ANSWERS TO THE MORMON MISSIONARY

By Albert S. Hall, III

CHURCH of CHRIST of FAYETTEVILLE
FAYETTEVILLE, TN 37334

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Albert S. Hall, III is 34 years old, and lives in Wichita Falls, Texas, with his wife and three children as of this writing. His formal education includes a Bachelor of Arts degree in Political Science, obtained in 1964 from the University of Utah. He is currently working towards a Masters in Public Administration through the University of Oklahoma Division of Continuing Education.

He was raised in a family which has been active in the Churches of Christ for the last three generations. His grandfather, Albert S. Hall, Sr. served as a preacher for a number of years in Texas, Oklahoma, Arkansas, and Missouri, and other family members on both sides have served or are serving as Elders in the Church. He himself has been privileged to serve as a Deacon for the Clark Air Base congregation in the Phillipines, and now with the 23rd and Grace street congregation in Wichita Falls.

His background thus provided him with an early and continuing instruction in the scriptures which has been indispensable in the preparation of this book. His scriptural knowledge was combined with long familiarity with Mormonism (as an external observer) during his 16 years in Salt Lake City, including his entire schooling from 1st Grade through college.

This long familiarity eventually led to the conviction that a book such as this would fill a useful need in the preparation of Christian workers, who may find themselves in competition with Mormons in practically any city or town. This project was conceived (in a rudimentary form) in 1962, and gradually polished, reorganized, and augmented with extra information until it reached its present form.

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INTRODUCTION

The Mormon Church, more properly the Church of Jesus Christ of Latter-Day Saints, is one of the most zealous religious groups in the world today. Their young men are their missionaries, and are supported by their families while they are on their two-year missions. These men employ a course of discussion which is full of strange turns and tricks intended to deceive the unwary. This book hopefully will prepare the reader to deal with them on a firm basis of knowledge of both their case and of pertinent scriptures.

This book originated in the author's experiences in Salt Lake City while living there for sixteen years. The knowledge thus gained showed the basic impiety of the Mormon system, and also revealed its potential danger to the new or uneducated Christian. Additionally, the reluctance of Mormons to confront members of the Church of Christ became obvious.

The basic objective of this book is to train members of the Church to deal with Mormon arguments on any occasion, but it is primarily organized to refute their teachings when they try to subvert the weaker members of the congregation in a home study. When the Mormon meets such organized opposition, his normal response is an expeditious departure punctuated by impassioned "testimony". The resultant opportunity may then be used to initiate Bible studies with the Christian who has now become aware of his own ignorance in the scriptures as a result of this spiritual challenge.

Make no mistake! The Mormons are a threat, not to those who are strong, nor to the Church itself, but rather to those who are babes in Christ and weak in the Faith. They are polished and highly enthusiastic in their presentation. Christians who are reasonably knowledgeable can defeat them with a minimum of preparation, but the unprepared Christian may well be overwhelmed by their exploitation of his own ignorance.

Chapter 1

How To Use This Book

You have probably already read the purpose of this book in the Introduction. If not, please read the introduction now, because much of the information in it appears nowhere else in this book. To reiterate, this book is designed to prepare you to protect weaker Christians against the false doctrines of the Mormons. It is not designed for use as a tract, since one of the strongest tools of the Mormon is his personal contact with (and apparent interest in) his student. We must show equal interest in the contact, especially since the Mormons are adept at circumventing mere tracts in the hands of those unlearned in the scriptures (no surprise because they are experts at wresting the scriptures themselves).

This book is designed to be available to local Christians as a reference tool which can be used whenever Mormons come into the local area. It presents the basics of the Mormon case, and shows one possible set of answers which can be used to meet that case. There may well be other answers which are more effective than the ones in this book. In such a case, the best answers available should be used. In passing, note that it is not necessary for us to provide definitive answers to each Mormon assertion. Many of his assertions pertain to speculative inter-

pretations of scriptures. Definitive answers in such cases are not possible, nor are they desirable since they would probably be based on interpretations fully as speculative as those of the Mormons. Additionally, definitive answers on our part are not required, because the Mormon is trying to change the beliefs of the contact. He must therefore show that his interpretation of scripture is the ONE TRUE WAY. All we need to do is show that there are one (or more) alternative explanations which are better founded than his, or that his explanation is demonstrably wrong when compared with the scriptures themselves. For brevity and simplicity no attempt has been made to list all possible answers to any Mormon assertion or doctrine. The answers given are provided as a starting point, from which you may construct other alternatives.

Chapter Two forms the basis for the title of this book, "Answers to the Mormon Missionary". In this chapter, the Mormon case appears on the left-hand pages, with asterisked reference numbers by some of the answers. The assigned reference numbers denote specific points in the Mormon case which are easy to attack or are particularly crucial to the progress of his case. The right-hand pages show similar reference numbers with suggested answers the Christian can substitute for those the Mormon wants to hear. Our answers are sometimes longer than those of the Mormon. This is necessary because we have to explain his background assumptions and false premises and ***then*** answer the question itself.

You will sometimes find another set of reference numbers (such as "Sect. 3-18B", or "Sect. 4 - 9") which show the Chapter (of this book) and section number of information which may become useful when you give particular answers. Some of these numbers lead you to the verse-by-verse treatment of scriptures the Mormons commonly use when they meet resistance on a particular point. Others provide easy access to quotations from Mormon sources which provide support of OUR attack on their position.

The Mormon response to our disruption of his case may take any one of several forms. These include: Ignore us and press on ahead; Try to drown us out with sheer volume (sometimes degenerates to vituperation or cursing); "Bear his TESTIMONY" and leave. Our responses are calculated to take advantage of his response. If he ignores you, remain calm and address your comments to the weak Christian, pointing out that the Mormon is avoiding the issue. This will damage his case and may also result in his trying another response, such as shouting. You should also refer to such scriptural references as 1 Peter 3:15: "*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*"; or use a Mormon reference such as Doctrine and Covenants 71:7 - 9:

> "*Wherefore, confound your enemies: call on them to meet you both in public and in private; and* inasmuch as ye are faithful their shame shall be made manifest.
>
> 8. Wherefore let them bring forth their strong reasons against the Lord.
>
> 9. Verily, thus saith the Lord unto you - there is no weapon that is formed against you shall prosper;"
>
> NOTE: Doctrine and Covenants is a Mormon doctrinal book authored by Joseph Smith, which is accepted by the LDS group in Salt Lake City, but which may not be recognized by other groups that have split off from them.

If the Mormon tries shouting (or worse - cursing) his loss of dignity will show his real lack of Christian attitude. This must be made clear to the weak Christian at the earliest opportunity. Use the scriptures to reprove the Mormon (suggested references: Deut. 5:11, James 5:12). When the Mormon sees his tactics fail, he will probably "bear his testimony" (an impassioned recital of Smith's status as a "prophet" and the alleged truth

of his doctrines) and depart (hastily). When this happens, quote James 4:7, "*Resist the Devil and he will flee from you.*" Then point out who is leaving. Even those unlearned in the scriptures will find the conclusion obvious.

Chapter Three is a treatment of the various cases the Mormon uses which are based (loosely) on scripture. This chapter is organized as a verse-by-verse study of the scriptures they cite. The Christian worker must be familiar with this chapter to facilitate reference to a new case when the Mormon changes the subject in mid-argument, which he will do when you are winning the current discussion. Bear in mind that the Mormon has spent several years preparing himself to teach his case, and may be expert enough to give it from memory. You must therefore be adequately prepared to deal with him effectively. In your preparation, notice the reference numbers which lead you to other collateral cases which may come up in the course of your discussion with the Mormon.

Chapter Four provides an introduction to methods of gaining the initiative in the discussion. The questions in this chapter reveal the weaknesses of the Mormon position, and thus accelerate his departure.

Chapter Five provides an insight into little-known Mormon doctrines which they would rather not have the contact be aware of until he or she is well "hooked". Some of these doctrines are so weird that most people find them disgustingly stupid. This is enough to irretrievably discredit the inventions of Smith and his crowd for most people.

Chapter Six concludes the book, and provides interesting historical sidelights into Mormon methods when they are able to control the government and politics of a city or state. Their intolerance and their uncontrolled exercise of such power is readily apparent from a study of Utah history. From the very first, Mormon leaders have been primarily interested in power and money, and the best way to get both was through exploita-

tion of the fanaticism of their members. This chapter establishes the primary characteristic of Mormonism - its materialism. No group using Smith and his teachings for guides could possibly be guided by the God who reveals Himself to us in the Bible.

Greed, lust, intolerance, and fanaticism are not the result of living the teachings of Christ, yet these are all exhibited at great length by Mormonism. Mormons cry out against such historical references and refer to them as the rantings of apostates. In fact, the references are factual, and the apostates were men who were at the pinnacle of power in their church, who left because Smith was too firmly in control for them to beat him to the cookie jar. Only men at the top of the Mormon heirarchy could have known the facts they revealed. This becomes even more significant when you consider that these same men were the "witnesses" to the "divine authenticity" of the Book of Mormon. The Mormon who denies their truthfulness in their later (and wiser) words also denies their truthfulness in their earlier support for his precious (but false) "scriptures".

A few words are necessary on the subject of arranging meetings with Mormons. The most common situation is for a weaker brother or sister to approach another Christian with a request for assistance in answering questions the Mormons are asking. He or she will have been approached a few days previously, and may have consented to study with them. The Mormons are to return at a specific time and date. The Christian should arrange to be there at the specified time (preferably unannounced to the Mormons). If the Mormons learn a Christian is coming, it is surprising how often urgent business calls them elsewhere. If the Mormons find out Christians are coming and cancel out, this fact can be used to counteract their influence.

Chapter 2

The Six Discussions Questions and Answers

This chapter is based on the six discussions used by the Mormon missionaries. The statements and questions, which are on the left-hand pages of this chapter, were taken from their material. A man named John L. Smith (not a Mormon) copied it and made it available for use by non-Mormons. It isn't copyrighted, which makes our task much easier. The Mormons' dialog on the left page has a number of conclusions which can be easily attacked. Each of these has been identified with numbers, and the material on the right-hand pages is numbered in the same way. When the Mormon presents his case, the numbers provide a ready cross reference to quickly find an effective answer. You may find answers you feel are more effective, in which case, I invite you to use whichever answer you think is best. The answers in this book are not intended to be definitive, but instead present alternatives to the Mormon interpretation. Any answer which is equal and opposed to the Mormon assertion is sufficient to place the burden of proof upon them, since their case depends on the contact convincing himself and our answers make that impossible.

The Mormon generally does not use a great amount of Bible scripture, but bases his case upon a skillfully contrived set of questions which lead the prospect to convince himself. The questions usually contain hidden, asserted, or implied premises which are difficult for the prospect to discover or deny. The Mormons thus get favorable answers by tricks inherent in their case.

Our attack is therefore focused on the revelation of the premise and the invalidation of the question. We shall also take opportunities to ask for scriptural proof for his assertions. This procedure yields several advantages: the contrived case is fragmented, the hidden premise is removed, the Mormon's desired conclusions become unattainable, and the desired progression of his argument is delayed beyond recovery. This disturbs and confuses the Mormon and makes him less able to remember what he has been taught.

Be prepared for angry reactions from the Mormon. He may shout, curse, or bear his testimony, but he will not let you attack his long-cherished doctrines without response. Next we shall begin our consideration of the several discussions that are normally used by the Mormon missionaries.

FIRST DISCUSSION

The Church of Jesus Christ

I. OUTLINE
   A. Create need for prophet
   B. Joseph Smith story
      1. Nature of Godhead
      2. Importance of Joseph Smith
   C. Apostasy
      1. Set up church (Eph. 2:19 - 20)
      2. Collapse church of flannel board
      3. Compare Churches

D. Baptismal date
E. Restoration
   1. Divine messengers (Matt. 17:11 - 13)
   2. Total restoration
F. Secure commitments
   1. Baptism
   2. Study, pray, attend church

II. BASIC CONCLUSIONS

1. We need a prophet today.
2. The Father and Son have bodies.
3. Joseph Smith was a prophet of God.
4. The Church must be the same today as it was at the time of the Savior.
5. Apostles and prophets are necessary in the Church today.
6. The priesthood is necessary to act for God.
7. There is no priesthood today without apostles.
8. I agree the Church must be like this today.
9. There was a complete apostasy and my church is false.
10. I will be baptized as I come to believe the restoration.
11. There was a restoration of the priesthood and the true Church.
12. I will study, pray, and attend church to meet a specific baptismal date.

III. DIALOGUE

(Chat briefly with the contact to put him at ease. At an appropriate moment ask permission to begin with prayer. After prayer pursue the dialogue.)

Elder: It's a real pleasure to be in your home, Mr. Brown. I mentioned that we are calling from the Church of Jesus Christ of Latter-day Saints. With which church are you most familiar?

Brown: I'm a member of the Christian Assembly Church.

Elder: There are certainly a great many different Christian churches in the world today. In your own mind, Mister

Brown, why do you think there are so many?

Brown: Oh, I suppose it is because there are so many opinions about religion. 1*

Elder: I am sure that is part of it. Take a teaching like baptism, for example. Some churches believe that it is necessary, while others do not. Some believe that it has to be done by immersion; others do it by sprinkling. Back in ancient times, when there were living prophets upon the earth, how did the Lord give men the answers to questions like this?

Brown: He spoke to those prophets. 2*

Elder: And why were the statements of the prophets so valuable?

Brown: Because they spoke for God.

Elder: Yes, they did. I am sure you have wondered what it was like to live back in the time of the prophets. Suppose you had lived then and had a question about religion. Why would you go to a prophet to get an answer?

Brown: Because I'd know his answer came from God. 3*

Elder: Back in those times, why was it so important to have living prophets on the earth?

Brown: Because the people needed the words of God.

Elder: I am sure that is right. Even today, how could a living prophet help us to find the true Church?

Brown: He'd be able to tell us for sure. 4*

Elder: And why are the statements of living prophets more reliable than our own opinions?

Brown: Because their teachings are inspired by the Lord, and aren't just their own thinking. 5*

Elder: YOU ARE RIGHT, THERE. AS YOU THINK ABOUT THE CONFUSION AMONG THE CHURCHES, WHAT IS ONE REASON WE NEED A LIVING PROPHET?

Brown: To teach us the truth about religion. 6*

1. We need a prophet today.

* * *

1* Because people depend on other sources than the Bible for their doctrines. (SECT. 3 - 21)

2* He spoke to the prophets, and *they wrote down* God's words so *He wouldn't* have to *give the same revelations again.* (SECT. 3 - 18D)

3* I wouldn't go to a prophet if the answer was already written in the scriptures. We are told in 1 Corinthians 13:9 - 10 that prophecies were to cease when *that which is perfect* was come. James 1:25 says that a man who looks in the *perfect law of liberty,* and continues in it will be blessed. The tense of the verbs shows that this was already possible when James wrote his letter. Since that which is perfect had already come in the first century of the Christian Age, prophecies were long ago done away. A "prophet" today has nothing to say that is needed, and in point of fact could only mislead us by deleting or adding to what is in the perfect *law* of liberty. (SECT. 3 - 30 C)

4* A living prophet is not required since we can find the true Church by studying the Bible. Why else would God have troubled to dictate it to the prophets and Apostles if it was not to remain available to men? The many modern "religions" (including Mormonism) differ from each other because they either add to, or take away from, the word of God in the Bible.

5* We depend on the Bible. We therefore have scriptures delivered by prophets, as opposed to "opinions". No living prophet could be any more reliable than that. If any true prophets lived today they would not have the authority to change the *perfect law of liberty.* Thus, living prophets are not needed because they would be useless today.

6* There is nothing to indicate that we *do* need a living prophet, indeed we have just discovered that living prophets are useless.

Elder: Mr. Brown, the reason we have gathered together here today is to tell you about a prophet called by the Lord in our own time. His name was Joseph Smith. In 1820 Joseph Smith was a young man living in the state of New York. He wanted to join a church, but as he visited those in his neighborhood he found this same confusion about which we have been talking. So he decided to pray and ask God which of the churches was right. He went to a grove of trees near his father's farm and knelt in prayer. As he was praying he saw a pillar of light exactly over his head, above the brightness of the sun, which descended gradually until it fell upon him. When the light rested upon him he saw, standing above him in the air, two personages in the form of men whose brightness and glory defied all description. One of them called Joseph Smith by name and said, "This is my beloved son." Mr. Brown, who were these two personages?

Brown: God and Jesus Christ. 7*

Elder: I know that Joseph Smith did see the Father and the Son. In fact, he could see them just as clearly as you see Elder Jones and me. And he could see that his own body truly was created in the image and likeness of God. At that time the churches taught that God was only a spirit, that he had no body. BUT WHAT DO WE LEARN ABOUT GOD FROM THE EXPERIENCE OF JOSEPH SMITH?

Brown: That he has a real body. 8*

Elder: Yes, he does. THE CHURCHES ALSO TAUGHT THAT GOD THE FATHER AND JESUS CHRIST, HIS SON, WERE BOTH THE SAME PERSON. BUT WHAT DID JOSEPH SMITH SEE?

Brown: He saw two personages in the form of men. 9*

2. The Father and the Son have bodies.

* * *

7* The only confirmation of Smith's "vision" came from his own cronies. By the time Smith began to tell his story, he was engaged in building up his theocratic empire. Such a "vision" was required to establish him as the head of the heirarchy in that empire, and significantly, the "vision" was readily available. His cronies (the witnesses) were to share power with him as his subordinates, therefore it is evident that their testimony was colored by their own self-interest. Also, Smith's "revelations" are undependable since they disagree with the New Testament. Thus his "visions" are undependable, and any messengers he "saw", if any such existed, were from the wrong source. As a result of this situation, your question is meaningless.

8* This question is based upon the (unsupported) premise that Smith's (supposed) vision is proof that God and Christ have physical bodies. Since Smith's virtue as a prophet is in itself highly questionable, his "vision" does not constitute proof for the premise. There is no scripture which reveals to us the form taken by either God or Christ while they are ***in heaven itself.*** Therefore, it is wrong to try to teach a doctrine which specifies that they have bodies of the same composition as our own. (SECT. 3 - 14 A/B.)

9* *If* Joseph Smith saw anything, he saw what he *wanted* to see (which is to say, something that he could use to support his claim to be a prophet). (SECT. 4 - 17 through 4 - 20.)

Elder: Of course that is true; God does have a body; He is a real God; and He made us to be like Him. From what we have said here, Mr. Brown, WHY WAS JOSEPH SMITH A PROPHET?

Brown: Because he saw and spoke with the Father and the Son. 10*

Elder: SO WHY ARE THE TEACHINGS OF THE PROPHET JOSEPH SMITH SO IMPORTANT?

Brown: Because his teachings come directly from God. 11*

3. Joseph Smith was a prophet of God.

* * *

Elder: I am sure they do. In the grove of trees that day, Joseph Smith asked the Savior which of the churches he should join. Joseph Smith was told that he must join none of them. Why do you suppose Jesus told him that?

Brown: They must not have been teaching the truth. 12*

Elder: Exactly right. Jesus said that the teachers in the churches were teaching false doctrines. From what our Lord then said, Joseph learned that the Church of Jesus Christ, the one he had organized when he lived on the earth, had been lost. The reason for this was that the Apostles had been killed and that the priesthood, the authority to act for God, had been taken away from the earth. Now let us go back to the time of Jesus Christ and see what happened to his Church. ONCE WE KNOW WHAT THE CHURCH OF JESUS CHRIST WAS LIKE IN ANCIENT TIMES, HOW WILL THAT HELP US TO FIND THE TRUE CHURCH TODAY?

Brown: The church should be like it was then. 13*

Elder: WHY WILL THE CHURCH BE ORGANIZED THE SAME WAY EVEN TODAY?

Brown: No one would have the right to change it. 14*

4. The Church must be the same today as it was at the time of the Savior. * * *

10* Smith's first "vision" was not "witnessed" because at the time he had no cronies to tag along on his coat-tails. As a result, we have only his own word to support his allegations. Smith himself is not trustworthy since his words do not pass the test of the scriptures. (This is obvious from the information in Chapters 4 and 5). A man is not a prophet just because he says so. His teachings must be consistent with the revelations previously given by God or he is a false prophet. Therefore Joseph Smith was a false prophet.

11* The *assumption* that Smith's teachings *were ever important* depends on the premise that he was a prophet of God. Our previous conclusion was that he was a false prophet, thus your question is meaningless because your premise is bad.

12* There is no proof there was ever a vision at all, and we can not depend on the word of the false prophet Smith, so no conclusions can be drawn from what he *said* he was told. The truth or falsity of churches' doctrines rests strictly on the agreement of their doctrines with those of the New Testament. This is as true today as it was in the day of Smith. Smith's teachings do not pass the test, therefore Smith did not teach the truth.

13* The basic premise here is that the Apostles who died are no longer in the Church. The premise is false, since an Apostle (or any Christian) who dies still has his name in the Book of Life. Additionally, their influence did not cease when they died. Their writings were preserved, and protected by the power of God so that men can find in those writings the way of Truth. Everyone who accepts the New Testament (rather than the opinions or "visions" of a man like Smith) and obeys the doctrines in it, is a child of God. 1 Peter 2:9 tells us that *all* Christians are members of a royal priesthood. Thus neither the gospel, nor the "priesthood" have ever needed restoration. Thus, no new "prophet" is required.

14* The Church *is* the same today. The words of men like

Elder: As we examine the Church, we realize that Jesus himself organized his own Church of Jesus Christ. When he organized the Church, Mr. Brown, what officers did he put in his organization?

Brown: He chose his apostles, didn't he? 15*

Elder: That is right. Those twelve apostles were tremendously important to the Church of Jesus Christ. In the book of Ephesians the apostle Paul compares the Church to a building and the apostles to the foundation. Would you read this passage for us? (Brown reads Ephesians 2:19 - 20.) What does verse 20 tell us about the apostles and prophets?

Brown: They are the foundation.

Elder: So long as there were apostles and prophets in the Church, there were not a hundred churches, or even twelve, but just the one Church of Jesus Christ. How were these apostles and prophets able to keep the Church united?

Brown: They had inspiration from the Lord.

Elder: Then why do we need apostles and prophets in the Church today?

Brown: To keep the Church together. 16*

5. Apostles and prophets are necessary in the Church today.

* * *

Elder: Why are these apostles and prophets so much more important in the organization of the Church than were the other members of the Church?

Brown: Because they were chosen as the foundation.

Elder: When Jesus chose these men to be apostles, he laid his hands on each of their heads and ordained them, "Ye *have not chosen me, but I have chosen you, and ordained you*" (John 15:16), He said to them. Now what did He give them at the time of their ordination?

Joseph Smith can not change what God has said. Their only power is to fool people and pull them down to Hell behind the false prophet. When Christians worship according to the New Testament we are part of the Church, since we are worshipping as the Apostles did. (SECT. 3 - 7B.)

15* Christ chose his own apostles, and did not set up any procedure for succession. The only replacement ever chosen, was chosen to replace the betrayer of Jesus, which means that this instance was not intended to provide a precedent for any future successions. If God's plan had required a method of apostolic succession, there is no power on this earth or hell itself that could have prevented such replacements from being selected. Since replacements were not selected, they must not have been needed. Therefore the original Apostles are the only ones with whom we need to listen to today, and their words are written in the New Testament. The twelve Apostles named in the Bible are still a part of our worship, and they produce ***unity*** in the Church.

16* We still have the same Apostles and prophets in the Church as were there in the first century. Living ones are not required since the first ones are still active through the scriptures they left us. This leaves J. S. and company out of work.

Brown: His power.

Elder: Yes, he gave them the power or authority to act in his name. This authority in the scriptures is called the Priesthood. And now that the apostles had the priesthood, what were some of the things they could do with this authority?

Brown: They could preach and heal the sick. 17*

Elder: What about baptism?

Brown: Yes, they could do that, too.

Elder: And, Mr. Brown, when an apostle baptized a man, why did God recognize that baptism?

Brown: Because the apostle had the authority to do it. 18*

Elder: In your own mind, what is the priesthood, Mr. Brown?

Brown: The authority of God to teach and baptize. 19*

Elder: WHY IS THE PRIESTHOOD SO IMPORTANT?

Brown: Because a man must have it to do those things. 20*

Elder: He certainly must. Suppose a priest or minister baptizes without the priesthood, what does that mean in the sight of the Lord?

Brown: It doesn't mean anything. 20*

Elder: Why is that?

Brown: Because he would lack the necessary authority. 20*

Elder: Right. SO EVEN THOUGH A MINISTER MIGHT BE SINCERE, UNLESS HE HAS THE PRIESTHOOD, WILL THE LORD RECOGNIZE A BAPTISM PERFORMED BY HIM?

Brown: No. 20*

6. The priesthood is necessary to act for God.

* * *

Elder: Before you can tell whether or not the man himself has the priesthood, what do you have to know about

17* Your premise is that full authority is not given to every Christian, but must instead be obtained from the leaders of a church. In Matthew 28:18 - 20 the Apostles were given certain commandments, and were to pass those same commandments on to those they taught. Therefore *ALL* members of the Church are not only *authorized*, but *commanded* to teach and baptize. This is part of our liberty in the gospel, that we have no need to ask any man for authority to preach or do any other act of worship. (SECT. 3 - 3A & 3 - 3B.)

18* The Lord recognizes the baptisms performed by all Christians because He himself commanded them to baptize. Note that the word "Christian" refers to one whose doctrine is taken from the New Testament, rather than the common definition given to the word by the world. The stricter definition would, for instance, exclude the Mormons, who do not take their doctrines from the New Testament. (SECT. 3 - 3B.)

19* Your Mormon "authorities" would have us believe that the "priesthood" can only be gotten at their hands. They must use this tactic so they can preserve their power over the members of their sect. The truth is that we need no apostolic blessing or permission, since we as priests of God, (or Christians) are authorized and commanded to serve, by and through the only Apostles Christ ever had.

20* The New Testament produces Christians who are ALL priests according to John 16:13 which promised that the Apostles would be guided into all truth, and according to 1 Peter 2:9 which refers to Christians as a royal priesthood. The two references together show us that the scriptures themselves are our authority, and that any of us can preach or baptize. We need no authority from any man, particularly not from a charlatan such as Joseph Smith.

his Church?

