WHAT IS OUR PURPOSE?

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 persecution. 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”? During His earthly ministry, Jesus often times went to the temple in Jerusalem to engage the most religious people of His day, even though many were deeply offended by His message. Compelled by love, Jesus’ disciples followed His example in sharing truth, although many did not like what they had to say.

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 the Mormon gospel throughout the world. We may not agree with each other, but please know that we really do care!

TELEMEY OPENS FOR TOURS

Thousands expected to see building during open house event

WOULDN’T YOU AGREE WITH THESE GA’S?

“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, p. 126).

“I think a full, free talk is frequently of great use; we want nothing secret or 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 20:26).

“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, 1962, p. 24).

Visitors from all over the nation are expected to see the open house at the newly finished LDS temple built by The Church of Jesus Christ of Latter-day Saints. Once this event is complete, the temple will be closed to everyone except Mormons in good standing who have been granted temple access by obtaining an identification card called a “temple recommend.” In order to obtain a temple recommend, there are a number of requirements that must be met, including paying a full 10% tithe, agreeing not to consume “hot drinks” (tea and coffee) 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.”

Without temples, Mormons are told that exaltation “for Godhood” in the next life is an impossibility.

Brigham Young, Mormonism’s second president, proclaimed, “Your endeavor 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, pertaining to the Holy Priesthood and gain their eternal exaltation in spite of earth and hell” (Discourses of Brigham Young, p. 416). Without temples, Mormons are told that exaltation “for 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 its leaders should be followed. If wrong, however, there are eternal consequences and this religion 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.
MORMONISM & CHRISTIANITY

WHAT ARE THE BIGGEST DIFFERENCES?
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 with 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. 3:8-10).

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 100 LDS temples scattered across the world.

Primary activity “Ordnances” for the living and the dead.

Worshippers attend the temple with a “recommend” and positive sense of worthiness.

LDS Church allows “temples worthy” members with no pedigree to participate in rites.

Marriages for both “time and eternity” regularly take place in Mormon temples.

Sealings are sealed together forever in special rooms.

Holy of Holies

Salt Lake temple has a “Holy of Holies,” but with an entirely different purpose.

FAMILIAR SPIRITS

Seeking familiar spirits is encouraged.

For more on Christian beliefs visit www.EvangelicaBeliefs.com

DETERMINING TRUTH

How can we know what is really true?

By Rob Sivulka

www.MormonInfo.org

Everyone, at one time or another, has felt that something was good and right, only to have it later turn into a disaster. No matter how sincere we may have been in following those feelings, we were still wrong. Whether it’s a matter of living to ourselves, or that we are simply mistaken, the point is that our feelings — our feelings — are obviously not 100% trustworthy.

God’s Word repeatedly warns of the dangers of our hearts. For example, the Bible teaches that “the heart is more deceitful above all else: who can know it?” (Jer. 17:9). Proverbs 14:32 and 16:25 say that “[t]here is a way that seems right to a man, but the end thereof are the ways of death.” The problem with relying on our unreliable hearts is compounded when we realize three other points.

First, it is worthless to merely assume our testimonies are right and everyone else is wrong. People often have experiences that contradict our own. This can be true even when both parties are sincerely reading and studying the same materials.

People who reach contradictory conclusions to our own often claim the Holy Ghost has spoken to them or that they are experiencing the fruit of the Spirit while holding to something directly contrary to what we believe. We can’t both be right, even though we may certainly both be wrong.

Second, Satan can transform into an angel of light. And his ministers can masquerade as apostles of Christ (2 Cor. 11:13-15). They have been in the deceiving business a lot longer than we have, so they obviously know how to trip us up.

Third, the Bible says even God can send a strong delusion causing people to believe a lie (2 Thess. 2:11).

God allows this for those who persist in not following what He has already clearly revealed. Many people point to James 1:5 to show how we need to sincerely ask God for wisdom and it will be provided. This is certainly true, but it does not justify relying on the feelings of our hearts while being opposed to any other sources of information. According to the Bible, God has commanded us to “test all things and hold fast to that which is good” (1 Thess. 5:21).

Fortunately, God has given His Word as a light unto our path (Psalm 119:105). There are three biblical tests for determining whether a prophet is indeed from the Lord.

The first is found in Deuteronomy 13:1-5, which states that a “prophet” who gives a sign or wonder but teaches us to follow other gods is a false prophet. He is leading us away from the God who has already been revealed. Jesus told His followers to watch out for false Christs and false prophets who would come later (Matt. 24:24).

The second test is found in Deuteronomy 18:11-22. If a prophet claims to come in the name of the Lord and says that something will come about, and it does not, then this person is a false prophet.

