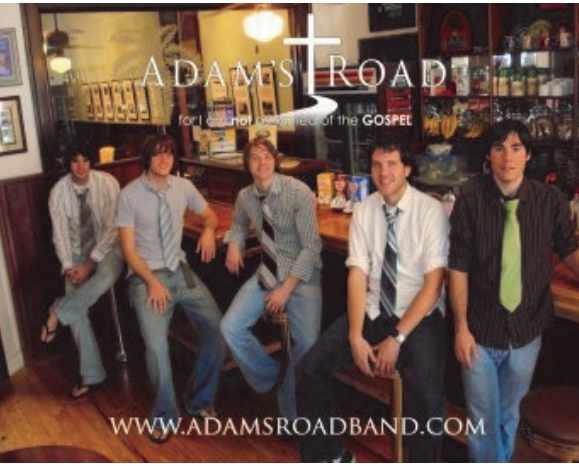
The God of the Bible is not merely the one who forms and shapes, but He is the Source of all existence. Other ways that the God of Mormonism differs from the God of Christianity include:

- The God of Mormonism is not self-existent. Thus, if it is true that “as man now is, God once was. As God is, man may be,” then God is merely an exalted human being who is the offspring of another God.
- The God of Mormonism is not omnipresent. Because he is limited to a physical body, he cannot be everywhere present at once.
- The God of Mormonism cannot dwell in the Christian believer. According to Joseph Smith, “The idea that the Father and the Son dwell in a man’s heart is an old sectarian notion, and is false” (D&C 130:3). Oddly enough, the Book of Mormon teaches that the Lord *does* dwell in the hearts of the righteous. (See Alma 34:36.)
- The God of Mormonism is not omnipotent in the traditional sense of the word. Since Mormonism teaches that exalted humans will always be subservient to their God, so too it would make sense that the LDS God is subservient to his God as well. It would also make sense that if the LDS God is the offspring of another God, then his God must be more advanced in his eternal progression than the God whom Mormons claim to serve.
- The God of Mormonism does not forgive completely. While the God of Christianity says that He “will forgive their iniquity, and I will remember their sin no more” (see Jer. 31:34, fulfilled in Heb. 8:12), the God of Mormonism must keep in remembrance past transgressions. D&C 82:7 warns, “And now, verily I say unto you I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto the soul who sinneth shall the former sins return, saith the Lord your God.”

For more information, please see www.mrm.org/god-of-mormonism

Returned missionaries sing for Jesus

A group of returned Mormon missionaries who later became Christians have partnered together to produce albums featuring the words of the Bible. We invite you to the Adams Road Band website, located at www.adamsroadband.com, to watch the documentary titled *Unveiling Grace*. It tells the story of these courageous young men who testify to audiences all over the country and about their faith.



Isn’t Mormonism the same as Christianity?

On first take, many may assume that The Church of Jesus Christ of Latter-day Saints is a Christian church. After all, Mormons speak of a belief in God, Jesus, salvation, the Bible, and moral living standards. Some may even feel that saying Mormonism is not Christianity should

be considered a form of bigotry. However, the theological tenets taught by LDS leaders are different from biblical Christianity. If this is the case, how could Mormonism and Christianity be compatible? Consider the following:

