



# MORMONISM

DAVID W. CLOUD

*Mormonism*

Copyright 2002 by David Cloud

This edition November 2014

ISBN 978-1-58318-161-4

This book is published for free distribution in eBook format. It is available in PDF, Mobi (for Kindle, etc.), and ePub formats from the Way of Life web site. We do not allow distribution of this book from other web sites.



Published by Way of Life Literature  
PO Box 610368, Port Huron, MI 48061  
866-295-4143 (toll free) - [fbns@wayoflife.org](mailto:fbns@wayoflife.org)  
[www.wayoflife.org](http://www.wayoflife.org)

Canada: Bethel Baptist Church  
4212 Campbell St. N., London Ont. N6P 1A6  
519-652-2619

Printed in Canada by  
Bethel Baptist Print Ministry

# Table of Contents

The Mainstreaming of Mormonism.....	1
Mormonism’s History.....	2
Founded by Joseph Smith.....	2
Reasons for Doubting Smith.....	3
Mormonism’s Growth.....	17
Smith’s Death.....	19
Split into Factions.....	20
Brigham Young.....	23
What the Bible Says.....	23
Current Status.....	25
Missions Work.....	25
Attack Upon Other Denominations.....	25
Mormon Doctrine.....	27
Doctrine about the Bible.....	27
Doctrine about God.....	28
Doctrine about Jesus Christ.....	30
Doctrine of Salvation.....	34
Doctrine about Man.....	38
Doctrine of Polygamy.....	41
About Testing Prophecy.....	46
Miscellaneous.....	47
Evangelicals and Mormons Together.....	49
Evangelical Error.....	56
Should We Dialogue?.....	59
Other Examples of Evangelicals and Mormons Together.....	66
Way of Life’s eBooks.....	73
Powerful Publications for These Times.....	74

I am thankful for Jerald and Sandra Tanner's extensive and accurate research into Mormonism. They grew up in the Mormon church and are descendants of early Mormon leaders. Their book *The Changing World of Mormonism* (Moody Press, 1981) is available online at their web site. Many excellent materials are available from their bookstore. [Utah Lighthouse Ministry, P.O. Box 1884, Salt Lake City, UT 84110. 801-485-8894, <http://www.utlm.org>.]

# The Mainstreaming of Mormonism

Though Mitt Romney lost the U.S. presidential election in 2012, one thing is certain: His candidacy helped push forward the mainstreaming of Mormonism, which is something the cult has been aiming for since Mormon leaders voiced their support for Promise Keepers in the 1990s.

In May 2012, CNN's *Belief Blog* published a report on the growing influence of Mormons in Washington D.C., stating that "the nation's capital has become a Mormon stronghold, with Latter-day Saints playing a big and growing role in the Washington establishment." The growth of Mormonism in the nation's capital was described as "an absolute explosion."

In the last chapter of this book we document evangelicalism's increasing friendship with Mormonism.

In late October 2012, the Billy Graham Evangelistic Association (BGEA) removed a longstanding reference to Mormonism as a cult from its web site after Billy and Franklin Graham met with Mitt Romney.

We have long said that it is inconsistent and hypocritical to affiliate with the Roman Catholic Church while rejecting Mormonism, as both have a false gospel and a false christ. The "evangelicals and Catholics together" movement should naturally be joined with an "evangelicals and Mormons together" movement.

The mainstreaming of Mormonism is further evidence that the one-world "church" continues to gather steam.

# Mormonism's History

## Founded by Joseph Smith

The Mormon church's official name is the Church of Jesus Christ of Latter-day Saints.

The following are the highlights of the history of the Mormon church as told by its founder:

1. Joseph Smith (1805-1844) claimed that in 1820, when he was 14 years old, he was praying about which denomination was true and was basing his prayer on James 1:5, when God the Father and Jesus Christ appeared to him and informed him that all existing churches and denominations had become apostate and that "all their creeds were abomination in His sight." At the time of this alleged divine visitation, Smith was living in Palmyra, New York.

2. Smith claimed that about three and a half years later, on Sept. 21, 1823, an angel appeared and told him that he had a work for him to do. The angel, named Nephi or Moroni, described to him the location of a book written on gold plates. He also told Smith that with the plates were a pair of special glasses composed of "two stones in silver bows, fastened to a breastplate," which he called Urim and Thummim, and that these would enable him to translate the book. The angel supposedly said that the plates contained "the fulness of the everlasting gospel." The plates were supposed to be located on a hill called Cumorah.

3. The angel allegedly appeared to Smith at this hill for four consecutive years on the anniversary of the first visit. Finally, on Sept. 22, 1827, Smith obtained the plates and began translating the *Book of Mormon* with the Urim and Thummim.

4. In May 1829, John the Baptist allegedly appeared to Joseph Smith and his cohort Oliver Cowdery. John supposedly laid hands on them, ordained them to the high

priesthood of Aaron, baptized them, and charged Smith to establish the restored church!

5. Sometime later that month or the next, in May or June 1829, the apostles Peter, James, and John also allegedly appeared and conferred the Melchizedek priesthood on Smith and Cowdery.

6. The *Book of Mormon* was published in March 1830.

7. On April 6, 1830, Joseph Smith and five other men ordained themselves elders of the newly established Mormon church. They called themselves the Church of Christ at first. The name was later changed to the Church of Jesus Christ of Latter-day Saints (LDS). Of the first six Mormon elders, most were relatives of Joseph Smith.

8. By “revelation,” Smith named his wife, Emma, “the Elect Lady and Daughter of God.”

## Reasons for Doubting Smith

1. Smith had a very poor reputation in his community.

Many testimonies of the citizens were published in the 1800s after Smith founded the Mormon church. The following examples are representative of dozens that were collected:

“I was acquainted with the family of Joseph Smith, Sen., both before and since they became Mormons, and feel free to state that not one of the male members of the Smith family were entitled to any credit, whatsoever. They were lazy, intemperate and worthless men, — very much addicted to lying. In this they frequently boasted of their skill. Digging for money was their principal employment. In regard to their Gold Bible speculation, they scarcely ever told two stories alike” (Parley Chase, affirmed before Frederick Smith, Justice of the Peace of Wayne County, Dec. 11, 1833).

“These circumstances and many others of a similar tenor, embolden me to say that Joseph Smith Jr., is not a

man of truth and veracity; and that his general character, in this part of the country, is that of an impostor, hypocrite and liar” (Rev. Nathaniel C. Lewis, Methodist Episcopal Church, affirmed and subscribed, before Charles Dimon, Justice of the peace, March 20th, 1834, reprinted by Daniel Kidder, *Mormonism and the Mormons*, 1842)

“... Joseph Smith Jr., resided near me for some time after this, and I had a good opportunity of becoming acquainted with him, and somewhat acquainted with his associates, and I conscientiously believe from the facts I have detailed, and from many other circumstances, which I do not deem it necessary to relate, that the whole 'Book of Mormon' (so called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary — and in order that its fabricators may live upon the spoils of those who swallow the deception” (affidavit of Isaac Hale, Joseph Smith's father-in-law, affirmed to and subscribed before Charles Dimon, Justice of the peace, March 20th, 1834, reprinted by Daniel Kidder, *Mormonism and the Mormons*, 1842).

2. Prior to writing the *Book of Mormon*, Smith was convicted by a court of law of deceiving people with a “peek-stone” that he claimed could locate hidden treasure.

On March 20, 1826, Joseph Smith was tried and found guilty of deceiving people in New York state by claiming he could find hidden treasure through a peek-stone. He was convicted by Justice Albert Neely in Bainbridge, New York.

Though this was published in *Fraser's Magazine* in 1873, the Mormon church for years claimed that it was not true.

In 1971, Wesley P. Walters located the original court records in the basement of a government building in Norwich, New York. These documents prove beyond doubt that Smith was a convicted “glass looker.” The court ascertained “That at Palmyra he [Smith] pretended to tell by looking at this stone where coined money was buried in



Pennsylvania, and while at Palmyra had frequently ascertained in that way where lost property was of various kinds...”

3. Following is a description of one of Smith’s ventures with his peek stone:

“On a wilderness-hill — now a part of Jacob J. Skinner's farm — his peek-stone discovered a ton of silver bars which had been buried by weary Spaniards as they trudged up the Susquehanna. An expedition for their recovery was undertaken as soon as Smith could muster enough followers to do the work. Unlike St. Paul, Joe did not work with his own hands, and he did not hesitate to be chargeable to any one. Several round excavations were made on the crown of a hill, the largest of which was about thirty-five feet in diameter and of about the same depth. The water was drained toward the south, and a shanty covered the hole from the eyes of the scoffers and the profane. The diggers had proceeded with great labor, and were just ready to grasp the silver, when the charm moved it three hundred feet to the north-east. Joe tracked it with his peek-stone to its hiding-place. It was not so far under the surface this time — only about twenty feet — and the faithful again worked with a will. ... the silver again flitted away, and alighted fifty feet beyond the big hole. They determined to capture it if they ran the hill through a sieve. The third hole had been sunk fifteen out of the necessary twenty feet when the treasure once more jumped to the other side of the big hole. Then the prophet had a vision: the blood of a black sheep must be shed and sprinkled around the diggings. Black sheep were scarce, and while they waited for one the faithful obtained their needed rest. At length, no sheep appearing, Joe said that a black dog might answer. A dog, therefore, was killed, and the blood was sprinkled on the ground. After that the silver never went far away. Still, it waltzed about the big hole in such a lively manner that frequent tunnelling to effect its capture availed nothing. At last the prophet decided that it was of no use

to dig unless one of their number was made a sacrifice. None of the faithful responded to his call, and thus the magnificent scheme was abandoned. Oliver Harper, one of the diggers who furnished the money, was soon afterward murdered. The prophet thought this might answer for a sacrifice: he again rallied the diggers, but the charm remained stubborn and would not reveal the silver” (Frederic Mather, “Early Days of Mormonism,” *Lippincott’s Magazine*, August 1880).

4. Smith used the same peek-stone to translate the Book of Mormon.

Smith claimed that after he translated the first 116 pages using the so-called Urim and Thummim, his friend Martin Harris lost the manuscript. In reality, Harris’s wife had taken the manuscript and hid it or burned it, because she did not want her husband to continue giving money to Smith (Mather, “Early Days of Mormonism”).

After that, by his own testimony, Smith continued the translation with the aid of his peek-stone. He would put the stone in his tall white stovepipe hat, then put the hat over his face and allegedly read the words off to his scribe. In this way he produced *The Book of Mormon*. It was exactly the same method that he had previously used to magically seek the location of hidden treasure.

Consider the following testimony of Smith’s father-in-law, Isaac Hale:

“I first became acquainted with Joseph Smith, Jr. in November, 1825. He was at that time in the employ of a set of men who were called ‘money-diggers;’ and his occupation was that of seeing, or pretending to see by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasures. ... Smith, and his father, with several other ‘money-diggers’ boarded at my house. ... Young Smith gave the ‘money-diggers’ great encouragement, at first, but when they had arrived in

digging, to near the place where he had stated an immense treasure would be found—he said the enchantment was so powerful that he could not see. ... After these occurrences, young Smith made several visits at my house, ... and WHILE I WAS ABSENT FROM HOME, CARRIED OFF MY DAUGHTER, INTO THE STATE OF NEW YORK, WHERE THEY WERE MARRIED WITHOUT MY APPROBATION OR CONSENT. ... In a short time they returned ... Smith stated to me, that he had given up what he called ‘glass-looking,’ and that he expected to work hard for a living. ... He also made arrangements with my son Alva Hale, to go up to Palmyra, and move his (Smith’s) furniture &c. to this place. ... Soon after this, I was informed they had brought a wonderful book of Plates down with them. ... THE MANNER IN WHICH HE PRETENDED TO READ AND INTERPRET, WAS THE SAME AS WHEN HE LOOKED FOR THE MONEY-DIGGERS, WITH THE STONE IN HIS HAT, AND HIS HAT OVER HIS FACE, WHILE THE BOOK OF PLATES WERE AT THE SAME TIME HID IN THE WOODS!” (affidavit of Isaac Hale, affirmed to and subscribed before Charles Dimon, Justice of the peace, March 20th, 1834, reprinted by Daniel Kidder, *Mormonism and the Mormons*, 1842).

David Whitmer, one of Smith’s witnesses, also testified that Smith translated the Book of Mormon with his peek stone:

“I will now give you a description of the manner in which the Book of Mormon was translated. Joseph would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing” (*An Address To All Believers In Christ*, by David Whitmer, p. 12, quoted by the Tanners).

Joseph Smith's wife, Emma, testified the same thing to her son. In fact, Emma said in a letter written March 27, 1876, that the entire Book of Mormon was translated by the use of a stone.

“In writing for your father I frequently wrote day after day, after sitting by the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us” (Emma Smith, *The Saints' Herald*, May 19, 1888, p. 310).

5. Smith's peek-stone or “seer stone” has been seen and acknowledged by Mormon authorities.

Early Mormon church leader Orson Pratt testified of Smith's peek stone: “...sometimes Joseph used a seer stone when enquiring of the Lord, and receiving revelation” (“Report of Elders Orson Pratt and Joseph F. Smith, Concluded,” *Deseret Evening News*, 23 Nov, 1878).

Brigham Young showed the stone to the regents of the University of the State of Deseret (later named University of Utah) on February 25, 1856. One of the regents, Hosea Stout, described it in his journal as “a silicious granite dark color almost black with light colored stripes somewhat resembling petrified poplar or cotton wood bark ... about the size but not the shape of a hen's egg” (Stout Diary, February 25, 1856).

In 1887, a bodyguard of church president John Taylor reported that he had seen and handled the seer stone: “On Sunday last I saw and handled the seer stone that the Prophet Joseph Smith had. It was a dark color, not round on one side. It was shaped like the top of a baby's shoe, one end like the toe of the shoe, and the other round” (Samuel Bateman diary, August 17, 1887, Lee library).

In 1888, fifth Mormon President Wilford Woodruff placed the stone on the altar of the Mormon temple in Manti, Utah. “Before leaving I Consecrated upon the Altar the seers Stone that Joseph Smith found by Revelation some 30 feet under

the Earth [and] Carried By him through life” (Wilford Woodruff’s journal, May 18, 1888)

Mormon Bishop Fredrick Kesler wrote in his diary in 1899 that President Lorenzo Snow showed him the peek stone: “... showed me the Seerers Stone that the Prophet Joseph Smith had by which he done some of the Translating of the Book of Mormon with. I handeled it with my own hands. I felt as though I see & was handling a very Sacred thing. I trust & feel that it will work in his hands as it did in the Prophet Joseph Smiths hands” (Fredrick Kesler diary, February 1, 1899, Marriott Library).

Sixth Mormon President Joseph Fielding Smith confirmed that the seer stone is in the possession of the Mormon church: “The statement has been made that the Urim and Thummim was on the altar in the Manti Temple when that building was dedicated. The Urim and Thummim so spoken of, however, was the seer stone which was in the possession of the Prophet Joseph Smith in early days. This seer stone is now in the possession of the Church” (*Doctrines of Salvation*, vol. 3, p. 225).

In the early 1980s, Mary Brown Firmage (a descendent of Brigham Young) was allowed to see the seer stone. She reported: “The stone was not chocolate brown but rather the color of brown sugar. It was 3-4 inches long, 2 inches wide, and had a hump in the middle which made it perhaps 2 inches thick at the thickest point. It was flat on the bottom and had three black, concentric circles on the top 1/2 inch. Below the circles were many small black circles. The stone was not transparent” (Mary Brown Firmage interview with Richard Von Wagoner, Aug. 11, 1986; Von Wagoner papers, Marriott Library).

5. The 11 witnesses who claimed to have seen the golden plates are highly suspect.

Three were from Smith’s own family (including his father and brother), which had a poor reputation in their community and which had a motive to support Joseph’s

religious views. Together with Joseph, his father and brother were involved in treasure searching with divining rods and seer stones.

Oliver Cowdery and Martin Harris used divining rods to search for hidden treasure. (This was admitted by D. Michael Quinn, Mormon writer, in *Brigham Young University Studies*, Fall 1978, p. 82.)