Brown: Whether it's the true Church. 20*

Elder: Right. Now, from the standpoint of church organization, what is one way to recognize the Church of Jesus Christ?

Brown: It has to have a foundation of twelve apostles. 21*

Elder: Of course the church organization was not complete with apostles alone. The Savior chose other officers in His Church. (Show flannel board character to contact.) We shall not take time to discuss each one of these now. We shall leave a pamphlet with you that explains them. The important thing to realize is that they were all part of the organization of the Church of Jesus Christ. How do we know that they are necessary in the Church?

Brown: Because Jesus put them there. 22*

Elder: Yes He did. All of these officers held the priesthood, but the apostles were put in a governing position. They were the presiding officers in the Church, and as such they were the only men who could give permission to pass the priesthood on to others. Now, Mr. Brown, why did God need someone here on the earth to control the priesthood and authorize it to be passed on to others?

Brown: He could not be here Himself, so He needed someone to control it. 23*

Elder: That is right. Suppose the apostles are taken from the church, why is the priesthood lost?

Brown: Without apostles, no one has permission to authorize it to be passed on. 24*

Elder: EVEN TODAY, WHY CAN'T YOU HAVE THE PRIESTHOOD WITHOUT APOSTLES?

Brown: Because there wouldn't be any one here to control it and pass it on. 25*

21* The Church recorded in the New Testament was founded upon the twelve apostles of Christ. The Church of Christ follows the New Testament doctrines, therefore it is founded on those same twelve apostles with Christ as the cornerstone. That foundation is much superior to the cheap imitation offered by Joseph Smith, Brigham Young and their fanatic followers.

22* Jesus gave a special job to twelve specific individuals. There is no record in any scripture given by God, that Joseph Smith or Brigham Young were ever given that job. The doctrinal books of the Mormons make such claims, but they are the false prophecies of false prophets (as we have seen just a little while ago) (see page 11). There is no evidence in scripture (which comes from God) for the claim.

23* We have already seen that ALL Christians are priests. The process is automatic, and needs no man to control it. No more Apostles were needed when the first (and only) Apostles died. Their work was *not* to decide what individuals should have the priesthood/authority, but was to set down Christian doctrine. That doctrine tells us how to become Christians (priests), therefore we obtain priesthood when we follow God's law, not by satisfying any man.

24* Since the Apostles were never taken *out of the Church,* (only out of the world), the question is of no consequence.

25* We have the same twelve apostles that Christ appointed. We are priests when we follow the doctrines they recorded.

7. There is no priesthood today without apostles.

* * *

Elder: That is true, Mr. Brown. How can you tell the difference, then, between the Church of Jesus Christ today and any other church?

Brown: The Church of Jesus Christ will have apostles in it and the priesthood. 26*

Elder: DO YOU AGREE, MR. BROWN, THAT THIS IS THE WAY THE CHURCH OF JESUS CHRIST MUST BE ESTABLISHED, EVEN TODAY?

Brown: Yes, I do.

8. I agree the Church must be like this today.

* * *

Elder: And I agree with you, Mr. Brown. I know this is the way Jesus intended His Church to be. Now, let us find out what happened to His Church after He was crucified. As the apostles went out to teach, one by one, what happened to them also?

Brown: They were killed too.

Elder: And when the foundation was gone from the Church, what happened to the rest of the building? (Use flannel board character with separate foundation.)

Brown: It collapsed. 27*

Elder: Exactly. The Church did collapse; and why was the priesthood lost at that time?

Brown: Because no one was left who had the right to pass it on. 28*

Elder: WHY WAS THE LOSS OF THE PRIESTHOOD SUCH A SERIOUS THING?

Brown: Because men no longer had the authority to act for God. 28*

Elder: How about their baptisms?

Brown: The Lord would not recognize them. 29*

Elder: I know that the Church of Jesus Christ was taken

26* The Church of Christ depends only on the doctrines of our Lord and His apostles, while others in the religious world ignore that doctrine and set up "apostles" (or teachers), having itching ears. 2 Timothy 4:3.

27* The foundation still remains. The Church did not collapse as the Mormons would have us believe. The LDS Church and its false prophets discount the promise of Christ that the gates of Hell would not prevail against the Church. (Matthew 16:18), and tell us that the church collapsed. The Bible teaches us that neither man nor devil can touch what God protects. We are compelled to believe the Bible, not the teachings of men.

28* We have already seen that living Apostles are not required, and all of the members of the Church have authority to baptize and to teach. These two questions are meaningless.

29* Baptisms by Christians are recognized. Mormon baptisms fail for lack of authority.

completely from the earth. Once this true Church had been lost, other churches began; they continued to use His name and some of His teachings. These are the modern Catholic and Protestant churches. Let us see, you were most familiar with the Christian Assembly Church, were you not?

Brown: Yes, that is right.

Elder: That is one of the Protestant groups. AS WE COMPARE THE CHURCH OF JESUS CHRIST WITH THESE MODERN CATHOLIC AND PROTESTANT CHURCHES, WHAT ARE SOME OF THE DIFFERENCES YOU SEE?

Brown: Why, none of the Catholics or Protestants have apostles in their churches! 30*

Elder: What about the authority then?

Brown: They don't have that either.

Elder: In comparision with the true church of Jesus Christ then, what about these other churches?

Brown: They are false.

Elder: The things you have just said are true, Mr. Brown. WHAT DOES IT MEAN IN THE SIGHT OF GOD WHEN A CATHOLIC PRIEST OR A PROTESTANT MINISTER BAPTIZES A MAN?

Brown: The Lord does not recognize it.

Elder: Now, we do not want you to worry about the people in these other churches. God is going to provide a way for these people eventually to learn the truth, because he loves them; but you are right about those baptisms not being recognized. IN FACT, MR. BROWN, WHAT ABOUT A BAPTISM IN THE CHRISTIAN ASSEMBLY CHURCH?

Brown: I wasn't really baptized then. 31*

9. There was a complete apostasy and my church is false.

* * *

Elder: Now, the beautiful thing that we are going to tell you

30* Catholics follow the Pope, Protestants oppose the Catholics, Mormons follow Joe Smith; but Christians follow only Christ, as revealed in the New Testament.

31* A Baptism in the Church of Christ is effective, whereas one in the Church of Jesus Christ OF LATTER DAY SAINTS is worse than useless.

about today is that the Lord has restored His true Church and the priesthood back to the earth again. WHEN YOU COME TO KNOW IN YOUR OWN HEART THAT THIS IS TRUE, WILL YOU BE BAPTIZED BY SOMEONE WHO HAS THE PRIESTHOOD?

Brown: Yes, of course, when I know it's true. 32*

Elder: We hold regular baptismal services in the Church. We shall be having a baptism on the (date). We want you to keep that date in mind as you continue to learn about the Church. IN YOUR OWN MIND, MR. BROWN, IS BAPTISM INTO THE CHURCH OF JESUS CHRIST SOMETHING IMPORTANT FOR WHICH TO PREPARE?

Brown: Yes it is. 33*

10. I will be baptized as I come to believe the restoration.

* * *

Elder: In restoring the Church, the Lord first called the prophet Joseph Smith, as we explained a few minutes ago. But before the Prophet Joseph could organize the Church of Jesus Christ, he had to have the priesthood. And why couldn't he get the priesthood from any of the Catholics or Protestants?

Brown: Because they did not have it. 34*

Elder: The Bible tells us that the gospel (Acts 3:19 - 21; Rev. 14:6 - 7) including the priesthood is to be restored to earth by messengers from the presence of God. Let us read about the coming of these messengers in the last days. In the 17th chapter of Matthew, the Savior is speaking to his three chief apostles, Peter, James and John. He is telling them about His own second coming when He will return to the earth in the latter days; and He tells about some messengers who are to come first and prepare the way for Him. Will you read, first of all, verse 11?

(Brown reads Matthew 17:11.)

32* Neither the Church, nor what you call "the priesthood" were in need of restoration. Both were upheld by the power of God through centuries of ignorance and persecution. This was according to the promise of Christ, and those who believe otherwise are those who "have a form of godliness, but deny the power of God". Therefore I must choose the Church of Christ rather than a group which denies his power to uphold His scriptures, and thus His Church.

33* I have already been baptized into the Church of Christ. I would be foolish to exchange that membership for one in a group such as yours, which does not qualify as the Church that Christ was crucified to save.

34* A) The Church needed no restoration.

B) Joseph Smith was not called by God.

C) ALL CHRISTIANS have authority which you call "priesthood".

Therefore Smith could only have "gotten the priesthood" by becoming a Christian in the New Testament way. Instead he chose to manufacture false revelations in order to build a physical empire for himself and his cronies. (Sect. 3 - 28.)

The word Elias, as it is used here, refers to messengers; and why does Jesus say they have to come?

Brown: To restore all things. 35*

Elder: Jesus goes on to tell about one of these messengers. In verse 12 He says that this particular Elias had already come to the earth and been killed; then in verse 13, the disciples understand exactly who is to come. Will you read those two verses?

(Brown reads verses 12 and 13.)

As the disciples understand, who is going to come?

Brown: John the Baptist. 36*

Elder: What will he help to do when he comes?

Brown: Restore the Church.

Elder: That is true, Mr. Brown. This prophecy has been fulfilled. In the year 1829, Joseph Smith and his friend Oliver Cowdery, were concerned about baptism and the priesthood. So they went into the woods and knelt in prayer. As they were praying, a light came down from heaven. Within that light was a man, a heavenly messenger. This man stepped forward and laid his hands upon the heads of Joseph Smith and his friend, and in effect this is what he said: "Upon you, my fellow servants, I confer the priesthood which is the authority to baptize." Who was that man, Mr. Brown?

Brown: John the Baptist. 37*

Elder: AND WHY DID HE COME?

Brown: To bring back the priesthood. 38*

Elder: Yes, he did. Why was that so important?

Brown: Because people could be baptized again.

Elder: Yes, they can. At this time Joseph Smith and Oliver Cowdery baptized each other. Now John the Baptist was not an apostle, so he did not restore the higher authority that the apostles held. But he explained that Peter, James, and John, three of the apostles, were going

35* The Mormon's hidden premise here is that all three verses refer to the same thing. The verses in Revelation and in Acts refer to the judgment, and do not mention any "restoration". The references mention *restitution* which means *make payment* (for our sins). The Mormons are trying hard to fool us by the similarity of the two words. The verse in Matt. 17:11 does not refer to the future at all. It is a repetition by Jesus of Jewish scripture. Verse 13 lets us know who verse 12 is talking about - John the Baptist, a man already dead when Christ spoke these words. The restoration of all things mentioned in verse 11, was the restoration of the perfect law of liberty unto mankind. The restoration was the job of John the Baptist and of Christ Himself, and it was completed 1800 years before Joe Smith was even born!

36* This question is meaningless. The disciples knew Christ was talking about John the Baptist who had already come. They knew he was speaking in the past tense, therefore the verse does not support the doctrine of future messengers.

37* IF there *were* any such man, he was no messenger we dare to listen to. The Mormon question rests upon the questionable word of Joseph Smith and Oliver Cowdery, who *claimed* they had such a vision. We dare not accept their word because their doctrines disagree with the New Testament.

38* He (John the Baptist) did NOT come at the time claimed by Smith.

to visit the earth and bring back that authority. A short time later Joseph Smith and Oliver Cowdery were again visited by heavenly messengers. This time three men appeared to them - - Peter, James, and John. These ancient apostles conferred the higher priesthood upon Joseph Smith and Oliver Cowdery, giving them the same power and authority which Peter, James, and John had received in their mortal ministries from Jesus Christ. WHY DID THEY COME AT THIS TIME, MR. BROWN?

Brown: So Joseph Smith would have the authority of the apostles. 39*

Elder: Yes, and so as you read in Matthew about these messengers who were to come and restore all things, how was this prophecy fulfilled?

Brown: By the return of John the Baptist with the authority to baptize and the return of Peter, James, and John with the authority of the apostles. 40*

Elder: Now that Joseph Smith had the authority of the apostles, what could he do?

Brown: Organize the Church. 41*

Elder: Exactly. The Church was organized in the year, 1830. EVEN TODAY, HOW CAN YOU RECOGNIZE THE CHURCH?

Brown: By the apostles and the organization. 42*

Elder: What about the name of the Church?

Brown: The Church of Jesus Christ. 43*

Elder: Yes it is. And because it was restored in these latter days, its full name is the Church of Jesus Christ of Latter-Day Saints. A saint means a member of the Church. MR. BROWN, WHO HAS THE PRIESTHOOD TODAY?

Brown: The officers in the Church of Jesus Christ of Latter-Day Saints. 44*

39* They did not come at the time you speak of.

40* We do not read in Matthew of messengers to come. We read of John the Baptist who had *already* come. We have Christ as a witness for that, and I'll take His word over that of Joseph Smith any day of the week! You have established no "prophecy requiring fulfillment", since the event recorded in these verses happened 2000 years ago, 1800 years before a false prophet named Joe Smith was around.

41* Smith never received any authority from the Apostles. The authority they had came from Christ as recorded in Matthew 28:18 - 20. Smith refused that authority since he chose to teach other things than the original Apostles taught.

42* The Church was organized in A.D. 33, not in 1830. We recognize *that* Church by the same 12 apostles that were in it when it was organized (Acts 2:38). We depend on written doctrines given to us by those original apostles, instead of the doctrines of "modern" (i.e. *false*) apostles. Those doctrines are in the New Testament, NOT in the Book of Mormon.

43* The Church of Christ. The name you use gives the worshippers the same importance as the name of Christ. He is the Savior, and His blood purchased the Church. No one else deserves equal place with Him. Your choice of name shows just how little respect Smith really had for Jesus!

44* The subject has already been discussed. ALL those who are Christians ONLY, are priests of God and have His command to act for Him in teaching and baptizing. The only prerequisite to this priesthood is that we teach and follow precisely the doctrines in the New Testament, and not one other!

11. There was a restoration of the Priesthood and the true Church.

* * *

Elder: The Church of Jesus Christ has been restored to the earth, Mr. Brown. I know and testify that the things we have discussed here are true.

Elder J: (Interrupting spontaneously) It has been a real pleasure for me to be here tonight and to participate in this discussion, Mr. Brown. I also know that Joseph Smith was a prophet of God and that the true Church of Jesus Christ has been restored to the earth.

Elder: MR. BROWN, HOW CAN YOU TAKE ADVANTAGE OF THE PRIESTHOOD BEING HERE AGAIN?

Brown: I can be baptized by someone with that authority. 45*

Elder: We did mention the date of our coming baptismal service, did we not?

Brown: Yes, it was (date). 46*

Elder: WHY IS IT SO IMPORTANT FOR YOU TO PREPARE FOR BAPTISM?

Brown: I'll want to be sure that the Church is true before I am baptized.

Elder: To help you do that, and to strengthen the knowledge you have of the truthfulness of these things, we invite you to attend Church with us next Sunday. We have services at (address) at (time) in the morning and at (time) in the evening. WILL YOU BE OUT TO BOTH SERVICES NEXT SUNDAY?

Brown: Yes, I'll be there. 47*

Elder: Wonderful! We shall look forward to seeing you there. To help you in your studies we have two pamphlets we shall leave with you. The first is Joseph Smith's own account of the wonderful experiences he had. WILL YOU READ THAT?

45* The "priesthood" is not *available again.* It is *still* available. Christ promised His power would keep His Church safe against the gates of Hell. A Christian is a priest. Therefore the "priesthood" has always been available from the establishment of the Church. To deny this is to deny the effectiveness of Christ's promise to the apostles in Matthew 16:18. We take advantage of the priesthood (as in past centuries) by obeying the New Testament and by baptism into the Church of Christ, rather than the Church of Jesus Christ of LATTER-DAY SAINTS.

46* We must prepare for baptism by studying the scriptures of the New Testament. Only in this way can we learn to follow Christ rather than false prophets like Joe Smith.

47* No I will not! I will be at the Church of Christ where I shall hear the word of God rather than the false doctrines of Joseph Smith.

Brown: Yes. 48*

Elder: And when you read it, will you pray and ask God if Joseph Smith was a prophet?

Brown: Yes, I will. 49*

Elder: The second pamphlet asks a very important question: "Which church is right?" From the things we have discussed tonight, what is the answer to that question?

Brown: The Church of Jesus Christ of Latter-day Saints. 50*

Elder: DO YOU BELIEVE THAT?

Brown: Well, it certainly seems true.

Elder: I know that it is. And how are you going to strengthen the conviction you have?

Brown: I'm going to come to church and study more.

12. I will study, pray, and attend church to meet a specific baptismal date.

* * *

Elder: That is a good plan. Be sure to ask God if Joseph Smith was a prophet. Elder Jones, will you explain these pamphlets to Mr. Brown while I take down the flannel board? (A brief explanation, together with writing down the address of the meetinghouse, occupies enough time for dismantling the flannel board. Before leaving and while all are seated, the elders arrange a group meeting using the following dialogue.)

We have talked about some wonderful things tonight Mr. Brown. We shall call by in a couple of days to answer your questions, and we would like to talk with you more at that time about the restoration of the Church. WHAT DO YOU THINK OF THE IDEA OF INVITING SOME OF YOUR FRIENDS AND NEIGHBORS OVER?

Brown: Sounds like a good idea.

Elder: (If contact is reluctant to open his home for a group meeting, urge him to arrange for you to call on his

48* No, I will not waste my time on Smith's invented visions. I will use the New Testament to find out how to live a Christian life.

49* No! The doctrines he taught are not supported by scripture. Therefore I need not waste the Lord's time praying for an answer. The question is answered in the Bible. It shows us that Smith was a false prophet because his words do not agree with subsequent history, nor with the teachings of the New Testament.

50* The Church of Christ. Why don't you become a Christian?

friends. In any case, make a following return appointment and close with the following dialogue.)

As we have talked together here, Mr. Brown, what stands out in your mind as the most important part of our discussion?

Brown: The fact that I can now be baptized and God will recognize it.

Elder: We can see that you do have a testimony of these things already. Before we leave may we kneel with you in prayer? We would be honored to have you offer that prayer. Will you do that, please?

* * * * *

SECOND DISCUSSION

NOTE: The Mormons depend on having a receptive audience for their discussions. They are unlikely to agree to a second of these confrontations after they discover your opposition. Our actions will usually drive them away. The next five discussions are included for your use if you ever become involved in a meeting after the first discussion. Bear in mind that the Mormons may reorganize their discussion series in response to the system of refutation used in this book. If they do, it will be the best sign of the success of this book, but the possibility of changes in the organization of their case necessitates study of all the information in this chapter because you may find that the lesson-plan shown here is no longer good at some future time. We now proceed to the second discussion.

SECOND DISCUSSION

A New Witness For Christ

I. OUTLINE

A. Review

1. Check previous commitments

2. Joseph Smith Story - Godhead (Luke 24:36 - 39)
3. Apostasy (Acts 20:29 - 30)
4. Restoration

B. Introduction
1. Bible
2. Book of Mormon

C. Story
1. Lehi to new world
2. Two groups
3. Jesus visits new World (John 10:14 - 16)
4. Destruction
5. Translation

D. Explanation of the Book of Mormon

E. Read and Pray Commitment

F. Family prayer

II. BASIC CONCLUSIONS

1. I will continue to keep all previous commitments.
2. The Father and the Son have bodies of flesh and bones.
3. There was a complete apostasy affecting both Catholic and Protestant churches.
4. There was a complete restoration making it possible for me to be baptized.
5. The Bible is the word of God.
6. The Book of Mormon is the word of God.
7. I will determine the truthfulness of the Book of Mormon for myself.
8. The Book of Mormon is necessary as the second witness for Christ.
9. I will read the first _____ pages.
10. I will pray about the Book of Mormon.
11. We will have family prayer each day.

III. DIALOGUE

(Before prayer make sure that the contact has his copy of Joseph Smith pamphlet with him.)

Elder: It was really good to see you out to church Sunday, Brother Brown, How did you enjoy the services?

Brown: Very much.

Elder: Good. WILL YOU BE ABLE TO MAKE IT TO BOTH SERVICES NEXT SUNDAY?

Brown: I plan to.

Elder: We shall look forward to seeing you there. I know you enjoyed reading those pamphlets we left you.

Brown: Yes, I certainly did.

Elder: The Prophet Joseph Smith was certainly a great man, wasn't he? Have your prayers been answered about him?

Brown: Yes, I think so. 51*

Elder: Wonderful! WILL YOU CONTINUE TO PRAY ABOUT THE PROPHET AND THE RESTORATION?

Brown: Yes, I will. 52*

1. I will continue to keep all previous commitments.

Elder: Will you turn to page three in the Joseph Smith pamphlet and read the part I have underlined?

Brown: "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other - This is my Beloved Son. Hear him!"

Elder: What happened here to Joseph Smith?

Brown: He saw the Father and the Son. 53*

Elder: From what he says, what are the Father and Son like?

Brown: They are like men.

Elder: To find out why they appeared as men, will you read here in the 24th chapter of Luke. This tells about Jesus' appearance to the apostles after the resurrection.

51* It wasn't necessary to pray on that question. Smith disagrees with the Bible, therefore he was a false prophet. Since the answer is already evident, there is no need to bother God with a foolish prayer.

52* It is still not necessary to pray about him for the reason I gave above.

53* Nothing actually happened to him, he just *said* it did. We know he was a false prophet because he fails the tests of consistency with past prophecy, and of the accuracy of his own predictions. Therefore we can not accept his statements about the Father and the Son as truth. (Sect. 4 - 17 through 4 - 20.)

(Brown reads Luke 24:36 - 39.)

As He appeared here after rising from the dead, what was His body like, Brother Brown?

Brown: It was flesh and bones.

Elder: Exactly. And how do we know that He will never lay down His body again?

Brown: Because He is immortal.

Elder: So what kind of body does He have in heaven today?

Brown: A body of flesh and bones. 54*

Elder: I know He does. HOW DO WE KNOW THAT GOD THE FATHER ALSO HAS A BODY OF FLESH AND BONES?

Brown: Because Jesus is like His Father. 55*

Elder: Yes He is. The third person in the Godhead is the Holy Ghost. His body however, is not composed of flesh and bones. What kind of person is He?

Brown: He is a spirit.

Elder: You are right, a spirit in the form of a man. HOW IS HE DIFFERENT FROM THE FATHER AND THE SON?

Brown: He's a personage of Spirit while the Father and the Son have bodies of flesh and bones. 56*

2. The Father and the Son have bodies of flesh and bones.

Elder: Exactly right. That true knowledge of God was taught in the Bible and in the Church of Jesus Christ. What was that Church like?

Brown: It had a foundation of twelve apostles and the priesthood.

Elder: And why were the apostles so important?

Brown: They supported the Church and controlled the priesthood.

Elder: Yes they did. They also received information from God about the future of the Church. Let's read here in the twentieth chapter of Acts where Paul compares the Church to a flock of sheep.

(Elder gets to standing position by helping contact to find the scripture. Brown reads Acts 20:29 - 30.)

54* After Christ appeared in the flesh to His Apostles, He ascended to heaven *in the clouds.* He was out of their sight when He reached His destination, therefore the verses tell us nothing about the composition of His body in heaven itself. The Apostle John, in 1 John 3:2 said that he did not know what form our bodies would have in heaven. Since he did not know then, he must not have considered the question to have been answered by Christ's ascension. John would have known if anyone would, therefore the Mormons (whose prophet is false) are claiming something which the scriptures do not teach. To answer the question - we don't know. (Sect. 3 - 18A and 3 - 18B.)

55* Since no one knows the composition (in heaven) of Christ's body, we do NOT know that He has a body of flesh and bones. Instead look at Luke 24:39 and Hebrews 11. (God is a Spirit).

56* There is no proof that the Holy Ghost is different (in heaven). Chapter 11 of Hebrews shows that God is a Spirit, as is the Holy Ghost. Whether *any* spirit in heaven has an actual fleshy body is simply not revealed in the scriptures.

So what was going to happen to the Church?

Brown: After Paul left it would be destroyed. 57*

Elder: What happened to fulfill the prophecy?

Brown: The Apostles were killed and the Church fell. The priesthood was taken from the earth.

Elder: That's True. Why was that so serious?

Brown: No one could be baptized. 57*

Elder: WHAT DOES THAT MEAN ABOUT THE CATHOLIC AND PROTESTANT CHURCHES TODAY?

Brown: They do not have the priesthood and are not the Church of Jesus Christ. 58*

3. There was a complete apostasy affecting both Catholic and Protestant Churches.

Elder: What you say is true, Brother Brown. We have not only Bible prophets who understand these things, but also the prophet Joseph Smith. Why did God call Joseph Smith to be a prophet?

Brown: Because He wanted to restore His Church. 59*

Elder: Yes, and how did the restoration take place?

Brown: John the Baptist, and Peter, and James, and John returned to Joseph Smith and gave him the priesthood so that he could organize the Church. 59*

Elder: I know, as I believe you do, that they did come. HOW ARE YOU GOING TO MAKE THE RESTORATION OF THE PRIESTHOOD A PART OF YOUR OWN LIFE?

Brown: Well, I've been thinking about what you said about baptism, and I think it's a pretty good idea. 60*

4. There was a complete restoration making it possible for me to be baptized.

Elder: Wonderful. As you prepare for (date) I am sure your study of the pamphlets and the Bible are a great help. Why has God given us the Bible?

Brown: So that we shall know how to live and what to believe. 61*

57* The Church was persecuted, and individuals were tempted. The Church as a group, however, could not fall (according to the promise of Christ in Matthew 16:18). The power of God allowed men to continue to use the Word as delivered by the Apostles, and thus to retain their status as Christians, and as priests. All faithful Christians are authorized to teach and to baptize. Anyone who says the Church was destroyed is one who has the form of Godliness but denies the Power of God. Even if all individual Christians had been killed, the New Testament was still available, and anyone who read it and followed its instructions could (and can) become a Christian by following them. (Sect. 3 - 21).

58* Neither Catholics nor Protestants follow the Bible pattern completely nor exclusively. Most, if not all, of them have extra creed books or traditions that they follow besides, or instead of, the New Testament. Mormons make the same mistake. The Church of Christ, on the other hand, is neither Catholic, Protestant, nor Mormon. It is the one Church that follows only the New Testament scriptures as the only doctrinal book. Since it is The Church established by Christ, it outdates all the others. Since the Mormon church has other doctrinal books, the Church of Christ (rather than the Mormon church) has the authority (which you call the priesthood).

