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 in Provo. The temple was dedicated last week 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 con- sume "hot drinks" and wearing the temple garments "right and day." Participation in temple ceremonies is an important facet of the LDS faith since it is how Mormons learn special "key words," "signs" and "tokens." Brigham Young, Mormonism's second president, proclaimed, "Your endorsement 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 by 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).

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
- Only one temple (Jerusalem) was recognized
- Primary activity: Sacrifice of animals in accordance to the law
- Worshippers went to the temple with an attitude of unworthiness before an all-holy God
- Priests 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 temple
- No place for "sealing" of families for time and eternity
- Holy of Holies was entered just one day a year, the Day of Atonement, by the high priest
- Seeking familiar spirits is expressly prohibited

Modern LDS
- More than 135 LDS temples scattered across the world
- Primary activity: "Ordinances" for the living and the dead
- Worshippers attend the temple with a "recommend" and positive sense of worthiness
- LDS Church allows "temple worthy" members with no pedigree to participate in rites
- Marriages for both "time and eternity" regularly take place in Mormon temples
- Families sealed together forever in special rooms
- Salt Lake temple has a "Holy of Holies," but with a entirely different purpose
- Seeking familiar spirits is encouraged

Leaders concerned about falling numbers

According to a January 30, 2012 US News & World Report article ("Mormons: It's not just an outfit anymore--the modern temple"), seventy percent were asked at a Q&A held at Utah State in late 2011 if they thought that members are "leaving in droves." The former church historian acknowledged that the "15 men that are always wearing them" were important but "...really do know and they really care." The Kowser 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, and some more recent events by the Mormon Church in 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 dramatically" and "I was asked, "What’s this all about?" I didn’t know if it was an apostasy."

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.

"Temple garments offer protection to the wearer?"

Joanna Brooks, a Mormon blogger, rightly sees an innovative comment made by an atheist comedian who joked about the temple garments worn by many Latter-day Saints. She responded, "There is a basic 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 feeling of wearing a covenant to lives of modesty, charity, and faith."

While Mr. Brooks is entitles 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.

If wrong, however, there are eternal consequences and should be avoided at all costs. We hope you will consider 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.

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

"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, Pravo, Utah: BYU Press, 1983, 24).

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-

Do temple garments offer protection to the wearer?

"Gods" and "Goddesses," allowing them to be, in some sense, exalted. 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 conse-

Questions from the panel of LDS leaders

President Spencer W. Kimball "Temple garments afford protection. I am sure one could go to extremes in worshiping the cloth of which the garment is made, but one could also go to the other extreme. Typically generally I think 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!"

Seventy David E. Sorensen "The garments, when properly worn, will serve as a protection against temptation and evil. Wearing the garment is an outward expression of an inner commitment to follow the Savior" (LDS Church Manual, True to the Faith)

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@mrn.org, we’ll mail you a copy. Your address will be kept confidential.

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 information to contact@mrn.org, we’ll mail you a copy. Your address will be kept confidential.

Comparing Mormonism and Christianity

Following Celestial Law

Test your knowledge

LDS leaders

See back page.
Do Mormons believe they will have their own worlds?

One belief that certainly separates modern Mormonism from Christianity concerns the nature of God. Christianity has always de- clared 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 is always God and there is no God before Him or after Him (Psalm 90:2; Isa. 43:10; 44:6).

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 6:447). 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” (Testimonies of the Prophet Joseph Smith, 345). In the same ses- sion, he declared, “God himself was once as we are now, and is and was a man, and sat enthroned in yonder heavens.”

The God of the Bible is not merely the one who forms and shapes Humankind as the Son of God, but He is the Source of all existence. Other ways that the God of Mor- nonism 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 become,” then God is merely an evolved human being who is the of- fspring of another God.
- The God of Mormonism is omnipotent. Because he is limited to a physical body, he cannot be omnipresent 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 Christian believer (see Alma 5:24–30).
- The God of Mormonism is not omnipotent in the traditional sense of the word. Since Mor- nonism 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 God does forgive all sins (Ps. 103:11–12; Hos. 11:9), the God of Mormonism must keep in remembrance past transgres- sions. D&C 87:26 warns, “And now, verily I say unto you, the Lord will not lay any sin on your shoulders go your ways and sin no more, but unto the soul who sins shall the former sins return, saith the Lord your God.”

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

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

The God of Mormonism

One belief that certainly separates modern Mormonism from Christianity concerns the nature of God. Christianity has always de- clared 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 is always God and there is no God before Him or after Him (Psalm 90:2; Isa. 43:10; 44:6).

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 6:447). 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” (Testimonies of the Prophet Joseph Smith, 345). In the same ses- sion, he declared, “God himself was once as we are now, and is and was a man, and sat enthroned in yonder heavens.”

The God of the Bible is not merely the one who forms and shapes Humankind as the Son of God, but He is the Source of all existence. Other ways that the God of Mor- nonism 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 become,” then God is merely an evolved human being who is the of- fspring of another God.
- The God of Mormonism is omnipotent. Because he is limited to a physical body, he cannot be omnipresent 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 Christian believer (see Alma 5:24–30).
- The God of Mormonism is not omnipotent in the traditional sense of the word. Since Mor- nonism 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 God does forgive all sins (Ps. 103:11–12; Hos. 11:9), the God of Mormonism must keep in remembrance past transgres- sions. D&C 87:26 warns, “And now, verily I say unto you, the Lord will not lay any sin on your shoulders go your ways and sin no more, but unto the soul who sins shall the former sins return, saith the Lord your God.”