Cowdery, Harris, and David and John Whitmer were forced to leave the Mormons in 1838 when they had settled in Missouri. They were charged by Joseph Smith with being evil men, and they, in turn, charged Smith and the Mormons of great wickedness. For example, in a letter dated December 16, 1838, Joseph Smith said that “John Whitmer, David Whitmer, Oliver Cowdery, and Martin Harris are too mean to mention” (*History of the Church*, vol. 3, p. 232). They were charged with being “counterfeiters, thieves, liars, and blacklegs of the deepest dye.”

Hiram Page had his own peek-stone by which he gave “revelations.”

The witnesses had a reputation of being gullible and some of jumping from one religious movement to another. For example, Martin Harris was first a “Quaker, then a Universalist, next a Restorationer, then a Baptist, next a Presbyterian, and then a Mormon” (E.D. Howe, *Mormonism Unveiled*, 1834, pp. 260-61, cited by the Tanners). After that he was a Shaker and then a Strangite! Altogether, Harris changed his religious convictions at least 13 times.

Hiram Page, David and John Whitmer, Martin Harris, and Oliver Cowdery were also witnesses for a man named James Jesse Strang, who claimed that he, too, had translated plates with Urim and Thummim. He started his own movement, and Harris went to England on a mission for the Strangites.

6. The accounts in the Book of Mormon have proven to be untrue.

It contains what is purported to be the account of an ancient civilization in America that descended from the Hebrews and to which Jesus Christ appeared after His resurrection.

“The two main groups in the Book of Mormon are the Nephites and Lamanites. The story tells of a family group led by an Israelite prophet named Lehi. He is warned by God to flee Jerusalem at 600 B.C. He and his family make their way to the southern part of Arabia where they build a ship to sail across the Pacific Ocean to America. Two of his sons, Nephi and Laman struggle for leadership. This leads to the division of the group into two warring factions, the Nephites (usually the good guys) and Lamanites (usually the bad guys). The last battle between the two groups, in 421 AD, wipes out almost all of the Nephites. Moroni, the last surviving Nephite, buries the records of his civilization in the hill Cumorah. Hundreds of years later, Joseph Smith is directed to the spot by Moroni (some records say Nephi), now a resurrected being who has become an angel” (Tanner, “Book of Mormon Overview”).

Testimony of the **National Geographic Society**: In a letter dated January 11, 1990, the Research Correspondent for the *National Geographic Society* testified: “The Society has never used the Book of Mormon to locate archaeological sites, and we do not believe that any of the places named in the Book of Mormon can be placed geographically by the evidence of archaeology. So far as we know there is no archaeological evidence to verify the history of early peoples of the Western Hemisphere as presented in the Book of Mormon.”

Testimony of the **Smithsonian Institute**: In 1996, the Department of Anthropology of the Smithsonian Institute, Washington, D.C., issued a similar letter: “The Book of Mormon is a religious document and not a scientific guide. The Smithsonian Institution has never used it in archeological research and any information that you have

received to the contrary is incorrect. Smithsonian archeologists see no direct connection between the archeology of the New World and the subject matter of the book.”

Many of the things mentioned in the Book of Mormon were not in North America at that time: “The Book of Mormon mentions: wheat (Mosiah 9:9), horses (1 Nephi 18:25), chariots (Alma 18:9-11; 20:6; 3 Nephi 3:22), cows (Enos 21), elephants (Ether 9:19), silk (Alma 1:29; 4:6; Ether 9:17), linen (Mosiah 10:5; Helamon 6:13; Ether 10:24), money-pieces of gold and silver (Alma 11:3-20), steel (2 Nephi 5:15; Jarom 1:8; Ether 7:9). None of these items were here before the Spaniards [in the 15th century]” (Tanner).

#### 7. Joseph Smith was a braggart.

“Come on! ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on top at last. I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet ... When they can get rid of me, the devil will also go” (Joseph Smith, sermon, Sunday, May 26, 1844, Nauvoo, Missouri, *History of the Church*, vol. 6, p. 408, 409).

“But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow, and he is within me, and comprehends more than all the world; and I will associate myself with him. ... I have now preached a little Latin, a little Hebrew, Greek, and German; and I have fulfilled all” (Smith, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317).

“I have got all the truth which the Christian world possessed, and an independent revelation in the bargain,



and God will bear me off triumphant” (Joseph Smith, June 16, 1844, *History of the Church*, vol. 6, pp. 473-479, emphasis added).

#### 8. Smith carried a magic talisman.

When Joseph Smith was shot to death, he had in his pocket a magic charm representative of the pagan god Jupiter. This was documented in 1974 by Dr. Reed Durham, director of the LDS Institute of Religion at the University of Utah. He gave the evidence in a speech before the Mormon History Association on April 20, 1974.

Durham testified that the talisman carried by Smith, which is the shape of a silver dollar, was described in a magic book printed in England in 1801.

Jupiter was the Greek god Zeus.

The occultic talisman was used to gain “riches, favor, power, love and peace” as well as to gain the affection of women. That certainly sounds like the type of talisman that Joseph Smith would carry!

#### 9. Smith was a liar and an adulterer.

In a sermon on Sunday, May 26, 1844, Smith testified that he had only one wife, whereas in reality he had dozens! Consider what he said: “What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one” (Joseph Smith, May 1844).

In reality, Smith had privately proclaimed to his inner circle that previous marriages were null and void and that previously married women were free to take new marriages.

Smith himself had some 48 or so wives and several other Mormon leaders also had contracted multiple new wives.

#### 10. Smith’s claim to be able to perform miracles was bogus.

*Example:* “He did, however, announce that on a certain evening, about twilight, he would walk on the water. The place of his selection was watched by Gentile boys until one of Smith’s followers was seen to construct a bridge of planks just under the surface. Watching their opportunity, the boys

removed the outer planks. Before the prophet made the attempt to walk he exhorted his followers to have strong faith. When his bridge suddenly gave way he swam ashore and said, 'Woe unto you of little faith! Your faith would not hold me up' (Frederic Mather, "The Early Days of Mormonism," *Lippincott's Magazine*, August 1880).

*Example:* "However much he might fail in discovering material treasures, Smith's hold upon the religious infatuation of his followers grew more and more strong. John Morse, an aged convert to Mormonism, had recently died, and Smith was sent for to restore him to life. After looking at him Smith declined, because it would be a pity to have him suffer rheumatism and die again so soon! This was something like Brigham Young's refusal to restore a lost leg to one of his Mormons, on the ground that if he did it the man would be obliged to walk on three legs all through eternity!" (Mather, "The Early Days of Mormonism").

11. Smith's claim to be able to read ancient languages was bogus.

"That the prophet was not well advanced either in Greek or English appears from a story related by the Rev. Henry Caswall, who visited Nauvoo, Illinois, in 1842. He had with him a copy of the Psalter in Greek, which he handed to the prophet and asked him to explain its contents. Smith looked at it a few moments, and then replied, 'No, it ain't Greek at all, except perhaps a few words. What ain't Greek is Egyptian, and what ain't Egyptian is Greek. This book is very valuable: it is a dictionary of Egyptian hieroglyphics.' Pointing to the capital letters at the beginning of each verse, he said, 'Them figures is Egyptian hieroglyphics, and them which follows is the interpretation of the hieroglyphics, written in the reformed Egyptian. Them characters is like the letters that was engraved on the golden plates.' Upon this the Mormons began to congratulate Mr. Caswall on the information he was receiving. 'There!' they said, 'we told you so: we told you that our prophet would give you

satisfaction. None but our prophet can explain these mysteries.’ The prophet then attempted to buy the book, on the ground that it could be of no use to Caswall, because he did not understand it” (Frederic Mather, “The Early Days of Mormonism,” *Lippincott’s Magazine*, August 1880).

## 12. The Book of Abraham Deception

In 1835, Smith claimed that he had translated a papyrus written by Abraham some 4,000 years ago. Titled “The Book of Abraham,” it was accepted by the Mormon church as scripture and was published as part of the *Pearl of Great Price*.

Long thought to have been lost in the Chicago fire of 1871, Smith’s collection of papyri was discovered by the Metropolitan Museum of Art and returned to the Mormon church on November 27, 1967.

An examination by linguists proved that Smith’s “translation” was bogus. His “translation” of less than four lines from the papyrus became 49 verses of more than 2,000 words in English!

“When Egyptologists translated this piece of papyrus, they found that it contained absolutely nothing concerning Abraham. Instead, it turned out to be a pagan funerary text known as the ‘Book of Breathings,’ a work which actually evolved from the Egyptian Book of the Dead. The *Book of Breathings* did not come into existence until the later stages of Egyptian history — just a few centuries before the time of Christ. Like the *Book of the Dead*, it was buried with those who died in ancient Egypt. It is filled with magic and pagan gods. It was obviously written by a very superstitious people, and is quite different from the religion taught in the Bible. The fact that the papyrus Joseph Smith used as the basis for his *Book of Abraham* is in reality the *Book of Breathings* cannot be disputed because the name ‘Book of Breathings’ appears clearly on the fourth line of the fragment. In 1968 two Egyptologists from the University of Chicago’s Oriental Institute, Professors John A.

Wilson and Klaus Baer, identified the papyrus as the 'Book of Breathings.' The papyrus says, "After (his) two arms are [fast]ened to his breast, one wraps the Book of Breathings, which is with writing both inside and outside of it, with royal linen, it being placed (at) his left arm near his heart, this having been done at his wrapping and outside it. If this book be recited for him, then he will breath like the soul[s of the gods] for ever and ever.' In one case Joseph Smith derived 177 English words out of the word 'Khons' — the name of an Egyptian moon god! It is impossible to escape the conclusion that the *Book of Abraham* is a product of Joseph Smith's imagination" (Tanner, *The Fall of the Book of Abraham*).

### 13. The Kinderhook Plates Forgery

Shortly before May 1, 1843, a man brought six brass plates containing a semblance of Egyptian writing to Joseph Smith, claiming that he had discovered them in a mound of dirt through guidance he had received in a dream.

Smith was excited about the plates and claimed that he would translate them through revelation. He soon claimed that he had succeeded in translating a portion of the writing and that the plates "contain the history of the person with whom they were found and he was a descendant of Ham through the loins of Pharaoh king of Egypt, and that he received his kingdom from the ruler of heaven and earth" (*William Clayton's Journal*, May 1, 1843, as cited in *Trials of Discipleship — The Story of William Clayton*, a Mormon, page 117). This same thing is stated in the official early history of the Mormon church (*History of the Church*, vol. 5, p. 372).

On January 15, 1844, the Mormon publication *Times and Seasons* even claimed that the plates helped prove the authenticity of the *Book of Mormon*: "Why does the circumstance of the plates recently found in a mound in Pike county, III., by Mr. Wiley, together with ethnology and a

thousand other things, go to prove the Book of Mormon true? — Ans. Because it is true!” (*Times and Seasons*, vol. 5, p. 406).

In fact, the plates were a forgery by some men who wanted to play a trick on Smith. On June 30, 1879, W. Fugate wrote a letter in which he confessed the hoax: “I received your letter in regard to those plates, and I will say in answer that they are a humbug, gotten up by Robert Wiley, Bridge Whitten and myself” (Welby Ricks, *The Kinderhook Plates*, reprinted from the *Improvement Era*, Sept. 1962, cited by Tanner).

The plates were lost during the Civil War, but in the 1960s, one of them was found in the Chicago Historical Society Museum. Extensive scientific tests have proven that it is a forgery. Thus, Smith was again caught lying about his ability to translate ancient languages. (See Jerald and Sandra Tanner’s excellent research into this matter in *Mormonism: Shadow or Reality? A summary of this research is available on the web at <http://www.utlm.org/onlineresources/kinderhookplates.htm>*).

## **Mormonism’s Growth**

In spite of the fanciful nature of Joseph Smith’s story and his shady character, the Mormon church gradually grew.

1. Smith gained only a small group of followers in his home area of New York.

His work was much hindered by his reputation and that of his family. The following testimony is from a newspaper in Palmyra, New York, and is dated March 12, 1831:

“The ‘gold bible’ question excites but little interest in this section of country, its followers being few and generally of the dregs of community, and the most unlettered people that can be found any where, and besides there is much reason to doubt the sincerity of many of them. The first idea of a ‘Book’ was doubtless suggested to the Smiths by one Walters, a juggling fortune-teller, who

made the ignorant believe that an old book in his possession, in the Latin language, contained an account of the ante-deluvians, &c. and the word was given out that the book Smith was about to find, was a history of hidden treasures. Smith and his father belonged to a gang of money-diggers, who had followed that business for many years, Jo pretending he could see the gold and silver by the aid of what they called a ‘peep stone.’”

**2. In early 1831, the 200 or so followers of Joseph Smith moved to KIRTLAND, OHIO** (*The Telegraph*, Painesville, Ohio, May 17, 1831).

It was here that Brigham Young joined the Mormons and was ordained an elder.

The Mormons built their first temple in Kirtland and began building a settlement.

They also started a bank called “The Kirtland Safety Society Bank.” Smith gave a prophecy that the bank would swallow up all other banks and would prosper greatly. Smith was the treasurer. Shady financial dealings soon brought the wrath of the people upon them, though. Smith was arrested seven times in four weeks and was convicted of operating a bank without a state charter. Smith and his second man, Sidney Rigdon, were forced to leave the area to escape the many lawsuits that were filed against them and the tens of thousands of dollars of debts they were unable to pay.

3. Thus, it is not surprising that Smith had a new revelation from God telling them to move to INDEPENDENCE, MISSOURI.

Smith claimed that Oliver Cromley had raised up a large church there. In fact, there were only a handful of people to greet them when they arrived.

In spite of that disappointment, some stayed and the little Mormon community laid the cornerstone for a temple and started building “the New Jerusalem.”

Joseph Smith delivered another of his many bogus “revelations,” stating that they would build a temple and the city of New Jerusalem in Jackson County, Missouri, before that generation passed away (*Doctrine and Covenants*, 84:2-5, 31). Instead, the Mormons were driven from Jackson County and no Mormon temple was ever built there.

4. Being run out of Missouri, the Mormons next moved to Hancock County, Illinois, and began building a community named NAUVOO.

One of the things the Mormons built there was a Masonic lodge, which was inaugurated in March 1842. Joseph Smith, his brother Hiram, and the majority of the other Mormon leaders were Masons. Many Mormon researchers have noted a similarity between Mormon temple ceremonies and the pagan Masonic rites.

By 1844, Nauvoo was the second largest city in Illinois and was the political power in that county.

The town and its court were owned by Smith, and the Mormons maintained a militia, the Nauvoo Legion, that enforced their will as law. “Of late he [Smith] had grown more violent and open in his lawlessness. He had sent a band of his followers into Missouri, to kidnap the witnesses in a case where a Mormon thief was to be tried. He had brutally assaulted and beaten a county officer in the streets of Nauvoo. ... That absurd ecclesiastical court of his had repeatedly discharged men accused of grave offences, and warned the officers against any attempt to rearrest them. ... He appropriated the exclusive right to deal in real estate, to sell liquor, to marry, and to give in marriage” (John Hay, “The Mormon Prophet’s Tragedy,” *Atlantic Monthly*, Dec. 1869, pp. 669-78).

## Smith’s Death

1. It was Smith’s immorality that brought about his downfall.

He and some of the other Mormon leaders had begun to practice polygamy. In 1843-4, they attempted to back up their practice by pretending they had received a revelation from God on the plurality of wives. Joseph Smith and his brother, Hiram, both claimed such revelations.

2. Smith's attempts to seduce some of the wives and fiancées of his followers and his attempt to introduce new doctrines led some of the men to publish a newspaper to protest the action.

It was called the "Nauvoo Expositor." The editors included William Law and Robert Foster (whose wives had been unsuccessfully approached by Smith) and Francis Higbee (whose betrothed, Nancy Rigdon, had also been unsuccessfully wooed).

Among the things the editors were protesting were plural marriage, eternal progression of man toward godhood, and the eternalizing of the marriage covenant.

The first and only edition of the *Nauvoo Expositor* appeared on June 7, 1844.

The press was destroyed by Joseph Smith's men.

3. The turmoil resulted in the arrest of Joseph and Hiram Smith for rioting. They were released but later they were arrested again and charged with treason.

4. While they were in the jail at neighboring Carthage, Illinois, they were attacked by an angry mob and killed on June 27, 1844. A six-shot pistol had been smuggled into the jail by a Mormon elder, and Smith shot some men before he was killed. At least two of them died of their wounds (*The Documentary History of the Church*, Vol. 7, pp. 102-103; John Hay, "The Mormon Prophet's Tragedy," *Atlantic Monthly*, Dec. 1869, pp. 669-78).