59* God did not call him. If He had, all of Smith's prophecies would have come true. They did not (see Chapter IV). No restoration such as that invented by Smith, was needed, nor did it take place.

60* No restoration was needed or did occur. We are baptised as a result of studying God's Word, not because we study that of Joseph Smith. (Sect. 3 - 28).

61* We agree with the answers the Mormons expect for these questions. We appreciate their admission that the words of the prophets were written in the Bible. Once "that which is

Elder: When God gave us the things that are written in the Bible, who were the men He spoke through?

Brown: He spoke to the prophets. 61*

Elder: And how do we know today what He said to the prophets?

Brown: They wrote it down, and it is in the Bible. 61*

Elder: WHY IS IT IMPORTANT FOR A MAN TO FIND OUT FOR HIMSELF THAT THE BIBLE IS THE WORD OF GOD?

(Show flannel board character to contact)

Brown: Because it is God's word. 61*

Elder: How can he find out?

Brown: By reading it and praying to God. 61*

5. The Bible is the word of God.

Elder: At the same time the Bible was being written in the old world, there were also people living here in the new world. How did God speak to these people?

Brown: Through prophets. 62*

Elder: Here in the new world the prophets wrote God's word on thin sheets of Gold - gold plates. Centuries later these plates were given to Joseph Smith, and he translated them into the Book of Mormon. (Show flannel board character to contact.) WHY IS THE BOOK OF MORMON SO IMPORTANT THEN, BROTHER BROWN?

Brown: Because it is God's word. 63*

6. The Book of Mormon is the word of God.

Elder: Yes, it is. How can a person find out for himself that the Book of Mormon is true?

Brown: He would have to read it and ask God. 64*

Elder: Why is it important for you to do that?

Brown: Because that is the only way I can really know whether or not what you have told me is true. 65*

Elder: WILL YOU APPLY THAT TEST TO THE BOOK OF MORMON - READ IT AND PRAY ABOUT IT?

Brown: Yes. I would like to. 66*

perfect" was delivered, and written down in the New Testament, it remained available. Anyone who says it was destroyed by man, is denying God's power to protect what He went to so much trouble to deliver. No prophet is needed now, nor was one needed in Smith's time.

62* Paul said in Colossians 1:23: "*If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven: whereof I Paul am made a minister.*" Now Paul knew who did the preaching to *every creature under heaven,* but he did not tell us. He does tell us that the whole world was given the same gospel that is recorded in the New Testament. The teachings of the Mormons are different from those of the New Testament, therefore they do not fit the picture we are given of the Gospel.

63* Since the Book of Mormon is not the Gospel, and since the assertion of its translation from sheets of gold is based upon the word of a false prophet (Smith), we must conclude that it is *not* important to us. (Sect. 3 - 5.)

64* It is only necessary to read it to see that it is *not* true. We need not bother God, since He has already provided a standard for Truth (The New Testament). The New Testament standard shows us the Book of Mormon is false, no prayer needed.

65* The Mormons ask us to convince ourselves of their assertions. God asks us only to *listen* to the Gospel in the New Testament and *we will be convinced* by it.

66* No! The test is not needed as your doctrines are not those of the New Testament. I can see they are wrong just by comparing them.

CHURCH of CHRIST of FAYETTEVILLE
FAYETTEVILLE, TN 37334

7. I will determine the truthfulness of the Book of Mormon for for myself.

Elder: Good. To give you an idea of some of the tremendously interesting things you are going to read, let us take a little closer look at some of the contents of the book. Six hundred years before Christ, God commanded a prophet by the name of Lehi to leave the city of Jerusalem and bring a small group of people across the ocean to the new world. After they arrived here the Book of Mormon tells how they divided into two groups. It also explains why God gave one of the groups of people a darker colored skin. Who are the people in America today that descended from these darker skinned people?

Brown: The American Indians. 67*

Elder: Right. God spoke to the prophets of both groups of people and told them of the birth of the Savior. Why was it important for the people in the new world to know about the birth of the Savior also?

Brown: Because He is the Savior of the whole world, and they had to know the requirements of salvation just like everybody else. 68*

Elder: The teachings of Jesus in the old world are recorded in the Bible. What is the purpose of the Bible?

Brown: To explain the mission of Jesus Christ. 69*

Elder: Right. As Jesus was teaching the people in the old world, he made a prophecy about His visit to the people here in the new world. In the 10th chapter of John you can read that prophecy. Will you read verses 14 - 16?

(Brown reads John 10:14 - 16.)

Jesus explains here that His followers are divided into two folds or groups. He was speaking at this time to the group in the old world. From what He said to them, how do we know that He was going to visit the righteous people in the new world also?

67* The Book of Mormon is not a revelation from God, because Smith was a false prophet; therefore this "account" can not be accepted as truth. The so-called "curse of God" is not a dark skin according to the Bible. As a matter of fact, the Bible does not even mention what the "mark of Cain" was. Mormon doctrines require such an embellishment because of the racist nature of their teachings.

68* The Book of Mormon is not true. Therefore its statements of "prophets" in the New World are not acceptable evidence. People in the New World learned the Gospel by having it preached to them (Col. 1:23) just like all other Christians. The Book of Mormon was not required (and because of its false doctrines, would have prevented their salvation rather than helping it).

69* To explain the mission of Jesus Christ. No purpose is left for Smith's fiction.

Brown: He says they are going to hear His voice. 70*

Elder: After the resurrection, Jesus left the old world and appeared on this continent. The Book of Mormon tells us that He descended out of heaven and appeared before the people here. He showed them the wounds in His hands and feet, and they worshipped Him. The Book of Mormon tells that He taught these people His Gospel, and it explains many beautiful things about what Jesus Christ did for us. What is one reason, then, that the Book of Mormon is so important to us, Brother Brown?

Brown: Because it tells us about the Savior. 71*

Elder: Yes, it is a witness for Jesus Christ. The Bible tells us that "*In the mouth of two or three witnesses shall every word be established.*" 2 Corinthians 13:1.
(Bring Bible to center of flannel board.)
And what are the two scriptural witnesses we have of Jesus Christ?

Brown: The Bible and the Book of Mormon. 71*

Elder: That is true, Brother Brown. (Bring Book of Mormon to center.) WHY ARE BOTH BOOKS NECESSARY?

Brown: Because they teach the Gospel of Jesus Christ. (Bring "Jesus Christ" strip to center.) 72*

8. The Book of Mormon is necessary as the second witness for Jesus Christ.

Elder: Following the Savior's visit on the American continent, the people lived in peace and righteousness for nearly 200 years. Then they gradually became wicked and began to fight among themselves. Some 400 years after Christ the darker skinned people completely destroyed the white race. A white prophet by the name of Mormon abridged the records of his people. This record, named after him, became known as the Book of Mormon. He gave the book to his son Moroni who buried it so that it would be

70* One false premise is that Jesus was referring to people in the old world. He was speaking to JEWS. The second fold was (and is) the Gentiles, who had no part in the old law. And it is this second fold He is speaking about. A second false premise is that Jesus had to personally appear to the second fold for them to hear His voice. The New Testament doctrines are His voice. All who hear those doctrines hear His voice. No personal appearance by Jesus to the new world was ever required for this scripture to be fulfilled.

71* The only "proof" for these statements is contained in the Book of Mormon, which is a false prophecy by a false prophet. A book does not become necessary just by *claiming* to teach us about Christ. Books which teach false doctrines are not needed in order to serve God, but are instead forbidden. The Book of Mormon teaches false doctrines, therefore it is not important to us. The only *scriptural* witness we have of Christ is the New Testament, *in which EACH APOSTLE WAS (AND IS) A WITNESS.*

72* They are not BOTH required. *Only the Bible* is required.

preserved until the Lord was ready to have it given to us. From your reading in the Joseph Smith pamphlet, Brother Brown, how did we receive the Book of Mormon?

Brown: An angel came to Joseph Smith and told him where the book was buried. He took the book and translated it. 73*

Elder: It's a wonderful book, Brother Brown. It will be one of the great experiences of your life to read it. And as you read, the Spirit of God will help you to understand it and to know that it is true. Elder Jones, will you add your testimony?

Elder J: It is a wonderful thing to me, Brother Brown, to be able to read the words of God. I know that both the Bible and the Book of Mormon are the word of God. You are really going to enjoy reading the Book of Mormon.

Elder: Brother Brown, we have here a copy of the Book of Mormon for your own library. This is a fifty-cent edition which we shall be happy to either sell or lend to you. I do not know that you will be able to read the whole book by the time we call back next time, but I know you will be able to read the first 50 or 100 pages. WILL YOU DO THAT?

Brown: Yes, I will. 74*

9. I will read the first _____ pages.

Elder: I'll ask Elder Jones to point out some interesting things about the book.

Elder J: Brother Brown, reading this book will be one of the most fascinating experiences you will ever have! As you see here on the first page there are some interesting references to things you will especially want to read. (Turn page.) The title page tells the purpose of the book. What is its purpose, Brother Brown?

Brown: To teach that Jesus is the Christ. 75*

Elder J: The next few pages are explanatory material about the

73* Joseph Smith authored it (according to the 1835 edition) and spread it around in order to trap people into following HIM rather than Christ. I reject his fictitious claims and his fictional book of mormon as well.

74* Since the Book of Mormon is *not* the word of *God*, I will not waste my time by reading it.

75* To provide a plausible history as a basis for the false doctrines of Joe Smith.

coming forth of the Book of Mormon. As you see from the table of contents, the different books are named after prophets who taught the people. These prophets are some of the greatest who ever lived. Many of their teachings, prophecies, and experiences are recorded in the Book of Mormon. One of the most fascinating and interesting studies anyone can ever make is to learn about these prophets and the great truths they have left us. You will note, Brother Brown, that there are dates at the bottom of the pages. Notice that here in Third Nephi the date is 34 A.D. This is the time when Jesus was crucified in the old world. After he was resurrected, he came to the new world. Why did he do that?

Brown: So the people could know about the resurrection. 76*

Elder J: I know that our Lord did come to the new world, Brother Brown. These pages contain the beautiful story of Jesus' visit among these people. The book ends in 421 A.D. What happened to these people at that time?

Brown: They were destroyed. 77*

Elder J: As you can see, Brother Brown, what period of history is covered by the Book of Mormon?

Brown: One thousand years, from 600 B.C. to 421 A.D. 78*

Elder J: Exactly right. As you can also see, the Book of Mormon is not a history of the Mormon Church. But what are some of the wonderful things you will read about?

Brown: The prophets over here before Christ. The appearance of Jesus among these people, and the words of the Savior to them. 79*

Elder J: Thank you, Elder Smith. (Give book to contact.)

Elder: To bring out some of the most important parts as you read, I shall have my companion write down a few questions as I take down the flannel board.

76* The false premise here is that Christ did indeed come to the new world. That assertion is unsupported, since such visits are not mentioned in the New Testament. Mormon books are not acceptable proof since they are false revelations by a false prophet. We deny that Christ ever came to the new world, because there is no *scriptural* evidence to support such a claim. The question is therefore without foundation and *requires no answer.*

77* What people? The account is fictitious, therefore the people it mentions are also fictitious.

78* No period of *history* is covered. Just a time in which a work of fiction claims to have happened.

79* There are none in the Book of Mormon that I intend to read about, since I am not going to waste my time with the book.

(Elder Jones writes questions guaged to need and intellect of contact while Elder Smith takes down the flannel board.)

I am sure you have thought many times about why it is so important to know the truth about religion. We have an interesting discussion about the way God gives truth to us. We will be able to call again either . . . or . . . morning. Which will be best for you?

Brown: I believe . . . morning.

Elder: How about 10 a.m.?

Brown: Sounds good.

Elder: Fine. It has been a real pleasure to be in your home today, Brother Brown, and tell you about the Book of Mormon. Before we leave, we want to read a promise that is given in this great book of scripture. Will you please turn to page 520 and read verses four and five?

(Brown reads Moroni 10:4 - 5.)

As this scripture explains, how can you strengthen your testimony of the Book of Mormon?

Brown: I can ask God and He will tell me it is true. 80*

Elder: I know that He will do that. As you pick up the Book of Mormon to read, ask the Lord to help you understand. AND WILL YOU INCLUDE IT IN YOUR DAILY PRAYERS?

Brown: Yes, I will. 81*

10. I will pray about the Book of Mormon.

Elder: That verse you just read contains some good instructions on how to pray. As it explains there, what is the correct way to pray?

Brown: We should pray to the Father in the name of Jesus Christ.

Elder: Yes. After we address Him as "Our Father in Heaven" we should thank Him for His blessings, ask for whatever help we need, and then close in the name of Jesus

80* Your verse is false, thus the method it describes is not dependable. A man can convince himself of anything if he tries hard enough, even that night is day; but that would not make it so. God has already told us the Book of Mormon is wrong, because it does not agree with the New Testament given by Christ and His Apostles. To ask for a personal sign would be an admission that I do not believe what they told me in the Bible. After all the trouble He went to in delivering the Gospel, that is not an admission I dare make.

81* No! My prayers are taken up with more important things than works of fiction.

The probable result of this course of defense will be the same as for the first discussion, though as previously mentioned, more than one discussion will not usually be required (or even possible).

Christ. Why do we end our prayers in the name of Jesus Christ?

Brown: Because He is the Savior.

Elder: Right. Do you pray together as a family, Brother Brown?

Brown: No, we do not.

Elder: It is a wonderful practice! You will enjoy kneeling together in the morning and before your evening meal. You should ask one member of the family to offer the prayer. HOW WOULD YOU LIKE TO DO THAT EACH DAY?

Brown: It sounds like a good idea.

Elder: WILL YOU DO IT?

Brown: Yes.

11. We will have family prayer each day.

Elder: May we kneel together in prayer, and will you call on someone to offer the prayer?

(Leave immediately after prayer.)

THIRD DISCUSSION

Ye Shall Know The Truth

I. OUTLINE

A. Review All Previous Commitments and Explain Sacrament.

1. Church, Book of Mormon, prayer.
2. Sacrament for Church members.
3. Book of Mormon questions.

B. "Know the Truth" (John 8:31 - 32.)

1. Through the Scriptures (Isaiah 29:18.)
2. Through the Prophets.
3. Through the Church (Isaiah 29:13 - 14.)
   a. Apostasy
   b. Restoration

C. Word of Wisdom

1. Physically and spiritually harmful

2. Commitment
3. Review
4. Pamphlet

II. BASIC CONCLUSIONS

1. I will continue to keep all previous commitments.
2. I must know the truth to be free.
3. The Book of Mormon is necessary to know the truth.
4. The teachings of the Prophet Joseph Smith are necessary to know the truth.
5. The Church of Jesus Christ is necessary because it teaches the truth.
6. There was a total apostasy affecting the Catholic and Protestant churches.
7. There was a complete restoration and I will be baptized.
8. God has commanded me not to use tea, coffee, tobacco, and liquor, because they are physically and spiritually harmful.
9. To live the Word of Wisdom I MUST MAKE UP MY MIND now to do so.
10. I will live the Word of Wisdom.

III. DIALOGUE

(Opening prayer has just been offered.)

Elder: It is good to be here, Brother Brown. We were glad to see you at church last Sunday. How did you enjoy the services?

Brown: I enjoyed them very much.

Elder: Wasn't it fine the way the young boy was able to stand and express himself? The Church will provide that same kind of opportunity for your children. Wasn't that a good discussion in class?

Brown: It certainly was.

Elder: You probably noticed many things in our services which are new to you. Did you listen carefully to the prayers offered in the blessing of the emblems of the sacrament?

Brown: Yes, I listened quite closely. But the prayers were rather long.

Elder: The sacramental prayers contain promises which a member of the Church makes with the Lord and which the Lord makes with the partaker of the sacrament. Such a two-way promise is known as a "covenant". The exact words to be used in the prayers are contained in the scriptures. Would you please read the prayer offered on the bread?

Brown: (Brown reads D & C 20:77.)

Elder: You will note that the member of the Church makes here the same three distinct promises to the Lord which he makes at the time of baptism:

1. He is willing to take upon himself the name of Christ.
2. He will remember the life and atonement of the Savior.
3. He is willing to keep all the commandments of the Lord.

Why then, Brother Brown, do we renew our covenants of baptism whenever we partake of the sacrament?

Brown: Because we make the same promise when we partake of the sacrament as we do when we are baptized.

Elder: Yes. And if we keep these promises, what does the Lord promise to give us?

Brown: He promises us that we will have His Spirit to be with us.

Elder: That is right; isn't that a wonderful blessing the Lord has promised to those who are baptized in His Church and who keep His commandments?

Brown: Yes, it most certainly is a wonderful promise and blessing.

Elder: It is a wonderful privilege to attend church and worship the Lord there. And we so much enjoyed having you with us. WILL YOU BE ABLE TO ATTEND BOTH SERVICES NEXT SUNDAY?

Brown: Yes we will.

Elder: Good. We talked about the Book of Mormon last time.

How did you enjoy those first 50 pages?

Brown: I read to page 55.

Elder: Wonderful! That makes us really happy. Do you feel that your prayers about the Book of Mormon have been answered during the past week?

Brown: Yes, they have.

Elder: I know that the Lord does answer prayer. Did you pray as a family each day?

Brown: No, not every day.

Elder: WILL YOU PRAY EACH DAY DURING THIS NEXT WEEK, BROTHER BROWN?

Brown: Yes.

Elder: Let us take a minute and answer the questions we left with you last week on the Book of Mormon.

(Discuss questions.)

We shall leave some more questions, and before we come back you can probably read another 50 or 100 pages. WILL YOU DO THAT?

Brown: Yes, I will.

1. I will continue to keep all previous commitments.

Elder: Of course, both the Bible and the Book of Mormon have been given to help us know the truth. Let us read a statement by the Savior about the importance of knowing the truth.

(Transition to standing position; Help contact find scripture. Brown reads John 8:31 - 32.)

As the Savior says here, why is it important to know the truth?

Brown: He says to know the truth will make us free. 82*

Elder: In what way does the truth make us free?

Brown: It makes us free from ignorance. 82*

Elder: How does a knowledge of the truth help us to obey God?

Brown: We need to know what he wants before we can obey Him. 82*

Elder: WHY ISN'T IT ENOUGH JUST TO THINK YOU KNOW THE TRUTH?

Brown: That won't make us free. 82*

2. I must know the truth to be free.

Elder: What are some of the things God has given to help us know the truth?

Brown: He has given us the Bible.

Elder: Right, the scriptures. Why is the Bible so important?

Brown: Because it helps us to know the truth.

Elder: Yes, it does. I would like to have you open the Bible and read a verse in the Book of Isaiah that tells about the Book of Mormon. Here in the 29th chapter, the prophet tells about a book that is going to come forth in our own time, the latter days. Will you read verse 18, please? (Brown reads Isaiah 29:18.) What does he say the Book will do for those who are blind to the truth?

Brown: He says they will be able to see out of darkness. 83*

Elder: That is right, Brother Brown, and how does the Book of Mormon help us to see out of darkness?

Brown: It contains the word of God. 84*

Elder: I know it does. What is the purpose of the Book of Mormon?

Brown: It is a second witness for Christ. 85*

Elder: WHY IS THE BOOK OF MORMON NECESSARY THEN?

Brown: Because it is God's word. 86*

Elder: HOW DOES IT HELP YOU PERSONALLY?

Brown: It helps me to understand the teachings of God. 86*

3. The Book of Mormon is necessary to know the truth.

Elder: How did God reveal the scriptures to us?

82* The premise here is that the Book of Mormon was given to help us find truth. Previous discussions have already shown that its real purpose was to assure the power of Joseph Smith in his fledgling theocracy. Such a book can not lead us to truth. Also the promise was made to the Apostles of Christ (not the apostles of Mormonism) that *they* would KNOW the Truth. The doctrines which they recorded in what is now the New Testament are therefore the truth. When we follow those doctrines we do *not* THINK we know the truth; we KNOW the Truth. The Book of Mormon is not only unnecessary, but indeed detracts from our search for truth. (Sect. 3 - 5.)

83* Isaiah 29:18 is not talking about the Book of Mormon. It is talking about the gospel which was hidden from men's eyes (or SEALED) until Christ came. (Sect. 3 - 21.)

84* It does not. It compounds the darkness rather than providing light.

85* To provide a plausible background for Joe Smith's doctrines.

86* The Book of Mormon is *not* necessary, and will *not* help me personally.

Brown: Through His prophets.

Elder: As men search for the truth, why is it necessary to have living prophets?

Brown: They speak for God. 87*

Elder: How do we know that God has spoken to a prophet in our own time?

Brown: He spoke to the Prophet Joseph Smith. 88*

Elder: What did Joseph Smith learn about God's person at the time the Father and Son appeared to him?

Brown: That He has a body of flesh and bones. 89*

Elder: And why was Joseph Smith a prophet?

Brown: Because God spoke to him. 90*

Elder: WHY ARE HIS TEACHINGS NECESSARY THEN?

Brown: Because he spoke for God. 91*

4. The teachings of the Prophet Joseph Smith are necessary to know the truth.

Elder: To understand why God came to Joseph Smith, I would like to have you read another prophecy about the latter days in that same 29th Chapter of Isaiah. Will you read, first of all, verse 13, please.

(Brown reads Isaiah 29:13.)

What does the Lord say about the people here in the latter days?

Brown: He says that they will draw near to Him with their lips, but their hearts will be far from Him. 92*

Elder: This did not happen as long as the Church of Jesus Christ was on the earth because it taught the truth. Why was the truth found in the Church of Jesus Christ?

Brown: Because it was His Church. 93*

Elder: Who were the men in the Church who made certain it taught the truth?

Brown: Well, it was the apostles and the prophets and the others

87* It is NOT necessary to have living prophets. Christ promised the twelve Apostles *He* chose, that the Spirit of Truth would guide *them* into *all truth.* Once this was accomplished, further prophecy would be repetitive and serve no useful purpose. Once God prescribes a doctrine, no force of man or devil will serve to change it, or even to prevent men from following it *if they choose.* Groups of men have been found worshipping in the New Testament way in Ethiopia and other places which were out of touch with the "Christian" world for centuries. The Dead Sea Scrolls are another powerful example of the impossibility of destroying God's word. The Gospel can not be erased by book-burning, nor can its teachings be taken from the hearts of all men. The Mormons profess the gospel while denying its power. (Sect. 3 - 7B, 3 - 3A.)

88* We do not recognize Smith as a prophet since his doctrines disagree with the New Testament. (Sect. 4 - 17 through 4 - 20.) therefore we know of no modern example of prophecy.

89* Smith's fictitious visions were false, therefore tell us nothing of Christ. (Sect. 3 - 14A.)

90* Joseph Smith was not a prophet.

91* His teachings are not necessary, and are in fact detrimental to our salvation.

92* Isaiah was talking about people in his own time rather than of those in the time after Christ. The words "this people draweth nigh" are clearly in the present tense, thus Isaiah was speaking of his own time, hundreds of years before Christ. (Sect. 3 - 1.)

93* The false premise here is that the Church ceased to exist on the earth at some time in the past. We have already shown why this could not be if Christ's promise concerning the Gates of Hell, were true. Since the truth has been available since the Apostles gave it, no apostles or prophets are needed in our own time to make it available. (Sect.

who had the priesthood. 94*

Elder: Why is the priesthood so important?

Brown: Because it is the only way men can act for God.

Elder: AND WHY IS IT SO IMPORTANT TO FIND THE TRUE CHURCH?

Brown: Because the truth will be taught there.

5. The Church of Jesus Christ is necessary because it teaches the truth.

Elder: As long as the Church was on the earth, then, men taught the truth. But as you read there in Isaiah, a time was going to come when men would lose the truth. What happened to the Church of Jesus Christ to cause that?

Brown: The apostles were killed and the Church collapsed. 95*

Elder: What about the priesthood?

Brown: It was lost also. 96*

Elder: WHAT DOES THIS MEAN ABOUT THE CATHOLIC AND PROTESTANT CHURCHES TODAY?

Brown: They are not recognized by God as His Church. 97*

6. There was a total apostasy affecting the Catholic and Protestant churches.

Elder: Now the Lord knew these things were going to happen. Please read verse 14. As verse 14 tells us, what was He going to do?

Brown: A marvelous work and a wonder. 98*

Elder: What marvelous thing has He done in our own time?

Brown: He has restored the Church of Jesus Christ. 98*

Elder: Yes, I know that He did, Brother Brown. How did that happen?

Brown: The Father and the Son appeared to Joseph Smith; and John the Baptist, and Peter, James, and John restored the priesthood to him. 98*

Elder: AND HOW DOES THIS AFFECT YOUR OWN LIFE?

Brown: It means I can be baptized.

7. There was a complete restoration and I will be baptized.

3 - 3A and 3 - 7B.)

94* The Apostles who wrote the New Testament by the inspiration of God. So long as we follow their writings and doctrines we still have the same truth that was delivered to them. (Sect. 3 - 3A and 3 - 7B.)

95* We did NOT read in Isaiah that truth would be lost, nor was it. The deaths of the Apostles must have been forseen by God (who knows all). Since no arrangement of succession was made by God, we know that none was needed. We dare not establish a requirement that God Himself chose to forego.

96* No matter how few Christians remained faithful, they were still priests of God in the New Testament sense, and were still commanded (as opposed to permitted) to teach and to baptize. (Matthew 28:18 - 20.)

97* Neither the Catholic nor the various Protestant churches follow the Bible ONLY, but each insist on their own additional creed books. They are therefore not acceptable to God. The only acceptable church is one which follows the New Testament ONLY and COMPLETELY. Mormonism is not such a church.

98* The words "a marvelous work and a wonder" refer to the delivery of the Gospel by Christ and His Apostles during their earthly ministries. In our own time that Gospel has been preserved against all the efforts of men to destroy it. That is also a marvelous work, and it was not done with the help of Joe Smith, but in spite of him. Smith is out of work as a prophet, and worse than useless. (Sect. 3 - 1.)

Elder: What are some of the things that you are doing to prepare for (date)?