Mormonism	Christianity
God the Father <p>He was once a man</p> <p>He is only one of many gods</p> <p>He is married to a female deity (Heavenly Mother)</p> <p>Glorified perfected human being with a body of flesh and bones</p>	God the Father <p>He has always been God (Ps. 90:2, Mal. 3:6) and was never a human</p> <p>He is the only God in existence (Is. 43:10; Heb. 6:13)</p> <p>He is not married and there are no “Heavenly Mothers”</p> <p>He is spirit, not man, and therefore does not have flesh and bones</p>
Jesus Christ <p>He is God’s first spirit child—was not always God</p> <p>He is the spirit brother of Lucifer, Satan, the Devil</p> <p>Literal “Son of God” begotten naturally by an immortal Father</p>	Jesus Christ <p>He has always been God with no beginning/end (John 1:1, Rev. 1:8)</p> <p>He is Lucifer’s creator (John 1:3, Col. 1:15-17)</p> <p>The Virgin Birth took place via a miraculous conception (Matt. 1:18)</p>
Humankind <p>Men can become Gods with all the powers of godhood</p> <p>Humans once existed as spirit children, procreated by a Heavenly Father and Heavenly Mother in the “preexistence”; the spirit later receives a body</p>	Humankind <p>Men have never become Gods, nor will they ever become Gods (Is. 43:10)</p> <p>A person’s spirit is created within him by God, who independently created everything by Himself (Gen. 1:1; Is. 44:24; Zech. 12:1)</p>
Salvation <p>Man is “resurrected” by grace but “exaltation” requires personal effort</p> <p>Grace is given only after one has denied himself of all ungodliness</p> <p>Belief in Joseph Smith as a prophet is mandatory</p> <p>Almost everyone, even those not accepting Christ, will receive some degree of glory in one of three levels of heaven (D&C 76:31-44)</p>	Salvation <p>Believers are justified by grace, not works (Eph. 2:8-10; Titus 3:5)</p> <p>Grace is given as a gift, not based on a person’s own efforts</p> <p>Belief in Jesus as God in the flesh is necessary for justification</p> <p>Everyone will be resurrected, some unto eternal life and some unto eternal damnation (John 5:29)</p>
Sin <p>Adam’s sin was actually a positive action because it allowed for God’s spirit children to come to earth to prove themselves worthy (Alma 2:25)</p>	Sin <p>Adam and Eve sinned, causing judgment (Rom. 3:23, 6:23). This negative act was countered by Jesus’ sacrifice on the cross (Rom. 5:12-21)</p>
Scripture <p>The Bible is true “only as far as it is translated correctly”</p> <p>We can’t trust Bible transcribers from the past 2,000 years</p> <p>Other “scriptures” can supersede the Bible</p>	Scripture <p>The message found in the Bible is reliable (2 Tim. 3:16)</p> <p>Thousands of early manuscripts support the accuracy of the Bible</p> <p>If other “scriptures” contradict the Bible, they ought to be rejected</p>

For more support of these points, please see www.mrm.org/we-are-christians-just-like-you

Are you keeping celestial law?

When asked where they *hope* to go after they die, most Mormons who regularly attend the temple will probably say the celestial kingdom, which is the place where faithful members hope to become “exalted.” LDS leaders have taught that it is here where Mormons can experience godhood and live with their families in eternity.

Doctrine and Covenants 88:22 says, “For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.” Mormons hoping to achieve the celestial kingdom must therefore abide by the celestial law.

As Mormon Apostle Orson F. Whitney explained, celestial law “does not mean any *one* thing; it means *all* things. It is the fullness of obedience: it is living by every word that proceeds from the mouth of God” (*Conference Reports*, October 1910, 53). This includes meeting the standards of the following verses:

1. **First Nephi 3:7** says, “...*for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.*” If it is possible and necessary to keep all of God’s commandments, are you successfully accomplishing this?
2. **Alma 11:37** explains, “*And I say unto you again that he [God] cannot save them [his people] in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.*” Do you as a Mormon struggle with sin? If so, doesn’t this tend to prove that you are still “in your sins” and are “unclean”? If you are, doesn’t this mean you are not saved?
3. **Moroni 10:32:** “*Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you.*” Have you denied yourself of all ungodliness? If not, doesn’t this verse tend to prove that you have yet to receive the grace that is sufficient to cleanse you of your sins?
4. **D&C 25:15:** “*Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come.*” How many commandments must you keep continually? Some? Most? All? If all, how are you doing with that?
5. **D&C 58:43:** “*By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.*” How many sins must you forsake? Some? Most? All? If all, how are you doing?
6. **D&C 1:31:** “*For I the Lord cannot look upon sin with the least degree of allowance.*” Will God overlook the sins you struggle with and have yet to overcome? Or



President Spencer W. Kimball explained that “incomplete repentance never brought complete forgiveness.”

is this verse nothing more than a vain threat that God has no real intention of enforcing?

Perhaps you’ll say, “But nobody’s perfect.” That’s true. However, according to one LDS Church manual, “Explain that ‘deny yourselves of all ungodliness’ means ‘give up your sins’” (*Preparing for Exaltation Teacher’s Manual*, 123). A related verse is D&C 95:12, which says, “If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness.”

According to pages 37-38 of the manual *Teachings of Presidents of the Church: Brigham Young* (1997), President Young said, “Joseph [Smith] also told us that the Savior requires strict obedience to all the commandments, ordinances and laws pertaining to his kingdom, and that if we would do this we should be made partakers of all the blessings promised in his Gospel.”