## **Split into Factions**

After this, the Mormons split into many factions.



Today there are some 200 offshoots of the original Mormon cult, but most are very small.

Smith's wife, Emma, remarried, to a non-Mormon, and stayed in Nauvoo.

### **Reorganized Mormons**

The second largest group ordained Smith's son, Joseph Smith III, as their prophet. They settled in Independence, Missouri, and founded the **Reorganized Church of Jesus Christ of Latter-day Saints** (RLDS) in 1860.

It was also known as the Restored Church of Jesus Christ or the Saints Church.

They claim Joseph Smith Jr. as their founder.

They do not believe some of the Mormon doctrines, as follows:

(1) They do not accept the teaching on polygamy or eternal marriage.

(2) They have no closed temple ceremonies or special temple garments.

(3) They reject the doctrine that man can become God or that God was once a man.

(4) They claim to believe in the Trinity, but their definition of it appears to be more Unitarian. Jesus is called the "living expression of God in the flesh" and the Holy Spirit is "the continuing presence of God in the world." The Holy Spirit is not described as a Person.

(5) They do not accept the *Pearl of Great Price* as Scripture.

Following are some of the doctrines of the Reorganized Church of Jesus Christ of Latter-day Saints (RLDS):

(1) Joseph Smith, Jr. was a prophet who restored God's true church.

(2) The *Book of Mormon* and *Doctrines and Covenants* are Scripture, but their edition of *Doctrines and Covenants* is somewhat different than the one used by the Mormons.

(3) They use Joseph Smith's version of the Bible, called the Inspired Version of the Bible. In brief, it is a wild-eyed revision of the King James Bible.

(4) The Aaronic and Melchizedek priesthoods were restored (*History of the Reorganized Church of Jesus Christ of Latter Day Saints*, Vol. 1, pp. 34-35).

(5) Baptism for the remission of sins (D&C 39:2a-b, 16:4e).

(6) Salvation is by grace plus works. "As individuals exercise faith in Christ and follow his example and teachings, they become new people" (*Our Basic Beliefs*). God's judgment is based on "the kind of people we have become in relation to the potential of our lives."

(7) Zion will be established in, and Jesus will return to, Independence, Missouri (Joseph Smith's Bible, Gen. 7:20-25; *Doctrines and Covenants* 57; *Times and Seasons*, vol. 3, p. 710).

(8) Heaven has three levels (D&C 76:5-7).

(9) Those who do not hear the RLDS gospel in this life will have another opportunity in the next (D&C 76:6c).

(10) The RLDS have eight sacraments: baptism, confirmation of membership, the Lord's Supper, marriage, blessing of children, administration to the sick, ordination to the priesthood, and the evangelists blessing. These "help us establish and continually renew our relationship with God."

This group claims roughly 250,000 members today, in 50 countries.

There are many divisions within the group, though, and "their doctrines are in a state of flux" (Watchman Fellowship Profile on the Reorganized Church of Jesus Christ of Latter Day Saints).

A group split off of the RLDS in the 1991 and formed **the Restored Church of Jesus Christ of Latter Day Saints**, claiming that the RLDS had abandoned its restorationist heritage. The president and prophet of this group is Marcus Juby.

On April 6, 2001, the RLDS changed its name to **the Community of Christ**. Thus, it appears that they are positioning themselves to become more closely aligned with mainstream Christianity.

## **Brigham Young**

After Joseph Smith's death, the largest group accepted the leadership of Brigham Young.

These Mormons moved to **Salt Lake City, Utah**, in 1847. Thousands more joined them in the next several years.

They established a prosperous community and built a huge edifice called **the Mormon Tabernacle**, which took 40 years to complete.

Young was very rich and owned several mansions. Upon his death, he owed the Mormon church one million dollars that he had "borrowed" from the tithes, a vast sum of money in those days. Young lived more like a king than like the humble apostles of old.

Young promoted polygamy zealously. He had some 55 wives of his own. At least six were married to other men at the same time. When he was 67 years old, he married the 24-year-old Ann Eliza Webb.

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

When Young died in 1877, there were 140,000 Mormons.

## **What the Bible Says**

The following is what the Bible says about Mormonism's history:

1. *A prophet that preaches a different god is to be rejected* (Deut. 13:1-5)

2. *A prophet that lives a wicked life is to be rejected* (2 Pet. 2:1-2, 10)

3. *Smith could not have been ordained after the order of Levi, because he was not a Jew and was not of the tribe of Levi. God forbade any stranger to assume such a position (Num. 3:10; 18:6-7).*

4. *Smith could not have been ordained after the order of Melchizedec, because only Jesus Christ is ordained after that order.*

The priesthood of Melchizedek requires a kingly position (Heb. 7:1, 2).

The priesthood of Melchizedek requires an eternal generation (Heb. 7:3).

The priesthood of Melchizedek requires a personal appointment by God (Heb. 5:4-6; 7:17).

The priesthood of Melchizedek requires an immortal existence (Heb. 7:23-25).

The priesthood of Melchizedek requires a sinless life (Heb. 7:26).

The priesthood of Melchizedek requires the absence of all infirmity and weakness (He. 7:28).

5. *God gave the land of Palestine to Israel by an eternal covenant (Deut. 1:7-8). Yet, the Book of Mormon claims that God miraculously led a pious Jew named Levi to North America and settled him there with His blessing. Even in their captivity, the Jews have turned their eyes to Jerusalem, but there is no mention of such a longing in the Book of Mormon.*

6. *The Book of Mormon claims that the doctrine of the Gentiles being one body in Christ with the Jews was revealed to Nephi 600 years before Christ, but Paul said that this was a mystery that was hidden in prior ages (Eph. 3:5-6).*

7. *Smith claimed that the Book of Mormon contains “the everlasting gospel,” but Paul said that any gospel different from the one he preached is false (Gal. 1:1, 6-12).*

8. *Joseph Smith claimed that God told him the true church had ceased, but Jesus promised that the true church would not cease (Matt. 16:18; 28:18-20).*

## **Current Status**

As of 1999, the Mormon church claimed roughly 11 million members worldwide.

USA — 5 million

Latin America — 3 million

Asia — 2 million

South Pacific and Africa — 1/2 million.

There are 26,000 LDS congregations in 160 nations.

## **Missions Work**

The Mormons are very aggressive in promoting their beliefs.

1. About one-third of young Mormon men dedicate 18 to 24 months for missionary service.

2. In 1997 there were 60,000 Mormons serving as full-time missionaries throughout the world.

3. The Latter Day Saints distribute 5 million copies of the *Book of Mormon* each year. Over 100 million copies have been printed in 92 languages.

## **Attack Upon Other Denominations**

*Joseph Smith's statements*

*Journal of Discourses* 5:73--“When the light came to me I saw that all the so-called Christian world was groveling in darkness.”

*Journal of Discourses* 8:99--“With a regard to true theology, a more ignorant people never lived than the present so-called Christian world.”

*Journal of Discourses* 6:25--“What! Are Christians ignorant? Yes, as ignorant of the things of God as the brute beast.”

*Orson Pratt (Mormon Apostle)*

“...all other churches are entirely destitute of all authority from God; and any person who receives baptism of the Lord's supper from their hands highly offend God, for he looks upon them as the most corrupt of all people” (*The Seer*, p. 255)

*Heber C. Kimball (First Counselor to Brigham Young)*

“Christians - those poor, miserable priests Brother Brigham was speaking about - some of them are the biggest whoremasters there are on the earth...” (*Journal of Discourses* 5:39).

# Mormon Doctrine

## Doctrine about the Bible

While Mormons profess to believe and revere the Bible, they do not accept its teachings alone but add the writings of Joseph Smith and of Mormon prophets and apostles and other continued revelations.

The four Mormon scriptures are the Bible, the *Book of Mormon*, *A Pearl of Great Price*, and *Doctrines and Covenants*. “We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God” (Articles of Faith, #8)

“Joseph Smith taught that “many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled” (*History of the Church*, vol. 1, p. 245).

“In addition to these four books of scripture, the inspired words of our living prophets become scripture to us. Their words come to us through conferences, Church publications, and instructions to local priesthood leaders” (*Gospel Principles*, pp. 51-52). “We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God” (Articles of Faith, #9)

Each leader of the Mormon church, from Joseph Smith, Jr., until today, serves allegedly as “President of the High Priesthood and of the Church” and as “Prophet, Seer, Revelator and Translator.”

### What the Bible Teaches

1. *The Christian faith was ONCE delivered to the saints by the apostles* (Jude 3).

2. *The Bible is sufficient for doctrine and practice* (2 Tim. 3:16-17). Nothing else is needed.

3. *All things are to be tested by the Bible* (Is. 8:20; Acts 17:11). As we will see, Mormon scripture not only adds to the Bible; it directly contradicts it.

4. *The Bible does not prophesy that new prophets of God will arise before the return of Christ, but that many false prophets will arise* (Matt. 24:3-4, 15, 24). In this passage, Jesus gives the entire panorama of prophecy for the end times, and He does not say one word about prophets of God that were yet to arise to speak new revelation during this dispensation.

5. *God promised to preserve the Bible* (Ps. 12:6-7; 100:5; 119:152, 160; Is. 40:8; 59:21; Mt. 5:18; 24:35; 1 Pet. 1:25). Nothing has been lost.

## Doctrine about God

### 1. *God used to be a man who lived on another planet.*

“God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form like yourselves in all the person, image, and very form as a man... We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see. He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did” (Joseph Smith, sermon, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317).

“The Father has a body of flesh and bones as tangible as man’s” (Joseph Smith, *Doctrines and Covenants*, 130:22; see also *Mormon Doctrine*, p. 321; Joseph Smith, *Times and Seasons*, vol. 5, pp. 613-614; Orson Pratt, *Journal of Discourses*, vol. 2, p. 345; Brigham Young, *Journal of Discourses*, vol. 7, p. 333).



2. *God worked out his own salvation just as men are working out theirs.*

“My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to My Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take His place, and thereby become exalted myself” (Joseph Smith, sermon, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317).

3. *There are many gods (Mormon Doctrine, p. 163).*

“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. It has been preached by the Elders for fifteen years. I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods. ... (Joseph Smith, sermon, June 16, 1844, *History of the Church*, vol. 6, pp. 473-479).

“How many Gods there are, I do not know, But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are passing through. That course has been from all eternity, and it is and will be so to all eternity” (Brigham Young, *Journal of Discourses*, vol. 7, p. 333).

4. *Adam was God who came from heaven with one of his heavenly wives, Eve.*

“When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken—HE is our FATHER and our GOD,

and the only God with whom WE have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. ... Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation” (Brigham Young, preached in the Tabernacle, Salt Lake City, April 9, 1852, *Journal of Discourses*, vol. 1, pp. 50, 51).

### **What the Bible Teaches**

1. *There is only one God* (Deut. 6:4; Isaiah 43:10; 44:6, 8, 24; 45:5-7, 21-22; 46:9)

He is a spirit (Jn. 4:24).

He is eternally God (Ps. 90:2; 93:2; Rom. 1:20).

He is not a man (Num. 23:19; Hos. 11:9).

He does not change (Mal. 3:6).

2. *All others who pretend to be gods will be destroyed* (Jer. 10:10-11).

3. *Any man who teaches a false god contrary to the Scriptures is to be rejected* (Deut. 13:1-5).

4. *Making God into a man is idolatry* (Rom. 1:22-25).

### **Doctrine about Jesus Christ**

*Mormon leaders have admitted that their Christ is different:*

In 1998, Mormon President Hinckley said, “The traditional Christ of whom they [non-Mormons] speak is not the Christ of whom I speak. For the Christ of whom I speak has been revealed in this the Dispensation of the Fullness of Times. He together with His Father, appeared to the boy Joseph Smith in the year 1820, and when Joseph left the grove that day, he knew more of the nature of God than all the learned ministers of the gospel of the ages” (*LDS Church News*, week ending June 20, 1998, p. 7).

In 1977, Mormon Apostle Bernard Brockbank said, “It is true that many of the Christian churches worship a different

Jesus Christ than is worshipped by the Mormons or The Church of Jesus Christ of Latter-day Saints” (*The Ensign*, May 1977, p. 26).

*What the Mormon Church Teaches about Jesus Christ*

1. *Jesus was the first spirit born in heaven.*

“Among the spirit children of Elohim, the first-born was and is Jehovah, or Jesus Christ, to whom all others are juniors” (Joseph F. Smith, sixth LDS President, *Gospel Doctrine*, p. 70; see also *Mormon Doctrine*, p. 129).

2. *Satan was the second born spirit; thus Jesus and Satan are spirit brothers.*

“Long before you were born a program was developed by your creators ... The principal personalities in this great drama were a Father Elohim, perfect in wisdom, judgment, and person, and two sons, Lucifer and Jehovah” (Spencer Kimball, 12th LDS President, *Teachings of Spencer W. Kimball*, pp. 32-33; see also *Mormon Doctrine*, p. 163).

3. *Jesus became God through his obedience and worked out his own salvation.*

“By obedience and devotion to the truth he attained that pinnacle of intelligence which ranked him as a God, as the Lord Omnipotent, while yet in his pre-existent state” (LDS apostle Bruce McConkie, *Mormon Doctrine*, 1966, p. 129).

“Jesus kept the commandments of his Father and thereby worked out his own salvation, and also set an example as to the way and the means whereby all men may be saved” (LDS apostle Bruce McConkie, *The Mortal Messiah*, vol. 4, p. 434).

4. *Jesus’ earthly existence was the result of a physical union between Elohim God and Mary.*

*Testimony of Joseph Smith:* “God the Eternal Father, whom we designate by the exalted name-title Elohim, is the literal

Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race” (Joseph Smith, *Messages from the First Presidency*, 5:26).

*Testimony of Brigham Young:* “Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation. ... Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—‘if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties’” (Brigham Young, sermon, April 9, 1852, *Journal of Discourses*, vol. 1, pp. 50-51).

*Testimony of Joseph F. Smith, Jr., LDS President:* “Now, we are told in scriptures that Jesus Christ is the only begotten Son of God in the flesh. Well, now for the benefit of the older ones, how are children begotten? I answer just as Jesus Christ was begotten of his father. ... Jesus is the only person who had our Heavenly Father as the father of his body” (Joseph F. Smith, *Family Home Evening Manual*, 1972, pp. 125, 126).

*Testimony of Mormon Apostle Bruce McConkie:* “Christ was begotten by an Immortal Father in the same way mortal men are begotten by mortal fathers” (Mormon apostle Bruce McConkie, *Mormon Doctrine*, p. 547).

Though some Mormons do not believe this doctrine, it was certainly taught by the founder and second prophet of the Mormon church and many other past LDS leaders. If they were wrong, they preached a false god and are thus totally discredited (Deut. 13:1-5).

5. *Jesus was married while on earth and had children.*

*Testimony of Brigham Young*: “The Scripture says that He, the Lord, came walking in the Temple, with HIS TRAIN; I do not know who they were, unless HIS WIVES AND CHILDREN...” (Brigham Young, *Journal of Discourses*, vol. 13, p. 309).

*Testimony of Jedediah Grant*, second counselor to Brigham Young (*Journal of Discourses*, vol. 1, pp. 345-346).

*Testimony of LDS Apostle Orson Hyde* (*Journal of Discourses*, vol. 2, pp. 210, 328; vol. 4, pp. 259-260; vol. 13, p. 309; *Millennial Star*, vol. 15, p. 825; *The Seer*, pp. 158, 172). Hyde claimed that Jesus was a polygamist.

*Testimony of Orson Pratt*: “...I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children. (Orson Pratt, *Journal of Discourses*, vol. 2, p. 210).

Again, not all Mormons accept this teaching, but it was accepted as doctrine in the early days of the cult by its most official leaders.

#### 6. Jesus was contaminated with a sin nature.

“[While Christ was] tabernacling in the flesh, he was more or less contaminated with fallen nature. While he was here, in a body that his mother Mary bore him, he was more or less connected with and influenced by this nature that we have received. According to the flesh, he was the seed of Adam and Eve, and suffered the weaknesses and temptations of his fellow mortals” (Brigham Young, *Journal of Discourses*, vol. 6, pp. 95-96).