Brown: Reading the Book of Mormon and attending church.

Elder: Further to help you to prepare for baptism, Brother Brown, and to increase your knowledge of the truth, the Lord has given us a commandment called the Word of Wisdom. In this, the Lord told the Prophet Joseph Smith that certain things men take into their bodies are harmful to them. WHAT ARE SOME THINGS MEN COMMONLY TAKE INTO THEIR BODIES THAT ARE HARMFUL?

Brown: Alcohol and tobacco. 99*

Elder: The commandment prohibits the use of these two things, also coffee and tea. Because of His great love for us, God has commanded us not to use them. WHY HAS HE DONE THAT?

Brown: Because they harm us physically. 100*

Elder: THESE THINGS NOT ONLY HARM US PHYSICALLY, BUT HOW DOES THE USE OF THESE THINGS HARM A MAN SPIRITUALLY?

Brown: It keeps him from being close to God. 101*

8. God has commanded me not to use tea, coffee, tobacco, and liquor because they are physically and spiritually harmful.

Elder: Do you use any of these things?

Brown: Yes, I smoke. 101*

Elder: HOW IS THE BEST WAY FOR A MAN TO START LIVING THIS COMMANDMENT NOT TO SMOKE?

Brown: Just to quit, I guess.

Elder: WHY IS IT SO IMPORTANT TO MAKE UP YOUR MIND TO QUIT ONCE AND FOR ALL?

Brown: That is the only way to really do it. 101*

9. To live the word of wisdom I must make up my mind now to do so.

Elder: I am sure you can quit and that God will help you.

99* Alcohol and perhaps tobacco, (medical opinion still uncertain).

100* a) The Bible does not forbid the use of tobacco.

b) The Bible specifies drunkeness (drinking excessively) rather than totally forbidding it.

c) One scripture recommends a little wine for the sake of the stomach. 1 Timothy 5:23.

d) The Bible forbids any activity that harms the body (including gluttony).

e) Joseph Smith is not a prophet of God. Therefore there is no scriptural support for this doctrine as a *commandment* of God. The author personally believes that it is not wise to use alcohol (because of the uncertainty of how much constitutes drunkeness), or tobacco (because of the apparent probability that it reduces health); but no specific scriptural reference categorically demands total abstinence from either of the above. Scripture entirely fails to mention tea or coffee, thus I must conclude that there is no commandment against them. The Word of Wisdom is not a commandment and is not binding on me or anyone else.

101* We can not properly teach that there *is* harm in them (in moderation) though alcohol tends to stupify the conscience and increase temptation's power. There is no such command!

WILL YOU DO IT?

Brown: Yes, I will.

Elder: If you like, we can help you by taking your cigarettes with us. SHOULD WE DO THAT?

Brown: Sounds like a good idea.

10. I will live the Word of Wisdom.

Elder: As you refrain from this habit and continue your prayers, the Lord will give you great strength. Will you add your testimony, Elder Jones?

Elder J: You have a great desire to serve God, Brother Brown. I know this is a commandment of God, and that as you live it, it will bring great joy into your life.

Elder: Thank you, Elder Jones. As we began today, we read the Savior's commandment to learn the truth, and have talked about the ways to do that. Why are all three of these ways (gesture to scriptures, prophets, and Church) necessary?

Brown: So we can know the truth completely. 102*

Elder: Why can't you ignore any one of these ways?

Brown: Because they are all necessary. 102*

Elder: How does the Word of Wisdom help you to know the truth?

Brown: It makes it easier for God to answer my prayers. 103*

Elder: As you see, this pamphlet gives some of the details about the Word of Wisdom. Will you read and pray about it?

Brown: Yes, I will. 103*

Elder: Elder Jones, will you leave some questions on the Book of Mormon as I take down the flannel board?

(Elder Jones does so. After flannel board is down, conclude as follows:)

Our discussion next time will be about why the Savior had to die for us, and just what He accomplished. Shall we come by . . . or . . . morning?

102* There are not three ways! Only one - Christ. In addition, the Mormons here list *scripture itself,* and *two types of messengers* of the scriptures as being ways to know the truth. Once the Gospel and the doctrines of the Church were delivered by the *Apostles Christ chose* to do it, the messengers were no longer needed since their writings remained available for our guidance. When we follow those scriptures we are not ignoring the Apostles and prophets, but are in true point of fact still listening to them.

103* By the "Word of Wisdom", the Mormons mean Smith's doctrines on smoking, etc. Since Smith is a false prophet, those doctrines do not help us to come to God. The Bible does. Therefore I will not pray about the doctrines of Smith, but will use the time more profitably to study the Word of God in the Bible.

Brown: Can you come . . . about noon?

Elder: That is a good time for us. As we discussed ways of knowing the truth today, Brother Brown, how has our discussion helped you?

(Develop brief review.)

Before we leave tonight, may we kneel in prayer again, and will you ask someone to say the prayer?

(Leave immediately after prayer.)

AUTHOR'S NOTE: In this fourth discussion, the Mormons continue to build upon their previous case. The initial sections of their dialogue in this discussion are repetitions of dialogue in previous discussions, and are intended to reinforce commitments previously made by their contact. You will probably note that we have refrained from reiterating all of the answers which we previously made to their assertions and questions. This has been done for brevity and clarity. If you feel the need of any of the answers which have been left out in this discussion, please refer to previous portions of this chapter.

FOURTH DISCUSSION

The Gift of God is Eternal Life

I. OUTLINE
   A. Review
      1. Word of Wisdom, other commitments
      2. Book of Mormon questions
      3. Apostasy (Ephesians 4:11 - 14.)
      4. Restoration (Amos 3:7.)
         a. Baptismal date
         b. Book of Mormon
   B. Cause of Two Deaths (Romans 6:23.)
   C. Atonement
      1. Adam's transgression (1 Corinthians 15:21 - 22.)
      2. Personal sins
   D. First Principles and Ordinances (Acts 2:37 - 38.)
      1. Faith
      2. Repentance
      3. Baptism (John 3:5.)
      4. Gift of Holy Ghost
II. BASIC CONCLUSIONS
   1. I will continue to keep all previous commitments.
   2. There was a total apostasy affecting the Catholic and Protestant churches.

3. There was a complete restoration and I will be baptized.
4. I will die physically because of Adam's transgression.
5. Men suffer spiritual death because of their own sins.
6. Jesus Christ overcame physical death for both the righteous and the wicked.
7. Jesus Christ overcame spiritual death by paying for our individual sins if we repent.
8. He removes our sins if we keep His commandments.
9. Faith without works is dead.
10. We repent by no longer sinning.
11. My sins will be removed through repentance and baptism.
12. I must have the gift of the Holy Ghost to enter God's presence.

III. DIALOGUE

(Opening prayer has just been offered.)

Elder: It is good to be here in your home again today, Brother Brown. How do you feel now that you have quit smoking?

Brown: I feel a little nervous.

Elder: Of course, that is natural. But you have managed to quit completely then?

Brown: Yes, I have.

Elder: That is really wonderful to hear, and I know that our Father in Heaven is pleased. WILL YOU CONTINUE TO LIVE THIS COMMANDMENT?

Brown: With the Lord's help. 104*

Elder: I am sure your family prayers were a great help to you this past week.

Brown: Yes, they were.

Elder: Were you able to have them every day?

Brown: Yes we did. It has really helped us out.

Elder: I know it has. Prayer is a great source of strength. WILL YOU CONTINUE TO HAVE PRAYER TOGETHER EVERY DAY?

Brown: Yes, we will.

104* The Word of Wisdom is not a commandment of God, but of Joe Smith. I need not live a commandment that did not come from God.

Elder: It was good to see you out to church again Sunday. You missed a wonderful service in the evening. WILL YOU BE ABLE TO MAKE BOTH SERVICES NEXT WEEK?

Brown: We intend to.

Elder: Good. Let's see, you are at about page 230 in the Book of Mormon now, aren't you?

Brown: About 250. 105*

Elder: Wonderful! Let's talk about the answers to those questions. (At this point discuss Book of Mormon questions left previously.)

I know that your reading in the Book of Mormon has really helped to strengthen your testimony. WILL YOU READ TO PAGE 350 NEXT WEEK?

Brown: Yes, I will.

1. I will continue to keep all previous commitments.

Elder: These things all prepare you for membership in the Church of Jesus Christ. Let us read about that Church in the 4th chapter of Ephesians. Would you read verse 11.

(Brown reads.)

What does it tell us there about the organization of the Church?

Brown: That there were apostles and prophets and others. 106*

Elder: What made those apostles or prophets so important in the Church?

Brown: They controlled the priesthood and received revelation from God. 107*

Elder: Exactly right. Verses 12 and 13 explain why we need these officers in the Church even today.

(Brown reads verses 12 and 13.)

As it says at the beginning of verse 13, why do we need apostles and prophets today?

Brown: To bring us to the unity of the faith. 107*

105* I have not started it, since it would be a waste of time. (Sect. 3 - 5.)

106* That Apostles and prophets were needed only until they recorded what the Spirit led them to (i.e. ALL TRUTH.) (Sect. 3 - 7B.)

107* They were needed to establish the Church and record the Word of God. Once the Spirit led them into ALL TRUTH, and they recorded that truth, all men could come to the unity of the Faith by using those writings and no others. Those doctrines are still available in the New Testament, therefore we need no living Apostles or prophets to lead us to the unity of the Faith. (Sect. 3 - 30C.)

Elder: Verse 14 describes the condition that exists in churches that do not have apostles. Will you read that, please?
(Brown reads verse 14.)
Are you familiar with that condition today among the churches, Brother Brown?

Brown: Yes, I am. 108*

Elder: What happened to the Church of Jesus Christ to cause that confusion to come into the world?

Brown: After the apostles were killed, the Church fell and the priesthood was lost from the earth. 109*

Elder: HOW DOES THAT AFFECT THE CATHOLIC AND PROTESTANT CHURCHES TODAY?

Brown: They are not the true Church. 110*

Elder: HOW ABOUT THE CHRISTIAN ASSEMBLY CHURCH?

Brown: It is not either. 110*

Elder: DO YOU BELIEVE THAT?

Brown: Yes.

2. There was a total apostasy affecting the Catholic and Protestant Churches.

Elder: To enable us to belong to the true Church of Jesus Christ, God has restored it to the earth. To help understand why He called the Prophet Joseph Smith to do this, would you turn to Amos and read in the 3rd chapter, the 7th verse?
(Elder stands as he helps contact to find scripture. Brown reads.)
So why does God call prophets?

Brown: So that He can reveal things to them. 111*

Elder: And what are some of the things He revealed to the Prophet Joseph Smith?

Brown: The organization of the Church, the priesthood and the Book of Mormon. 111*

Elder: Yes, He did. How was the priesthood brought back to the earth?

108* Verse 14 shows what happens if we follow the doctrines of men like Joe Smith. Since the teachings of the REAL Apostles of Christ (not Mormon imitations) are available to us in the New Testament, those who follow those doctrines still are in The Church, which still has those *same* ORIGINAL Apostles in it. The fact that we follow the doctrines delivered by those ORIGINAL Apostles keeps us from being taken in by the cunning craftiness of Smith and his cronies. (Eph. 4:14.)

109* Confusion arises when men ignore the doctrines of the New Testament. Christ promised that the gates of hell would not prevail against His Church. Confusion affects only those who forget the doctrines of the New Testament, as Joe Smith did. We can still follow the New Testament today and remain members of the Church of Christ, (as differentiated from the Church of Jesus Christ OF LATTER DAY SAINTS.) (Sect. 3 - 3A.)

110* The Church of Christ worships as did the first century Christians (as recorded in the New Testament), and thus pre-dates either Catholicism or Protestantism. The question asked strengthens our case rather than that of the Mormons, who DO NOT WORSHIP IN THE MANNER OF THE FIRST CENTURY CHRISTIANS. (Sect. 5 - 1, 5 - 4, 5 - 7, 5 - 9, 5 - 10, 5 - 15.)

111* Since the doctrines of Smith are not those of the New Testament, and the New Testament doctrines are ALL TRUTH, we know that Smith did not receive his doctrines from God. ALL the revelations given to various men recorded in the Bible, are consistent with each other. Doctrines were never reversed, but simply made more perfect when the New Law was revealed. Mormon doctrines (such as polygamy) have been reversed, and are not consistent with the Bible. Therefore Christ did not speak to Joseph Smith. (Sect. 4 - 9.)

Brown: By divine messengers from the presence of God. They were Peter, James, and John, and John the Baptist. 112*

Elder: WHY IS THE RESTORATION OF THE PRIESTHOOD SO IMPORTANT TO YOU PERSONALLY?

Brown: Because I can now be baptized. 112*

Elder: Yes, you certainly can. THE (date) IS GOING TO BE AN IMPORTANT DAY IN YOUR LIFE, ISN'T IT?

Brown: Yes, it is. 113*

3. There was a complete restoration and I will be baptized.

Elder: As the passage you just read explains, God always reveals His word to the prophets. These things are recorded in both the Bible and the Book of Mormon. Why are both of these books necessary today?

Brown: They are both the word of God. 114*

Elder: Yes, they explain to us why the Savior came to the earth, why He had to die for us, and how His sacrifice benefits each of us. There is a beautiful passage in the Bible explaining the mission of Christ. It says, "The gift of God is eternal life through Jesus Christ our Lord," but it also says, "The wages of sin is death." (Romans 6:23.) What is sin?

Brown: Breaking God's commandments.

Elder: Since Adam was the first man to break a commandment, what "wages" did he receive?

Brown: Death. 115*

Elder: And what is death?

Brown: The separation of the body and spirit. 115*

Elder: Because this leaves the physical body lifeless, it is called a PHYSICAL DEATH. How did it come into the world?

Brown: Because of the fall of Adam.

Elder: WHY IS IT THEN, THAT WE ARE ALL EVENTUALLY GOING TO DIE PHYSICALLY?

Brown: Because of Adam.

112* The authority to teach and baptize was never taken from the Church of Christ. Therefore it *was not restored*, because it was already present.

113* Since I am not going to become a Mormon, the date has no more significance to me than does every Lord's Day.

114* The Book of Mormon does *not* record the word of God, thus only the Bible is important or necessary. (Sect. 3 - 5, 3 - 21.)

115* Romans 6:23 refers to spiritual death, not to physical death.

4. I will die physically because of Adam's transgression.

Elder: Many men are going to suffer another kind of death known as SPIRITUAL DEATH. This means they will be cut off from the presence of God. It means God's spirit cannot be with them because of their unrighteousness. HOW DOES A MAN BRING UPON HIMSELF THIS SPIRITUAL DEATH?

Brown: By his own sins.

Elder: Right. But what is the effect of Adam's transgression on you?

Brown: A physical death.

Elder: WHAT THEN IS THE BASIC DIFFERENCE BETWEEN THE PHYSICAL AND SPIRITUAL DEATHS?

Brown: We suffer the physical death because of Adam, but we die spiritually because of our own sins.

5. Men suffer spiritual death because of their own sins.

Elder: Now what has God done so that we can be free from sin and death?

Brown: He has sent His Son.

Elder: He loved the world that much. I testify to you, Brother Brown, that Jesus Christ is the Savior of the world, that through His suffering He overcame the physical death and made it possible for us to overcome spiritual death. To see exactly how He did this, let us examine these two deaths one at a time. First of all, the physical death. How did Christ overcome the physical death?

Brown: He died on the cross.

Elder: And three days later?

Brown: He arose.

Elder: What is the resurrection?

Brown: When the body and spirit come together.

Elder: To see how our Lord's resurrection affects the rest of mankind, let us read in the book of First Corinthians, chapter 15, verses 21, 22.

(Brown reads.)

Brown: All men must die.

Elder: I know that is true, Brother Brown. WHY WILL EVEN THE WICKED PEOPLE BE RESURRECTED?

Brown: Because Christ overcame death.

Elder: HOW DO WE KNOW THAT WE DO NOT HAVE TO PAY FOR THE FALL OF ADAM?

Brown: Because Christ has already paid for it.

6. Jesus Christ overcame physical death for both the righteous and the wicked.

Elder: We do not have to worry about the fall of Adam, then, but what happens to men because of their sins?

Brown: They suffer spiritual death.

Elder: Now, all of us who have arrived at the age of accountability have sinned, so unless our sins are removed from us in some way what is going to happen to every one of us?

Brown: We shall suffer spiritual death.

Elder: How can you tell when a man has true faith?

Brown: He obeys the commandments.

Elder: How have you shown your faith in the Savior, Brother Brown?

Brown: I'm not sure.

Elder: Well, you have been studying, attending church, and living the Word of Wisdom. All of these things show that you have great faith. I would like to have you read in the Book of Acts about some people who had the same kind of faith you have. These people had been listening to Peter. Would you read Acts, the 2nd chapter, verses 37 and 38?

(Brown reads.)

How do we know these people had faith?

Brown: Because they wanted to know what they should do.

Elder: And what was the first thing Peter commanded them

to do?

Brown: To repent.

Elder: What is one reason, then, that Christ died on the cross?

Brown: To enable us to have our sins removed.

Elder: WHY DOES CHRIST HAVE THE POWER TO REMOVE OUR SINS?

Brown: Because He has paid for them on condition of repentance.

7. Jesus Christ overcame spiritual death by paying for our individual sins if we repent.

Elder: Now, the Savior will forgive all those who learn to keep His commandments, and He will remove their sins. But if we make no effort to keep God's commandments, how much effort will He make to remove our sins?

Brown: None.

Elder: Why is it so important for you to live the commandments then, Brother Brown?

Brown: If I keep the commandments, the Lord removes my sins.

Elder: I testify that is true. He has already paid for your sins, Brother Brown. BUT WHEN ARE THOSE SINS REMOVED FROM YOU?

Brown: When I keep the commandments, including repentance and baptism.

8. He removes our sins if we keep His commandments.

Elder: One of the most important commandments is to have faith in the Savior. Why must we have faith in Him?

Brown: Because He is the One who died for us.

Elder: What is faith, Brother Brown?

Brown: A strong belief.

Elder: IF A MAN SAYS HE HAS FAITH, BUT MAKES NO EFFORT TO OBEY THE LAWS OF GOD, HOW MUCH FAITH DOES HE REALLY HAVE?

Brown: Not much.

9. Faith without works is dead.

Elder: WHAT IS REPENTANCE?

Brown: To stop doing something wrong.

Elder: Exactly, and to start doing things that are right. Of course before a man will repent, he must realize he is doing something wrong and feel sorry about it. HOW HAVE YOU APPLIED REPENTANCE IN YOUR LIFE DURING THE PAST WEEK?

Brown: Well, I have quit smoking.

10. We repent by no longer sinning.

Elder: And I know the principle of repentance has helped you at many other times during your life. What is the next commandment Peter mentions?

Brown: Baptism.

Elder: And why does he say we must be baptized?

Brown: For the remission of sins.

Elder: When you are baptized, what does the Savior do with your sins?

Brown: He washes them away.

Elder: The reason He can wash away your sins is because He suffered for them; but if a man refuses to be baptized who will have to suffer for his sins?

Brown: The man himself.

Elder: SO WHY ARE YOU GOING TO BE BAPTIZED (date)?

Brown: To have my sins taken from me. 116*

11. My sins will be removed by repentance and baptism.

Elder: Who has the authority to baptize you, Brother Brown?

Brown: Do you?

Elder: Yes, we do, and so does your friend, Brother Goodman, who invited you to let us teach you these lessons. We all hold the priesthood and have been given the power to baptize. We think it would be a wonderful thing if Brother Goodman baptized you. Our Father in Heaven is so pleased with those who keep this commandment that He promises them the gift that is mentioned in verse 38. What is that gift?

Brown: The gift of the Holy Ghost. 117*

Elder: Who is the Holy Ghost?

Brown: He is the third member of the Godhead, a personage of Spirit.

Elder: Yes, He is, Brother Brown. He is sometimes called the Comforter or the Spirit of Truth. What are some of the ways He can help you?

Brown: By comforting me and helping me to understand the truth.

Elder: This warm feeling you have had in your heart as you have read in the Book of Mormon, and as you have prayed, has been the Holy Ghost helping you to understand the things we have talked about. The gift of the Holy Ghost was given in the time of Jesus by the laying on of hands. This gift of the Holy Ghost is the right to have the constant companionship of this member of the Godhead if we are righteous and faithful. After you are baptized, Brother Goodman and others who hold the priesthood will lay their hands on your head, give you this gift, and confirm you a member of the Church of Jesus Christ. From that time on throughout your life you will be entitled to the companionship and guidance of the Holy Ghost. WHY IS IT NECESSARY TO RECEIVE THIS

116* I am not.

117* The Gift of the Holy Ghost is the conviction that Christ is the Savior. This gift comes to us through faith in the words of the Apostles. Their powers in working miracles, and receiving inspired scriptures from God came through the power of the Holy Ghost, therefore our confidence in their words is the Gift of the Holy Ghost because it is precisely those powers that establish our conviction of their words. Their miraculous powers were not *the* gift of the Holy Ghost. The conviction of the truth of the gospel they preached and wrote *was* and *is* THE GIFT of the Holy Ghost. The powers were temporary, *the gift* continues to be of central importance in our faith in Christ and His love for us. The special miraculous powers were designed to become unavailable when the Apostles died, after "that which is perfect" - the perfect law of liberty - had come (1 Corinthians 13.) (Sect. 3 - 18B and 18C.)

GIFT OF THE HOLY GHOST, BROTHER BROWN?

Brown: So that I can learn the things of God. 118*

Elder: It is the counsel and will of God that you receive this gift, Brother Brown; but before you can do so, what must you do first?

Brown: Have faith, repent, and be baptized.

Elder: To understand the importance of baptism and the gift of the Holy Ghost, let us turn to John 3:5. Would you read that for us, please?

(Brown reads.)

How is a man born of the water?

Brown: By baptism.

Elder: And Jesus says also that we must be born of the Spirit. How is that done?

Brown: The Holy Ghost is given. 119*

Elder: AND IF WE ARE BORN OF WATER AND THE SPIRIT, WHAT CAN HAPPEN?

Brown: We can enter the kingdom of God.

Elder: Why do you want to keep God's commandments, Brother Brown?

Brown: So I can enter His presence.

12. I must have the gift of the Holy Ghost to enter God's presence.

Elder: I am sure you mean that. When we keep the commandments, why is it that we are then able to enter back into the presence of God?

Brown: Because the Savior removes our sins from us.

Elder: I give you my testimony that Jesus Christ is the Savior of the world, that He has paid for our sins, and that those who obey Him will be able to live forever with God. Elder Jones will you add your testimony?

Elder J: I always love to discuss the mission of the Savior, Brother Brown; and I have enjoyed our discussion here today. I know that He died for us. And I am certain, as I know you are, that the only way to be truly

118* "Warm feelings" are not trustworthy evidence. Many groups look for "better-felt-than-told" signs of God's favor, but their doctrines fail the test of scriptural support. The Church of Christ depends on the Word of God, written in the Bible in black and white; while the Mormons ask us to hypnotize ourselves with "warm feelings". No group whose so-called "prophets" taught polygamy (which is condemned even by the Book of Mormon) can rightfully claim the power of the Holy Ghost.

The laying-on-of-hands was used to confer temporary miraculous powers. When the Church was established, and the scriptures delivered, those gifts were no longer needed, and they ceased. There is nothing for the Mormon "Elders" to bestow by the laying-on-of-hands. We receive *the* Gift of the Holy Ghost (assurance of the Gospel's truth), by reading and obeying the doctrines of the New Testament.

119* The Spirit did two things: 1) Guided the Apostles into ALL TRUTH, and 2) Provided assurance of the divine origin of the New Testament teachings. In order to be baptized today, we must follow those same doctrines, and our faith includes that same assurance if it is true faith firmly based on the Bible. Therefore, immersion in the water of baptism is at the same time baptism with the Holy Spirit because the work of the Holy Spirit and that assurance are inseparable from each other and inseparable from the baptism of water.

happy is to do the will of God. As we do that, we will be able to live with Him.

Elder: I am going to ask Elder Jones to write down some chapters in the Book of Mormon which you can read about the mission of the Savior. I shall take down these flannel board strips.

Elder: A beautiful testimony. Before Elder Jones and I leave tonight, let us kneel and thank our Father in Heaven for sending His Son. Brother Brown, will you ask someone to pray?

Brown: Yes.

(All kneel. Leave immediately.)

FIFTH DISCUSSION
Law of Eternal Progression

I. OUTLINE
- A. Review
  1. Previous commitments
  2. Book of Mormon questions
  3. Atonement (Alma 11:40 - 41.)
  4. Restoration - Baptismal date
- B. Pre-existence (Moses 3:5.)
  1. Fatherhood of God (Heb. 12:9.)
  2. Law of Eternal Progression
- C. Earth Life
  1. Free Agency
  2. Physical Body
  3. Keep commandments
- D. Spirit World
  1. Gospel preached to spirits (1 Peter 3:18 - 19; 4:6.)
  2. Baptism for dead (1 Cor. 15:29.)
- E. Judgment (1 Cor. 15:40 - 42.)
- F. Final State of Righteous Men (1 John 3:2.)

II. BASIC CONCLUSIONS
1. I will continue to keep all previous commitments.
2. Through the atonement and by obedience my sins will be removed.
3. There was a complete restoration, and I will be baptized.
4. God is the Father of my spirit.
5. Through eternal progression I may become like God.
6. The earth was created so that we can gain mortal bodies and learn to keep God's commandments.
7. The true gospel must provide a means for all men to obey the law.
8. Opportunity for all to hear the gospel is given in the spirit world.

9. We must provide baptism for the dead.
10. In the judgment our rewards vary according to our works.
11. When we see God, we shall be like Him.

III. DIALOGUE

(Immediately following prayer.)

Elder: It is a pleasure to see you again today. You look happy. Let us see now, how long has it been since you quit smoking?

Brown: Nearly two weeks.

Elder: That is wonderful! It really feels good, doesn't it?

Brown: It surely does.

Elder: WILL YOU CONTINUE TO LIVE THIS COMMANDMENT?

Brown: Yes, I will. 120*

Elder: I understand your boy is going to give a talk in church next Sunday. That is a great opportunity for him. We shall look forward to seeing you there. WILL YOU BE ABLE TO COME TO SUNDAY SCHOOL AND SACRAMENT MEETING NEXT SUNDAY?