The third and final test is found in Matthew 7:15-20. Jesus teaches us to test a prophet by his fruit, since a good tree can’t bear bad fruit and a bad tree can’t bear good fruit. In other words, the overall character of his life and what results from it are to be considered. It behooves every person carefully to test God. Don’t accept something just because it “feels” good. And be sure to test out the prophets with the Word of God to ensure their teaching conforms to what is true.

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.

QUESTIONS:

Are 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. 12:31), it is presumptuous to assume you are a Christian if you do not know if you are forgiven. Although the name of Jesus is used in the name of the LDS Church, unfortunately the Jesus of the Bible is much different.

(See www.mm.org/Jesus-of-mormonism-for-details.)

QUESTION: Don’t you have anything better to do than hand these newspapers out?

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 open house visitors know that there are many problems with Mormonism. You may not agree, but we are attempting to do this in a manner of gentleness and respect (1 Peter 3:16). We’re very grateful that we live in America where we have the right to free speech via the First Amendment.

QUESTION: Who paid for this newspaper?

ANSWER: The Christian ministries sided off the back provided the resources for this publication. They would love to hear from you.

QUESTION: How much money are you getting paid to do this?

ANSWER: The answer, quite simply, is nothing. This newspaper is handed out by volunteers. Some of us are missionaries who raise our own support just like LDS missionaries, while others have regular jobs.

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

ANSWER: If you really feel that we are lost, perhaps you should. 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 the LDS manual Preach My Gospel, the missionaries are told that their message of LDS belief must include the teaching of the “Great Apostacy.” The foundation for the “restored gospel” is explained in Joseph Smith-History 1:9, which is found in the LDS scripture the Pearl of Great Price. 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 were leveled at the LDS Church leaders 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 distributing this paper have gone on the open house tour.

QUESTION: Wouldn’t you agree it’s a magnificent building?

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 the faithful Latter-day Saint believes that regularly coming to this building to do good works will help them reach godhood and the celestial kingdom only when a relationship with the true God of the Bible will suffice, then perhaps this is not such a “magnificent” building after all.
Generally Mormons recognize that their only hope rests in the forgiveness of sins because “no unclean thing can dwell therein” (Pearl of Great Price, Moses 6:57). The curious thing is that many members who are aware of this need are also conflicted about it.

Is the forgiveness of sins by grace or by works? We often hear the emphasis shifted back and forth. Mormonism’s third Article of Faith states: “We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.” Do people obtain grace by obeying laws? Oddly—for the Mormon—the answer is yes. Consider these LDS scriptures:

**Doctrine and Covenants 1:38-39** “For I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does according to the commandments of the Lord shall be forgiven.”

**Doctrine and Covenants 82:7** “...sin no more; but unto that soul which sinneth shall the former sins return, saith the Lord your God.”

Based on these verses, I have summarized and stated the LDS way of salvation in a nutshell:

In Mormonism, before you can be forgiven of a particular sin by the atonement, you must successfully stop that sin permanently. So, in order to be forgiven of all sin for time and all eternity, you must successfully stop all sin permanently.

Some years ago I visited with a sister missionary at Temple Square and explained that I was formerly an active Mormon who found the temple statement above to be very hopeless. She immediately denied that Mormonism teaches such a doctrine, so I encouraged her to check with her church leaders.

“The mission president’s office is right here,” she said. “We could ask him.” The mission president graciously allowed us to interrupt his work, and I explained that the sister and I disagreed on a doctrinal point.

“My understanding is that in order to be forgiven of a particular sin according to Mormonism, you must successfully stop that sin permanently,” I said. “So, in order to be forgiven of all sin for all time and all eternity, you must successfully stop all sin permanently. The sister says that the church does not teach this.”

He immediately turned to her and said, “You’re wrong.” Then he pointed at me and said, “You’re right.” He admitted that he, too, had once felt hopeless because of this church teaching. Surprised, I asked, “President, how did you deal with this problem?” He looked at the floor and seemed to be at a loss for words. “Well... I just don’t think about it anymore,” he admitted.

I was stunned. That is the mission president’s solution to the hopelessness of his own gospel? The sister missionary was visibly shaken by his response, but he quickly changed the subject.

**Where are you placing your hope?**

In the LDS gospel? Or in the biblical gospel? The Bible teaches in Ephesians 2:8-9 that salvation comes by grace alone through faith. It must be received as an undeserved gift, or it cannot be received at all. As John 5:30 says, “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.”