### **What the Bible Teaches**

#### *1. Jehovah and Elohim are the same God.*

“Hear, O Israel: The Lord [Jehovah] our God [elohim] is one Lord [Jehovah]” (Deut. 6:4).

“...the LORD [Jehovah] is God [elohim], and that there is none else” (1 Kings 8:60).

2. *Jesus is eternal and as such could not have been created* (Isaiah 9:6; Micah 5:2; Col. 1:17; 1 Jn. 1:2).

3. *All things were made by Christ* (Jn. 1:1-3; Col. 1:16) *and that would include Satan*. It would not include God the Father, because He, too, is eternal and was not made (Deut. 33:27).

4. *Mary was a virgin when Jesus was born and His conception was by the Holy Spirit* (Matt. 1:18).

5. *Jesus had no sin* (2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22).

6. *Jesus is forever higher and separate from sinful men* (Heb. 7:26).

7. *There is not the slightest hint in the Bible that Jesus was married or had children*.

In trying to prove this doctrine, LDS Apostle Orson cited the wedding in John 2:1-11, but the Bible says Jesus was *called* to this wedding (v. 2), and that would not have been the case had it been His own wedding.

Further, when Jesus died on the cross, He made provision for the care of His mother, but He said nothing about a wife or children (Jn. 19:26-27).

8. *The Bible warns about false christs* (Matt. 24:24; 2 Cor. 11:4).

9. *The Bible warns about false teachers who will deny Christ and give themselves to lasciviousness, covetousness, and rebellion against authority* (2 Pet. 2:1-3, 10). This is an accurate description of Joseph Smith, Brigham Young, and other early leaders of Mormonism.

## **Doctrine of Salvation**

1. *Salvation is by faith in Christ PLUS the works of the Mormon church*.

“Jesus Christ did what only He could do in atoning for our sins. To make His Atonement fully effective in our individual lives, we must have faith in Christ, repent of our sins, be baptized, receive The Holy Ghost, obey His commandments, and strive to become like Him” (*Basic Beliefs of the LDS Church*).

2. *Christ’s blood does not cleanse from all sin.*

“Christians speak often of the blood of Christ and its cleansing power. Much that is believed and taught on this subject, however, is such utter nonsense and so palpably false that to believe it is to lose one’s salvation. Many go so far, for instance, as to pretend, at least, to believe that if we confess Christ with our lips and avow that we accept Him as our personal Savior, we are thereby saved. His blood, without other act than mere belief, they say, makes us clean” (*What the Mormons Think of Christ*, an LDS publication, 1973, p. 22).

3. *Joseph Smith holds the keys to heaven.*

“Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. ... no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are—I with you and you with me. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit-world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit-world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven. Many will exclaim—‘Oh, that is very

disagreeable! It is preposterous! We cannot bear the thought!' But it is true" (Brigham Young, sermon, Oct. 9, 1859, delivered in the Tabernacle, Great Salt Lake City, reported by G. D. Watt, *Journal of Discourses*, vol. 7, pp. 282-91).

*4. Living people can be baptized for dead people to help the dead achieve salvation.*

Joseph Smith declared, "The greatest responsibility in this world that God has laid upon us is to seek after our dead."

The LDS church teaches that the names of the dead must be known before they can be baptized by proxy, so it maintains the largest genealogical library in the world.

There are currently 725 million names in their record center in Salt Lake City.

Mormons perform millions of proxy baptisms every year.

The Mormon temples form a crucial part of this ceremony. LDS Apostle Bruce McConkie explained that a temple is "...a House of the Lord... where he and his Spirit may dwell... From the days of Adam to the present, whenever the Lord has had a people on the earth, temples and temple ordinances have been a crowning feature of their worship" (*Journals of Discourses*, vol. 25, p. 231).

The temple rites are secret. Until 1990, the Mormon participants swore an oath not to talk about the rites *on penalty of death*.

In the temple wedding ceremony, the participants receive special underwear that they are to wear for the rest of their lives; they receive a new name that they are not supposed to tell to others; and they learn secret handshakes.

*5. The LDS teaches that most people will eventually be saved, but they go to three different heavens, according to their merit (Mormon Doctrine, p. 348).*

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and



ordinances of the gospel” (Joseph Smith, 3rd Article of Faith)

Bad people go to the lowest heaven, the Telestial Kingdom (*Doctrine and Covenants*, 76:81-86).

Good people who were not Mormons go to the Terrestrial Kingdom (*Doctrine and Covenants*, 76:71-79).

Mormons will go to the Celestial Kingdom (*Doctrine and Covenants*, 76:50-70). Mormons are taught four secret handshakes in the temple ceremonies so that they can gain entrance into the third heaven by thus shaking God’s hand (Bob Witte and Gordon Fraser, *What’s Going on in There: An Exposing of the Secret Mormon Temple Rituals*).

### **What the Bible Teaches**

1. *Salvation is a free gift of God’s grace and it is not by works; works follow as the evidence* (Acts 16:31; Rom. 3:24; 4:1-8; Eph. 2:8-10; Titus 3:4-8).

2. *Any mixture of grace and works is a false gospel* (Rom. 11:6)

3. *Salvation is received directly from Jesus Christ and not through any church* (Jn. 1:9-13; 6:35, 37; Matt. 11:28-30; 1 Jn. 5:10-13)

4. *In the resurrection, the glorified saints do not marry* (Lk. 20:34-36)

5. *Only some will be saved; most will not* (Matt. 7:13-14)

6. *1 Corinthians 15:29 does not teach that the dead can be saved through baptism performed by the living.*

That doctrine is contrary to the teaching of Christ (Lk. 16:22-31).

Paul did not say that he baptized for the dead but that “they” baptized for the dead. He was referring to the practice of others.

7. *The blood of Christ cleanses us from ALL sin* (1 John 1:7; Rev. 1:5), *makes us nigh to God* (Eph. 2:13), *and redeems us* (1 Pet. 1:19)

8. *God is not building special temples today* (John 4:20-24; Acts 7:47-50; 17:24; Heb. 8:1-2; 9:11-12, 24).

9. *Jesus said nothing in secret* (Jn. 18:20), which condemns Mormonism's secret rites.

10. *Jesus and the Apostles did not baptize or marry in a temple.*

11. *There is no opportunity for salvation after death* (Luke 16:22-31; Heb. 9:27; 2 Cor. 6:2)

## **Doctrine about Man**

1. *Men have eternal pre-existence before being born into this world. They are first begotten as spirit children in heaven and then they are born on earth.*

“I am dwelling on the immortality of the spirit of man. ... The intelligence of spirits had no beginning, neither will it have an end. ... There never was a time when there were not spirits; for they are co-equal with our Father in heaven. ... But if I am right, I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself” (Joseph Smith, sermon, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317; see also *Journal of Discourses*, vol. 4, p. 218).

“All men and women are ... literally sons and daughters of Deity” (*Gospel Principles*, an LDS church manual, p. 11).

“Before you were born, your spirit lived with God. This premortal life is sometimes referred to as the preexistence. In this setting, you had the opportunity to grow, mature, and learn many eternal truths from our Heavenly Father. Yet you yearned to be more like Him. Like any loving parent, God wants His children to progress. Heavenly Father understood that you could only progress to a certain point without the experience of mortality. He knew that you needed to: Receive a physical body. Gain experience from overcoming trials and temptations. Learn to walk by faith. Learn to choose between good and evil. So your Heavenly Father instituted His plan to

help you reach your divine potential” (*Basic Beliefs of the LDS*).

2. *Men can become gods by obedience to Mormon teachings. Those who attain the highest heaven achieve godhood and can have their own planet.*

*That was the teaching of Joseph Smith:* “Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power” (Joseph Smith, sermon, April 7, 1844, *History of the Church*, vol. 6, pp. 302-317).

*This was the teaching of Brigham Young:* “The Lord created you and me for the purpose of becoming Gods like Himself” (Young, *Journal of Discourses*, vol. 3, p. 93).

*This was the teaching of Mormon Apostle John Widtsoe:* “God and man are of the same race, differing only in their degrees of advancement” (Widtsoe, *Gospel Through the Ages*, p. 107).

This was the teaching of Mormon Apostle Bruce McConkie: “Thus those who gain eternal life receive exaltation ... They are gods” (McConkie, *Mormon Doctrine*, p. 237).

*This was the teaching of Mormon Apostle Parley P. Pratt:* “God, angels, and men are all of the same species, one race, one great family...” (Pratt, *Key to the Science of Theology*, 1978 ed., p. 21).

*This was the teaching of LDS Apostle James E. Talmage:* “We believe in a God who is Himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement — a Being who has attained His

exalted state by a path which now His children are permitted to follow, whose glory it is their heritage to share. In spite of the opposition of the sects, in the face of direct charges of blasphemy, the Church proclaims the eternal truth: ‘As man is, God once was; as God is, man may be’” (Talmage, *Articles of Faith*, Ch. 24, pp. 430, 31).

*This was the teaching of Lorenzo Snow*, 5th President of the LDS: “As god once was, man is. As God is, man may become.”

*This was the teaching of Joseph F. Smith*, 6th President of the LDS, “The Father has promised us that through our faithfulness we shall be blessed with the fulness of his kingdom. In other words we will have the privilege of becoming like him. To become like him we must have all the powers of godhood; thus a man and his wife when glorified will have spirit children who eventually will go on an earth like this one we are on and pass through the same kind of experiences, being subject to mortal conditions, and if faithful, then they also will receive the fulness of exaltation and partake of the same blessings. There is no end to this development; it will go on forever. We will become gods and have jurisdiction over worlds, and these worlds will be peopled by our own offspring. We will have an endless eternity for this” (Joseph F. Smith, *Doctrines of Salvation*, vol. 2, p. 48).

### **What the Bible Teaches**

1. *There is only one God* (Isaiah 43:10; 44:6, 8, 24; 45:5-7, 21-22; 46:9).
2. *All false gods will perish* (Jer. 10:10-11).
3. *Men will always be men and God will always be God* (Rev. 21:3).
4. *All men come from Adam* (Rom. 5:12).
5. *God created man’s soul in the day He created Adam* (Gen. 2:7).

## Doctrine of Polygamy

1. In the early 1840s, Joseph Smith privately proclaimed to his inner circle that previous marriages were invalid and that previously married women were free to take new marriages. He and other Mormon leaders began to contract “marriages” with new women. These marriages were not legal under United States law.

2. At one point, Smith even demanded the wives of all 12 of his “apostles” (Tanner, *The Changing World of Mormonism*). One of those was Heber Kimball. His wife, Vilate, did not want to obey Smith’s new “revelation,” so they gave Smith their very young daughter, Helen Mar, instead (Wyl, *Mormon Portraits*, pp. 70-72, cited by the Tanners; also *Life of Heber C. Kimball* written by Mormon Apostle Orson Whitney, p. 339). Kimball later had many wives of his own.

### 3. Testimonies to Smith’s Plural Marriages:

Testimony of John J. Stewart, Mormon author: “... he [Joseph Smith] married many other women, perhaps three or four dozen or more...” (Stewart, *Brigham Young and His Wives*, p. 31).

Testimony of Fawn M. Brodie: She published a list of forty-eight women who may have been married to Joseph Smith (Brodie, *No Man Knows My History*, pp. 434-65).

Brodie lists five pairs of sisters who were married to Smith, plus a mother and a daughter (*No Man Knows My History*, p. 336; see also Mormon writer Claire Noall, *Intimate Disciple*, p. 317).

Testimony of Stanley S. Ivins: He had access to the early temple records that have since been restricted, and he testified that the number of Joseph Smith’s wives “can only be guessed at, but it might have gone as high as sixty or more” (*Western Humanities Review*, vol. 10, pp. 232-33).

Testimony of Mormon writer Todd Compton: In 1998, Compton, a practicing and sympathetic Mormon, published *In Sacred Loneliness*, a large and well-researched report of 33

of Joseph Smith's wives. A review of the book in the *Salt Lake City Tribune* stated: "...Compton found that in the case of 11 women, Smith's polygamy was polyandrous. That is, the women were married and cohabiting with their husbands, who mostly were faithful Mormons, when Smith married them. Yet not one divorced her 'first husband' when Smith was alive. Indeed, they continued to live with their civil spouses while married to Smith. If one superimposes a chronological perspective, one sees that of Smith's first 12 wives, nine were polyandrous" (*Salt Lake Tribune*, December 13, 1997, p. C2).

4. *Smith claimed that he had a revelation on the legitimacy of plural marriages on July 12, 1843.* It is still recorded in *Doctrine and Covenants*, section 132. The Tanners rightly observe that Smith had multiple wives before that, because verse 52 instructs his first wife, Emma, to "receive all those that HAVE BEEN GIVEN unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God."

5. *Joseph Smith disobeyed even his own "revelation" about plural wives:*

The first wife had to give her consent and the new wives had to be virgins and not vowed to another man:

"And again, as pertaining to the law of the priesthood— if any man espouse a virgin, and desire to espouse another, and THE FIRST GIVE HER CONSENT, and if he espouse the second, AND THEY ARE VIRGINS, AND HAVE VOWED TO NO OTHER MAN, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else" (*Doctrine and Covenants*, 132:61).

Smith's wife Emma was dead set against it from the beginning to the end. Consider the testimony of Emily Dow Partridge:

“...the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I WAS MARRIED TO JOSEPH SMITH on the 4th of March 1843, Elder Heber C. Kimball performing the ceremony. MY SISTER ELIZA WAS ALSO MARRIED TO JOSEPH a few days later. THIS WAS DONE WITHOUT THE KNOWLEDGE OF EMMA SMITH. Two months afterward she consented to give her husband two wives, providing he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and TO SAVE FAMILY TROUBLE BROTHER JOSEPH THOUGHT IT BEST TO HAVE ANOTHER CEREMONY PERFORMED. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma's presence, ... From that very hour, however, EMMA WAS OUR BITTER ENEMY” (*Historical Record*, p. 240).

Smith's plural wives were not all virgins, because several of them were also married to other men. For example, Mary Lightner was pregnant with her third child by her husband Adam when she was “married” to Joseph Smith in February 1842 (at a time when the non-Mormon Adam was out of town).

6. *Mormon apologists have tried to claim that Smith's polyandrous marriages were only for eternity and that he did not cohabit with the women who were married to other men.*

Even the Mormon sympathizer Todd Compton does not buy that one. In his 1998 book *In Sacred Loneliness* he gives testimonies of Smith's sexual relations with the married women.

The book *Mormon Polygamy: A History* by Richard Von Wagoner also debunks this idea.

Further, if it were true that Smith's “marriages” with the women were not sexual in nature, why were the men such as William Law and Robert Foster so angry when they learned

that Smith had broached “spiritual marriage” with their wives?

7. *The first seven Presidents or Prophets of the Mormon church all practiced polygamy.*

Second Mormon President Brigham Young had 55 wives.

Third Mormon President Heber Kimball had 45 wives. He declared, “I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young and sprightly” (*J. of D.*, vol. v, p. 22).

Sixth Mormon President Joseph F. Smith, had five wives.

8. *The Mormon church publicly lied about and denied the practice of polygamy until 1852.* The Tanners have given much evidence of this in *The Changing World of Mormonism*.

9. *From 1852, when they finally admitted their polygamy, until 1890, the Mormon leaders and prophets declared that the doctrine of polygamy was divine revelation and that nothing would ever force them to change it.* In 1855, for example, Brigham Young stated:

“Now if any of you will deny the plurality of wives and continue to do so, I promise that you will be damned” (*Deseret News*, November 14, 1855).

10. *Finally, on September 24, 1890, Mormon President and prophet Wilford Woodrow issued a Manifesto declaring a new revelation that polygamy was not the will of God.* Woodrow said: “And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.”

The Manifesto was called a revelation by Mormon President Joseph F. Smith in 1922: “...the word of the Lord came to him [Wilford Woodruff] in a revelation suspending the practice of plural marriage.”



It was called a revelation by Apostle John A. Widtsoe in 1940, when he stated that the Manifesto “was the product of revelation.”

It was called a revelation in 1958 by Elder Bruce R. McConkie in his *Mormon Doctrine*. He said it “is a revelation in the sense that the Lord both commanded President Woodruff to write it and told him what to write.”

It was called a revelation in 1974 by Mormon President Spencer W. Kimball.

It was called a revelation in 1979 by Mormon historians Leonard J. Arrington and Davis Bitton.