Brown: Yes, we plan to. 121*

Elder: Good. YOU ARE HAVING YOUR FAMILY PRAYERS EVERY DAY NOW, AREN'T YOU?

Brown: Yes, we are.

Elder: It is a wonderful practice. As I remember, you were going to read to page 350 in the Book of Mormon this week. How did you enjoy it?

Brown: Very much. 122*

(Discuss Book of Mormon questions.)

Elder: WILL YOU READ ANOTHER 100 PAGES FOR NEXT TIME?

Brown: Yes, I will. 123*

1. I will continue to keep all previous commitments.

Elder: There is a passage in the book of Alma about the Savior

120* The Bible does not specifically forbid smoking, therefore abstinence from smoking is not a commandment.

121* No! I will be at the Church of Christ, where we study the Bible rather than the commandments of men.

122* I had no time to waste this week, therefore I read the Bible rather than the fiction of Joe Smith.

123* No. Next week leaves no time to waste either.

that I would like to have you read. Will you turn to the 11th chapter?

(Brown reads Alma 11:40 - 41.)

As it explains here, what did Christ do for both the righteous and the wicked?

Brown: He overcame physical death. 124*

Elder: How did He do that?

Brown: He paid for Adam's sin.

Elder: Right. But why did He pay for our sins?

Brown: So that we would not suffer spiritual death.

Elder: As verse 40 explains, for whose sins did He suffer?

Brown: Those who believe on His name.

Elder: Yes, those who have faith. What are the other requirements we must abide by to enter the kingdom of God?

Brown: Repent, be baptized, and receive the gift of the Holy Ghost.

Elder: WHAT DOES THE SAVIOR DO FOR US WHEN WE FOLLOW THE COURSE OF REPENTANCE, BAPTISM, AND OBEDIENCE?

Brown: He removes our sins from us.

2. Through the atonement and by obedience my sins will be removed.

Elder: Why are you sure you can be baptized by someone having the authority?

Brown: Because the priesthood has been restored to the earth. 125*

Elder: HAS THIS KNOWLEDGE HELPED YOU WITH YOUR DECISION TO BE BAPTIZED ON (date)?

Brown: Yes, it has. 126*

3. There was a complete restoration, and I will be baptized.

Elder: We are certainly looking forward to your baptism, and we know you are. One of the greatest blessings of the restoration of the gospel is that we can know more certainly that God lives and that He is our Father in

124* Since the Book of Mormon is not from God, its statements about Christ are not valid unless they happen to agree with those in the Bible. Therefore your question is meaningless and based on an undependable source. (Sect. 3 - 5.)

125* Christ gave His Apostles authority, and it was automatically passed on to those they taught, as commanded by Christ. Christ did not establish His Church just to have it overcome by Satan, especially after Christ promised that the gates of Hell would not prevail against it. The Church did endure, and all *true Christians* have the authority to teach and baptise. Christians accept only the New Testament, not the commandments of men. Mormons follow the commandments of Joe Smith, therefore Mormons lack authority to teach, preach and baptise. (Sect. 3 - 3A.)

126* I have made no such decision. Your baptism is useless in my search for salvation.

Heaven. The gospel helps us answer many questions about our relationship to Deity, such as, why He is called our Father in Heaven and how we can be with Him again. Concerning man's relationship to God, Joseph Smith received a great revelation about the creation of the earth and our life before we came to dwell upon the earth. This is recorded in the Book of Moses. Will you read the 5th verse of chapter 3 for us please?

(Stand to help contact find scripture. Brown reads Moses 3:5.)

What does this scripture tell us about the creation?

Brown: That everything was created spiritually before it was created naturally. 127*

Elder: And where were these things created?

Brown: In heaven. 127*

Elder: We call this spirit existence a pre-existence, meaning that it was a pre-earthly existence. What were we like in this pre-existence?

Brown: We were spirits. 128*

Elder: And how many of the children of men were created there?

Brown: All of them. 128*

Elder: Let us read a scripture in the Bible that relates to the pre-existence. Will you turn to the 12th chapter of Hebrews and read verse 9?

(Brown reads Hebrews 12:9.)

Who is the scripture referring to when it mentions the fathers of our flesh?

Brown: Our own fathers.

Elder: And who is meant by the Father of our spirits?

Brown: God.

Elder: In what way are men the fathers of our flesh?

Brown: We are their literal offspring.

Elder: And so how is God the Father of our Spirits?

127* Joe Smith received no revelations from God. The Book of Mormon was invented by him and is not scripture, therefore it tells us nothing about the creation.

128* There is no indication in *scripture* that we had any existence prior to this life. Hebrews 12:9 shows only that God is our spiritual Father by creation. There is no indication that our spirits are created before birth. Galatians 4:4 - 7 tells us that we are adopted sons, therefore our *baptism* makes us sons of God. We are not sons of God before we are baptised, let alone before our birth. (Sect. 3 - 25A, 3 - 25B.)

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Brown: We are His spirit children.

Elder: WHY DO WE REFER TO GOD NOT ONLY AS OUR CREATOR, BUT ALSO AS OUR FATHER IN HEAVEN?

Brown: Because He is the Father of our spirit.

4. God is the Father of my spirit.

Elder: As our physical bodies grew, we became like our earthly fathers. But what happens as our spirits mature by gaining the attitudes of godliness?

Brown: We become like God. 129*

Elder: As we become more like God, we are obeying a law called the law of eternal progression. Why is it important for us to continue to grow and progress even after we leave this life?

Brown: If we did not grow, our existence would not have any purpose.

Elder: AND WHAT IS THE FINAL OBJECT OF OUR ETERNAL PROGRESSION?

Brown: To become like God. 129*

5. Through eternal progression I may become like God.

Elder: Physically what is our Father in Heaven like, Brother Brown?

Brown: He has a body of flesh and bones. 130*

Elder: But as we lived with Him in the pre-existence, what were we like?

Brown: We were spirits. 131*

Elder: Why did we come to the earth then?

Brown: To get physical bodies. 132*

Elder: Why is it necessary to have a physical body?

Brown: So that we can be like God. 133*

Elder: What else has our Father in Heaven given to us to help us become like Him?

Brown: His teachings and commandments.

Elder: How do His commandments help us to progress?

Brown: As we learn to keep them, we become more like Him.

129* The Bible mentions no such "law of eternal progression", therefore as a Christian I can not accept it. We are commanded to be like Christ (or God) in holiness, understanding, and love of others. We must, however, beware of the desire to be as high *in station* as God, for that was the sin of Satan, and would result in our condemnation. The *Bible* does not say we shall become as Gods. That was the lie Satan told Adam and Eve, and it is the lie Mormons use to deceive us. They desire personal status rather than the true righteousness of God. (Sect. 3 - 29C.)

130* God's physical appearance in heaven is not revealed to us in scripture. In spite of the verses Mormons quote, John the Apostle said he did not know what form we would take in heaven, but that we would be like Christ (and God - who is a spirit). John would have known if it had been revealed, therefore it had not. John was quite unconcerned about the question (proving he wasn't a Mormon, because they have several doctrines of life in heaven that are impossible without a physical body). Instead, John believed that God is a spirit who can only be worshipped in spirit and truth. (Sect. 3 - 14A, 3 - 14B, 3 - 14C.)

131* This question has no basis. Scripture does not support the doctrine of pre-existence.

132* Since we do not exist before birth, it is impossible for us to COME to earth. We are born (or created) *on* it. Only God knows the purpose of our creation, but Ecclesiastes 12:13 says that the whole duty of man is to serve God and keep His commandments. That is all we need to know.

133* Paul said there is a physical body and there is a spiritual body. (1 Corinthians 15:44.) Our physical body is used on the earth. In heaven we use a spiritual body *not* physical.

Elder: As a test, to see if we will keep the commandments on our own, God has drawn a veil of forgetfulness across our minds so that we can not remember living with him. How does this veil cause us to develop faith in Deity?

Brown: If we could remember seeing God, we would not need any faith to know that He lives. 134*

Elder: RIGHT. WHY IS IT NECESSARY THEN FOR US TO COME TO THE EARTH?

Brown: So that we can gain a physical body and also learn how to obey God.

6. The earth was created so that we can gain mortal bodies and learn to keep God's commandments.

Elder: The first principles and ordinances of the gospel are: Faith in the Lord Jesus Christ, repentance, baptism by one having authority, and the laying on of hands for the gift of the Holy Ghost. WHY CAN'T A MAN RETURN TO GOD'S PRESENCE IN ANY OTHER WAY?

Brown: Because that is the way the Lord has established. 135*

7. The true gospel must provide a means for all men to obey the law.

Elder: Would it be fair then, for God to teach these commandments to only part of His children?

Brown: No.

Elder: That is true, Brother Brown. Yet during this life, of all the people who have ever lived upon the earth, how many have had the chance to hear and understand the Savior's mission?

Brown: Not everyone. 136*

Elder: Since all do not get that chance during this life, let us find out what happens to us after we die and our spirits leave our bodies. To see what happens to the spirit at death, let us read a passage in First Peter.

134* Scripture does not support such a "veil of forgetfulness." We did not exist in the spirit world before birth, thus we have nothing to forget. We must discard the Mormon story of the reason for faith. Faith is the substance of things hoped for, the evidence of *things not seen.* (Hebrews 11:1.)

135* Scripture shows that miraculous gifts were bestowed by the laying on of hands. Those were intended to be of temporary significance. *The gift* of the Holy Ghost (assurance of the truth of New Testament doctrines) is permanent, and we gain access to that gift by believing the testimonies of Christ's Apostles in the New Testament. The Mormon question is based on an incorrect understanding of the Gift of the Holy Ghost. (Sect. 3 - 18C.)

136* Those who died before Christ did are not judged by the laws of Christianity, but by the laws of God which were in effect during their lifetimes. The requirement for baptism applies only to those who have lived since Christ's death. The blood of Christ is a sacrifice for all who have lived righteously (according to the laws of God in their time). Those who have lived since Christ have His promise that they (and we) will find righteousness IF WE SEEK IT. (Luke 11:9.) We also know that ignorance is no longer an excuse. (Acts 17:30.) Paul also said that the gospel had been preached to every creature under heaven (i.e. in ALL NATIONS) during his life. (Colossians 1:23.) God's hand is extended to us, BUT WE MUST REACH OUT FOR IT. The sacrifice of Christ is too great for God to be willing for men to destroy the ability of the Church to function. The gospel has therefore been available in all ages since Christ, and all men since then could have found Christ if they chose to look. Those who did not find Him share the responsibility with those who did not try to teach them. (Sect. 3 - 33A, 3 - 33B, 3 - 33C.)

(Brown reads 1 Peter 3:18 - 19.)

Thank you. So while Christ's body was dead, where did His spirit go?

Brown: To the spirits in prison. 137*

Elder: Yes, He was in the spirit world where the spirits of all men go when they die. And what was He doing there?

Brown: He was preaching to the spirits in that world. 137*

Elder: To understand why, would you read the 6th verse of chapter 4?

(Brown reads 1 Peter 4:6.)

What was Christ preaching, and why?

Brown: He was preaching the gospel so that the spirits could be judged just like men in the flesh. 137*

Elder: SO IF A MAN DOES NOT GET THE CHANCE TO HEAR THE COMPLETE GOSPEL HERE UPON THE EARTH, HOW DOES HE RECEIVE THAT OPPORTUNITY?

Brown: In the spirit world. 138*

8. Opportunity for all to hear the gospel is given in the spirit world.

Elder: Baptism is something that must be done here on earth. Since many people have passed on without baptism, who is left to do that work for them?

Brown: We are.

Elder: This is called baptism for the dead, and it is mentioned here in the Bible. Will you read verse 29 in the 15th chapter of First Corinthians?

(Brown reads 1 Corinthians 15:29.)

What were the members of the Church doing?

Brown: Baptizing for the dead. 139*

Elder: Why were they doing that?

Brown: Because the dead can not be baptized for themselves.

Elder: That is taken care of in the Church today in the same

137* The Gospel of Christ was foretold to men for thousands of years, though not in its final form. Noah preached to the evil men who scoffed while he built the Ark. He was preaching Christ BY THE SPIRIT, because all the various prophecies of the Old Testament were designed to prepare men for Christ's teaching. The spirits (or men) who heard Noah's preaching ignored it and were thrown into the pit (or prison) after they drowned in the flood. The verses do not teach that Christ preached to those spirits after they were imprisoned. He preached to them through Noah BY THE SPIRIT before their imprisonment.

138* Paul taught on Mars Hill (Acts 17:30) that ignorance is no excuse. God provides opportunity for all men who seek Him to find Him. Those who fail to seek have no excuse, and no one can do it for them. The scriptures teach that ALL men have the chance to hear the Gospel here on earth. Your question fails because it is based on an untrue premise.

139* Those who died without baptism were of two groups: those who died before it was required, and those who failed to seek salvation. It is too late for the latter group, and the first group does not need to have it administered to them individually. First Corinthians 15:29 does *not* teach that *Christians* were being baptized for the dead. Paul used the word "they" to refer to that group, which tells us they were members of some other group besides the membership of the Lord's Church. He referred to the other group to highlight the uselessness of baptism if there was no resurrection after death. Scripture tells us we must be baptized ourselves while we live. If there were any other way for it to be done, the scripture would have mentioned it equally with baptism itself. Such a practice would have appeared in historical records from the early Christian age. Neither of those things happened. Thus the doctrine was not

way. It is one reason we build temples in the Church. As members of the Church of Jesus Christ we have the privilege of going to the temples and there being baptized in behalf of the dead. Of course if the spirits do not have faith and repent, will this baptism be recognized?

Brown: No. 140*

Elder: BUT HOW DO THE DEAD RECEIVE THE BLESSINGS OF BAPTISM?

Brown: We are baptized for them. 141*

9. We must provide baptism for the dead.

Elder: This is a part of the wonderful plan our Father in Heaven has provided for us. After we have all had the opportunity to accept or reject the gospel, we are brought to stand before God. What takes place at that time?

Brown: We are judged, according to how well we have kept the commandments. 141*

Elder: Since no two of us are equally good, how much variety will there be in our rewards?

Brown: Great variety. 142*

Elder: The Bible points that out in the book of First Corinthians. (Brown reads 1 Corinthians 15:40 - 42.)

How do we know from this scripture that in the resurrection men will receive many different rewards?

Brown: It says they will be as different as the brightness of the stars. 143*

Elder: But Paul classifies them in three main groups or degrees. He compares the highest to the sun, and what is this kingdom called?

Brown: The celestial kingdom. 144*

Elder: He compares the next kingdom to the moon, and what is that called?

Brown: The terrestrial kingdom. 144*

Elder: To which of the heavenly bodies is the third kingdom compared?

a part of early Christianity, but is instead an invention of Joe Smith.

140* Such baptism will not be recognized, because the Bible requires all men to be baptized during THIS LIFE.

141* Baptism for the dead is not a scriptural doctrine, therefore the unbaptized dead have no way to receive the benefits of baptism, and are too late anyway. (See also the parable of the rich man and Lazarus - Luke 16:19 - 31.) How can we explain the parable if Christ in fact bridged the gulf (as the Mormons allege - without proof)? If a bridge was to be erected, there would be no point to the parable.

142* None. There is only *one* reward, eternal life in the presence of the Lord. Even the righteous will scarcely be saved (1 Peter 4:18.) No one will have any extra good works left over to gain a higher place in heaven. (Sect. 3 - 29C.)

143* We do not know any such thing from these verses. The verses teach that the glory of our physical body is not the same as that of our spiritual body. That is clear from the previous verses that the Mormons *carefully do not read.* The Bible does not teach any doctrine of multiple degrees of reward in these or any other verses.

144* Paul mentions only TWO glories: terrestial and celestial. The word telestial appears only in Mormon books, which are the trumped up ramblings of Joe Smith. Paul is speaking about the different glories of the physical and spiritual bodies. The physical body has no part in heaven. There is only *one* glory in the hereafter.

Brown: The stars.

Elder: We learn from latter-day revelation that this kingdom is called the telestial kingdom. WHY IS THERE SUCH A VARIETY OF REWARDS?

Brown: Because men are not equally good.

10. In the judgment our rewards vary according to our works.

Elder: In which of these three kingdoms does our Father in Heaven dwell?

Brown: The celestial kingdom. 145*

Elder: The Savior has prepared the way for us to enter the celestial kingdom, but what is our responsibility?

Brown: To keep His commandments.

Elder: We certainly must obey His laws. If we do, then, through Christ we shall be reunited with our Father in the celestial kingdom. To see what it will be like when we are once again with Him, let us read a passage in First John. (Brown reads 1 John 3:2.)

Elder: Even though we lived with God once, why don't we know what it will be like to see Him?

Brown: God has placed a veil on our minds. 146*

Elder: But if we are faithful, when we do see Him, what will we be like?

Brown: We will be like God. 147*

Elder: WHY IS THAT?

Brown: Because we will have followed the law of eternal progression and kept His commandments. 148*

11. When we see God, we shall be like Him.

Elder: Yes, we will be with Him if we prepare ourselves while we are here on the earth; and what is the purpose of this earth life?

Brown: To gain a physical body and to keep God's commandments. 149*

Elder: What about those who do not learn of the gospel and the mission of Christ during this life?

145* The question is meaningless since there is only ONE *heavenly* kingdom.

146* The doctrine of pre-existence is not supported by the Bible. There are no previous memories of such a time. No "veil" over our minds is mentioned in scripture. Only Mormon doctrines require such a thing. In fact the question is meaningless. (Sect. 3 - 25B.)

147* John tells us that he did not know what form we will have in heaven. He said only that we will be like God.

148* The scriptures teach that God is a spirit. They do not support the doctrine that He has a physical body. We thus know that we will be spirits in the presence of God the spirit. There is no indication that we will be able to have children. We must not accept or teach the doctrine of procreation in heaven.

149* To serve God and keep His commandments. (Ecclesiastes 12:13.)

Brown: They will have the opportunity in the spirit world. 150*

Elder: And how do they receive the blessings of baptism?

Brown: We can be baptized for them. 151*

Elder: It is true that the gospel of Jesus Christ does provide an opportunity for all of our Father's spirit children to return to His presence. God is just and merciful, and this beautiful plan comes from Him. Elder Jones will you add your testimony?

Elder J: I have really enjoyed our discussion today. I know that God is both just and merciful, and the things we have talked about are true.

Elder: We have a pamphlet called "The Plan of Salvation," that will give you some interesting details on the subject we have been talking about today. As I take down the flannel board, perhaps you would explain the pamphlet, Elder Jones, and leave some more Book of Mormon questions.

(Elder Jones does so.)

Next time we shall discuss how we can become more like our Father in Heaven. We will be able to call . . . at 10 a.m. Will that fit your schedule?

Brown: That will be fine.

Elder: There are three questions that have concerned men from the very beginning: Where did we come from? Why are we here? and Where are we going? How can you answer these questions?

(Brief review.) 152*

May we kneel in prayer before we leave, and will you ask someone to pray?

(Leave immediately after prayer.)

150* Paul said, "*The times of this ignorance God winked at, but now commandeth all men everywhere to repent.*" Acts 17:30. (Sect. 3 - 33A, 3 - 33B, 3 - 33C.)

151* Ignorance is no excuse, and the early Christians did not practice baptism for the dead. Therefore no one in the hereafter who lacks baptism will have any way to be baptized. (Sect. 3 - 33A, 3 - 33B, 3 - 33C.)

152* We were created by God in our bodies here on earth. We are here to serve God, and our lives determine whether we are bound for Heaven or Hell.

SIXTH DISCUSSION

Be Ye Therefore Perfect

I. OUTLINE
   A. Check previous commitments
      1. Church attendance
      2. Book of Mormon questions
   B. Purpose of Man's Existence
      1. "*Be ye therefore perfect.*" (Matthew 5:48.)
      2. Review 5th discussion
   C. Obstacles to be Overcome
      1. Ignorance (Isaiah 55:8 - 9.)
         a. Revelation
         b. Church
      2. Physical death
         a. Overcome through resurrection (Alma 40:23.)
      3. Spiritual death
         a. First principles
         b. Ten Commandments
         c. Word of Wisdom
         d. Tithing
         e. Atonement of Christ (2 Nephi 25:23.)

II. BASIC CONCLUSIONS
   1. I will continue to keep all previous commitments.
   2. Those who live with God will be like Him.
   3. Men are separated from God by ignorance, physical death, and spiritual death.
   4. The barrier of ignorance is removed by revelation.
   5. Physical death is overcome by the resurrection.
   6. I must conform to the first principles and ordinances of the gospel to receive a remission of my sins.
   7. I will live the Ten Commandments.
   8. I will continue to live the Word of Wisdom.
   9. God has given us the law of tithing to teach us unselfishness.

10. I will live the law of tithing.
11. By obedience and through the grace of Christ I will be saved from spiritual death.
12. There are no unconquerable obstacles to becoming like God.

III. DIALOGUE

(Immediately following prayer.)

Elder: That was certainly a fine talk your boy gave in Sunday School last week. I know you must be proud of him. It was also good to see you at sacrament service. WILL WE SEE YOU AGAIN SUNDAY?

Brown: Yes, we plan to come. 153*

Elder: I guess you are nearly through with the Book of Mormon now?

Brown: I finished it last night. 154*

Elder: Wonderful! That's a real accomplishment. Shall we take a look at the questions we left?

(Discuss questions.)

NOW THAT YOU HAVE READ THE BOOK OF MORMON ONCE, WILL YOU CONTINUE TO STUDY IT?

Brown: Yes, I will. 155*

1. I will continue to keep all previous commitments.

Elder: You have grown tremendously by reading the Book of Mormon. Of course, our Father in Heaven wants us to grow. To see just how much, will you read here in Matthew?

(Brown reads Matthew 5:48.)

Why has God given us this commandment?

Brown: I suppose to help us to understand how great our responsibility is.

Elder: How do we know that it is possible for us to obey this commandment?

Brown: We are His children, and He would not give us a commandment if it were impossible to keep.

Elder: What do you mean when you say we are His children?

153* No.
154* You guess wrong.
155* No.

Brown: He is the Father of our spirits.

Elder: Why did He send us here to the earth?

Brown: To gain physical bodies so we can be like Him. 156*

Elder: That is true, And after this life on earth what happens to us?

Brown: We go to a spirit world to prepare for the judgment. 157*

Elder: What are the results of the judgment going to be?

Brown: We shall be judged according to our works and some of us will be able to live with our Father in Heaven.

Elder: IF WE DO RETURN TO LIVE WITH GOD, WHAT WILL WE BE LIKE?

Brown: Like Him. 158*

2. Those who live with God will be like Him.

Elder: That means some great changes must take place in us. As you know, we are not too much like Him now. Let us read a passage about that. Will you read here in the 55th chapter of Isaiah?

(Brown reads Isaiah 55:8 - 9.)

WHAT IS ONE DIFFERENCE THEN, BETWEEN GOD AND MAN?

Brown: His thoughts are not our thoughts. He knows everything. 159*

Elder: Let us call this obstacle to our eternal progress IGNORANCE. PHYSICALLY NOW ARE WE DIFFERENT FROM GOD?

Brown: He is immortal. 160*

Elder: Right. We must suffer a PHYSICAL DEATH. What is another great difference between man and God?

Brown: Men are sinful.

Elder: HOW DO OUR SINS PREVENT US FROM RETURNING TO THE PRESENCE OF GOD?

Brown: They make us unworthy to be with Him.

156* We were created *on* the *earth* by the power of God's physical laws, as individuals. This means we *did not come* to earth, since there is no indication in scripture that we existed before this life. (Sect. 3 - 25B.)

157* According to the scriptures, "*it is appointed unto man once to die, but after this the judgment.*" (Hebrews 9:27.) There is no provision for further preparation. (Sect. 3 - 16A.)

158* Like God, who is a spirit. (John 4:24.) (Sect. 3 - 14A.)

159* We have physical bodies (with their weaknesses) while God does not. We are not able to duplicate His thinking for exactly that reason.

160* The scriptures do not reveal any physical description of God in heaven itself. In addition, it is meaningless to discuss physical differences between God and man. He lives forever and is all-powerful, we are weak and must die. (Sect. 3 - 14B.)

3. Men are separated from God by ignorance, physical death, and spiritual death.

Elder: And because of that we suffer a SPIRITUAL DEATH. Let us take these three obstacles one at a time, Brother Brown, and see how we can make our way past them to the presence of God. First of all, ignorance. How has God helped us to overcome ignorance?

Brown: He has given us the Bible and the Book of Mormon. 161*

Elder: Yes. He has given His word through the prophets. Why is it so important for us to receive revelations from God?

Brown: So we can learn the truth. 162*

Elder: And how does the Church of Jesus Christ help to overcome ignorance?

Brown: By teaching the truth.

Elder: Why is it that only the Church of Jesus Christ can teach the full truth?

Brown: Because it is the only Church which has apostles and prophets. 163*

Elder: WHY, THEN, ISN'T IGNORANCE A REAL OBSTACLE TO RETURNING TO GOD'S PRESENCE?

Brown: Because God reveals to us the things we need to know. 164*

4. The barrier of ignorance is removed by revelation.

Elder: How has He removed the barrier of physical death?

Brown: The Savior paid for the fall of Adam so all men will be resurrected. 165*

Elder: Yes. To see what the resurrection will be like let us turn to the Book of Alma in the Book of Mormon and read verse 23 of chapter 40.

(Brown reads Alma 40:23.)

So what will happen to us in the resurrection?

Brown: Our bodies will come forth in the resurrection in a

161* He gives us the Bible. The Book of Mormon, on the other hand, would increase our ignorance rather than helping us to overcome it.

162* So we can avoid the doctrines of men like Joe Smith. We receive the revelations of God when we accept the New Testament. God does not change His mind (James 1:17). We must accept no doctrine which does not agree with the doctrines in the New Testament. Smith's doctrines do not agree with those previous doctrines, thus we can not accept them. (Sect. 3 - 21, 3 - 30C.)

163* Because only the Church of Christ accepts the full doctrine of the New Testament and rejects the doctrines of men like Joe Smith. (Sect. 3 - 7B.)