Because those who have participated in the endowment ceremony make a covenant to not talk about what goes inside LDS temples, it is often asserted that this is a “secret” ceremony and you must attend the ceremony in order to understand the covenants and obligations of that which is said in the ceremony. However, many Mormons become very offended by this connotation, claiming that the ceremony is not “secret” but rather “sacred.”

There are many areas distinct covered by Latter-day Saints, yet Mormons seem to have no problem discussing them. For instance, the Book of Mormon is considered by them to be a sacred book, but few missionaries would hesitate to tell their testimony about this book and the message contained in its pages.

Until the ceremony was drastically revised in 1990, the temple ceremony itself contained portions that patrons (those who participate in the ceremony) were told to keep secret. However, you no longer have to attend the ceremony to participate in the covenants. LDS members will claim that Mormon temples are “sacred, not secret.” Bushman said that “temples are secret, plain and simple,” noting that “the endowment,” which takes place in the temple, is open to everyone to “read, understand, not convert, Bushman urges Mormons,” Deseret News, March 5, 2008).

The LDS Temple stands for the faithful Latter-day Saint, the fact that what goes on inside is to be kept from public knowledge defines the meaning of secret. The fact is, the temple is both sacred and secret. LDS historian Richard L. Bushman believes that the temple is a “secrecy” temple.

The change in the covenants and obligations of secrecy which are associated with this taken...” They then had to “covenant” never to reveal these secrets to anyone outside the temple. It is possible to be set free by calling out in humility to Jesus and telling him you will stop trying to contribute to your own worthiness as if He perfect righteousness is not enough to cover all your sins. Accept God’s forgiveness, perfection and eternal life as free gifts. When you do, Jesus will cut your spiritual ties to Lucifer forever.

**Why are LDS Temples Surrounded by Sacred Secret or Secret? Why All the Locked Doors?**

Each token came with an obligation of “secrecy.” After learning the “First Token of the Atonement Priesthood,” a character portraying the Law of Atonement in the Mormon ceremony, the character is bound by a covenant and obligation of secrecy which are associated with this taken...” They then had to “covenant” never to reveal these secrets to anyone outside the temple. It is possible to be set free by calling out in humility to Jesus and telling him you will stop trying to contribute to your own worthiness as if He perfect righteousness is not enough to cover all your sins. Accept God’s forgiveness, perfection and eternal life as free gifts. When you do, Jesus will cut your spiritual ties to Lucifer forever. **The LDS Temple**

**The LDS Temple**

In Mormonism, before you can be forgiven of a particular sin by the atonement, you must successfully stop that sin permanently. So, in order to be forgiven of all sin for time and all eternity, you must successfully stop all sin permanently.

Lucifer in the Temple

An actor playing the role of Lucifer tempts Adam and Eve in the Garden of Eden (21:45). Eve takes the forbidden fruit at Lucifer’s suggestion, eats it, and pressures Adam to eat it as well. Adam acquiesces. Up to this point, the story loosely follows the biblical account (Genesis 3). Lucifer’s role in the temple ceremony goes beyond the Bible. He also teaches key points of LDS doctrine to Adam and Eve and, by extension, to every Mormon participating in the endowment ceremony.

**Lucifer’s Apron**

When Lucifer appears in the Mormon temple ceremony, he is wearing an apron and boldly claims: “It is an emblem of my power and Priesthoods” (25:35). There is no ambiguity here. The apron has nothing to do with God; it is an emblem of Satan’s power and priesthoods.

A few minutes later when Adam and Eve hear God approaching, Lucifer tells them to make themselves aprons and says, “Adam, it is the Lord, Adam! Let us hide!” and at that point in the ceremony everyone is told to put on their aprons. So, for the rest of the ritual, on top of their white temple clothes, temple patrons wear a green apron—in obedience to Lucifer and symbolizing, since no other explanation is given, his power and priesthoods. This stands in stark contrast to what happens in the Bible. God removes the fig-leaf coverings that Adam and Eve make and replaces them with animal skins that He provides. This foreshadows and represents the covering for sins provided by Jesus when he was slain on the cross as our atoning sacrifice (Luke 23:43 and Hebrews 9:22).

To be clear, temple-worthy Mormons do not consider themselves in league with Lucifer, nor do they see Satan as being a positive light. However, they have implicitly aligned themselves with Lucifer’s teachings and have put on the emblem of his power and authority over everything related to the Mormon God’s power and priesthood authority. At no point in the ceremony do they reject the apron or remove it; in fact, many Mormons plan to some day be buried in it.
THE ORIGIN OF MORMONISM’S RACISM

By Daniel G. Thompson
www.TriGrace.org

The Church of Jesus Christ of Latter-day Saints has a colorful history in regard to racism. Let’s start this article with the conclusion and then support it through citations.