*11. In April 1904, Mormon President Joseph F. Smith lied about the status of polygamy within Mormonism:*

“Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff, of September 24, 1890, commonly called the Manifesto . . . I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints.”

*12. In fact, many leaders of the Mormon church continued to practice polygamy after the Manifesto, including Smith himself. Both the sixth Mormon President (Joseph F. Smith) and the seventh, Heber Grant, were convicted of unlawful cohabitation. Smith was convicted in 1906, sixteen years after the supposed divine Manifesto.*

*13. Many Mormons continue to practice polygamy today. A report in the New York Times in 1965 stated that as many as 30,000 men, women and children still live in polygamist Mormon families (New York Times, December 27, 1965). That was the testimony of William M. Rogers, former special assistant to the Utah State Attorney General. A report in the Ladies Home Journal in June 1967 observed, “In Utah ... the*

practice of polygamy has never ceased. It is more widespread than ever. And increasing year by year.”

14. *This is not surprising in light of the fact that one of the Mormon church’s official scripture books contains Joseph Smith’s alleged revelation about polygamous marriages (Doctrine and Covenants, 132).*

### **What the Bible Teaches**

1. *Polygamy was never the will of God (Matt. 19:4-6).*

The first polygamist was a rebel (Gen. 4:19).

God forbade kings to multiply wives (Deut. 17:17). When men like David married more than one wife, they were doing this against God’s law.

2. *Joseph Smith was guilty of death even under Old Testament polygamy laws (Lev. 18:18; 20:14).*

3. *The apostles did not have multiple wives (1 Cor. 9:5).*

4. *A polygamist cannot be a pastor or deacon (1 Tim. 3:2, 12).*

## **About Testing Prophecy**

Mormon missionaries instruct people to pray about whether or not Joseph Smith was a prophet. They misuse James 1:5 for this purpose. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” Thus, people are taught to depend upon undependable feelings to authenticate the truth.

### **What the Bible Teaches**

1. *The heart is deceitful and cannot be trusted (Prov. 28:26; Jer. 17:9).*

2. *The devil tries to counterfeit the truth (Matt. 24:24; 2 Cor. 11:13-15).*

3. *The devil can blind men’s minds (2 Cor. 4:4).*

4. *The only true test of truth is the Scriptures* (Is. 8:20; Acts 17:11; 2 Tim. 3:16-17).

## Miscellaneous

In the early days of Mormonism, they taught that black people are inferior and cannot be a part of the Mormon priesthood. In a speech on Feb. 5, 1852, Brigham Young said:

“What is that mark [on Cain]? you will see it on the countenance of every African you ever did see upon the face of the earth, or ever will see. ... If there never was a prophet, or apostle of Jesus Christ spoke it before, I tell you, this people that are commonly called negroes are the children of old Cain. I know they are, I know that they cannot bear rule in the priesthood, for the curse on them was to remain upon them, until ... the times of the restitution shall come, and the curse be wiped off from the earth. ... It is a great blessing to the seed of Adam to have the seed of Cain for servants, but those they serve should use them with all the heart and feeling, as they would use their own children ... Let this Church which is called the kingdom of God on the earth; we will summons the first presidency, the twelve, the high counsel, the Bishoprick, and all the elders of Israel, suppose we summons them to appear here, and here declare that it is right to mingle our seed, with the black race of Cain, that they shall come in with us and be partakers with us of all the blessings God has given to us. On that very day, and hour we should do so, the priesthood is taken from this Church and kingdom and God leaves us to our fate. The moment we consent to mingle with the seed of Cain the Church must go to destruction, — we should receive the curse which has been placed upon the seed of Cain, and never more be numbered with the children of Adam who are heirs to the priesthood until that curse be removed. .... If the Africans cannot bear rule in the Church of God, what business have they to bear rule in the State and

Government affairs of this Territory or any others” (Brigham Young Addresses, Ms d 1234, Box 48, folder 3, dated Feb. 5, 1852, located in the LDS Church Historical Department, Salt Lake City, Utah; cited from Tanner).

In 1978, the Mormon priesthood was open to blacks. Does that mean that the curse spoken by Brigham Young has come upon the Mormons?

# Evangelicals and Mormons Together

The ecumenical movement has many aspects but in its broadest sense it has no borders. This is evident by recent efforts to add Mormons to the ecumenical stew. Consider the following examples:

In the 1990s we had Evangelicals and Catholics Together; now we have Evangelicals and Mormons Together (not in name but in principle).

I was wondering when it would happen. It is grossly inconsistent for evangelicals to fellowship with the Roman Catholic Church, with its sacramental gospel and wafer-christ and Queen of Heaven and holy father, AND NOT to fellowship with Mormons. If the Roman Catholic, with his false christ and false gospel, can be accepted as a fellow believer, why not the Mormon?

Now this inconsistency is being addressed.

Prominent “evangelical” leaders met on March 10, 2011, with Mormons in Salt Lake City for a “dialogue” in search of better understanding. The evangelicals include Leith Anderson, president of the National Association of Evangelicals; Craig Williford, president of Trinity International University; Richard Mouw, president of Fuller Seminary; and David Neff, editor-in-chief of *Christianity Today*. Anderson said, “We hope this time of dialogue with LDS leaders will deepen our understanding of the Mormon faith and contribute to the ongoing work of evangelicals in Utah” (“Evangelicals, Mormon,” *Christian Post*, March 10, 2011).

This is a continuation of something that began several years ago.

An “EVENING OF FRIENDSHIP” in the Salt Lake Mormon Tabernacle on November 14, 2004, featured several evangelicals who are calling for a better understanding of and relationship with Mormons. Ravi Zacharias was the main

speaker. He was joined by Richard Mouw (president of Fuller Seminary), Craig Hazen (a professor at Biola University), Joseph Tkach, Jr., head of the World Wide Church of God, and Michael Card (Contemporary Christian musician).

Roughly 7,000 attended the meeting, filling the Tabernacle to capacity and overflowing into another room. Reports said the crowd was about half Mormon and half non-Mormon.

Note the term “friendship” in the title of the meeting.

The event was co-sponsored by Standing Together Ministries and the Richard L. Evans Chair for Religious Understanding at Brigham Young University. Standing Together was formed in 2001 by “evangelical” preacher, Greg Johnson. It is “an organization established to build stronger unity between Evangelical churches in Utah, and greater dialogue between Evangelical Christians and Latter-day Saints.” Johnson has traveled extensively to conduct “dialogues” with Mormon professor Robert Millet of Brigham Young University.

Johnson is the one who envisioned the meeting, invited Ravi Zacharias, and was instrumental in getting permission from the First Presidency of the LDS Church to hold the meeting in the Mormon Tabernacle. Johnson, Millet, and Zacharias met this summer in Atlanta to discuss the meeting.

Johnson is a radical ecumenist. His website says his “vision” is “uniting Christians for Greater Spiritual Impact.” It also says, “We affirm that there is one Church in Utah that meets in various locations,” and, “Unprecedented unity will contribute to healthier local churches and transformed lives by the thousands. The first “ministry focus” listed is “Uniting the Body.” Johnson’s web site describes him as “passionate about building bridges of relationship and dialogue with the predominant religious culture found in Utah, The Church of Jesus Christ of Latter-day Saints, or better known as the Mormon Church. Johnson was instrumental in getting Craig Blomberg of Denver Seminary and Steve Robinson of Brigham Young University together to “dialogue” and the

result was a book *titled How Wide the Divide*, which concluded that the divide between Mormons and Bible-believing Christians is not as wide as formerly thought.

### **Who Will Benefit?**

It should be obvious that the only reason that Mormon leaders would allow such an event to be held in its Salt Lake Tabernacle is that they were convinced that it will benefit them and help in their ongoing effort to become more mainstream. Rauni Higley and her husband are former Mormons and have been ministering to Mormons in Utah for 22 years. Mrs. Higley was converted to Mormonism in 1963 in Finland. After moving to Salt Lake City she worked as a translator and interpreter for Mormon leaders for 14 years. Mr. Higley was a sixth-generation Mormon. He served in leadership positions such as Elder Quorum President, Sunday School teacher, and High Councilman. The Higleys were saved through biblical faith in Jesus Christ and in May 1983 had their names removed from the Mormon Church roles. They have ministered the Gospel to Mormons in Utah ever since.

When the Higleys learned of the meeting, they wrote to Ravi Zacharias and warned him not to participate, because they understand how the Mormon Church thinks and operates. In an e-mail to me dated November 28, Mrs. Higley said: “Ravi received his invitation from the First Presidency of the LDS Church! They would not have invited him had they had even a slight fear that Ravi was going to say anything that would alert the Mormons! That this was to benefit the Mormon Church is very clear. What I find so scary in this is that a large percentage of evangelical pastors in Utah are supporting this movement Greg Johnson has started. There were about 50 evangelical churches that lent their names as supporters of Zacharias’ visit.”

## Highlights of the “Evening of Friendship”

Some highlights of the “Evening of Friendship” meeting at the Mormon Tabernacle were as follows:

Ravi Zacharias preached on the person and work of Christ, but carefully avoided describing the serious, soul-damning differences between Bible doctrine and Mormonism. He did not point out any of the Mormon errors nor warn Mormons to turn from their false gospel or face eternal hell. Even when he was asked pointedly at a question and answer session at the University of Utah, “What are the differences between Mormonism and Christianity,” he sidestepped the issue, saying, “I have to keep in mind that I am a guest here.” He then went on to answer the question, “but failed to explain what the differences are and how significant they are for a person’s salvation” (Greg Cantrell’s eyewitness report).

This is not how the apostle Paul acted when he was invited to preach on Mars Hills. Of course, there is no record that Paul was ever invited back, and these New Evangelicals, in contrast, know how to preach the Bible without causing a lot of offense, which is a most amazing thing.

One report said Zacharias almost pulled out of the event because prior reports had downplayed his theological differences with Mormonism, but he had the best opportunity of his life to highlight those differences in a context that could make a difference in the eternal destiny of many, and he simply didn’t do it. His New Evangelicalism wouldn’t allow him to pull the trigger and plainly preach the truth that all men outside of the one true Gospel of the Bible are heading to eternal hellfire and that Mormonism is sending multitudes to hell through its religious myths and false gospel. In his message he used broad terms such as “Christianity,” saying for example, “Christianity is the one faith that offers true forgiveness,” without telling the crowd plainly that Mormonism is NOT true Christianity. This has been stated in books with which he has been associated (such



as the *Kingdom of the Cults*, to which he wrote the foreword), but it was not said in this meeting when he was speaking directly to the Mormons.

Hazen said of Ravi's message, "In my view the rank-and-file Mormons would not have found anything controversial in it." It is also instructive that Ravi's message received a standing ovation from the entire crowd. Hazen reported, "Ravi received a long standing ovation FROM EVERY PERSON IN ATTENDANCE when he concluded."

I wonder why Paul didn't get a standing ovation for his sermon on Mars Hill in Acts 17; or Stephen, for his sermon before the Sanhedrin in Acts 7; or the Lord Jesus, for his sermon to the Pharisees in Matthew 23? It is said that preaching is like shooting; a good preacher will always hit his target.

Fuller Seminary President Richard Mouw, who preceded Zacharias to the podium, apologized to the Mormons, making the following amazing statements: "Let me state it clearly. We evangelicals have sinned against you. ... We have demonized you. ... [We evangelicals] have often misrepresented the faith and beliefs of the Latter-day Saints."

*Sinned against Mormons?* Is it sin to preach the one true Gospel and to warn of false gospels and false christs as Paul did (2 Cor. 11)?

*Misrepresented the beliefs of the Mormons?* Who has done that, Dr. Mouw? Bible believers have stated that the *Book of Mormon* is fantasy; that Joseph Smith was a liar, an adulterer, and a polygamist; that Mormon doctrines are heretical. In what way is any of that a misrepresentation? The Mormon Church of Jesus Christ of Latter-day Saints exalts its own writings to authority alongside Scripture, teaches that salvation is by faith plus works, denies the Trinity, claims that God was once a man, that Jesus Christ was a created being, that he had many wives, that he is the brother of Satan, that men have pre-existent souls, that the living can be baptized for the salvation of the dead, that those who endure faithfully

in this life will be gods in the next. In fact, Mormonism denies or corrupts most cardinal doctrines of the New Testament faith. Perhaps some individual has misquoted something in refuting Mormonism. That does not call for a wholesale apology. The fact is that the Mormon Church has tried its best to hide and shade its true history, and even Mormons who are well educated in their own theology do not know the truth about Joseph Smith and Brigham Young. When the truth is dredged up, one is charged with libel. The real apology needs to be made by those who preach heresies and thereby damn people's souls to eternal hell. Therein is the truly serious error that needs to be repented of.

*Demonized the Mormons?* Does the Bible not warn that heretical doctrines such as those the Mormons preach are "doctrines of devils" (1 Tim. 4:1)? Did Jesus not call the false religious rulers of His day "blind guides," "children of hell," "serpents," "generation of vipers," "fools" (Matthew 23)? Did He not plainly warn them of the "damnation of hell"? What is wrong, then, with "calling a spade a spade" after the fashion of Jesus Christ and the authors of Scripture?

By the way, evangelicals in England issued an apology to Roman Catholics at the Nottingham Conference in 1977 (chaired by John R.W. Stott). "Seeing ourselves and Roman Catholics as fellow-Christians, we repent of attitudes that have seemed to deny it."

Mouw even encouraged evangelicals to participate in the upcoming celebrations of the 200th anniversary of the birth of Mormon founder Joseph Smith. Will it please God if we celebrate the birth of a man who created a false religion through deception and established a false gospel that the Bible labels "accursed" (Galatians 1)?

Robert Millet, a Mormon professor at Brigham Young University, said, "God is our father and loves us all" and "God cares more about people than truth." These are the heresies of the universal Fatherhood of God and Ecumenism.

Some of the evangelical speakers actually quoted Joseph Smith. Mouw quoted him. And Craig Hazen, in his closing prayer, said, "If we, as Joseph Smith, seek wisdom, we must ask God in prayer." To mention Joseph Smith in such a context in no way furthers the truth; what it does is play right into the hand of the devil, encouraging Mormons that even the "evangelicals recognize that our prophet was a true man of God." Hazen would have done better had he prayed, "If we seek wisdom, then we know we must go to the Bible alone, for it alone is the authority for faith and practice, and we know that we must at the same time reject all heresies and myths."

At the end of the service, Craig Hazen addressed the Mormon leaders and asked, "Don't you all have a bigger place right across the street for next year?" He wants this to become an annual event, and if the Mormons are smart enough to pounce on this opportunity to become more acceptable and mainstream and if the apostasy is in full enough blossom, they will agree.

Michael Card led the Mormons and evangelicals in praise to God. I suppose the evangelicals worshipped their God and the Mormons worshipped theirs, but it was confusion because they did it TOGETHER. How can an unregenerate Mormon who worships a false christ offer acceptable praise to God? And how can evangelicals who allegedly know the God of the Bible join hands in worship with unbelievers? "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6:14-15). The Lord Jesus warned that worship is only acceptable when it is offered in spirit AND in truth (Jn. 4:23). There was no acceptable worship in the Mormon Tabernacle on November 14, not on the part of the Mormons and not on the part of the disobedient evangelicals. It was a deep deception.

In the *Deseret Morning News*, Card is quoted as saying that “he doesn’t see Mormonism and evangelical Christianity as opposed to each other; they are more like the two ends of a long thread -- part of the same thing.” He said, “The older I get, I guess the more I want to integrate everything. I think it’s more important to be faithful than right” (Nov. 16, 2004).

By the way, Michael Card now has the distinction of having the greatest ecumenical reach of any of the CCM artists. On the one side of the scale he performs for Mormons, as he did in “An Evening of Friendship” in Salt Lake City, and for Roman Catholics. His close friend is John Michael Talbot, the Roman Catholic contemporary musician who prays to Mary. And on the other side of the scale, Card even performs for independent Baptists. On October 1996 Card had a concert at Temple Baptist Church, Detroit, Michigan. This church was pastored by J. Frank Norris from 1935 to 1950 and by G. Beauchamp Vick from 1950 to 1975. In bygone days, it was the most prominent church in the Baptist Bible Fellowship International. It was a conservative fundamental Baptist church that eschewed ecumenism, preached strong Bible doctrine, used sacred music, promoted holy living and separation from the world, and used only the King James Bible. Today it has turned its back on its heritage and has capitulated to the contemporary church growth philosophy.