164* The Mormons (unintentionally) admit here that ignorance is no obstacle (or excuse) to serving God. This admission agrees with Paul's teaching in Athens, that ignorance is no excuse for disobedience. From this it follows that baptism for the dead is a useless and false doctrine, since God expects each of us to be baptized, not have someone else do it for us. Ignorance is no excuse, we are expected to search out the truth in the Bible. (Sect. 3 - 33A/B/C.)

165* Christ conquered death himself, but men still face that barrier. Refer again to Hebrews 9:27. Our hope in Christ is that we will be resurrected as He was, but death has not yet been fully conquered. (See 1 Corinthians 15:26.) (Sect. 3 - 29B.)

proper and perfect way. 166*

Elder: Isn't that a wonderful thing? HOW DO YOU KNOW THE OBSTACLE OF PHYSICAL DEATH WILL BE REMOVED?

Brown: Because all men will be resurrected.

5. Physical death is overcome by the resurrection.

Elder: Yes. All men will be resurrected. What causes this third barrier of spiritual death?

Brown: Our own sinfulness.

Elder: How are you going to have that obstacle removed?

Brown: By being baptized next (date.) 167*

Elder: That is going to be a wonderful experience for you. Of course, before your sins can be washed away what else do you have to do?

Brown: Have faith and repent.

Elder: Faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost are known as the FIRST PRINCIPLES AND ORDINANCES of the gospel. WHY ARE THEY NECESSARY?

Brown: So that our sins can be removed. 168*

6. I must conform to the first principles and ordinances of the gospel to receive a remission of my sins.

Elder: God has given us other commandments to bring us closer to Him. What are some of the most important commandments you can think of?

Brown: The Ten Commandments. 169*

Elder: Good. The TEN COMMANDMENTS are divided into three groups. The first four teach us respect for God. "Thou shalt have no other gods before me . . . Thou shalt not make unto thee any graven image . . . Thou shalt not take the name of the Lord thy God in vain . . . Remember the Sabbath day, to keep it holy." How can we keep the Sabbath holy, Brother Brown?

Brown: By attending church and helping others.

166* The Book of Alma is only an invention of Joe Smith. It tells us nothing we need to know. No valid conclusions can be drawn from it or from this reading. First Corinthians 15:51 - 53 says that we will all be changed before we reach heaven. The implication that we will retain our physical bodies is thus denied by the scriptures.

167* Spiritual death is removed by our being baptized and continuing to live faithfully. The Church of Christ follows the doctrines of Christ and His Twelve Apostles. We do not need Mormon baptism. (Sect. 3 - 3A, 3 - 3B.)

168* The premise here is that the gift of the Holy Ghost is conferred by the laying on of hands, which the Mormons call confirmation. The *true* gift of the Holy Ghost is the assurance we have that the teachings of the New Testament were delivered through men who had the power and authority of God to back them up. If we believe the New Testament, we have the gift of the Holy Ghost. Laying on of hands is not needed, and was only used to convey certain special powers useful to the early teachers who established the Church. These powers were temporary in nature (See 1 Corinthians 13). (Sect. 3 - 18C.)

169* The Ten Commandments are no longer binding on us. Christ gave more perfect commandments. (Ephesians 6:2, John 13:34, Matthew 5:18 - 6; 21.) Jesus came to *fulfill* the Old Law, and the scriptures reveal that it was ready to pass away. (Hebrews 8:13). At His death, it WAS FULFILLED. None of the Old Law is binding today, but has been replaced by the perfect law of liberty. (Sect. 3 - 31A, 3 - 31B.)

Elder: Two very good ways. How do picnics and movies and various forms of recreation destroy the spirit of the Sabbath?

Brown: They take us away from our Father in Heaven. 170*

Elder: The fifth commandment teaches us respect for our parents. "Honor thy father and thy mother . . . " Why is it so important for us to care for our parents when they grow old instead of leaving that responsibility to someone else?

Brown: Because they have given us so much.

Elder: The last five commandments teach respect for ourselves and for other people. "Thou shalt not kill . . . Thou shalt not commit adultery . . . Thou shalt not steal . . . Thou shalt not bear false witness . . . Thou shalt not covet . . . " Are you living all of these commandments?

Brown: Yes, I believe so.

(If the investigator says he is not keeping the Ten Commandments, then insert the following question.)

Elder: Will you repent of any past violations?

Brown: Yes, I truly will. 171*

Elder: WILL YOU NOW CONTINUE TO LIVE THEM?

Brown: Yes. I will.

7. I will live the Ten Commandments.

Elder: How has living the WORD OF WISDOM helped you?

Brown: I certainly feel better.

Elder: That is wonderful. HAVE YOU MADE UP YOUR MIND TO LIVE THIS COMMANDMENT FOR THE REST OF YOUR LIFE?

Brown: Yes, I have. 172*

8. I will continue to live the Word of Wisdom.

Elder: One of the great differences between God and man is that man is selfish and God is not. What is one of the things men are most greedy about?

170* The Spirit of the Sabbath is not at issue, since the *Sabbath* is of no active interest to Christians. We worship on the *first* day of the week rather than on the *seventh* or *Sabbath* day. The perfect law of liberty calls on us to serve God and to let nothing stand in the way of that service. Note Acts 2:42, which shows that the early Christians "continued steadfastly in the Apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." Picnics are one way to have fellowship with other Christians, and to observe the power of God's creation in nature, thus renewing our faith. The perfect law of liberty frees us from the type of legalism the Jews (and the Mormons) were tied down by, and leaves specifics up to the individual Christian unless the scriptures make definite statements on a question.

171* The Ten Commandments are no longer required. We must repent of our violations of New Testament doctrines and then live *them* rather than the imperfect Ten Commandments.

172* The Word of Wisdom is the word of Joe Smith rather than the word of God. It is of no importance to us because the New Testament does not support Smith or his "prophecies". The only things in the Book of Mormon and Smith's other books that are valuable to us are those things he borrowed from the Bible.

Brown: Money.

Elder: So that men will have the privilege of learning to share their possessions with others, our Father in Heaven has given us the LAW OF TITHING. What is tithing, Brother Brown?

Brown: That is the money you pay to the Church. 173*

Elder: WHY HAS GOD GIVEN US THIS COMMANDMENT?

Brown: To teach us unselfishness. 174*

9. God has given us the law of tithing to teach us unselfishness.

Elder: Tithing means one-tenth. Members of the Church are expected to give one-tenth of their income to the Church to help build new meetinghouses and schools and for other Church purposes. Why is that such a wonderful way to use our money?

Brown: Because we know it is being used for good and unselfish purposes. 175*

Elder: Brother Brown, as a member of the Church, will you keep the law of tithing?

Brown: Yes, I will. 176*

10. I will live the law of tithing.

Elder: The Lord has promised rich blessings for those who keep the law of tithing. (Malachi 3:10.) But even though we keep all of His commandments, that will not take us back to the presence of God by itself. To see what else is necessary, let us read here in the Book of Mormon.

(Brown reads 2 Nephi 25:23.)

How is it then that we are finally able to return to the presence of God?

Brown: By the grace of Christ. 177*

Elder: After Christ has given us the opportunity to return to the presence of God, what do we have to do?

Brown: Keep God's commandments.

11. By obedience and through the grace of Christ I will be saved from spiritual death.

173* Tithing is not a commandment under the New Testament rules. Christ supported it while He was alive because He had not yet died, which meant that *His* testament was *not yet in effect.* Christians in the First Century left the portion given by each person up to the person himself, rather than specify one tenth or any other amount. (Sect. 3 - 36.)

174* Since tithing is not a New Testament command, this question is meaningless. Unselfish giving is a characteristic of Christians, who support the poor, the sick, and also those who apply all their effort to preaching the word of God. (Sect. 3 - 15C.)

175* The question is not valid since tithing is not a command for Christians.

176* I no longer need to keep it. I will instead lay by in store as did the early Christians.

177* We have *never been in the presence* of God. Therefore it is impossible for us to RETURN to His presence.

Elder: CAN WE OVERCOME THESE THREE OBSTACLES-IGNORANCE, PHYSICAL DEATH, AND SPIRITUAL DEATH?

Brown: Yes.

Elder: HOW DO YOU KNOW THAT?

Brown: Two of them - ignorance and physical death - are already eliminated, and we are freed from spiritual death as we keep God's commandments.

12. There are no unconquerable obstacles to becoming like God.

Elder: I know we can re-enter the presence of our Father in Heaven. Elder Jones, will you add your testimony?

Elder J: It has really been good to be here in your home again, Brother Brown. I have enjoyed the discussion. The things we have talked about are true. And I know that you will be especially blessed by living the law of tithing.

Elder: Elder Jones, will you write down the time and place of the baptismal service and explain this pamphlet about tithing as I take down the flannel board?

(After flannel board is dismantled, make return appointment and conclude with the following dialogue:)

Someone will be here next . . . night to interview you before baptism and to fill out the records of your birth dates and so on. Can we stop by about 7:00?

Brown: That will be fine.

Elder: We shall see you then. We would like to join you in family prayer before we leave. May we do that?

Brown: Surely. I shall ask my wife to pray.

(Leave immediately.)

This concludes the series of six discussions the Mormons use. As you can see, our answers will probably result in an early end to the discussions, or at least take it into other areas than those the Mormons prefer. If the discussion continues, after digressing into more detailed scriptural questions, you will find the information in Chapter Three useful.

Chapter III

Answers to the Mormons

Chapter Two illustrated the basic methods of the Mormon missionary and provided general guidelines for preparing a defense to deal with their methods and the premises they base their case on. This chapter presents detailed answers to the various Bible verses they use to support their allegations. This chapter is intended as a reference chapter to facilitate verse-by-verse replies when they digress from their normal presentation to answer our responses.

Our source for the references used in this chapter is the *New Bible Ready Reference,* by Eldin Ricks of the Department of Bible and Modern Scripture at Brigham Young University. His book is distributed to young men who are preparing themselves to do mission work. It is organized for their easy reference, therefore is admirably designed for our purposes as well. It also presents a fairly exhaustive treatment of the various scriptures they use.

Each section of this chapter will begin with a short brief of the intended objectives of the Mormon, and then a brief of our defense against them. It is desirable that we not remain on the defensive more than necessary to resolve the questions in the mind of the weak Christian we are trying to protect.

Whenever possible, take the offensive using material from Chapters IV, V, and VI. Each section of this chapter will be preceded by a reference number similar to those in other chapters. This will permit cross-references and rapid transitions between inter-related sections.

3 - 1. APOSTASY. *Mormon objectives: 1) Show that all men turned from the Gospel in the Dark Ages, 2) The Gospel was lost and thus had to be restored by Joseph Smith.*

Answers: 1) The Mormons mis-apply Old Testament scriptures which refer to Christ's ministry in the First Century rather than to events which were in the future in His day, 2) References in the New Testament predicted the apostasy of SOME, *not* ALL, Christians. Therefore the Mormon contention fails for lack of proof, 3) The New Testament warns against false teachers, and gives us the standard for establishing the truth of doctrines, i.e. the teachings of the Apostles in the First Century, 4) Modern revelations are not only without foundation in scripture, but are forbidden if they disagree with the New Testament standard.

References:

Isa. 24:1 - 6. Because everlasting covenant to be broken, the earth to be burned.

The covenant had already been broken according to these verses. The covenant is that God will be with men if they are faithful. The verses do not refer to the specific covenant sealed by Christ, and do not support the allegation of apostasy from that covenant.

Isa. 29:13 - 14. To apostate world a marvelous work.

Fulfilled by Christ who died for the apostate world which existed during the closing days of the Mosaical Law.

Matt. 24:9 - 12. Saints afflicted. False Prophets were predicted in these verses. The verses say specifically that *many* shall be deceived, *not* All. The scriptures clearly teach that not all members of the Church will be saved. Even though many fall

away, those that remain keep the Church alive and active on earth. The scriptures do not say that all would fall away, and there is no way the Mormons can put those words in God's mouth. If God had intended the scriptures to say that, the word *many* would not have been used.

Acts 20:29 - 30. Grievous wolves to enter the flock. This is a simple statement of how false prophets work. There is no indication that the activities of false prophets like Joe Smith were to be universally successful.

Gal. 1:6 - 9. Paul marvels that saints "so soon removed." Paul was writing the letter to those who *did* need his comments, not to those who were still faithful. There is no indication of general apostasy. These verses establish the standard by which all doctrines must be measured. If the Apostles of Christ (not the Mormon imposters) did not teach a doctrine, it is a false doctrine. (See Chapter V.)

2 Thess. 2:1 - 11. A falling away before return of Christ. Notice that the verses do not specify a *total* falling away, therefore it is wrong to interpret them to indicate total apostasy. It is interesting to note that the verses foretell that a man shall set himself up as a God. This refers to one of the Roman Emperors, but also reminds us of the Catholic Pope, and of Mormon doctrines.

1 Tim. 4:1 - 3. In latter times some to depart from the faith. The verses say SOME which agrees with the teachings of Matt. 24:9 - 12.

2 Tim. 1:15. All they which are in Asia be turned away. That left many others outside Asia.

2 Tim. 3:1 - 5. A form of godliness, but denying power. The verses warn us to turn away from such men as are described. Since there were people who remained able to turn away from them, the apostasy must have been less than total. The verses actually deny the Mormon contention of total apostasy, and it is

the Mormons who have the form of godliness, but deny its power to resist the actions of Satan.

2 Tim. 4:2 - 4. They shall turn away their ears. The word "they" refers to another group than the addressees of the verses, thus *not everyone* would turn away their ears.

2 Peter 2:1 - 3. There shall be false teachers among you. This is a warning of such men as Joe Smith and Brigham Young. Apostasy is not complete so long as Christians have the New Testament with which to compare the doctrines of men like Joe Smith. (Sect. 3 - 21.)

Rev. 2. Branches of Church in Asia in varying stages of Apostasy. This scripture reference shows what could happen by use of a bad example, but it does not prove that any such apostasy would be complete. There were still plenty of Christians left to carry on the work.

Rev. 3:14 - 17. Faith of Saints at Laodicea lukewarm. Same observation as last reference.

Rev. 13:6 - 7. Powers of darkness to overcome saints. Romans 8:31 says "*If God be for us, who can be against us?*" The powers of darkness can overcome individual Christians, but can not overcome Christ. If the individual keeps close to Christ, nothing can overcome him. Scripture teaches that constant vigilance is necessary to stay righteous.

3 - 2. ATONEMENT. *Mormon objectives: 1) Atonement by Christ delivers man from death brought about by Adam, 2) Man can thus be exalted in God's presence, 3) Atonement cleanses all who repent and are baptized in Christ's name.*

Answers: Not required in this case with reservations about Mormon doctrines about personal exaltation. (Sect. 5 - 3, 5 - 4.)

References: *Isa. 53:3 - 12, Matt. 1:21 - 23, 16:21, 20:28, 26:-, 28:-. Luke 22:19 - 20, 39 - 46, John 1:29 - 36, 3:14 - 18, 10:17 - 18, 11:25 - 26, 12:32 - 33, Acts 5:29 - 32, Rom. 5:6 - 19, 1 Cor. 15:*

19 - 23, Eph. 5:2, Heb. 9:15 - 22, 1 Peter 1:18 - 20, 1 John 1:5 - 7, Rev. 5:9 - 10, 13:8.

3 - 3A. AUTHORITY IN THE MINISTRY — AUTHORITY NECESSARY. *Mormon Objectives: 1) Only divine authority empowers men to officiate in the ordinances of the gospel, 2) Such authority has been restored to earth in these last days, and is vested in the LDS Church.*

Answers: 1) When Christ died, a new covenant or law was established upon His blood, the Old Testament references are not relevant today. 2) All Christians are *automatically* authorized (and commanded) to preach and teach (Matt. 28:18 - 20), 3) "Priesthood" is held by *all* who follow Christ. (1 Peter 2:9). 4) According to Heb. 7:12, the priesthood was changed, therefore the Aaronic priesthood is no longer valid. 5) Under the Old Law, there was never more than one high priest at a time, our High Priest is Christ (Heb. 4:14), which leaves no openings for the (numerous) Mormon "high priests". 6) The Melchisedec "priesthood" is thus fictitious for any other than Christ, since it claims to confer the high priesthood which only Christ can hold.

References:

Ex. 28:1. Aaron divinely called.

Num. 27:18 - 23. Joshua appointed by laying on of hands.

Matt. 16:19. Peter promised the keys of the kingdom. A key is used only to unlock a door. The door to the kingdom was unlocked on the first day of Pentecost after Christ died. Peter was the leader of the Apostles who spoke that day. When they spoke, they unlocked the door of the Church, and used the keys. This fulfilled their purpose because Christ said the gates of hell would not prevail against His Church, meaning that the door was to remain open. All that remains is to show men where the door is.

Matt. 28:19 - 20. Ordained Apostles sent to teach the nations and baptize. These verses are a key part of our answer to this

case. There is no provision for apostolic succession in scripture. We know that God does not forget things, thus the office of apostle must not have been necessary to His plans on a permanent basis. The last part of the verses shows that all Christians were commanded to teach and baptize by virtue of the instructions given to the Apostles. There is no requirement for individual authorization to do anything that was commanded by Christ!

Mark 1:6 - 8. John the Baptist explains the limits of this authority. He couldn't confer the Holy Ghost. John's authority was limited in that his only purpose was to prepare the way for Christ himself. Neither his preaching nor his baptism are a part of the New Law. John the Baptist died before the New Testament became effective (at Christ's death). John could teach that baptism was part of God's law, but he did not have the complete New Law which was to include the power which the Apostles were to await in Jerusalem. (Luke 24:49.) John's baptism is insufficient because of its intentional limitations, not because of John's.

Mark 3:14 - 15. Twelve ordained. The Apostles had a special job to do, to open the door to the Church. They were ordained for that purpose. We do not need that ordination since we do not have their job.

Mark 16:15-16. Ordained Apostles commanded to baptise. They were told to baptize and teach others to baptize. (Matt. 28:19-20.)

Luke 10:1, 17. The seventy called and commissioned. The seventy men appointed had another temporary job - to go before Christ into the towns where He would come. This job would have no purpose after His death, therefore the seventy men were not examples of a continuing office. Christians have as much authority to teach and baptize as did the Apostles themselves.

John 15:16. Twelve reminded of ordination. Christ told the Apostles in this verse that their authority was the result of His instructions to them rather than of their own decisions. Therefore none of them had any right to try to give any revelations

the Lord did not direct through His Spirit. Neither do the Mormons. We determine whether the Mormon's revelations are from the spirit by comparing their revelations with the doctrines of the New Testament. Even Mormon books say that God is unchangeable through all eternity. The Apostles were guided into ALL truth (John 16:13.) Therefore the New Testament is complete and represents the constant word of God. Mormon doctrines do not meet the test and did not come from the Holy Spirit. (Sect. 3 - 5, and 3 - 21.)

Acts 1:21 - 26. Matthias chosen to be an Apostle. These verses detail the only scriptural instance of the replacement of an Apostle. Note that the replacement was chosen by lot (not by vote as the Mormons do it); and the replacement was a man who had witnessed Christ's earthly ministry (which the Mormon "Apostles' did not); and the replacement was for an Apostle who betrayed Christ and died by his own hand. Therefore the only precedent which can be drawn from the example is for replacement of any Apostle who witnessed Christ's ministry and chose to betray him to his death (the Mormons have no one who could qualify and no similar situation). This example does not justify the assumption that a system of succession is required, in fact, it denies the doctrine.

Acts 6:1 - 6. The ordained Apostles commission others. This was the first instance of the appointment of deacons. The Apostles needed to support the institution of the office with their authority to set precedents. This was their function in the early Church. Since the position of Apostle was temporary in nature, their objective had to be the creation of the office rather than the investiture of certain individuals with authority. If Apostles were to be needed to appoint ALL deacons, the Lord would have made provision for Apostolic succession. Since He did not, they were not required once the initial establishment of the office was completed, and no such appointment is necessary today. Now

each congregation, with its Elders, looks out from among themselves men who are set apart as deacons.

Acts 8:12 - 20. Phillip baptized in Samaria, but Apostles journey from Jerusalem to confirm, showing that two divisions of priesthood functioned in the New Testament Church - This is nothing more than another initial precedent, this time of the authority of anyone to baptize Samaritans (whom the Jews considered unclean). If the Apostles had not verified the proceedings, the Jews would not have accepted the new Christians. Once the precedent was established, further support was not required, especially now when we are Gentiles ourselves and know that God accepts ALL MEN who obey Him (not just white, red, brown, and yellow ones - as the Mormons teach).

Acts 9:1 - 18. Christ visits but does not ordain Paul. He sends Paul to Ananias, who baptizes him. (The implication is that the Lord works through delegated Church authority and that Paul needed baptism by such authority.) Ananias was a Christian, and therefore had all the authority he needed. The verses illustrate that God works through the Christians He died to save rather than through miraculous "warm feelings".

Acts 10:1 - 6, 48. An angel directs good Cornelius to Peter who held "keys" for salvation. Peter commands baptism. The Lord works through delegated authority, and Cornelius needed baptism by such authority - Same answer as above.

Acts 10:42. Christ was ordained - We also believe that there is a chain of authority from God, through Christ, to Christians. Where we differ from the Mormons is in our realization that the chain of authority does not include all the steps of heirarchy that the Mormons would subject us to, all for their own advantage.

Acts 13:1 - 3. Paul and Barnabas, though called of God, still had to be appointed by the laying on of hands - Paul had been persecuting Christians until his conversion. It is no wonder that he needed to be accepted and blessed by the Apostles

before other Christians would believe that he was not trying to set them up for arrest. Additionally, Paul needed to receive the special temporary powers that could only be bestowed by the Apostles.

Acts 14:23. Not until Paul was commissioned by Church authorities in Antioch did he ordain others - Repeat. Paul could not work with Christians until he gained their trust after his previous activities.

Acts 16:14 - 34. Not until Paul was commissioned by Church authorities in Antioch did he baptize - Same as above. It is impossible to baptize people who avoid you from fear you will throw them in prison. Paul had to counteract that fear with the approval of the Christians in Antioch.

Acts 19:1 - 6. Paul rebaptizes converts of unauthorized teacher. (Since they knew nothing about the Holy Ghost, Paul knew they had not been baptized by John the Baptist) - The previous teacher was obviously not a Christian. The verses say the people *had been* baptized with the baptism of John (which was not the baptism that was administered by Christians). That was the reason they needed rebaptism, only Christians could teach them what they needed to know to be baptized for the right reasons. Mormons can not baptize effectively because they are following false doctrines, which makes their baptism worthless.

Romans 10:14 - 15. How preach except (divinely sent) - ALL *Christians* are divinely sent, as we have seen. The Mormon missionaries are NOT sent by God, since they teach the doctrines and commandments of men.

1 Tim. 4:14. Laying on of hands of the presbytery (elders) - Timothy received power from those who could bestow special gifts. Timothy was a preacher. Therefore his gift was intended to make his work as a preacher easier in those early days of the Church. We have considered previously how such gifts were temporary in nature.

Titus 1:5. Titus instructed to ordain elders - Note that 1 Tim.

4:14 says the elders ordained a preacher, while this verse says a preacher ordained elders. Therefore no chain of authority was established. This was instead, the introduction of a trustworthy individual by another Christian who was respected by local members and could help the other to gain their trust and work more effectively.

Heb. 5:4. No man taketh this honor unto himself - The honor (of being the High Priest), could not be taken by any man, but was reserved for Christ who was called by God for this office. Remember that there was never more than one High Priest at a time under the old law. Since our High Priest (Christ) conquered death, there can never be another High Priest under the perfect law of liberty. The verse not only fails to prove the Mormon claim to authority, but really proves that the Mormons have too many High Priests.

Heb. 5:5. Not even Christ self-appointed - Same as above.

Heb. 5:6 - 10. Jesus held Melchisedec priesthood - Same as above, plus observation that only Christ in all of scripture (and Melchisedec himself) are said to be members of such an "order of priesthood." The verses therefore prove the uniqueness of our High Priest, and to disprove the claims of the Mormons to share that priesthood.

Heb. 7:11 - 12. Priesthood changed with the coming of Christ. (The higher or Melchisedec priesthood was added.) - These verses reiterate the fact that only Christ (i.e. "another priest - singular) is our High Priest. That was the change, along with the abolition of the Levitical (or Aaronic) priesthood, and the Mormon "revelations" are not able to change those facts.

1 Peter 2:5, 9. A "holy" and "royal" priesthood - The writer was speaking to Christians and told them they were **a** (singular) royal priesthood. This leaves no place for the Mormon system of dual priesthoods.

3 - 3B. AUTHORITY IN THE MINISTRY - UNAUTHORIZED ACTS NOT RECOGNIZED BY GOD. *Mormon Objectives: 1) Show that religious acts not authorized (by LDS leaders) are ineffective.*

Answers: 1) We have shown that ALL Christians are authorized to perform any act of worship commanded in the New Testament. 2) The Old Testament verses the Mormons use actually refer to things that were specifically *forbidden* under the *Mosaical Law,* thus they do not show any need for individual *permission* to perform acts that are *commanded* under the New Law. 3) The New Testament verses cited as proof refer to acts by non-Christians, (note their teachings) who did *not* have the *authority which is possessed by ALL Christians.*

Old Testament References:

I Sam. 13:8 - 14. Saul rebuked for sacrifice.

I Chron. 13:9 - 10. Uzza smitten for touching the ark.

II Chron. 26:16 - 21. King Uzziah enters the Temple.

Jer. 23:21. I have not sent these prophets.

New Testament References:

Matt. 7:21 - 29. Many will say, "Have we not prophesied".

Acts 19:1 - 6. Paul rebaptizes converts of unauthorized teacher - Already considered in the previous section.

Acts 19:13 - 16. Jesus I know and Paul I know - The Jews were not Christians, thus they had no authority.

3 - 4A. BAPTISM - ESSENTIAL. *Mormon Objectives: 1) Baptism is a necessary requirement for entrance into the kingdom of heaven.*

Answers: Not required for the general case. Exception is made to the use of Acts 19:1 - 6.

References:

Matt. 3:1 - 12; 13 - 17; 28:19 - 20.

Mark 16:15 - 16.