President Harold B. Lee wrote, “In one sentence, repentance means turning from that which we have done wrong in the sight of the Lord and never repeating that mistake again. Then we can have the miracle of forgiveness” (*Ye Are the Light of the World: Selected Sermons and Writings of Harold B. Lee*, 321).

President Kimball stated, “God cannot forgive unless the transgressor shows a true repentance which spreads to all areas of his life (*Teachings of Presidents of the Church: Spencer W. Kimball*, 43). He added that “the time to do this is now, in mortality” (*The Miracle of Forgiveness*, 210).

Perhaps you disagree and think that you can make amends after you die. But is it wise to procrastinate your repentance? After all, Alma 34:35 says such procrastinators are subject “to the spirit of the devil, and he doth seal you his.” This, the verse concludes, “is the final state of the wicked.” If you feel deathbed repentance is wrong, how can this thinking be right?

In the 1984 LDS gospel tract “Repentance Brings Forgiveness,” Spen-

cer W. Kimball quoted D&C 58:43 and said, “The forsaking of sin must be a permanent one. True repentance does not permit making the same mistake again.” He also said, “And incomplete repentance never brought complete forgiveness” (Kimball, *The Miracle of Forgiveness*, 212). Apostle D. Todd Christofferson explained, “For our turning to the Lord to be complete, it must including nothing less than a covenant of obedience to Him” (“The Divine Gift of Repentance,” *Ensign*, November 2011, 39).

Are you keeping your covenant of obedience? A person who keeps this covenant finds repentance unnecessary since only covenant breakers need to repent. If you repent regularly, you can be sure you are violating your covenant of obedience regularly, which leads to consequences. According to the July 2012 *Ensign*, if you don’t keep your part of the “two-way promise, the conditions of which are set by God,” you cannot expect God’s blessings in return (“Understanding our Covenants with God,” 22-23).

Justification vs. Sanctification

Some Mormons feel a great amount of anxiety in not knowing whether they have done enough to secure their forgiveness. Perhaps they have blurred the lines between what justifies believers (or makes them right) with God and what sanctifies (or sets them apart) unto God.

This dilemma was explained in a sermon by British Christian leader J. C. Ryle (1816–1900) who said, “I am persuaded that one great cause of the darkness and uncomfortable feelings of many well-meaning people in the matter of religion is their habit of confounding, and not distinguishing, justification and sanctification. It can never be too strongly impressed on our minds that they are two separate things. No doubt they cannot be divided, and everyone that is a partaker of either is a partaker of both. But never, never ought they to be confounded, and never ought the distinction between them to be forgotten.”

Theologian Benjamin B. Warfield (1851–1921) said, “Justification by Faith, we see, is not to be set in contradiction to justification by Works. It is set in contradiction only to justification by our Own Works. It is justification by Christ’s Works.”

Yes, the Bible does stress good works (Eph. 2:10, James 2:20), and Christian orthodoxy agrees that fruit follows a true conversion. This is called sanctification. Christians who have received the gift of the Holy Spirit will desire to produce fruit.

However, forgiveness of sins is granted by grace alone to those who will receive it by faith alone. It must be received as an utterly undeserved gift since all the credit and glory are Christ’s alone. Justification, then, has nothing to do with an individual’s personal performance, as Christians depend wholly upon the work of Jesus.

Common Questions Answered

Many receiving this newspaper may wonder why anyone would take the time to hand this to them or deliver it to their door. Here are some common questions we have heard; in just a few sentences, please allow us to answer them. If you’re not satisfied, send an email to one of the ministries on the back for a longer answer, or feel free to ask another question.

Question: *Aren’t Mormons Christians?*

Answer: It depends. Is the Mormon in question forgiven? After all, forgiveness is what defines a Christian. We have found that because of the unreasonable high standards of Mormonism, few Mormons have such an assurance. Since Jesus came to save His people from their sins (Matt 1:21), it is presumptuous to assume you are a Christian if you are not forgiven.

Question: *Don’t you have anything better to do than distributing these newspapers?*

Answer: We believe that one of the most important things we can do is to share that which is true. Therefore, we want to let visitors know that there are many problems with Mormonism. You may not agree, but we are attempting to do this with gentleness and respect (1 Peter 3:16). We’re also very grateful that we live in America, a place where we have the right to free speech via the First Amendment!