## **Evangelical Error**

A glaring error of evangelicals today is to preach the truth without contrasting truth with error.

Greg Cantrell, who attended the meeting, testified: “No one during the entire time spoke of the major differences between Mormonism & Christianity.” Cantrell observed, “I will leave you with this analogy . . . about what happened last night: It was the same to me as if I was talking with an English man about football and what a wonderful, exciting

sport it is, and how he said he loves that sport; yet we never clarified that he was talking about soccer, and I was talking about American football. We could not understand each other. It's like apples and oranges. Not the same."

This is exactly right. If the truth is not preached in plain distinction to error, those who sit in error will not understand. As they listen they redefine terms according to the heretical theology they have been taught.

This is what happens when Billy Graham, Luis Palau, and other ecumenical evangelists preach to Roman Catholics. The preacher says, "You must receive Christ," and the Catholic thinks, "That's right; I have received Christ many times in the sacraments and I need to receive him AGAIN at this meeting, and hopefully, after I continue doing this all my life, and continuing trying to be a good person, and spend a little time in purgatory after I die, God will eventually receive me." That is Catholic theology, of course, and that is exactly how a Roman Catholic will interpret Gospel terms. Thus the truth must be preached in clear contradiction to heresy; the heresy must be identified and refuted head on, which is exactly what we see in the Bible, in Paul's sermon on Mars Hill and in his Epistles, for example. But the ecumenical philosophy will not allow this and the New Evangelical philosophy of preaching the "positive proclamation" of the truth "without delving in personalities which embrace the error" (Harold Ockenga), also does not allow such clarity.

The same thing happened when Ravi Zacharias preached Christ to the Mormons gathered for the "Friendship" meeting. Since he did not plainly contrast the truth he was preaching with Mormon heresies and since he did not refute the Mormon's habit of re-interpreting traditional theological terms, he did not "get through."

The aforementioned Rauni Higley, who was an active and convinced Mormon for 20 years, wrote to Ravi Zacharias on November 22, after the event, and explained to him how she

would have re-interpreted his words if she were still a Mormon and had sat under his sermon:

“You failed to declare the truth clearly to those who interpret the words, familiar to Christians, totally differently. I think this is why Biola’s Craig Hazen, after the meeting, said in his report that ‘rank and file Mormons would not have found anything controversial [to Mormonism] in it,’ meaning that what you said would not have alarmed them to see that Mormonism is false!

“All Mormons in the audience could have agreed with just about everything you said, but yet not understood at all.

“I think how I, if I was still an active and believing Mormon as I once was, I would have ‘understood’ your words. I would have interpreted them, based on what I believed as a Mormon, and what I was taught by the LDS church. When you said ‘Jesus,’ I would have thought of Him as my brother I lived with in heaven before coming to this world. When you said ‘God,’ or ‘Heavenly Father,’ I would have thought my literal heavenly parents, father and mother Gods in heaven. When you said ‘redemption’ or ‘payment for our sins,’ I would have thought of conditional salvation Jesus provided for me, and that I must work hard, along with my husband, to earn my real salvation which is exaltation and godhood. When you said ‘Trinity,’ I would have thought of three Gods for this earth, ‘Trinity’ in a sense of unity in purpose among them, -- and I would have, at least in passing, thought that someday my husband and I will be as God is now. When you said ‘Cross’ I would have acknowledged that Jesus died on the cross, but I also would have thought that He had, before going to the cross, already made an atonement for me and provided resurrection by suffering in the Garden of Gethsemane.

“Like the Mormon leaders on the platform, I too could have said that I ‘agreed’ with your message even when using my ‘Mormon-mindset.’

“I personally know active, temple-going Mormons here in Utah who regularly listen to Christian speakers on radio and TV, read C.S. Lewis's books etc., and ‘agree’ with them all -- even though with some pity that these great Christian speakers cannot go to celestial kingdom and become gods because they have not received the ‘fullness of the LDS gospel.’ Mormons simply interpret and understand the words used differently. I am sure you get my point” (Letter from Mrs. Rauni Higley, former Mormon, to Ravi Zacharias, Nov. 22, 2004).

This is the second wise letter that I have seen that men and women of God have written to Ravi Zacharias to warn him. Sadly, instead of posting these at his web site and acknowledging his error, he has chosen to ignore his critics and to post the spiritually undiscerning report by Craig Hazen, who wouldn’t know apostasy and compromise if it hit him in the face.

## **Should We Dialogue?**

Zacharias would doubtless say that he and his fellow evangelicals at this meeting were not accepting Mormons as true Christians and not trying to have unity with them; they are merely seeking dialogue and better understanding.

But dialogue is how the evangelical back-to-Rome movement began. Where does the Bible instruct us to dialogue with heretics?

To the contrary. Consider the following plain Scriptures:

“A man that is an heretick after the first and second admonition REJECT; knowing that he that is such is subverted, and sinneth, being condemned of himself” (Titus 3:10-11).

And, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; AND AVOID THEM. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Romans 16:17-18).

“Having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY” (2 Tim. 3:5).

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; REPROVE, REBUKE, EXHORT with all longsuffering and doctrine” (2 Timothy 4:1-2).

THEOLOGICAL DIALOGUE RESULTS IN “TONING DOWN THE RHETORIC,” IN SOFTENING THE PLAIN CHARGES OF HERESY AND APOSTASY AND UNBELIEF, IN QUIETING DOWN THE WARNINGS ABOUT JUDGMENT. It is impossible to dialogue without doing this. Greg Johnson said that we must “cease throwing our theological rocks and start loving as Christ commanded us.” This is his definition of dialogue. Thus, speaking the truth about heresy is likened to “throwing rocks,” which is something that is potentially very hurtful, even deadly. Actually, preaching plainly against false christs and false gospels is a very loving, compassionate thing. If a man is on his way to hell but is self-deceived into thinking that he is on his way to heaven, it is an act of the greatest compassion to tell him plainly that he is deceived.

“Toning down the rhetoric” and softening the plain charges of heresy and apostasy is precisely what the Bible does not do and what the apostles and prophets did not do and what Bible preachers today are not allowed to do.

Paul wasn’t much of a dialoguer. He called false teachers “dogs” and “evil workers” (Phil. 3:2). Of those who pervert the gospel he said, “Let them be accursed” (Gal. 1:8, 9). He



called them “evil men and seducers” (2 Tim. 3:13), “men of corrupt minds, reprobate concerning the faith” (2 Tim. 3:8), “false apostles, deceitful workers” (2 Cor. 11:13). He named the names of false teachers and called their teaching “vain babblings” (2 Tim. 2:16, 17). He warned about “philosophy and vain deceit” (Col. 2:8). He plainly described their “cunning craftiness.” When Elymas tried to turn men away from the faith that Paul preached, Paul wasted no time with dialogue. He said, “O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” (Acts 13:10). He warned about false teachers who would come into the churches and called them “grievous wolves” (Acts 20:29) and their teaching “perverse things” (Acts 20:30). Those who denied the bodily resurrection were called “fools” (1 Cor. 15:35-36). He warned about false christs, false spirits, false gospels (2 Cor. 11:1-4). He labeled false teaching “doctrines of devils” (1 Tim. 4:1). In the Pastoral Epistles Paul warned of false teachers and compromisers by name 10 times.

And what sort of dialoguer was Peter? He wasn’t very good at it. He was much too plain spoken about heresy. Of the false prophets in his day and those he knew would come in the future, he labeled their heresies “damnable” and warned of their “swift destruction” (2 Pet. 2:1). That would end a good dialogue right there, but he wasn’t finished. He called their ways “pernicious”; said their words were “feigned”; and boldly declared that “their damnation slumbereth not” (2 Pet. 2:3). And he isn’t even wound up yet. He warned them of eternal hell (2 Pet. 2:4-9) and called them “presumptuous” and “selfwilled” (2 Pet. 2:10). He likened them to “natural brute beasts, made to be taken and destroyed” (2 Pet. 2:12) and exposed their deception (2 Pet. 2:13). Peter is in high gear now. Consider how he ended his little “dialogue.”

Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have

forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them” (2 Peter 2:14-21).

I don't suppose that Peter would get invited to too many ministerial association meetings or World Council conferences or ecumenical dialogues today. He might be invited once, because he is an apostle and the first pope and all, but I can assure you that he would not be invited back!

But what about John, the Apostle of Love? How was his dialoguing technique? Again, not too effective, because he was too often warning about antichrists (1 John 2:18-19), calling them liars (1 John 2:22) and seducers (1 John 2:26) and deceivers (2 John 7); saying that they denied the Son (1 John 2:23) and that they don't have God (2 John 9). He put too much of an emphasis upon testing the spirits (1 John 4:1-3). He even made all sorts of exclusive claims, such as, “And we know that we are of God, and the whole world lieth in wickedness” (1 John 5:19). Just who did he think he was! John even forbade the believers to allow the false teachers into their houses or to bid them God speed (2 John 10-11). It

is not possible to get along in a good dialogue when you do such things.

In this, the apostles were only following their Lord. Jesus Christ was not big on give-and-take dialogue, but He was a great preacher. He scalded the Pharisees because they perverted the way of truth and corrupted the gospel of grace, calling them hypocrites, blind guides, fools and blind, serpents, generation of vipers. That was just one sermon! Even when he visited the homes of the Pharisees He didn't try to be socially acceptable. He spoke the truth in love at all times and therefore offended them coming and going! They were so angry that they plotted his murder.

Again, theological dialogue results in "toning down the rhetoric," in softening the plain charges of heresy and apostasy and unbelief, in quieting down the warnings about judgment. But this is precisely what the Bible does not do and what the apostles and prophets did not do and what Bible preachers today are not allowed to do.

**DIALOGUE ALSO CALLS FOR "MUTUAL RESPECT,"** but this is not what we see in Scripture. Jesus did not show a lot of respect toward the Pharisees who were leading people to hell through their works gospel. Paul did not show a lot of respect toward the heretics who were bothering the early churches. How much respect did he show toward the following two fellows? "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus" (2 Tim. 2:17). Didn't Paul understand that such language would hurt these fellows' feelings and might even injure their self-esteem? Today, the ecumenical crowd would say, "Paul, how do you think we are ever going to have a good dialogue if you persist in talking like that?"

**DIALOGUE ALSO REQUIRES "LISTENING,** which at its best includes restating what the other is saying to his complete satisfaction." But this ignores the fact that heretics lie and try to hide and shade their error. The Bible repeatedly warns about the subtlety and deceit of false teachers. Jesus

referred to them as wolves in sheep's clothing (Mat. 7:15). Though they are wolves, they hide under the appearance of the truth. Paul warned of "deceitful workers" (2 Cor. 11:13), of "false brethren" who work "privily" (Gal. 2:4), of those who are characterized by "cunning craftiness" (Eph. 4:14), of their habit of "speaking lies in hypocrisy" (1 Tim. 4:2), of those "who creep into houses" (2 Tim. 3:6), of "seducers ... deceiving and being deceived" (2 Tim. 3:13). Peter warned of "feigned words" (2 Pet. 2:2). Jude warned of "certain men crept in unawares" (Jude 4).

**DIALOGUE RESULTS IN WEAKENING OF BIBLICAL CONVICTIONS.** The Bible warns, "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). Close association with sin and error corrupts godly thinking and living. Just as a good apple cannot raise the standard of a barrel of bad apples, a true Christian cannot raise the standard of an apostate church or association. Contrariwise, it is the man of God who will always be pulled down.

Look at Billy Graham. When he first began his ecumenical ventures, he claimed that he wanted to use ecumenism to get the gospel to more people, that the liberals and Roman Catholics needed the Gospel. After a few decades, he had changed entirely and was saying that the liberals and Roman Catholics are fine like they are. In a May 30, 1997, interview with David Frost, Graham said: "I feel I belong to all the churches. I'M EQUALLY AT HOME IN AN ANGLICAN OR BAPTIST OR A BRETHREN ASSEMBLY OR A ROMAN CATHOLIC CHURCH. ... And the bishops and archbishops and the Pope are our friends" (David Frost, *Billy Graham in Conversation*, pp. 68, 143). I do not know of even one well-known modernist or Roman Catholic leader that has converted to biblical truth because of ecumenical relationships with Billy Graham. Rather, it is Graham who has been converted. He admitted, "The ecumenical movement has broadened my viewpoint" (Curtis Mitchell, *Billy Graham Saint or Sinner*, p. 272).

The same is true for Graham's co-workers. When an evangelist said that he did not believe that Catholics are true Christians, Graham's co-laborer T.W. Wilson exclaimed that this is "absolutely wrong" and continued, "...to say they are not Christians--man alive! Anybody that receives Jesus Christ as their Lord and Saviour is converted! They're born again. I believe the Pope is a converted man. I believe a lot of these wonderful Catholics are Christians" (William Martin, *A Prophet with Honor: The Billy Graham Story*, p. 461). Obviously, Wilson is not asking any hard questions about what a person means by believing in Jesus as "Lord and Saviour;" and the same will eventually become true for those dialoguing with Mormons. Do not Mormons also believe on Jesus as Lord and Saviour? Of course they do, but not if we require a biblical definition.

The ecumenical crowd, which has been busy dialoguing for half a century and more, has been so weakened that they can't even speak out about salvation and say that pagans need to be converted. When the Southern Baptist Convention published a prayer guide in 2000 calling upon Baptists to pray for the conversion of Hindus, ecumenical leaders in India rose up in alarm. Ipe Joseph, general secretary of the National Council of Churches in India, condemned the prayer guide and said, "We should find ecumenical space for followers of other faiths in salvation. ... Christians should stop thinking of Christianity as the religion among religions." The general secretary of the Council of Baptist Churches in North-East India, Pastor Gulkhan Pau, also condemned the Southern Baptist prayer guide. Pau said, "You preach your faith, but don't play down others. ... I am not going to condemn the Hindu or the Muslim for his faith."

Thus we see some of the dangers of dialogue. It is not scriptural. It is not what God has called us to do. It is pragmatism rather than Bible. We are to preach the truth in Christian love and preach it in such a plain manner that those who follow false teaching will know that we are

condemning their error and that we are warning them of judgment if they do not turn from it.

## **Other Examples of Evangelicals and Mormons Together**

This is not the first effort to bring evangelicals together with Mormons, and it certainly was not the last.

**Mormons have been welcome to participate in the annual March for Jesus rallies**, for instance. (The co-founder of March for Jesus is Graham Kendrick, one of the influential voices in the Contemporary Praise movement.)

The national coordinator for March for Jesus in Canada in 1996 was Marty Klein. Alan Sharpe of Ottawa wrote to Klein on May 2, 1996, via e-mail and asked, "I am interested in the March for Jesus. Can a devout Mormon who loves Jesus march in the march?" Klein replied: "ALL are welcome to join us. However, we make it clear that this is a march FOR Jesus. It is not a protest--we are not promoting anything, but a person (Jesus) and we will not allow Christians or otherwise to parade their various causes." In light of the Bible, the obvious question is what *Jesus* are you marching for?

And in 1999, Maggy Fletcher, organizer of March for Jesus in Salt Lake City, said: "Over a dozen churches of various denominations are directly involved with the march, but many more churches have shown an interest in coming . . . Lutherans, Catholics, Methodists, Presbyterians, Baptists, Episcopalians, Assembly of God, non-denominational, charismatics (and) LDS [Mormon]." She said that though the Church of Jesus Christ of Latter-day Saints had not endorsed the event, individual Mormons had expressed interest in participating "and are welcome to do so" (*Salt Lake Tribune*, Sat., May 22, 1999). Fletcher said Mormons are part of the "body of Christ."

**In 1997, the book "How Wide the Divide? A Mormon & an Evangelical in Conversation" appeared.** The authors are

Craig L. Blomberg and Stephen E. Robinson, and the publisher is InterVarsity Press. Blomberg is professor of New Testament at Denver Seminary in Denver, Colorado, which is associated with the Conservative Baptist Fellowship; whereas Robinson is professor of ancient Scripture at Brigham Young University.