Luke 7:28 - 30.
John 3:5, 22, 26; 4:1 - 3.
Acts 2:37 - 38, 8:12, 9:1 - 18, 10:48, 16:23 - 34, 22:10 - 16.
Acts 19:1 - 6. Paul rebaptizes converts of unauthorized teacher. (Since they had heard nothing about the Holy Ghost, Paul knew they had not been baptized by John the Baptist.) John the Baptist died long before the Holy Ghost came with power. Therefore he could not baptize with the Holy Ghost. The Mormon comments are founded on a false interpretation of John's position relative to the teaching of the gospel. John knew of the baptism of the spirit, but himself said he could not baptize with it as Christ would be able to do.
Gal. 3:27.
Titus 3:5.
Heb. 6:1 - 2.
1 Peter 3:21.

3 - 4B. BAPTISM - BY IMMERSION. *Mormon Objectives: 1) Baptism in the New Testament was performed by complete immersion in water.*
Answers: Not required.

References:
Matt. 3:5 - 6, 3:16.
John 3:23.
Acts 8:38 - 39.
Rom. 6:3 - 5. Col. 2:12.

3 - 4C. BAPTISM - FOR REMISSION OF SINS. *Mormon Objectives: 1) The repentant sinner when baptized is forgiven.*
Answers: Not required in this case.

References:
Mark 1:4.

Luke 3:3.
Acts 2:41, 8:12, 10:34 - 35.

3 - 4D. BAPTISM - NOT NECESSARY FOR INFANTS. *Mormon objective: 1) Baptism is not required of infant children who are too young to know right from wrong.*

Answers: Not required for this case.

References:
Mark 1:5, 10:13 - 16, 16:16.
Acts 2:41, 8:12, 10:34 - 35.
Revelations 20:12.

3 - 5. BOOK OF MORMON. *Mormon Objectives: 1) The Book of Mormon is a scriptural record of God's dealings with a branch of the house of Israel that inhabited America anciently. 2) It contains the fullness of the everlasting gospel as delivered by the Savior to them.*

Answers: 1) The Old Testament verses cited are used out of context, and are misinterpreted to fit the Mormon doctrines. 2) New Testament verses cited were all fulfilled by the end of the First Century, thus leaving nothing for the book of Mormon to fulfill. 3) The Mormons use such phrases as "vague, though possible allusians", and "unearthing of the Book of Mormon possibly indicated". These are unintentional admissions that their case is weak, since they use these verses to "support" their doctrines. 4) The Church has one purpose - to teach the word of God, and Christ promised that the gates of Hell would not prevail against it. If there had ever been a time since the gospel was delivered that men were unable to find the gospel if they wanted to look for it, then the promise of Christ would have failed because that would have been a denial of the Church's only purpose for existing. 5) The Mormons themselves do not believe that the Book of Mormon contains the "fulness of the everlasting

gospel" since certain of their doctrines (such as polygamy - which has never been completely repudiated) are not supported in the Book of Mormon. In fact polygamy is forbidden in the Book of Mormon.

References:

Genesis 11:1 - 2. People spread over all the earth at the fall of the tower of Babel - This is used to provide support for their doctrine of people in the New World needing a separate revelation.

Genesis 49:22. Joseph's branches to run over the wall (i.e. extend beyond domestic confines) - Used to support their story of a branch of the Israelites in the New World. Instead it refers to the fact that the two half-tribes of Ephraim and Manasseh (who were Joseph's descendants) had part of their inheritance in the land of Canaan and part across the Jordan river to the east. Their branches ran over the wall of the river, and do not support the Mormon doctrine.

Genesis 49:25 - 26. Blessings of Jacob to be "on the head of Joseph" not Judah - This is an unsubtle attempt to put the Book of Mormon on a higher level than the Bible. (See their reference to Ezekial 37:16 - 21). Note that this reference is to the blessings of Jacob (a man), rather than to the blessings of God. Christ was of the tribe of Judah, and we know that through Him all the nations of the earth were to be blessed (Genesis 22:18.) Therefore the blessing given by Jacob to Joseph is of small consequence compared to that given by the Lord in Genesis 22:18.

Psalms 85:10 - 11. Truth shall spring out of the earth. (Unearthing of the Book of Mormon possibly indicated) - The Mormons are reaching for help here, but not far enough. This is a clear prophecy of the resurrection of Christ, who referred to Himself as *"The Way, the Truth, and the Life"* John 14:6.

When Christ was resurrected, truth sprang out of the earth. We must choose Him rather than "possible indications".

Isa. 29:2 - 4. A people, "unto me (the Lord) as Ariel (Jerusalem)" to speak out of the ground. These phrases are taken out of context, in which they clearly teach that Ariel (Jerusalem) would be distressed, and the voice of its people would speak from the dust. The message of that voice is that those who disobey the Lord will be destroyed, or brought low into the dust. That is what happened to Jerusalem, and that warning voice speaks to us from the dust today.

Isa. 29:9 - 14. Vision of all as the words of a book that is sealed. (Prophecy to be fulfilled shortly before Lebanon becomes fruitful.) These verses are a part of the Mormons' usual case on the translation of the Book of Mormon. They claim that a certain professor was given some of the "characters" and that the verse in question describes the events that followed. They thus try to use the verses to support their claims for Smith's "revelation". The verses, however, are *not* a *prophecy*. They are written in the present tense, i.e. "the vision of all IS BECOME unto you as the words of a book that is sealed." They do not speak of any future sealing, but of a fact that was already evident in the nation. The fact that the people were so lacking in righteousness that the word of God was a sealed thing to them. Therefore the marvelous work and wonder that was to be done was the coming of Christ to show the Jews what was sealed to them at the time of Isaiah.

Ezek. 37:16 - 21. The stick of Judah (Bible) and Joseph (Book of Mormon) to be joined. The implication is that we can not know all the truth unless we have both of them. Their use of these verses is based upon an incorrect understanding of the meaning of the two sticks. In reality, the prophecy is of the two parts of the Israelite nation that would be brought together into one nation. This is made clear in the 21st verse. The prophecy has already been fulfilled in the occupation of Israel

by the Jews today. In addition, the two sticks were to have written on them the names of the two groups they represented. That is not enough writing to account for all the words of the Bible, let alone the Bible and the Book of Mormon.

Luke 13:20 - 21. Parable of three measures of meal. (Vague, though possible allusion to branches of Israel). Our souls are too precious to risk on doctrines supported only by vague but possible allusions. Besides this, there were only *two* divisions of Israel, Israel and Judah. The number three must therefore not be a reference to branches of Israel.

John 10:15 - 16. Other sheep I have. The Mormons say that Christ meant people who were living on the American continent. Christ was speaking to Jews, and He was letting them know that the Gentiles they so despised were to have fully as much a part of the New Covenant as the Jews themselves would.

Acts 10:34 - 35. God is no respecter of persons. (Reasonably He would not leave the western half of the world without a guide to salvation.) The reasoning is correct, but the application is not. The gospel was preached to all the world in the Apostles' time. (Col. 1:23.) The Mormon error is in assuming that the western world had any different things preached to it than the Old World did. The use of this verse to support the Book of Mormon, fails because there is no proof that the Bible is lacking anything that is required for proper worship of God. The Book of Mormon is superfluous, and is in fact spurious since it contradicts the New Testament. (Sect. 3 - 21.)

Acts 17:26 - 27. All nations privileged to find the Lord. These verses prove our point that God would not and did not permit the Devil to destroy the word of God, or to corrupt it, since such an outcome would have negated this verse and Christ's promise that the gates of Hell would not prevail against the Church.

Rev. 14:6 - 7. An angel to (a) Bring the gospel and (b) Sound the warning. The Mormons would have us believe that this

reference was fulfilled by the "delivery" of the Book of Mormon by Joe Smith. We have already seen that the New Testament is the Gospel. The Book of Mormon is not the gospel because it is different from the New Testament. The burden of proof is on the Mormons to show that we should accept the Book of Mormon as the gospel. This they can not do.

3 - 6A. CHRIST'S REIGN ON EARTH - THE MILLENIUM. *Mormon Objectives: 1) Christ's coming will usher in the Millenial reign, an era of a thousand years of righteousness and peace.*

Answers: 1) The Mormon case combines verses which refer to three separate subjects: a) Old Testament prophecies about Christ's first coming. b) Old Testament phrophecies of the return of the Jews from Babylon. c) New Testament references in Revelations which they interpret in a literal manner rather than as symbolic figures used to illustrate the various aspects of the Christian warfare.

Isa. 11:1 - 9. The wolf also shall dwell with the lamb. These verses are figurative descriptions of the coming of the kingdom, not in *our* future but in that of the first century. Note that verse one speaks of a branch from a stem of Jesse, i.e. Christ. When Christ came He brought peace to man and the unnatural relationships mentioned are figures of the power of this peace. Verse nine shows that this peace is to be "in the holy mountain" which Isaiah 2:2 shows us is the Church. Now the Church began on the first pentecost after Christ died, therefore the verses must already have been fulfilled at that time and can not refer to any millenium to come. Men can not hurt or destroy Christians except physically. Our spirits remain safe as long as we are in the holy mountain.

Isa. 61:4 - 6. Ye shall be named the priests of the Lord. Already fulfilled by 1 Peter 2:5 - 9, which refers to Christians in the first century as a royal priesthood.

Isa. 65:17 - 25. No more thence an infant of days. The verses themselves show that they could not refer to a millenial period on this earth since verse 17 prophesies a new heavens and a new earth, and says that the old one will not even be remembered.

Ezek. 36:34 - 38. Land to become like the garden of eden. This prophecy was given while some of the Israelites were still captives in Babylon (or Chaldea). See Ezek. 1:3. The prophecies given to Ezekial have long since been fulfilled, for were not the remnants of the Israelites living in their own land at the time of Christ? The present occupation of Palestine by the Jews is also sufficient to establish fulfillment of the prophecy. There is no need for us to show which is *the* event that fulfilled it. Either instance is enough to deny the Mormon inference that it refers to a future millenium.

Ezek. 37:21 - 28. Israel to be under a king named David. In the scriptures David is likened to Christ in that he was both a shepherd and a king. These verses refer to an everlasting covenant, which we know to be the New Testament. Therefore the king must be Christ. Christ has been the king of the kingdom of God ever since he died for our sins. Therefore the reference does not require a millenial period for its fulfillment.

Dan. 7:27. The kingdom to be given to the saints. Note that the verse refers to a kingdom lasting forever, not to one lasting only a thousand years. Therefore it can not refer to a millenial reign.

Joel 3:15 - 17. The Lord shall roar out of Zion. Zion is identified as the Holy Mountain which we have already found to be the Church. No stranger can be a part of the Church, only those well acquainted with Christ can be a part of the Zion mentioned here.

Amos 9:13 - 15. Waste cities to be inhabited. This prophecy was given in the days of King Uzziah of Israel. This was before the captivity, therefore when they came back from the captivity,

the waste cities were inhabited again. Since they came before the days of Christ the verses can not refer to a future millenial period.

Micah 4:1 - 7. They shall beat swords into plowshares. Note that verse five says there will be other religions than the worship of God during the period the verses describe. In a time of universal righteousness, this could not be. Thus a time is foretold in which the teachings of Christ have enough effect to cause war to cease. The verses mention the return of the Jews which has already taken place. Nations today recognize that war is not good, but they have not yet entirely forsaken it. Therefore the prophesied time is near but not yet come. It can not, however, be a millenial period because other religions would not be present if the Mormon millenium had come.

Zech. 14:4 - 9. Lord to be king over all the earth. These verses refer to the day when it was neither light nor dark, that is the day Christ was crucified. In THAT day He became king over all the earth. The verses have therefore been fulfilled.

Rev. 5:10. Redeemed to reign on the earth. In Rev. 1:6 we are told that Christ "hath made us kings and priests unto God and His Father." There can be no king without a reign, thus the Christian reigns upon the earth as he lives a Christian life.

Rev. 11:15. Kingdoms of the world to be the Lord's. Zech. 14:4 - 9 explains this. If Christ was king over all the earth when He was crucified, then all the kingdoms of the earth have been His for nearly two thousand years.

Rev. 20:1 - 6. Satan to be bound a thousand years. The number 1000 in Revelations signifies the completeness of time. Thus the verses are telling us that Satan is to be bound until the time for him to be restrained is finished. When Christ died and His Church began to work, Satan was restrained. Rev. 9:1, 11:7, and 17:8 all tell us that the abyss is the present abode of Satan and his angels. Therefore the thousand years must

already be in progress. Satan is bound NOW, and there IS NO MILLENIUM to come.

3 - 6B. CHRIST'S REIGN ON EARTH - AFTER THE MIL—LENIUM. *Mormon Objectives: 1) At the close of the millenium Satan will be loosed for a little season, then the earth will be crowned with celestial glory and become the home of the righteous in eternity.*

Answers: 1) In the previous section we saw that there is no millenium in the way the Mormons teach. 2) The Mormon's own verses prove that THIS earth will be done away with, and a NEW heaven and a NEW earth will exist, thus THIS earth will not be crowned with glory. 3) Since this earth will no longer exist, the righteous will not live on it in eternity.

References:

1 Cor. 15:23 - 28. Then cometh the end. Death done away. The end will be the coming of the Lord. There is no justification in scripture for any doctrine that says Christ will ever set foot on this earth again. Thus no such earthly reign can be accepted as a doctrine of Christ's Church. (Sect. 3 - 21.)

Rev. 20:7 - 15. Satan shall be loosed. Notice that Satan will deceive the nations of the earth, but not Christians. This is a picture of the final battle between the righteous and the ungodly. It will be a short battle, and when it is finished the judgment will be carried out. This leaves no room for a thousand year reign of peace and righteousness. Satan is bound now, and no such reign of universal peace is evident. Christians are reigning on the earth as kings and priests of God, and this is the only sense in which there is a reign of peace and righteousness.

Rev. 21:1 - 4. And I saw a new heaven and a new earth. These verses are quite clear in saying that this earth will be done away. It is therefore difficult to see why the Mormons use them since they destroy their case.

3 - 7A. CHURCH OF JESUS CHRIST - ONE TRUE CHURCH OF CHRIST. *Mormon Objectives: 1) The LDS belief that there is but one true Church on the earth today is consistent with the teachings of Jesus and the ancient Apostles that there was but one Church through which salvation could be obtained.*

Answers: 1) This case is largely a recapitulation of the case on Authority in the ministry. The comments in that section can be profitably reviewed here, especially as regards their misunderstandings on the "keys of the kingdom". 2) The converts in Acts 19:1 - 6 were rebaptized because they had not previously been baptized for the right reasons. 3) ALL Christians are authorized teachers, as we discovered in the case on Authority. 4) The name of the Mormon church is not consistent with their caption to Acts 4:12 (i.e. Salvation given under none other name). Query: Why is their church not called simply "The Church of Christ"? 5) Other than the above observations, no specific replies are needed to the references in this section. References which appear also in the section on Authority in the Ministry will be preceded by an asterisk, to signify that objections to their interpretations are available in sections 3 - 3A or 3 - 3B.

References:

*Matt. 7:13 - 14, 16:18, *16:19, 18:15 - 17.*

**John 15:16, 17:11, 20 - 23.*

*Acts 2:37 - 47, *9:1 - 18, *10:1 - 6, 48, *14:23, *16:14 - 34, *19:1 - 6.*

1 Cor. 1:10 - 15, 12:12 - 31, 14:33.

Gal. 1:6 - 9.

Eph. 2:19 - 21, 4:4, 11 - 16, 5:25.

Acts 4:12.

3 - 7B. CHURCH OF JESUS CHRIST - ORGANIZATION. *Mormon Objectives: 1) Since the LDS Church has the same organization as the New Testament Church, it is the one*

true Church. 2) Its main feature is that it has Apostles and Prophets.

Answers: 1) Several of the "offices" cited by the Mormons were clearly temporary in the early Church. 2) Some offices cited were in existence before the Church was established on Pentecost and therefore are not a part of its organization. 3) The Apostleship was not intended to be a continuing office since no procedure for succession was established with the exception of replacement of an Apostle who betrayed the Lord. 4) Only the Apostles could bestow special powers such as prophecy, therefore such powers were also to be temporary. 5) The LDS Church has too many offices in it and has become a theocracy rather than being guided by Christ through the scriptures. 6) The test of scriptural organization invalidates the Mormons' claim to be the one true Church, rather than validating it.

References:

Matt. 16:18. I will build my Church (singular). We agree here.

Matt. 17:1 - 8, 26:36 - 46, Mark 5:35 - 43. Special role of Peter, James and John as special witnesses is the same as the First Presidency in the LDS Church. Since men today are not witnesses to the work of Christ on the earth, no one since the original twelve Apostles can claim such a role. In addition, the activities of Peter, James and John did not include the exercise of such dictatorial powers as are used by the Mormon "First Presidency". The Mormon error is in mistaking the special (and temporary) commission of the Apostles for a charter of continued heirarchical succession and control. (Sect. 6 - 8.)

Luke 6:12 - 16. Apostles chosen. We have already discussed the temporary nature of the Apostles' job on earth, and the lack of scriptural support for Apostolic succession.

**Luke 10:1.*

**Acts 1:21 - 26, *13:1, *14:23, 21:8.*

Acts 21:10 - 12. A certain prophet named Agabus. Prophets were another group whose job on earth was temporary. The Apostles were told that *they* would be guided into ALL truth (John 16:13.) Once the first century Christians had received the truth, a prophet would have no further truth to dispense. The claims of modern "prophets" shatter upon that rock. We still have Apostles and prophets in the Church, but they are the originals, not poor copies like Joe Smith. Death does not remove us from the Church, only from this life. Therefore the Apostles and prophets of the first century are still in the Church, and no replacements are needed.

1 Cor. 12:27 - 31. Apostles, prophets, teachers. Same answer as immediately above.

Gal. 1:1. Paul also an Apostle by Jesus Christ. The word Apostle means messenger. It therefore represents a function rather than a heirarchical position. Paul was a special messenger to the Gentiles, an Apostle. He also saw Christ after His resurrection, and was accepted by the original Apostles as being a servant of God. There is no need now for living Apostles since ALL truth was given nearly 2000 years ago. We answer on the basis that the Bible denies the Mormon teaching of a total apostasy, and upon the fact that the teachings of the Mormon "Apostles" have disagreed with the Bible since Joe Smith invented the whole ball of wax. Paul's teachings were validated by the other Apostles, but the Mormons' teachings are denied by the scriptures.

Eph. 2:19 - 21. Apostles and prophets form the foundation. The building is fitly framed. The foundation would need to be supplemented only if it were destroyed, or if a foundation stone were to lose its strength. Neither of these things happened to the Church Christ founded. The Mormon structure is therefore as an inferior construction, and this by their own admission.

Eph. 4:11 - 14. "And he gave some Apostles." Purpose - verse 12, how long needed - verse 13. Note that the Apostles were

needed only until the Christians were able to determine the measure (or dimensions) of the stature of the fulness of Christ. Since the Apostles were promised individually and collectively that they would be guided into ALL truth, their writings of that guidance did in fact permit the measure of the fulness of the stature of Christ. The purpose in having living Apostles was fulfilled almost 2000 years ago. The 14th verse shows what happens to those who depend on modern "apostles", i.e. they are carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

Phil. 1:1. Bishops and Deacons at Philippi. These functions are still in use in the Church, as are the offices attached.

1 Tim. 3:1 - 7. Qualities of a Bishop. We agree with the Mormon comments on these particular verses.

1 Tim. 3:8 - 10. Office and qualifications of a deacon. The Mormons stop too soon. Verse 12 reveals that deacons are to be married men who show the ability to rule their own households. Mormon "deacons" are often boys of the low and middle teens, who are *not married.* This is a glaring example of Mormon teaching being at variance with the Bible.

2 Tim. 4:5. Do the work of an evangelist. The function still exists, therefore the position is still needed.

**Titus 1:5. Titus instructed to ordain Elders.* The Mormons differentiate between the Bishop and the Elder, but the following verses show that the purpose of Titus' being left behind was to ordain Elders (or bishops), the word Elder referring to the qualities of the man, and the word Bishop referring to the office he fills.

Heb. 5:6, 10. Jesus held Melchisedec priesthood. The tenth verse shows us that Christ is our high priest. There has never been more than one high priest at a time. Since Christ lives forever, there can never be another High Priest. The Mormons have too many with their hundreds of "High Priests", and have

claimed an office and a priesthood for which none other than Christ is fitted.

James 5:14. If sick call for the Elders. Notice that the verses in question do *not* say the sick person will be *healed*, but that the prayer of faith will *save* him, and any of his sins will be forgiven. *Healing* is *not* therefore, a *necessary* function of the Elders, but *prayer is.*

1 Peter 5:1. The elders which are among you. No disagreement.

3 - 7C. CHURCH OF JESUS CHRIST - MEMBERS CALLED SAINTS. *Mormon Objectives: 1) the true Church has members who are called saints.*

Answers: 1) Not required for the stated objective, but note that the Bible says "the Churches of Christ salute you." It does *not* say "the Churches of Christ *of Latter-Day Saints*". The term "saints" refers to individual members of the Church. It is never used as a part of the name of the Church, in scripture.

References:
Rom. 1:7, 15:26.
1 Cor. 14:33.
Eph. 4:12.
Phil. 1:1, 4:21 - 22.
Col. 1:2.
2 Thess. 1:7 - 10.

3 - 7D. CHURCH OF JESUS CHRIST - NAMED AFTER CHRIST. *Mormon Objectives: 1) One of the identifying features of Christ's Church is that it bears his name.*

Answers: 1) None required for the stated objective. 2) The unstated objective is to combine this section with the previous one to form the name which the Mormons use for their church. Scripture NEVER gives the members of Christ's Church equal billing with the Master himself. The Church belongs to Christ,

not to those whom he died to save. Therefore the LDS church has unintentionally admitted that it is a different group than that of the New Testament.

References:
Acts 4:12.
Eph. 5:23.

3 - 8. DUTIES OF MEMBERS. *Mormon Objectives: 1) Baptism is not the only act required for salvation; constant faith, repentance, and good works are also required to lead men finally to perfection.*

Answers: 1) Not required except for the Mormon misunderstanding of Matt. 19:16 - 22, which will be answered in its turn.

References:
Ex. 20:3 - 17. These specific commandments are not binding today.
Ecc. 12:13. General statement is still binding.
Matt. 5:-, 6:-, 7:-, 5:48, 7:12, 7:21 - 23, 24 - 27, 10:32 - 33, 16:27.

Matt. 19:16 - 22. Ten Commandments restated by Christ. Christ's statements here are not those of the Ten Commandments, and in fact show that one could live those old rules and still fall short of the teachings of Christ. The New Law is more perfect because it deals with the intents of the heart rather than outward physical acts. For this reason we need not obey the Ten Commandments today, but instead obey the perfect law of liberty taught by Christ.

Matt. 22:24 - 40, 24:13, 25:31 - 46, 28:19 - 20.
Luke 6:46 - 49, 10:25 - 37, 12:47 - 48.
John 8:31 - 32, 14:15, 15:14, 17:11, 20 - 23.
Acts 10:38.

Rom. 2:6 - 10, 13, 12:-, 13:-.
1 Cor. 13:-.
Gal. 5:13 - 26.
Eph. 4:25 - 32, 5:14 - 21, 22 - 23, 6:1 - 18.
Phil. 4:4 - 8.
Col. 2:6 - 8, 3:12 - 25.
1 Thess. 5:12 - 22.
2 Thess. 1:7 - 10.
Heb. 5:8 - 9, 6:1 - 3.
James 1:22 - 25, 26 - 27, 2:14 - 26, 4:17.
2 Peter 1:5 - 9, 1:10.
1 John 1:6, 2:3 - 5.
Rev. 20:12, 22:14.

3 - 9A. FAITH - A PRINCIPLE OF POWER AND OF SALVATION. *Mormon Objectives: 1) Faith is a "principle of power" and is necessary for salvation.*

Answers: 1) By "principle of power" the Mormons mean demonstrations of a miraculous nature. Faith itself is certainly a prerequisite for salvation, but we have already seen that the miraculous demonstrations of the power in the first century were intended only to establish the early teachers as men having authority from God. Once they had established the Church, miraculous evidences were no longer necessary and therefore passed away as did the Apostles when their work was done. We also believe in the power of faith, in the sense of its power to make us strong in affliction, and to allow us to speak with conviction of things we ourselves have not seen, and to convince our hearers of the truth of our words. (Sect. 3 - 18D.)

References:
Matt. 6:26 - 30, 17:20, 24:13.
Mark 9:23, 11:24, 16:14 - 18.
John 3:16 - 18, 8:24.

Acts 4:12.
Rom. 1:16 - 17, 10:17.
2 Cor. 5:7.
Heb. 6:1 - 2, 11:-.
James 1:5 - 6, 14 - 15, 5:16 - 18.
1 Peter 1:9.

3 - 9B. FAITH - STORIES OF FAITH. *Mormon Objectives: 1) Illustrate the preceding section.*

Answers: 1) None necessary except those cited in the previous section.

References:
Gen. 22:1 - 19.
Ex. 14:-.
1 Sam. 17:-.
Job 1:-, 2:-, 42:-.
Dan. 3:-.
Matt. 8:5 - 13, 14:22 - 33, 15:21 - 28, 17:14 - 20, 21:17 - 22.
Mark 4:36 - 40, 6:1 - 6.
Luke 8:43 - 48, 49 - 56.
John 9:-, 11:1 - 46.
Acts 3:1 - 10, 9:36 - 42.

3 - 10. FAITH AND WORKS. *Mormon Objectives: 1) Obedience to the gospel teachings and active righteous lives are necessary parts of the faith that saves.*

Answers: Not required for the basic objectives. Comments as necessary for specific references.

References:
Ecc. 12:13.
Matt. 7:21 - 23. Those who do God's will to be given kingdom. This is a misquotation. The verses promise that the

faithful will enter into the kingdom of heaven, not that they will be given a kingdom. This distinction is necessary in view of Mormon doctrines concerning personal "exaltation". (Sect. 3 - 29C.)