Question: *Who paid for this newspaper?*

Answer: The Christian ministries located on the back provided the resources for this publication. They would love to hear from you.

Question: *How much money are you getting to do this?*

Answer: The answer, quite simply, is nothing. This newspaper is handed out by volunteers. Some of us are missionaries who raise their own support just like LDS missionaries, while others have regular jobs just like you. But none of us receive a wage of any kind for handing out this publication.

Question: *We don’t go to your events. Why do you come to ours?*

Answer: If you really felt that we are lost, shouldn’t you? Was the apostle Paul wrong when he attended local synagogues to preach the gospel or when he challenged the Athenians on Mars Hill in Acts 17? In the same way, we feel compelled to go wherever people need to hear this message of hope and truth.

Question: *Aren’t the Mormon missionaries teaching a positive gospel and not trying to tear people down?*

Answer: Not entirely. According to the LDS manual *Preach My Gospel*, the missionaries are told that their message of LDS belief must include the teaching of “Great Apostasy.” The foundation for the “restored gospel” is explained in Joseph Smith-History 1:19. According to this passage, Joseph Smith was supposedly told by God that the churches “were all wrong” and “all their creeds were an abomination in his sight; that those professors were all corrupt; that: ‘they draw near to me with their lips, but their hearts are far from me...’” If that same accusation was leveled at the LDS Church and its members, would you consider that to be “positive” and uplifting?

Question: *Have you gone inside the temple?*

Answer: As a matter of fact, many of us handing this paper have visited multiple temple open houses, including this one.

Question: *Wouldn’t you agree it’s a magnificent building? In fact, there is a lot of fruit of the Mormon Church. Doesn’t that show how this church is true?*

Answer: Are you suggesting that because the LDS Church can afford to build elaborate temples, this somehow makes it a Christian church? The LDS Church has many nice-looking buildings scattered throughout the world, but if what takes place in them is not supported in the pages of the Bible, then the work done in them is not God-honoring. And if faithful Latter-day Saints believe that regularly coming to this building to do good works will help them reach godhood and the celestial kingdom when only a relationship with the true God of the Bible will suffice, then perhaps this is not such a “magnificent” building after all.

For more information on this topic, please see www.mrm.org/celestial-law

LDS temples and the dead

Human communication with the dead, or necromancy, is never encouraged in the Bible; such a practice is always condemned by God (1 Sam. 15:23, 28:6). Despite these grave warnings, many temple Mormons look forward with anticipation to possibly being visited by spirits of the dead. In fact, there have been a number of recorded sightings of dead spirits who have visited Mormons in temples.

Fourth Mormon President Wilford Woodruff told followers in 1887, “The dead will be after you, they will seek after you as they after us in St. George [UT]” (*Journal of Discourses* 19:229). In his book *Temple Manifestations*, Mormon writer Joseph Heinerman gives several accounts of spirits who are said to have visited patrons in temples.

Because such visitations are never condoned by the Bible but rather condemned, encounters like these should be shunned rather than encouraged. Yet great majority of the work done in LDS temples is on behalf of the dead. Besides endowments for the dead, baptisms for the dead are also performed.

A number of prominent people have been baptized vicariously by faithful Latter-day Saints. These include such individuals as Christopher Columbus, Lord Horatio Nelson, William Shakespeare, Napoleon Bonaparte and even Adolph Hitler. (To see Hitler’s genealogical record as well as more baptized names, please see www.mrm.org/prominent-people-baptized-by-proxy.)

Mormons are told that it is through this rite that their ancestors will have the opportunity to respond to the restored Mormon message in the spirit world. For example, President Joseph Fielding Smith wrote, “If we willfully neglect the salvation of our dead, then also we shall stand rejected of the Lord, because we have neglected our dead; and just so sure their blood will be required at our hands (*Doctrines of Salvation* 2:145).

A primary proof text for this teaching is 1 Corinthians 15:29. Here the apostle Paul wrote, “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?” Admittedly, biblical scholars have offered many suggestions for this vague passage. But while Paul does not explicitly condemn the practice, neither does he endorse it. It should also be pointed out that Paul uses the third person (they) in the verse, thus summarily excluding himself from such a practice. If Paul actually had performed the ritual himself he would have said “we,” not “they,” in this verse, especially since LDS scripture claims that this doctrine is “the most glorious of all subjects belonging to the everlasting gospel” (D&C 128:17).