**In 1997, rogue Southern Baptist Jimmy Carter (he did not make his formal break with the SBC until 2000) said Mormons are Christians and should not be the targets of “proselytizing”** (Carrie Moore, “Are Mormons Christians,” *Deseret News*, Nov. 15, 1997). During the interview, Carter likened those who reject Mormons to “Pharisees.” Carter defined his personal philosophy as “a nonjudgmental, reconciling type of spirituality.” He testified that “the people in my own local church have no interest in trying to condemn Mormons or trying to convert Mormons to be good old Baptists like me.”

Jimmy Carter is merely defining good and proper New Evangelicalism, non-judgmental, positive in its approach, reconciling rather than dividing, tolerant of other views. And to be consistent, this New Evangelical philosophy must eventually accept Mormons, at least the “evangelical Mormons,” as it has the “evangelical Catholics.”

One either judges doctrine or he doesn't. If I have the right to judge doctrine by God's Word, then I can judge any doctrine; but if judging is wrong and Matthew 7:1 and Romans 14:10 forbid judging doctrine, as the New Evangelical philosophy would have us believe and as thousands of New Evangelicals have written to inform me, then ALL doctrinal judging is wrong.

**In November 1998, Assemblies of God pastor Dean Jackson presented Mormon leaders in Provo, Utah, with “a formal declaration of repentance for prejudice against members of the Church of Latter Day Saints.”** The document was signed by more than 160 members of Jackson's Canyon Assembly of God Church in Provo, and roughly 100

Mormon visitors were on hand to receive the official apology (Charisma News Service, March 1, 2000, citing *Deseret News* of Salt Lake City). The declaration of repentance was also endorsed by the regional presbytery of the Assemblies of God. When attendance dropped by half in Jackson's church following the reconciliation ceremony, Jackson said: "Some just couldn't handle it. You can't spend your whole life hating people and then be told you should start loving them." That is a foolish and slanderous statement. It is not hatred that motivates Bible-believing Christian people to obey God's commands to separate from those who preach a false gospel. Did the Apostle Paul hate the Galatian legalizers when he warned that they were cursed of God because of their false gospel (Galatians 1)? Of course not. In another place, Paul said he was willing "to be accursed from Christ" for the sake of the stubborn, unbelieving Jews who denied and perverted the gospel (Romans 9:1). Following in the footsteps of his Master, the Apostle Paul loved even those who are enemies of the truth, though he did not draw back from condemning their error. To expose and separate from those who preach false gospels is not hatred; it is obedience to God. The ecumenical crowd is extremely confused about Christian love. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

**In April 1998 Mormon professor Robert Millet, dean of Brigham Young University, spoke at Wheaton College on the topic of C.S. Lewis.** In *Christianity Today*, Millet is quoted as saying that C.S. Lewis "is so well received by Latter-day Saints [Mormons] because of his broad and inclusive vision of Christianity" (John W. Kennedy, "Southern Baptists Take Up the Mormon Challenge," *Christianity Today*, June 15, 1998, p. 30). That's also why New Evangelicals love C.S. Lewis.

**In April 2003, Fuller Theological Seminary hosted a three-day conference "Thinking Theologically about**



**America: Evangelical and Mormon Perspectives in Dialogue.”** Speakers included Fuller President Richard Mouw, Tim Weber of Northern Baptist Seminary, Fuller professor Al Dueck, and Mormons Grant Underwood, Richard Bennett, and Robert Millet of Brigham Young University. The second evening featured a dialogue with Greg John Johnson and Mormon Robert Millet. One of the Mormon presentations was titled “Like a Tree Planted by the Rivers of Water: Springs of Renewal and Reform among Latter-Day Saints.”

**In 2011, Joel Osteen, pastor of the largest church in America, said that Mormons are Christians.** In an interview with *The Washington Post*, Osteen said: “I don't know if it's the purest form of Christianity, like I grew up with. But you know what, I know Mormons. I hear Mitt Romney--and I've never met him--but I hear him say, ‘I believe Jesus is the son of God, I believe He's my savior,’ and that's one of the core issues” (*Washington Post*, Oct. 26, 2011). Osteen is biblically ignorant and spiritually naive at a frightful level. The Bible warns of false christs and false gospels (2 Cor. 11:1-4). False teachers use the same language as sound Bible teachers but they have a different dictionary. Jesus warned of many who would call Him Lord and even do many wonderful works but they are not saved (Matthew 7:21-23).

In October 2012, the Billy Graham Evangelistic Association (BGEA) removed a longstanding reference to Mormonism as a cult from its web site after Billy and Franklin Graham met with Mitt Romney. Previously the website listed the following groups as examples of cults: Jehovah's Witnesses, Mormons, the Unification Church, Unitarians, Spiritists, and Scientologists. The Graham Association said it removed Mormons from the list to avoid controversy, a compromise it has been practicing expertly for 70 years. Ken Barun, chief of staff for the BGEA, said, “We removed the information from the website because we do not wish to participate in a theological debate about something

that has become politicized during this campaign” (Billy Graham Association Responds,” *Citizen-Times*, Asheville, NC, Oct. 16, 2012).

Billy Graham has always argued that he is not called to engage in theological controversy but rather to preach the gospel, but it is impossible to preach the gospel in a biblical manner without exposing false gospels. Jesus did, when He warned publicly about the Pharisees. Paul did, when he warned about the Galatian legalizers and the gnostics and others. Paul warned the churches about false gospels, false spirits, and false christs (2 Corinthians 11). Paul named the names of many false teachers of his day. Billy Graham is not a biblical evangelist. He is a one-world church builder like no man who has preceded him in church history, and Franklin is following in his father’s footsteps. (For documentation see *Billy Graham and Rome*, a free eBook available at [www.wayoflife.org](http://www.wayoflife.org).)

**In October 2013, Assemblies of God leader George Wood spoke to Mormons about unity.** The following is adapted from “BYU Newspaper Reports Interfaith Discussion,” *Stand Up for the Truth*, Oct. 2013: “Writing about the speech given by George Wood, Superintendent of the Assemblies of God, to hundreds of Mormons, including Jeffrey Holland of the Quorum of the Twelve Apostles, Brigham Young University’s newspaper said that ‘God is playing a role in all religions and Christians are more united than they sometimes think.’ The question is, united around what? Around which God? The eternal Christ that Christians worship, or the created being whose brother is Lucifer [that Mormons worship]? The report gives the appearance that the AOG Superintendent is joining hands to find common ground with top Mormon leaders at BYU. The report said, ‘Wood spoke of an experience he had two years earlier with Elder Holland at a conference in Utah. In response to a question from Wood, Elder Holland expressed that his greatest worry about the young generation was that they

would grow coarse to the values and principles taught by Jesus Christ. “His response immediately bonded my heart to him,” Wood said. “Any Assembly of God preacher could say the same thing. We just absolutely share that in common. ... The whole aspect of the Christian faith, and my personal faith, rests upon whether or not Jesus Christ rose again from the dead,” Wood said’ (BYU newspaper). ... Yes, Mormonism does teach that Jesus rose from the dead, but it’s important to understand that Mormonism and Christianity are two vastly different faiths, even though Mormons do study the Bible.”

**In October 2013, Al Mohler, Jr., president of the Southern Baptist Convention’s flagship seminary, told a Mormon audience at Brigham Young University that he believes Mormons and Christians should stand together against the onslaught of secularism.** His presence at a Mormon forum was exhibit A for this type of unity. Mohler said many good things, such as, “The conflict of liberties we are now experiencing is unprecedented and ominous. Forced to choose between erotic liberty and religious liberty, many Americans would clearly sacrifice freedom of religion. How long will it be until many becomes most?” (Albert Mohler Speaks at Brigham Young University,” *Courier-Journal*, Louisville, Kentucky, Oct. 22, 2013). And, “Heterosexuals did a very good job of undermining marriage before same-sex couples arrived with their demands. The marriage crisis is a moral crisis and it did not start with same-sex marriage, nor will it end there. Once marriage can mean anything other than a heterosexual union, it can and must mean everything. It is just a matter of time.” Those are brilliant statements. Dr. Mohler knows what is happening and sees what is coming, but he understands neither the root cause nor the solution. As for the root cause of America’s social ills, it is the apostasy and compromise of the churches, and his own Southern Baptist Convention has as much guilt in this as any. He proposes a poisonous solution to heal the disease. It doesn’t matter how reasonable it might seem for moralists of all

stripes to join forces against secularism, God forbids His people to do that.

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?” (2 Cor. 6:14-15).

Where do we see the apostles joining forces with moralistic pagans against the ills of the Roman Empire? When did Paul try to form an alliance with morality-loving Jews and the Galatian heretics against Caesar worship and Diana orgies?

Conservative evangelicals today are facing two ways, just like their hero Billy Graham. They say some good things; they speak some truth out of one side of the mouth, but they contradict it out of the other. They seemingly have a face toward truth, but they have another face toward error. It is light mixed with darkness. It is confusion, and this type of compromise results in vast spiritual blind spots.

Modern evangelical waters, even the most “conservative,” are dangerous waters.

## Way of Life's eBooks

Since January 2011, Way of Life Literature books have been available in eBook format. Some are available for purchase, while others are available for free download.

The eBooks are designed and formatted to work well on a variety of applications/devices, but not all apps/devices are equal. Some allow the user to control appearance and layout of the book while some don't even show italics! For best reading pleasure, please choose your reading app carefully.

For some suggestions, see the reports "iPads, Kindles, eReaders, and Way of Life Materials," at [www.wayoflife.org/database/ebook.html](http://www.wayoflife.org/database/ebook.html) and "About eBooks, eReaders, and Reading Apps" at [www.wayoflife.org/help/ebooks.php](http://www.wayoflife.org/help/ebooks.php).

# Powerful Publications for These Times

Following is a selection of the titles published by Way of Life Literature. The books are available in both print and eBook editions (PDF, Kindle, ePub). The materials can be ordered via the online catalog at the Way of Life web site -- [www.wayoflife.org](http://www.wayoflife.org) -- or by phone 866-295-4143.

***BIBLE TIMES AND ANCIENT KINGDOMS: TREASURES FROM ARCHAEOLOGY.*** ISBN 978-1-58318-121-8. This is a package consisting of a book and a series of PowerPoint and Keynote (Apple) presentations which are a graphical edition of the book. The PowerPoints are packed with high quality color photos, drawings, historic recreations, and video clips. Bible Times and Ancient Kingdoms is a course on Bible geography, Bible culture, and Bible history and has a two-fold objective: to present apologetic evidence for the Bible and to give background material to help the student better understand the setting of Bible history. We cover this fascinating history from Genesis to the New Testament, dealing with the Table of the Nations in Genesis 10, the Tower of Babel, Ur of the Chaldees, Egypt, Baal worship, the Philistines, the Canaanites, David's palace, Solomon and the Queen of Sheba, Ahab and Jezebel, the fall of the northern kingdom of Israel, the Assyrian Empire, Hezekiah and his times, Nebuchadnezzar and his Babylon, the Medo-Persian Empire, Herod the Great and his temple, the Roman rule over Israel, and the Roman destruction of Jerusalem. Many of the archaeological discoveries from the past 200 years, which we relate in the course, are so fascinating and improbable that they read like a novel. It is easy to see God's hand in this field, in spite of its prevailing skepticism. The course also deals with Bible culture, such as weights and measures, plant and animal life, Caesar's coin, the widow's mite, ancient scrolls and seals, phylacteries, cosmetics, tombs, and the operation of ancient lamps, millstones, pottery wheels, and olive presses. The course begins with an overview of Israel's geography and a timeline of Bible history to give the student a framework for better understanding the material. Each section includes maps to help the student place the events in their proper

location. The course is packed with important but little-known facts that illuminate Bible history and culture. The preparation for the book is extensive, the culmination of 40 years of Bible study, teaching, and research trips. In this context the author built a large personal library and collected information from major archaeological museums and locations in North America, England, Europe, Turkey, and Israel. We guarantee that the student who completes the course will read the Bible with new eyes and fresh enthusiasm. 500 pages book + DVD containing 19 PowerPoint presentations packed with more than 3,200 high quality color photos, drawings, historic recreations, and video clips.

**THE BIBLE VERSION QUESTION ANSWER DATABASE.** ISBN 1-58318-088-5. This book provides diligently-researched, in-depth answers to more than 80 of the most important questions on this topic. A vast number of myths are exposed, such as the myth that Erasmus promised to add 1 John 5:7 to his Greek New Testament if even one manuscript could be produced, the myth that the differences between the Greek texts and versions are slight and insignificant, the myth that there are no doctrines affected by the changes in the modern versions, and the myth that the King James translators said that all versions are equally the Word of God. It also includes reviews of several of the popular modern versions, including the Living Bible, New Living Bible, Today's English Version, New International Version, New American Standard Version, The Message, and the Holman Christian Standard Bible. 423 pages.

**THE FOREIGN SPIRIT OF CONTEMPORARY WORSHIP MUSIC.** This hard-hitting multi-media video presentation, published in March 2012, documents the frightful spiritual compromise, heresy, and apostasy that permeate the field of contemporary worship music. By extensive documentation, it proves that contemporary worship music is impelled by "another spirit" (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the latter rain, the spirit of the one-world church, the spirit of the world, the spirit of homosexuality, and the spirit of the false god of *The Shack*. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s,

examining the lives and testimonies of some of the most influential people. Nearly 60 video clips and hundreds of photos are featured. It is available on DVD and as an eDownload from the Way of Life web site.

***THE FUTURE ACCORDING TO THE BIBLE.*** ISBN 978-1-58318-172-0. One of the many reasons why the Bible is the most amazing and exciting book on earth is its prophecies. The Bible unfolds the future in great detail, and *The Future According to the Bible* deals in depth with every major prophetic event, including the Rapture, the Judgment Seat of Christ, the Tribulation, the Antichrist, Gog and Magog, the Battle of Armageddon, the Two Witnesses, Christ's Return, Muslim nations in prophecy, the Judgment of the Nations, the resurrection body, the conversion of Israel, the highway of the redeemed, Christ's glorious kingdom, the Millennial Temple, the Great White Throne judgment, and the New Jerusalem. The first two chapters deal at length with the amazing prophecies that are being fulfilled today and with the church-age apostasy. Knowledge of these prophecies is essential for a proper understanding of the times and a proper Christian worldview today. The 130-page section on Christ's kingdom describes the coming world kingdom in more detail than any book we are familiar with. Every major Messianic prophecy is examined. Prophecy is a powerful witness to the Bible's divine inspiration, and it is a great motivator for holy Christian living. In this book we show that the Lord's churches are outposts of the coming kingdom. The believer's position in Christ's earthly kingdom will be determined by his service in this present world (Revelation 2:26-27; 3:21). The book is based on forty years of intense Bible study plus firsthand research in Israel, Turkey, and Europe.

***INDEPENDENT BAPTIST MUSIC WARS.*** ISBN 978-1-58318-179-9. This book is a warning about the transformational power of Contemporary Christian Music to transport Bible-believing Baptists into the sphere of the end-time one-world "church." The author is a musician, preacher, and writer who lived the rock & roll "hippy" lifestyle before conversion and has researched this issue for 40 years. We don't believe that good



Christian music stopped being written when Fanny Crosby died or that rhythm is wrong or that drums and guitars are inherently evil. We believe, rather, that Contemporary Christian Music is a powerful bridge to a very dangerous spiritual and doctrinal world. The book begins by documenting the radical change in thinking that has occurred among independent Baptists. Whereas just a few years ago the overwhelming consensus was that CCM was wrong and dangerous, the consensus now has formed around the position that CCM can be used in moderation, that it is OK to “adapt” it to a more traditional sacred sound and presentation technique. The more “conservative” contemporary worship artists such as the Gettys are considered safe and their music is sung widely in churches and included in new hymnals published by independent Baptists. As usual, the driving force behind this change is the example set by prominent leaders, churches, and schools, which we identify in this volume. The heart of the book is the section giving eight reasons for rejecting Contemporary Christian Music (it is built on the lie that music is neutral, it is worldly, it is ecumenical, it is charismatic, it is experienced-oriented, it is permeated with false christs, it is infiltrated with homosexuality, and it weakens the Biblicist stance of a church) and the section answering 39 major arguments that are used in defense of CCM. We deal with the popular argument that since we have selectively used hymns by Protestants we should also be able to selectively use those by contemporary hymn writers. There are also chapters on the history of CCM and the author’s experience of living the rock & roll lifestyle before conversion and how the Lord dealt with him about music in the early months of his Christian life. The book is accompanied by a DVD containing two video presentations: *The Transformational Power of Contemporary Praise Music* and *The Foreign Spirit of Contemporary Worship Music*. 285 pages.