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

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

The God of Mormonism

One belief that certainly separates modern Mormonism from Christianity concerns the nature of God. Christianity has always de- clared 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 is always God and there is no God before Him or after Him (Psalm 90:2; Isa. 43:10; 44:6).

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 6:447). 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” (Testimonies of the Prophet Joseph Smith, 345). In the same ses- sion, he declared, “God himself was once as we are now, and is and was a man, and sat enthroned in yonder heavens.”

The God of the Bible is not merely the one who forms and shapes Humankind as the Son of God, but He is the Source of all existence. Other ways that the God of Mor- nonism 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 become,” then God is merely an evolved human being who is the off-
Are you keeping celestial law?

When asked where they hope to go after they die, most people answer “heaven.” But do they know what heaven means? As Mormon Apostle Orson F. Whitney explained in one of his sermons, to enter heaven is to enter “the celestial kingdom without end.”

But what exactly is the celestial kingdom? Is it a place where everything is perfect and everyone is happy? Is it a place where you can do whatever you want? Or is it a place where you must continue to grow and improve?

The Bible teaches that the celestial kingdom is a place where we will live forever with God and His angels. In the celestial kingdom, we will have the opportunity to live in perfect harmony with God and His children. We will be able to serve Him and His people, and we will continue to grow and improve throughout eternity.

So if you want to enter heaven, you must continue to grow and improve. You must live a life that is pleasing to God. You must avoid sin and work hard to overcome it. You must live a life that is full of love and compassion for others.

Only by living a life that is pleasing to God will you be able to enter heaven. And only by entering heaven will you be able to live forever with God and His angels.

Why are you waiting? Why are you not working to enter heaven now? Why are you not living a life that is pleasing to God? Why are you not striving to grow and improve throughout eternity?

If you want to enter heaven, you must start now. You must begin living a life that is pleasing to God. You must begin working hard to overcome sin. You must begin striving to grow and improve throughout eternity.

The celestial kingdom is a place of great joy and happiness. But it is also a place of great responsibility. It is a place where we will have the opportunity to serve God and His people. It is a place where we will be able to live forever with God and His angels.

So if you want to enter heaven, you must begin living a life that is pleasing to God. You must begin working hard to overcome sin. You must begin striving to grow and improve throughout eternity.

The celestial kingdom is a place of great joy and happiness. But it is also a place of great responsibility. It is a place where we will have the opportunity to serve God and His people. It is a place where we will be able to live forever with God and His angels.

So if you want to enter heaven, you must begin living a life that is pleasing to God. You must begin working hard to overcome sin. You must begin striving to grow and improve throughout eternity.

The celestial kingdom is a place of great joy and happiness. But it is also a place of great responsibility. It is a place where we will have the opportunity to serve God and His people. It is a place where we will be able to live forever with God and His angels.

So if you want to enter heaven, you must begin living a life that is pleasing to God. You must begin working hard to overcome sin. You must begin striving to grow and improve throughout eternity.

The celestial kingdom is a place of great joy and happiness. But it is also a place of great responsibility. It is a place where we will have the opportunity to serve God and His people. It is a place where we will be able to live forever with God and His angels.

So if you want to enter heaven, you must begin living a life that is pleasing to God. You must begin working hard to overcome sin. You must begin striving to grow and improve throughout eternity.

The celestial kingdom is a place of great joy and happiness. But it is also a place of great responsibility. It is a place where we will have the opportunity to serve God and His people. It is a place where we will be able to live forever with God and His angels.

So if you want to enter heaven, you must begin living a life that is pleasing to God. You must begin working hard to overcome sin. You must begin striving to grow and improve throughout eternity.

The celestial kingdom is a place of great joy and happiness. But it is also a place of great responsibility. It is a place where we will have the opportunity to serve God and His people. It is a place where we will be able to live forever with God and His angels.

So if you want to enter heaven, you must begin living a life that is pleasing to God. You must begin working hard to overcome sin. You must begin striving to grow and improve throughout eternity.

The celestial kingdom is a place of great joy and happiness. But it is also a place of great responsibility. It is a place where we will have the opportunity to serve God and His people. It is a place where we will be able to live forever with God and His angels.
If you’ve 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 current leaders made serious 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 15 temples around the world?

- Why do most of the children who marry only “worthy” ex-members attend temple ceremonies when the very purpose of the biblical temple was for people to come and offer sacrifices to atone for their wrongdoings?

- In Luke 18:14, Jesus told the story of two men who entered the Jerusalem temple to pray. Who do you think represents the attitude of those who participate in temple ceremonies today? 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?

- If the ancient Israelites made sacred covenants in the Jerusalem temple similar to those made in your temples, isn’t animal sacrifice practiced here?

- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 15 temples around the world?

- Why doesn’t your church have more than 15 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 wrongdoings?

- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 15 temples around the world?

- Why doesn’t your church have more than 15 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 wrongdoings?

- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 15 temples around the world?

- Why doesn’t your church have more than 15 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 wrongdoings?

- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 15 temples around the world?

- Why doesn’t your church have more than 15 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 wrongdoings?

- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 15 temples around the world?

- Why doesn’t your church have more than 15 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 wrongdoings?

- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 15 temples around the world?

- Why doesn’t your church have more than 15 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 wrongdoings?

- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 15 temples around the world?

- Why doesn’t your church have more than 15 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 wrongdoings?

- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 15 temples around the world?

- Why doesn’t your church have more than 15 temples around the world?