The Bible clearly teaches that “today is the day of salvation” and that judgment follows death (2 Cor. 6:2; Heb. 9:27). The Book of Mormon even agrees (Alma 34:32-35). Salvation was not meant for after death but is something taking place in this life.

“The dead will be after you”

WILFORD WOORUFF

Ask a Mormon missionary

If you have the chance after your tour, perhaps you might want to ask an open house host/hostess or Mormon missionary one of the following questions:

- If the main reason for the Old Testament temple was sacrificing animals for the atonement of sin, and if your temple is supposed to be a restoration of the temple from biblical times, why isn't animal sacrifice practiced here?
- If the ancient Israelites made sacred covenants in the Jerusalem temple similar to those made in Mormon temples, where can this evidence be found?
- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 135 temples around the world?
- Why does your church say only the “worthy” may attend temple ceremonies when the very purpose of the biblical temple was for people to come and offer sacrifices to atone for their *unworthiness*?
- In Luke 18:9-14, Jesus told the story of two men who entered the Jerusalem temple to pray. Who of the two men most represents the attitude of Mormons who participate in temple endowments? The Pharisee or the publican?
- How come male members in your church are allowed to hold the priesthood (“Aaronic” and “Melchizedek”) when the Bible says only those from the tribe of Levi could participate?
- If most of the work in the temple is done on behalf of those already deceased, why do both the Bible and the Book of Mormon say that no more work can be accomplished after death? (See 2 Cor. 6:2; Heb. 9:27; Alma 34:32-33; 2 Nephi 9:38; Mosiah 3:25, 16:5, 11; 26:27).
- Why does drinking coffee or not paying a full tithe to the LDS Church keep a person from getting a temple recommend (necessary for a Mormon to attend the temple)?
- What is a “washing and anointing room”? And why was this important part of the temple not part of the tour given to the general public during this open house?

Joseph Smith’s polygamist wives included teens, married women

According to LDS historians, there is no doubt that Joseph Smith was an active polygamist with at least 33 wives. Todd Compton writes:

“In the group of Smith’s well-documented wives, eleven (33 percent) were 14 to 20 years old when they married him. Nine wives (27 percent) were twenty-one to thirty years old. Eight wives (24 percent) were in Smith’s own peer group, ages thirty-one to forty. In the group aged forty-one to fifty, there is a substantial drop off: two wives, or 6 percent, and three (9 percent) in the group fifty-one to sixty.

“The teenage representation is the largest, though the twenty-year and thirty-year groups

are comparable, which contradicts the Mormon folk wisdom that sees the beginnings of polygamy as an attempt to care for older, unattached women. These data suggest that sexual attraction was an important part of the motivation for Smith’s polygamy” (*In Sacred Loneliness*, 11-12).

Compton adds that eleven wives “were married to other husbands and cohabitating with them when Smith married them” (15). The idea that polygamy was allowed by God to help “widows” is not logically sound since a third of Smith’s wives were teens and another third were actively married to other men. Compare with Richard L. Bushman, *Rough Stone Rolling*, 439.

Book of Mormon and Mormon doctrine

Joseph Smith declared that the Book of Mormon contained the “fulness” of the gospel. According to President Joseph Fielding Smith, “By fulness of the gospel is meant all the ordinances and principles that pertain to the exaltation in the celestial kingdom...” (*Doctrines of Salvation* 1:159).

However, if Nephites really existed, where can we find them believing:

- In the existence of more than one God? (Alma 11:26-29, 44; 2 Nephi 31:21; 3 Nephi 11:27, 36)
- God was once a man who was also the offspring of another God? (Moroni 7:22, 8:18; 3 Nephi 24:6; Mormon 9:9,10, 9:19)
- Men can become Gods, “have spirit children and make new worlds for them to live on, and do all the things our Father in Heaven has done”?
- Marriage is a necessary requirement to be saved?

- Polygamy was a practice supported by God? (Jacob 2:24, 28; Mosiah 11:2; Ether 10:5)
- Temple participants must wear sacred garments to remind them of oaths they took in the temple?
- God has a body of flesh and bones as tangible as man’s? (Alma 18:24-28, 22:9-11)
- All humans are the literal offspring of God and his heavenly wife? (Ether 3:14; Mosiah 5:7; Moroni 7:26)
- In vicarious baptism for the dead? (Alma 34:33-35; 2 Nephi 9:38)
- A prophet’s words needed the approval of the general membership in order to be binding?
- A full tithe was a mandatory part of their repentance and necessary for forgiveness? (Mormon 8:32)



This newspaper is available in PDF format for you to send to others:
www.sacredorsecret.com

Do you have questions? Need more information?