***KEEPING THE KIDS: HOW TO KEEP THE CHILDREN FROM FALLING PREY TO THE WORLD.*** ISBN 978-1-58318-115-7. This book aims to help parents and churches raise children to be disciples of Jesus Christ and to avoid the pitfalls of the world, the flesh, and the devil. The book is a collaborative effort. It contains testimonies from hundreds of individuals who provided feedback to our questionnaires on this subject, as well as

powerful ideas gleaned from interviews with pastors, missionaries, and church people who have raised godly children. The book is packed with practical suggestions and deals with many issues: Conversion, the husband-wife relationship, the necessity of permeating the home with Christian love, mothers as keepers at home, the father's role as the spiritual head of the home, child discipline, separation from the pop culture, discipleship of youth, the grandparents' role, effectual prayer and fasting. Chapter titles include the following: "Conversion," "The Home: Consistent Christian Living and the Husband-Wife Relationship," "Child Discipline," "The Church," "Unplugging from the Pop Culture," "Discipleship," "The Grandparents," "Grace and the Power of Prayer." 531 pages.

**MUSIC FOR GOOD OR EVIL.** This video series, which is packed with photos, video and audio clips, has eight segments. **I. Biblical Principles of Good Christian Music.** **II. Why We Reject Contemporary Christian Music.** It is worldly, addictive, ecumenical, charismatic, shallow and man-centered, opposed to preaching, experience-oriented, and it weakens the strong biblicist stance of a church. **III. The Sound of Contemporary Christian Music.** In this section we give the believer simple tools that he can use to discern the difference between sensual and sacred music. We deal with syncopated dance styles, sensual vocal styles, relativistic styles, and overly soft styles that do not fit the message. **IV. The Transformational Power of Contemporary Worship Music.** We show why CCM is able to transform a "traditional" Bible-believing church into a New Evangelical contemporary one. Its transformational power resides in its enticing philosophy of "liberty" and in its sensual, addictive music. We use video and audio to illustrate the sound of contemporary worship. **V. Southern Gospel.** We deal with the history of Southern Gospel, its character, its influence, and the role of the Gaithers in its renaissance. This section is packed with audio, video, and photos. **VI. Marks of Good Song Leading.** There is a great need for proper training of song leaders today, and in this segment we deal with the following eight principles: Leadership, preparation, edification, spirituality, spiritual discernment, wisdom in song selection, diversity. One thing we emphasize is the need to sing worship

songs that turn the people's focus directly to God. We give dozens of examples of worship songs that are found in standard hymnals used by Bible-believing churches, but typically these are not sung properly as "unto God." **VII. Questions Answered on Contemporary Christian Music.** We answer 15 of the most common questions on this subject, such as the following: Is rhythm wrong? Isn't this issue just a matter of different taste? Isn't the sincerity of the musicians the important thing? Isn't some CCM acceptable? Didn't Luther and the Wesleys use tavern music? What is the difference between using contemporary worship hymns and using old Protestant hymns? **VIII. The Foreign Spirit of Contemporary Worship Music.** This presentation documents the frightful spiritual compromise, heresy, and apostasy that permeate the field of contemporary praise. Through extensive documentation, it proves that contemporary worship music is controlled by "another spirit" (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the "latter rain," the spirit of Roman Catholicism and the one-world "church," the spirit of the world that is condemned by 1 John 2:16, the spirit of homosexuality, and the spirit of the false god of *The Shack*. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s, examining the lives and testimonies of some of the most influential people. 5 DVDs.

**ONE YEAR DISCIPLESHIP COURSE**, ISBN 978-1-58318-117-1. This powerful course features 52 lessons in Christian living. It can be broken into sections and used as a new converts' course, an advanced discipleship course, a Sunday School series, a Home Schooling or Bible Institute course, or for preaching outlines. The lessons are thorough, meaty, and very practical. There is an extensive memory verse program built into the course, and each lesson features carefully designed review questions. Following are some of the lesson titles (some subjects feature multiple lessons): Repentance, Faith, The Gospel, Baptism, Eternal Security, Position and Practice, The Law and the New Testament Christian, Christian Growth and Victory, Prayer, The Armor of God, The Church, The Bible, The Bible's Proof, Daily Bible Study, Key Principles of Bible Interpretation, Foundational Bible Words, Knowing God's Will, Making Wise Decisions, Christ's Great

Commission, Suffering in the Christian Life, The Judgment Seat of Christ, Separation - Moral, Separation - Doctrinal, Tests of Entertainment, Fasting, Miracles, A Testing Mindset, Tongues Speaking, The Rapture, How to Be Wise with Your Money, The Believer and Drinking, Abortion, Evolution, Dressing for the Lord. 8.5X11, coated cover, spiral-bound. 221 pages.

***THE PENTECOSTAL-CHARISMATIC MOVEMENTS: THE HISTORY AND THE ERROR.*** ISBN 1-58318-099-0. The 5th edition of this book, November 2014, is significantly enlarged and revised throughout. The Pentecostal-charismatic movement is one of the major building blocks of the end-time, one-world “church,” and young people in particular need to be informed and forewarned. The author was led to Christ by a Pentecostal in 1973 and has researched the movement ever since. He has built a large library on the subject, interviewed influential Pentecostals and charismatics, and attended churches and conferences with media credentials in many parts of the world. The book deals with the history of Pentecostalism beginning at the turn of the 20th century, the Latter Rain Covenant, major Pentecostal healing evangelists, the Sharon Schools and the New Order of the Latter Rain, Manifest Sons of God, the charismatic movement, the Word-Faith movement, the Roman Catholic Charismatic Renewal, the Pentecostal prophets, the Third Wave, and recent Pentecostal and charismatic scandals. The book deals extensively with the theological errors of the Pentecostal-charismatic movements (exalting experience over Scripture, emphasis on the miraculous, the continuation of Messianic and apostolic miracles and sign gifts, the baptism of the Holy Spirit, the baptism of fire, tongues speaking, physical healing guaranteed in the atonement, spirit slaying, spirit drunkenness, visions of Jesus, trips to heaven, women preachers, and ecumenism). The final section of the book answers the question: “Why are people deluded by Pentecostal-Charismatic error?” David and Tami Lee, former Pentecostals, after reviewing a section of the book said: “Very well done! We pray God will use it to open the eyes of many and to help keep many of His children out of such deception.” A former charismatic said, “The book is excellent and I have no doubt whatever that the Lord is going to use it in a mighty way. Amen!!” 487 pages.

**A PORTRAIT OF CHRIST: THE TABERNACLE, THE PRIESTHOOD, AND THE OFFERINGS.** ISBN 978-1-58318-178-2. (new for 2014) This book is an extensive study on the Old Testament tabernacle and its priestly system, which has been called “God’s masterpiece of typology.” Whereas the record of the creation of the universe takes up two chapters of the Bible and the fall of man takes up one chapter, the tabernacle, with its priesthood and offerings, takes up 50 chapters. It is obvious that God has many important lessons for us in this portion of His Word. Speaking personally, nothing has helped me better understand the Triune God and the salvation that He has purchased for man, and I believe that I can guarantee that the reader will be taken to new heights in his understanding of these things. Everything about the tabernacle points to Jesus Christ: the design, the materials, the colors, the court walls and pillars, the door into the court, the sacrificial altar, the laver, the tabernacle tent itself with its boards and curtains and silver sockets, the tabernacle gate, and veil before the holy of holies, the candlestick, the table of shewbread, the incense altar, the ark of the covenant, the high priest, and the offerings. All is Christ. The tabernacle system offers brilliant, unforgettable lessons on Christ’s person, offices and work: His eternal Sonship, His sinless manhood, His anointing, His atonement, His resurrection glory, His work as the life and sustainer and light of creation, His eternal high priesthood and intercession, and His kingdom. In addition to the studies on every aspect of the tabernacle, *A Portrait of Christ* features studies on the high priest, the Levitical priests, the five offerings of Leviticus, the day of atonement, the ransom money, the red heifer, the cherubims, strange fire, the golden calf, leprosy, the Nazarite vow, the pillar of cloud and pillar of fire, and the transportation of the tabernacle through the wilderness. The tabernacle is very practical in its teaching, as it also depicts believer priests carrying Christ through this world (1 Pet. 2:5, 9). Like the Israelites in the wilderness, believers today are on a pilgrimage through a foreign land on the way to our eternal home (1 Pet. 2:11). Don Jasmin, editor of the *Fundamentalist Digest* says, “This new book on the Tabernacle constitutes the 21st-century classic treatise of this rich theme.” 420 pages.

**SEEING THE NON-EXISTENT: EVOLUTION'S MYTHS AND HOAXES.** ISBN 1-58318-002-8. This book is designed both as a stand alone title as well as a companion to the apologetics course *AN UNSHAKEABLE FAITH*. The contents are as follows: Canals on Mars, Charles Darwin and His Granddaddy, Thomas Huxley: Darwin's Bulldog, Ernst Haeckel: Darwin's German Apostle, Icons of Evolution, Icons of Creation, The Ape-men, Predictions, Questions for Evolutionists, Darwinian Gods, Darwin's Social Influence. The **ICONS OF EVOLUTION** that we refute include mutations, the fossil record, homology, the peppered moth, Darwin's finches, the fruit fly, vestigial organs, the horse series, the embryo chart, the Miller experiment, Archaeopteryx, bacterial resistance, the big bang, and billions of years. The **ICONS OF CREATION** that we examine include the monarch butterfly, the trilobite, the living cell, the human eye, the human brain, the human hand, blood clotting, the bird's flight feather, bird migration, bird song, harmony and symbiosis, sexual reproduction, living technology, the dragonfly, the bee, and the bat. The section on **APE-MEN** deals with Cro-Magnon, Neanderthal, Java Man, Piltdown Man, Nebraska Man, Peking Man, Lucy, Ardi, Ida, among others. The section on **PREDICTIONS** considers 29 predictions made by Biblical creationism, such as the universe will behave according to established laws, the universe will be logical, and there will be a vast unbridgeable gulf between man and the animal kingdom. **DARWINIAN GODS** takes a look at inventions that evolutionists have devised to avoid divine Creation, such as panspermia and aliens, self-organization, and the multiverse. 608 pages.

**SOWING AND REAPING: A COURSE IN EVANGELISM.** ISBN 978-1-58318-169-0. This course is unique in several ways. *It is unique in its approach.* While it is practical and down-to-earth, it does not present a formulaic approach to soul winning, recognizing that individuals have to be dealt with as individuals. The course does not include any sort of psychological manipulation techniques. It does not neglect repentance in soul winning, carefully explaining the biblical definition of repentance and the place of repentance in personal evangelism. It explains how to use the law of God to plow the soil of the human heart so that

the gospel can find good ground. *The course is unique in its objective.* The objective of biblical soul winning is not to get people to “pray a sinner’s prayer”; the objective is to see people soundly converted to Christ. This course trains the soul winner to pursue genuine conversions as opposed to mere “decisions.” *The course is also unique in its breadth.* It covers a wide variety of situations, including how to deal with Hindus and with skeptics and how to use apologetics or evidences in evangelism. There is a memory course consisting of 111 select verses and links to a large number of resources that can be used in evangelism, many of them free. The course is suitable for teens and adults and for use in Sunday School, Youth Ministries, Preaching, and private study. **OUTLINE:** The Message of Evangelism, Repentance and Evangelism, God’s Law and Evangelism, The Reason for Evangelism, The Authority for Evangelism, The Power for Evangelism, The Attitude in Evangelism, The Technique of Evangelism, Using Tracts in Evangelism, Dealing with Skeptics. 104 pages, 8x11, spiral bound.

***THINGS HARD TO BE UNDERSTOOD: A HANDBOOK OF BIBLICAL DIFFICULTIES.*** ISBN 1-58318-002-8. This volume deals with a variety of biblical difficulties. Find the answer to the seeming contradictions in the Bible. Meet the challenge of false teachers who misuse biblical passages to prove their doctrine. Find out the meaning of difficult passages that are oftentimes overlooked in the Bible commentaries. Be confirmed in your confidence in the inerrancy and perfection of the Scriptures and be able to refute the skeptics. Learn the meaning of difficult expressions such as “the unpardonable sin.” A major objective of this volume is to protect God’s people from the false teachers that abound in these last days. For example, we examine verses misused by Seventh-day Adventists, Roman Catholics, Pentecostals, and others to support their heresies. We deal with things such as the blasphemy against the Holy Spirit, cremation, head coverings, did Jesus die on Friday, God’s repentance, healing in the atonement, losing one’s salvation, sinless perfectionism, soul sleep, and the Trinity. Jerry Huffman, editor of *Calvary Contender*, testified: “You don’t have to agree with everything to greatly benefit from this helpful book.” In researching and writing this book, the author consulted roughly 500 volumes, old and new, that deal with biblical

difficulties and the various other subjects addressed in *Things Hard to Be Understood*. This one volume, therefore, represents the essence of a sizable library. Sixth edition Feb. 2014, enlarged and completely revised, 441 pages.

**AN UNSHAKEABLE FAITH: A CHRISTIAN APOLOGETICS COURSE.** ISBN 978-1-58318-119-5. The course is built upon nearly 40 years of serious Bible study and 30 years of apologetics writing. Research was done in the author's personal 6,000-volume library plus in major museums and other locations in America, England, Europe, Australia, Asia, and the Middle East. The package consists of an apologetics course entitled *AN UNSHAKEABLE FAITH* (both print and eBook editions) plus an extensive series of Powerpoint/Keynote presentations. (Keynote is the Apple version of Powerpoint.) The 1,800 PowerPoint slides deal with archaeology, evolution/creation science, and the prophecies pertaining to Israel's history. The material in the 360-page course is extensive, and the teacher can decide whether to use all of it or to select only some portion of it for his particular class and situation. After each section there are review questions to help the students focus on the most important points. The course can be used for private study as well as for a classroom setting. Sections include The Bible's Nature, The Bible's Proof, The Dead Sea Scrolls, The Bible's Difficulties, Historical Evidence for Jesus, Evidence for Christ's Resurrection, Archaeological Treasures Confirming the Bible, A History of Evolution, Icons of Evolution, Icons of Creation, Noah's Ark and the Global Flood.

**WAY OF LIFE ENCYCLOPEDIA OF THE BIBLE & CHRISTIANITY.** ISBN 1-58318-005-2. This hardcover Bible encyclopedia contains 640 pages (8.5x11) of information, over 6,000 entries, and over 7,000 cross-references. Twenty-five years of research went into this one-of-a-kind reference tool. It is a complete dictionary of biblical terminology and features many other areas of research not often covered in such volumes, including Bible Versions, Denominations, Cults, Christian Movements, Typology, the Church, Social issues and practical Christian living, Bible Prophecy, and Old English Terminology. It does not correct the Authorized Version of the Bible, nor does it



undermine the fundamental Baptist's doctrines and practices as many study tools do. The 5th edition (October 2008) contains new entries, extensive additions to existing entries, and a complete rewriting of the major articles. Many preachers have told us that apart from *Strong's Concordance*, the *Way of Life Bible Encyclopedia* is their favorite study tool. A missionary told us that if he could save only one study book out of his library, it would be our Bible encyclopedia. An evangelist in South Dakota wrote: "If I were going to the mission field and could carry only three books, they would be the Strong's concordance, a hymnal, and the *Way of Life Bible Encyclopedia*." Missionary author Jack Moorman says: "The encyclopedia is excellent. The entries show a 'distilled spirituality.'" 5th edition, 640 pages. A computer edition of the encyclopedia is available as a standalone eBook for PDF, Kindle, and ePub. It is also available as a module for *Swordseacher*.

### **Way of Life Literature**

P.O. Box 610368, Port Huron, MI 48061

866-295-4143, [fbns@wayoflife.org](mailto:fbns@wayoflife.org)

[www.wayoflife.org](http://www.wayoflife.org)

---

This book is published for free distribution in eBook format.

It is available in PDF, MOBI (for Kindle, etc.), and ePUB formats from the Way of Life web site. See the Free Book tab - [www.wayoflife.org](http://www.wayoflife.org). We do not allow distribution of this book from other web sites.

*Mormonism*

Copyright 2002 by David W. Cloud