The “Origin” of Mormonism’s Racism:
- It is NOT okay for any church that calls itself the “Church of Jesus Christ” to encourage racial discrimination.
- It is NOT okay for Mormon scriptures to promote racism.
- It is NOT okay for the presidents of the LDS Church to lead their membership to practice racism in the name of God.

The Official Doctrines of Mormon Racism
LDS Doctrine: “The Curse of Cain”
Mormon prophets taught that the “mark” placed upon Cain in Genesis 4:15 was the curse of black skin. Anyone born with black skin was marked by God as unworthy to participate in the most “sacred” religious rights of Mormonism.

LDS Church Presidents Who Claimed to be Prophets Promoted Racism
A different “Species”
Mormonism’s founder Joseph Smith said, “I had anything to do with the Negro, I would confine them by strict law to their own species, and put them on a national equalization” (Historicality of the Church 5:297-298).

Radical Racism
Bingham Young stated, “You see some classes of the human family that are black, uncoth, uncomely, disagreeable and low in their habits, wild, and seemingly deprived of nearly all the blessings of the intelligence that is generally bestowed upon mankind. Cain slew his brother. Cain might have been killed, and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin” (Journal of Discourses, 7:29), October 9, 1859).

An “Inferior Race”
Joseph Fielding Smith said, “Not only was Cain called upon to suffer, but because of wickedness he became the father of an inferior race. A curse was placed upon him and that curse has been continued through his lineage and must do so while time endures. Millions of souls have come into this world cursed with a black skin…” (The Way to Perfection, p. 110).

Official “Scriptures” of the LDS Church
The Curse of Cain”
“For behold, the Lord shall curse the land… and there was a blackness came upon all the children of Canaan, that they were despised among all people.” (Pier of Great Price, Moses 7:9)

“The Lamanite Curse”
“And he had caused the cursing to come upon them…because of their iniquity. For behold, they had hardened their hearts against him…wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.” (Book of Mormon, 2 Nephi 5:21-23; 3 Nephi 2:14-16)

The Root of LDS Racism
The racial doctrics of Mormonism are symptomatic of a much deeper problem! Consider the implications of “Official Declaration 2” in the LDS Doctrine and Covenants regarding the character of the LDS God:

Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God’s eternal plan, all of our brethren who are worthy may receive the priesthood…we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

“He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every worthy man in the Church may receive the holy priesthood…Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color… We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.”

The Creator of Racism
The same LDS “Heavenly Father” who chose to stop racism in the LDS Church is also the God who created racism. Apostle Bruce R. McConkie rightly understood the root cause of Mormon racism:

“Negroes—In the pre-existent eternity various degrees of valiance and devotion to the truth were exhibited by different groups of our Father’s spirit offspring. One-third of the spirit hosts of heaven came out in open rebellion and were cast out without bodies, becoming the devil and his angels. The other two-thirds stood affirmatively for Christ. Of the two-thirds who followed Christ, however, some were more valiant than others…Those who were less valiant in pre-existence and who thereby had certain spiritual restrictions imposed upon them during mortals are known to us as the negroes. Such spirits are sent to the earth through the lineage of Cain, the mark put upon him for his rebellion against God and his murder of Abel being a black skin. The present status of the negro rests purely and simply on the foundation of pre-existence…The negroes are not equal with other races where the receipt of certain spiritual blessings are concerned, particularly the priesthood and the temple blessings that flow therefrom, but this inequality is not of man’s origin, it is the Lord’s doing, is based upon eternal laws of justice…” (Bruce R. McConkie, Mormon Doctrine, 1966, pp. 526-528).

ASK A MORMON MISSIONARY

After your tour, you will have access to a hospitality room. You might want to ask a 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?
- Where can temple marriages, sealings, washings and anointings and baptisms for the dead be found in the Book of Mormon?
- If the ancient Israelites made sacred covenants in the Jerusalem temple similar to those made in Mormon temples, where can this evidence be found in the Bible?
- If the Bible says that only one temple (in Jerusalem) was allowed, why does your church have more than 160 temples around the world?
- Why does your church say only the “worthies” 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?
- How come all male members over 12 in your church are allowed to be priests when the Bible very clearly 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 recommendation (necessary for a Mormon to attend the temple)?
- What is a “washing and anointing room” and what is the significance of this part of the temple not being part of the general public during this open house?

"Have more to boast of than ever any man had... Neither Paul, John, Peter, nor Jesus ever did such a work as I."

–Joseph Smith
History of the Church 6:408-409

www.mrm.org/boast-of-joseph

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THE BOAST OF JOSEPH