Christian Apologetics and Research Ministry — PO Box 1353, Nampa ID 83651
www.carm.org

Evidence Ministries—PO Box 690371, San Antonio, TX 78269, www.EvidenceMinistries.org, www.YouTube.com/user/EvidenceMinistries

H.I.S. Ministries International—www.hismin.com. Email: hismin@xmission.com

Main Street Church—48 N. Main Street, Brigham City, UT 84302, www.msbc.org. Email: church@msbc.org

Mission to Mormons—Nauvoo, IL. mission2mormons.org

Mormonism Research Ministry—PO Box 1746 Draper, UT 84020 Daily weekday radio show: 9:45 a.m./9:30 p.m. KUTR 820-AM. Listen online at www.mrm.org. Email: contact@mrm.org

MormonsNeedHope.com — Tacoma, WA, www.MormonsNeedHope.com

Personal Freedom Outreach—PO Box 26062, St Louis, MO 63163-0062, www.pfo.org

Thinkabouteternity.org—Email: Johnkauer@thinkabouteternity.org

Tri-Grace Ministries—96 East Center St., Ephraim, UT 84627, www.TriGrace.org

Utah Lighthouse Ministry—PO Box 1884, Salt Lake City, UT 84110, www.utlm.org. Email: info@utlm.org

Watchman Fellowship—PO Box 310, Arlington, TX 76004. www.watchman.org. Email: rstorms@watchman.org

Who said it?

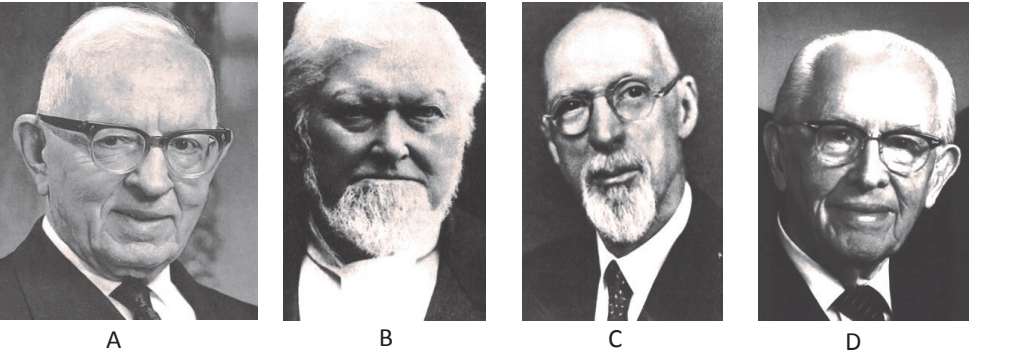
Test your knowledge of LDS leader quotes

If you’re a Latter-day Saint, you are no doubt familiar with your General Authorities. So here’s your chance to see how well you were taught in seminary. Most of the questions have LDS founder Joseph Smith as a possible answer, so be careful! Test everyone in the car on the ride home and see who wins—no peeking at the answers! (located at the bottom) The following quotes from were taken out of the book *In Their Own Words: A Collection of Mormon Quotations*, compiled by Bill McKeever.

Scale (number correct):		
10 = Scriptorian!	8-9 = Apply for BYU scholarship	6-7 = Future missionary material
4-5 = Start hitting the books	2-3 = Return ticket to primary	1 or less = Recently baptized?

1. “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.”
A. Orson Pratt B. Brigham Young C. David Whitmer D. Joseph Smith

2. Photo question: Which of the following presidents is George Albert Smith, who said, “We lived before we came here and our birth into this world was the reward of having kept our first estate”? (*Conference Reports*, October 1926, 103)



Extra credit (1 point): Name at least two of the other three.

3. “. . . it is doubtful that man will ever be permitted to make any instrument or ship to travel through space and visit the moon or any distant planet. The Lord will permit men to go just so far and no farther; and when they get beyond the proper bounds, he will check them.”
A. Joseph Fielding Smith B. Bruce R. McConkie C. Joseph Smith D. David O. McKay

4. “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.”
A. Brigham Young B. Joseph Smith C. George Q. Cannon D. Orson Hyde

5. “The only men who become Gods, even the Sons of God, are those who enter into polygamy.”
A. George D. Lee B. Joseph Smith C. Brigham Young D. Orson Whitney

6. “The appointment of Jesus to be the Savior of the world was contested by one of the other sons of God. He was called Lucifer, son of the morning. Haughty, ambitious, and covetous of power and glory, this spirit-brother of Jesus desperately tried to become the Savior of mankind.”
A. Milton R. Hunter B. Howard W. Hunter C. James Talmage D. Joseph Smith

7. “If I were to marry a Negro woman and have children by her, my children would all be cursed as to the priesthood. Do I want my children cursed as to the priesthood? If there is one drop of Negro blood in my children, as I read to you, they receive the curse. There isn’t any argument, therefore, as to intermarriage with the Negro, is there?...Now we are generous with the Negro. We are willing that the Negro have the highest kind of education. I would be willing to let every Negro drive a Cadillac if they could afford it. I would be willing that they have all the advantages they can get out of life in the world. But let them enjoy these things among themselves. I think the Lord segregated the Negro and who is man to change that segregation? It reminds me of the scripture on marriage, ‘what God hath joined together, let not man put asunder.’ Only here we have the reverse of the thing—What God hath separated, let not man bring together again.”
A. Marion G. Romney B. Joseph Smith C. Bruce R. McConkie D. Mark E. Petersen

8. “One of the most fallacious doctrines originated by Satan and propounded by man is that man is saved alone by the grace of God; that belief in Jesus Christ alone is all that is needed for salvation.”
A. Ezra Taft Benson B. Spencer W. Kimball C. Gordon B. Hinckley D. Joseph Smith

9. “The Church of Jesus Christ of Latter-day Saints proclaims that Jesus Christ is the Son of God in the most literal sense. The body in which He performed His mission in the flesh was sired by that same Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost.”
A. Ezra Taft Benson B. Spencer W. Kimball C. Thomas S. Monson D. Joseph Smith

10. “I shall never forget the deep feeling of sympathy and regard manifested in the countenance of Brother Joseph as he drew nigh to Hyrum, and, leaning over him, exclaimed, ‘Oh! my poor, dear brother Hyrum!’ He, however, instantly arose, and with a firm, quick step, and a determined expression of countenance, approached the door, and pulling the six-shooter left by Brother Wheelock from his pocket, opened the door slightly, and snapped the pistol six successive times; only three of the barrels, however, were discharged. I afterwards understood that two or three were wounded by these discharges, two of whom, I am informed, died.”
A. Lucy Mack Smith B. Willard Richards C. Brigham Young D. John Taylor

Extra credit fill-in question (2 points): “In about 1956 we recognized that our neighborhood was deteriorating. We observed this one Halloween by the nature of the people who came in the guise of ‘Trick or Treat.’ The minority elements were moving into the area where we lived, and many of the old-time families had long since moved away. Seeking counsel, I visited with Mark E. Petersen, who for many years had been the General Manager of the *Deseret News*. O. Preston Robinson, my former professor of marketing at the University of Utah, had succeeded Brother Petersen as the General Manager at the *News*. As I mentioned to Mark my dilemma, wondering if it would be unfair for me to move, he said simply, ‘Your obligation to that area is concluded. Why don’t you build a house in my ward?’”

Answer: _____

Answers

1. D. *History of the Church* 6:408-409.
 2. C. The others are A (Joseph Fielding Smith), B (Wilford Woodruff), and D (Ezra Taft Benson).
 3. A. *Answers to Gospel Questions* 2:191.
 4. B. *Teachings of the Prophet Joseph Smith*, 372.
 5. C. *Journal of Discourses* 11:269.
 6. A. *The Gospel Through the Ages*, Melchizedek Priesthood Manual, 15.
 7. D. “Race Problems as They Affect the Church,” August 27, 1954, 21.
 8. B. *The Miracle of Forgiveness*, p. 206. See also *The Book of Mormon Student Manual Religion 121 and 122*, 1989, 36.
 9. A. *The Teachings of Ezra Taft Benson*, 7. See also the *Church News*, December 18, 2004, 16.
 10. D. *History of the Church* 7:101.
- Bonus: Thomas S. Monson, *On the Lord’s Errand: Memoirs of Thomas S. Monson*, 1985, 184.