Matt. 7:24 - 27, 16:27, 24:13, 25;31 - 46, 28:19 - 20.
Mark 16:15 - 16.
Luke 6:46 - 49, 10:25 - 37.
John 7:16 - 17, 8:31 - 32, 14:15, 15:14.
Acts 10:34 - 35, 2:37 - 38.
Rom. 2:6 - 10, 13.
1 Cor. 9:24.
Gal. 5:16 - 26.
2 Thess. 1:7 - 10.
Heb. 5:8 - 9.
James 1:22 - 25, 26 - 27, 2:14 - 26, 4:17.
1 John 2:3 - 5.
Rev. 20:12, 22:14.

3 - 11. FALL OF ADAM. *Mormon Objectives: 1) Adam's fall was a transgression of divine law. 2) The fall brought spiritual separation from God and physical death to men. 3) A redeemer was required to save men from this plight. 4) Adam's fall opened the door to degradation through transgression and exaltation through obedience.*

Answers: Not required for this section.

References:
Gen. 2:15 - 17, 3:-.
Rom. 5:12.
1 Cor. 15:21 - 22.
2 Cor. 11:3.
1 Tim. 2:14 - 15.

1 Peter 1:18 - 20.
1 John 3:4.

3 - 12. FREE AGENCY. *Mormon Objectives: 1) Life has opposing forces of evil and good. 2) The moral freedom to choose between them is an essential part of the "scheme for man's progress". 3) Man is held strictly accountable for his acts.*

Answers: Not required for this section.

References:
Gen. 2:16 - 17.
Ex. 20:12.
Deut. 11:26 - 28, 30:15 - 19.
Josh. 24:14 - 15.
1 Kings 18:21.
Jonah 1:-, 2:-, 3:-, 4:-.
John 6:66 - 68.
Gal. 6:7 - 8.

3 - 13. GATHERING OF ISRAEL - THE DISPERSION. *Mormon Objectives: 1) Israel was scattered (as foundation for a gathering).*

Answers: Not required for this section, which is factual.

References:
Gen. 17:1 - 8.
Deut. 4:2 - 28, 28:25, 37, 64.
2 Kings 17:18 - 23, 23:27.
2 Chron. 36:11 - 20.
Jer. 34:17.
Amos 9:8 - 9.
Luke 21:20 - 24.
James 1:1.

3 - 13B. GATHERING OF ISRAEL - THE GATHERING. *Mormon Objectives: 1) Scripture predicts a gathering of Israel in the latter days. 2) The "Restored Church's" role in this gathering proves its divine mission and authority.*

Answers: 1) Most of the cited verses have already been fulfilled by historical events. 2) Some of the Old Testament verses have been fulfilled by the sacrifice of Christ, which permitted all men who will to be gathered to Him in the manner described in Luke 13:34. 3) The rest of the verses from the Old Testament refer to the Day of Judgment, which precludes their having reference to any gathering on THIS earth. (Sect. 3 - 6A). Summary: The cited verses do not support the doctrine of a gathering on THIS earth, which doctrine therefore fails for lack of proof. In addition, the Mormon Church is not authorized, nor mentioned in any of the cited verses (or any others). Thus their second objective is without foundation.

References:

Deut. 30:1 - 6. The Lord to return Israel. Answer 1.

Ps. 50:3 - 5. Gather my saints together to me. Answer 3.

Isa. 10:20 - 21. Remnant shall return to God. Answer 2.

Isa. 11:11 - 13. The Lord to recover a remnant. Answer 2.

Isa. 35:1 - 10. Elect to return. Desert to blossom. Notice verse 8, and compare with John 14:6 in which Jesus said, "I am the way, the truth, and the life, no man cometh unto the Father but by me." Then refer to answer 2.

Isa. 49:22 - 26. They shall bring thy sons in their arms. Answer 1.

Jer. 3:14 - 18. One of a city and two of a family. Answer 2. All men look to Jerusalem, in which Christ died. The promised land is a shadow of the promised redemption in Christ which is the true promised inheritance (as shown by the reference in verse 16 to the Ark of the Covenant being no longer remembered.)

Jer. 16:14 - 15. The Lord liveth that brought Israel. Answer 2.

Jer. 16:16. Israel gathered by fishers and hunters. Answer 2. Note the similarity to Jesus' statement to His Apostles that He would make them fishers of men. (Matt. 4:19).

Jer. 23:3 - 8. I will gather the remnant of my flock. Answer 2.

Jer. 31:7 - 14. I will bring them from the north country. Answer 2.

Jer. 31:31 - 34. A new covenant with Israel and Judah. Answer 2.

Jer. 32:37 - 41. Behold I will gather them out. Answer 2.

Ezek. 20:33 - 36. Israel to be gathered out. Answer 2.

Ezek. 28:25 - 26. Gathered from the people. Answer 1.

Ezek. 34:11 - 31. I will bring them out from the people. Answer 1.

Ezek. 36:8 - 38. Answer 1.

Ezek. 37:21 - 27. Israel to be taken from among the heathen. Answer 2. Note the words "everlasting covenant".

Amos 9:14 - 15. I will bring again the captivity. Answer 1.

Zech. 14:1 - 4. A war of all nations at Jerusalem. Answer 3.

Matt. 24:31. Righteous to be gathered from four winds. Answer 3.

Luke 13:34. Answer 2.

Rev. 18:4 - 8. A voice from heaven to proclaim gathering. Answer 2.

3 - 13C. GATHERING OF ISRAEL - TWO GATHERING PLACES. *Mormon Objectives: 1) Scriptures declare two separate centers of gathering: Jerusalem, which is again to be established; and Zion, which is to be built.* (This is used as justification for the Mormon doctrine that Zion is to be a city on the American continent).

Answers: 1) The scriptures cited by the Mormons do not predict a gathering of the type they desire. 2) The verses speak only of one city, and of its importance under two

spiritual dispensations; i.e. from Zion - the law, and from Jerusalem - the Word of God. 3) The "prophecy" of Joe Smith as to the location and the time in which the city of "Zion" would be built, failed, and can not ever be fulfilled now because the specified time of the prophecy has passed forever. (Sect. 4 - 19). 4) The Mormon case falls because the scriptures do not support it, and Smith's prophecy did not come true.

References:

Isa. 2:2 - 3. Out of Zion to go forth the law; word of God from Jerusalem.

Isa. 4:2 - 4. The inhabitants of Zion and Jerusalem.

Isa. 64:10. The holy cities, Zion and Jerusalem.

Zeph. 3:14 - 16.

Zech. 1:16 - 17.

3 - 14A. GODHEAD - GOD A PERSONAL BEING. *Mormon Objectives: 1) God is a personal being.* (i.e. has a body.) *2) Man was created in His very image.* The above views are used as foundation for their doctrines of marriage for eternity, procreation in the hereafter, and personal exaltation, i.e. Michael-Adam-God.

Answers: 1) The Mormons define a personal being as one who has flesh and bones, but no blood. However none of the scriptures cited explicitly says that God has a flesh and bone body. 3) The case must therefore be rejected because it is not supported by scripture. 4) The scriptures do show us that various men have beheld the semblance of a physical body at times when God spoke to them. We are not told whether it was His actual body (if any) or one assumed by Him for the occasion. True Christians find the question irrelevant because Christianity has no doctrines which require God to have such a body. What we do know, is that God is a Spirit, and must be worshipped in spirit and in truth. *That* is a definite teaching of scripture, as opposed to

the Mormon suppositions. (see also Christ's statement in Luke 24:39).

References:

Gen. 1:26 - 27. Man in God's image. The verses do not specify either a physical or spiritual likeness, however the fact that it is man's spirit which sets him apart from all other creatures on earth, lends weight to the judgment that the likeness is intended to be a spiritual one.

Gen. 32:30. I have seen God face to face.

Ex. 24:9 - 11. Moses and seventy elders of Israel see God.

Ex. 33:9 - 11. The Lord speaks to Moses face to face.

Ex. 33:21 - 23. God's hand, back parts, and face.

Num. 12:5 - 8. Similitude of the Lord shall he behold. It is surprising that the Mormons cite this verse, since it shows definitely that God did in fact appear in a "similitude" of his real form in heaven.

Acts 7:55 - 56. Stephen sees Father and Son.

James 3:8 - 9. Man made after the similitude of God.

Rev. 22:3 - 4. The righteous shall see God's face.

3 - 14B. GODHEAD - ATTRIBUTES OF GOD. *Mormon Objectives: 1) God is a merciful, kind, and loving Father, eternal, unchangeable, just, all-wise, all-present, all-powerful, the supreme example of the perfection mankind should strive to attain.*

Answers: Not required for this section.

References:

Ex. 20:4 - 6, 34:6 - 7.

Deut. 7:7 - 9.

Judges 2:14.

Neh. 9:17.

Ps. 139:7 - 10.
Jonah 1:-, 2:-, 3:-, 4:-.
Matt. 5:48.
John 3:16 - 17.
Heb. 13:8.
James 1:17.
1 John 4:7 - 8.
Rev. 19:6.

NOTE: The indicated verses show that the Mormons accept the idea of God's *eternal, unchangeable* nature. This is of interest in view of their doctrine that God was once a man. (see Chapter V.)

3 - 14C. GODHEAD - THREE UNITED BUT SEPARATE PERSONAGES. *Mormon Objectives: 1) The Father, Son, and Holy Ghost are united in thought but are three separate and distinct personal beings.*

Answers: 1) The scriptures do indicate the existence of three individuals as components of the Godhead. However, Gen. 1:26 - 27 uses the words "Let *us* make man in *our image.*" This indicates the actual situation may be much more complex than that. Given this situation, the scriptural references to that relationship may well have been simplified so that our finite minds can comprehend the situation sufficiently to avoid dissension and confusion over what is a minor point in Christian doctrine. 2) The real point of our disagreement with this section stems from the continued Mormon misconception of the physical nature of God and Christ in heaven. This was discussed in section 3 - 14A, and the scriptures remain the same. The scriptures do *not* say a thing about the composition of God's body (if any) *when* He *is in Heaven.* We must be content with the known fact that God is a spirit, and must be worshipped in spirit and in truth, as opposed to mere physical ceremonies. 3) The Mormon's stated objective is not the real one in this section.

See Chapter V for Brigham Young's doctrines on the Godhead, God as a polygamist, etc. 4) It is such doctrines that are the actual issues in this section. The Bible does not support the doctrines of marriage in eternity, plural (or spiritual) wifehood, or that men can become Gods of their own worlds. The Mormons do teach such doctrines, therefore Mormon doctrines are not those of the Bible.

References:

Gen. 1:26. Let us make man in our image.

Matt. 3:16 - 17. Trinity manifest at Jesus' baptism.

Matt. 12:31 - 32. Sin against the Holy Ghost different from sin against the Son. Separate identities indicated.

Matt. 17:5. This is my beloved son.

Matt. 28:19. Baptism in the name of the three.

John 8:17 - 18. Jesus and the Father are two men. We take exception to the term "men" on the grounds that both the Father and the Son are *much more* than men.

John 10:30. Jesus taught that He and His Father are one (meaning united).

John 12:28 - 29. The Father speaks to the Son.

John 14:7 - 9, 17:11, 20 - 23, 20:17.

Acts 7:55 - 56.

2 Cor. 4:4.

Eph. 3:14, 4:4 - 6.

Col. 1:12 - 15.

Heb. 1:1 - 3.

Rev. 1:1 - 8.

3 - 15A. GOSPEL - THE KEY TO SALVATION. *Mormon's Objectives: 1) The gospel of Jesus Christ is an unchangeable plan for man's salvation by which mankind will be judged. 2) A knowledge of its divinity and saving power may be obtained by all who earnestly seek it.*

Answers: 1) Note particularly the Mormon admission that the gospel plan is unchangeable. This means that for their doctrines to stand they must find and cite scriptural or historical proof that their practices were carried out by first century Christians. 2) Not only does the earnest seeker find assurance of the gospel within its pages, but the honest but ignorant seeker is promised that his search will be successful. (Matt. 7:7 - "Seek and ye shall find, knock and it shall be opened unto you.") This destroys the rationale behind the Mormon doctrine of vicarious baptism for those "honest souls who never had opportunity to hear about baptism", since the responsibility for seeking lies on each individual.

References:
Mark 16:15 - 16.
John 7:16 - 17, 8:31 - 32, 12:48.
Acts 4:12.
Rom. 1:16 - 17, 2:16.
1 Cor. 15:1 - 2.
Gal. 1:6 - 9, 3:23 - 29.
Eph. 1:13, 4:5.
2 Thess. 1:7 - 10.
Heb. 5:8 - 9.
James 1:25.

3 - 15B. GOSPEL - PREACHED BEFORE THE TIME OF CHRIST.
Mormon's Objectives: 1) To show the plausibility of the claim that "Mormonism" represents a restoration of the Gospel in our age by showing that there have been gospel dispensations before.

Answers: 1) The word plausible is different from the word prove in that it indicates an attempt to use a slick case instead of logical evidence. The Mormon case does use this approach, artifice rather than proof. 2) The scriptures are clear

in their *evidence* that all dispensations before the Christian age were imperfect because of their incompleteness. Such incomplete dispensations are no justification for the Mormons to replace the "perfect law of liberty" which was complete, with a poor imitation like that of Joe Smith. This means that their case for this replacement depends upon their case for incorrect translation of the available versions of the Bible. (Sect. 3 - 21.) 3) We do not deny that the gospel was preached before the time of Christ on the earth. It was only preached in an *imperfect and cloudy manner.* (Heb. 7:18 - 19.) Thus the preaching of the complete gospel in the New Testament does not constitute a precedent for the Mormon belief of continuous revelations from God.

References:
Acts 7:37 - 38.
1 Cor. 10:1 - 4.
Gal. 3:8.
Heb. 4:2, 6, 11:26.

3 - 15C. GOSPEL - PREACHED WITHOUT CHARGE. *Mormon's Objectives: 1) Authorized representatives of the Church of Christ in the Bible were not paid. Therefore preachers today can not accept salaries to preach.*

Answers: 1) All the cited verses except one (John 10:11 - 13) refer to Paul, who himself said (1 Cor. 9:6 - 14) that those who preach the gospel should be supported in their work, and that his own abstinence from such support was voluntary. 2) The verse in John refers to Christ, who was (and is) THE Good Shepherd. No man can (or ever could) do His job. Thus no other man could be *hired* to do as Christ did to save the sheep. The attempt to apply this verse to anyone other than Christ fails because no one else can occupy the same place in the Church that He did, and the situation can not apply to

any other. 3) This is particularly true because Paul would most certainly not have written as he did in 1 Corinthians 9:-, if Christ had meant what the Mormons say He did in these verses.

References:
John 10:11 - 13.
Acts 20:33 - 34.
1 Cor. 9:18.
1 Tim. 3:3 Not greedy does not imply total abstinence.
1 Peter 5:2.

3 - 16A. HELL - BETWEEN DEATH AND THE RESURRECTION. *Mormon's Objectives: 1) The wicked at death enter Hell, from which all but a few will be delivered in time after paying the penalty for their sins.* (An unspoken objective is to provide a foundation for their case on salvation for the dead).

Answers: 1) Provided for individual verses.

References:

Ps. 16:9 - 11. Thou wilt not leave my soul in Hell. The verses show that a righteous man such as David does not go to Hell at all, since he would have been *left* in Hell if he were to spend any time in it at all. We might put a bottle of milk on the table, and then remember later that we *left* it out where it could spoil (or see corruption), David had faith that he would not be left there by the Lord.

Matt. 25:25 - 26. Paid the uttermost farthing. These verses are not talking about God as the adversary, nor are they talking of the Devil, since if they were Christ would be telling us here to give in to the Devil. Thus the verses must be talking about the debts we might have with other men, and the fact that in olden times a debtor whose payments were overdue was put in prison until the debt was paid.

Luke 12:47 - 48. Some beaten with many stripes. Those who know God's will, have great responsibilities to teach others. They are subjected to greater discipline than those who are ignorant. Paul said he had constantly to buffet his body and bring it under subjection (1 Cor. 9:27). The lazy person has few stripes to bear, but is repugnant to God more even than those who are complete strangers to His gospel. (Rev. 3:16). The verses do not indicate varying degrees of punishment. Jude 1:7 reveals that there is a judgment of *eternal* fire, and 1 Peter 4:18 shows us that even the righteous just barely are saved. The unrighteous are therefore lost in the eternal fire, and can not be reclaimed.

Luke 16:19 - 31. The rich man and Lazarus. "(Christ bridged the 'gulf' referred to in verse 26.)" The verses do not say that the gulf was bridged by Christ, that is an unfounded assertion by the Mormons.

1 Peter 3:18 - 20. Christ preached to spirits in prison. (The possibility of deliverance is implied.) The spirits involved lived in the time of Noah. They were therefore not under the law of liberty, which began at the time of Christ. They are not examples to us of how salvation should be accomplished in this age. The spirits in question were not in prison when the preaching was done, but were in prison when the verses in 1 Peter 3 were written.

Rev. 20:12 - 15. Death and hell (the finally unredeemed partakers thereof at that last resurrection) to deliver up their dead and be cast into second death. The words in parenthesis are added by the Mormons, and are not in the Bible. They are thus unsupported and must be rejected, leaving us with what the verses *say,* which is that whosoever was not found written in the book of life was cast into the lake of fire.

Rev. 21:8. All wicked to have their part in second death. The Mormons should have left this one out. No pardons or exceptions are mentioned. The second death is for eternity, and there is no parole once we are sentenced.

3 - 16B. HELL - AFTER THE RESURRECTION. *Mormon's Objectives: 1) The ultimate Hell - from which the possibility of escape has never been revealed - exists in the resurrection as the inheritance of a class called sons of perdition.*

Answers: 1) The Mormons failed to establish their doctrine in the previous section, therefore their distinction between Hell before and after the resurrection is obviously artificial. 2) Ignorance is no excuse according to Jesus in Matt. 7:7, and Paul in Acts 17:-. 3) Paul particularly says that God NOW commands ALL men TO BE BAPTIZED. He does not say 'have someone baptised for them." The doctrine of vicarious baptism is thus rejected by the scriptures. 4) Since ignorance is no excuse, and baptism for the dead is not supported in the scriptures, we must reject the doctrine of redemption of the unrighteous after death. There is one Hell mentioned in all of scripture, and it is an ultimate and eternal place of torment, in spite of the Mormon attempt to manufacture two hells in place of one.

References:

Dan. 12:2.

Matt. 10:28. Both Soul and body in hell. Explained in 1 Cor. 1:44 which clearly says that there is a spiritual body and a physical body. The body in hell must be the spiritual one that would spend eternity in heaven if the alternative judgment were given.

John 5:28 - 29.

Rev. 20:10.

Rev. 20:12 - 15. Death and Hell (the finally unredeemed partakers thereof at the last resurrection) to deliver up dead and be cast into the second death. The words in parenthesis are not supported in the scriptures, but are instead unfounded assumptions of the Mormons.

3 - 17. HEREAFTER. *Mormon's Objectives: 1) Between death and the resurrection the body of man sleeps, but the spirit is awake and active in a world of spirits.*

Answers: 1) The last section revealed that a *spiritual* body of undisclosed shape and composition will enter heaven. We must reject the Mormon idea that our actual physical body will be raised and taken to heaven. 2) The verses which refer to the resurrection of Christ with a physical body (before His ascension) do not indicate that he had a physical body when He reached Heaven, especially since the scriptures state that the Apostles saw Him go up into the clouds. They could therefore not testify on the composition of His body when He reached Heaven. 3) The idea of a period between death and the resurrection would be relevant only if the Mormon doctrines on Salvation for the Dead, Marriage for Eternity, and Resurrection - Three Degrees of Glory were true. Since we deny those doctrines, the only reason for us to bother to dispute this section is that the scriptures do not support it.

References:

Gen. 25:8, 35:18, 29.

Num. 16:22.

1 Sam. 28:-.

1 Kings 17:17 - 24.

Job 32:8, 34:12 - 15.

Ecc. 12:7.

Ezek. 32:21, 31.

Zech. 12:1.

Matt. 10:28, 14:26, 22:32, 26:41.

Luke 16:19 - 31. The story of the rich man and Lazarus, based on concept of post-mortal spirit life. (Jesus later bridged the "gulf" referred to in verse 26.) The scriptures do not support the words in parenthesis, thus the assertion is unfounded.

Luke 23:39 - 43, 46.

Luke 24:36 - 43. Existence of spirits implied. "A spirit hath not flesh and bones". This disproves the Mormon idea of fleshly bodies in heaven, since the eternal body is spiritual (see previous

section) and Christ shows here that flesh and bones are not characteristics of a spirit.

Acts 7:59.

2 Cor. 12:2 - 4. "Whether out of the body, I can not tell." Spirit consciousness apart from the body implied. This is an interesting Mormon comment in view of their ideas of the necessity of a body in the hereafter.

Eph. 4:9 - 10.

Phil. 1:21 - 24. Paul desired to depart and be with Christ. Note the 24th verse in which Paul contrasts being with Christ with continuing to be in the flesh. This shows that we will not be in a physical body when we are with Christ.

James 2:26.

1 Peter 3:18 - 20. Jesus preached to spirits in prison. The Mormons say that the preaching was done after the death of the spirits, but the verses tell us it was "when the longsuffering of God waited in the days of Noah". The scriptures also tell us they were disobedient. The disobedience was in the flesh. The imprisonment came later after their deaths.

1 Peter 4:6. Gospel preached to them that are dead. The verse does not say that the preaching was done after the people in question were dead.

2 Peter 1:14. Note that the "real" Peter had to get rid of his body in order to go to his reward.

Rev. 1:7.

Rev. 6:9 - 11. John saw the souls of them that were slain. John saw their souls, but note that he does not mention seeing any bodies.

3 - 18A. HOLY GHOST - A MEMBER OF THE GODHEAD. *Mormon's Objectives: 1) The Holy Ghost is a member of the Godhead. 2) He is also a personage of spirit separate from the Father and Son.*

Answers: None required.

References:
Matt. 3:16 - 17, 12:31 - 32, 28:19.
Acts 8:16.

3 - 18B. HOLY GHOST - NECESSARY FOR ALL TO RECEIVE.
Mormon's Objectives: 1) The baptism of the Holy Ghost is essential to salvation.

Answers: 1) The hidden objective is to provide a basis for their beliefs on present-day manifestations of miraculous power. By the words "baptism of the Holy Ghost" they mean that the person being baptized is invested with special manifestation(s) of miraculous power. 2) The Mormon interpretation of being born of the water and the spirit is incorrect. The Spirit had one great purpose on earth - to guide the early Christians into ALL truth, and to strengthen their faith by lending support of miracles to the words of the early preachers. It is therefore impossible to be truly baptised with the water without at the same time being baptised with the Holy Spirit which gives us the faith which is a prerequisite to that baptism. 3) New Testament scriptures have one thing in common in their treatment of the subject - the need for early preachers to be accepted as servants of God so listeners would accept their teachings. Once all truth was delivered (as promised in John 16:13) there was no further need for such miraculous evidences. 4) The Mormons' own selected verses show that the Holy Ghost is a witness given to all who obey God (Acts 5:32). Therefore we accepted (or received) the Holy Ghost when we received the teachings of the New Testament with faith. The assurance of the truth of the gospel is the real gift of the Holy Ghost, rather than the special miraculous gifts which are mentioned in 1 Cor. 13:-, as being temporary in nature. 5) The fact is, that no man can say that Christ is Lord without making use of the gift of the Holy Ghost (1 Cor. 12:3). This reveals the function of the Holy

Ghost in establishing our faith. When we are baptised with the waters of baptism we are also renewed by the Holy Ghost (Titus 3:5). The baptism of the Holy Ghost is also the baptism of water.

References:
Matt. 3:11, 13 - 17.
John 3:5.
Acts 2:1 - 4, 37 - 39, 5:32, 8:12 - 20, 9:1 - 18.
1 Cor. 12:3.
Titus 3:5.

3 - 18C. HOLY GHOST - CONFERRED BY THE LAYING ON OF HANDS. *Mormon Objectives: 1) The Gift of the Holy Ghost is conferred by those in authority by laying on of hands. 2) This occurs after baptism.*

Answers: 1) The last section showed us that the real gift of the Holy Ghost was not (nor is) the special powers that the Mormons would have us think, but is instead the conviction of the truth of the word of God. The laying on of hands was a focal point in the bestowal of special gifts of a miraculous (and temporary) nature by which the individual would be able to convince those he taught. 2) Hebrews 6:1 - 2, which the Mormons cite in this section, disproves their own case. It shows that the laying on of hands was a *foundation* for the doctrine of Christ. When a building is erected, the foundation is layed only once. Once the Church was established, the need for the foundation of miraculous gifts was met by the faith already produced, and did not require continuation in the active sense. This was prophesied in 1 Cor. 13:-. 3) Scripture records no method of succession of the Apostles (with the exception of the replacement of the one who betrayed Christ). The office of Apostle was clearly of temporary nature (for the lifetime of the original twelve Apostles). Since the Apostles were the only ones who

could bestow the special gifts it is evident that the special gifts were also limited to the lifetime of the original twelve Apostles. Once the Church was established, the need for the Apostles and the need for the special powers was over. The situation has not changed since that time, and those powers are not needed today.

References:
Acts 8:12 - 20, 19:1 - 6.
Heb. 6:1 - 2.

3 - 18D. HOLY GHOST - GIFTS AND FUNCTIONS. *Mormon's Objectives: 1) Numerous gifts of the Holy Ghost are given to men according to their needs.*

Answers: 1) The previous section showed that such gifts were needed only for a time, and they ceased when that need was fulfilled. The cited scriptures do not tell us anything different about the situation today, and require no individual treatment. 2) First Century instances of the use of the same gifts are useful to us today in that they serve to establish our faith in the same way they did in the first century. This was (and is) the real function of the Holy Ghost. 3) If the Mormon still insists that the gifts of the Holy Ghost are real today, and that his Church has them, we must answer the assertion by referring to the LDS Hospital in Salt Lake City, one of the most modern hospitals in Utah. Why does their church find it necessary to have such a facility if they have gifts of healing, and why do their young men have to study the languages of their mission countries (unless they learned it in their own home)? See also Chapter IV which discusses the "prophecies" of Joe Smith, all of which failed. If Smith had had the gifts they claim, his words would have been fulfilled.

References:
John 14:26, 15:26, 16:13 - 14.

Acts 1:1 - 2, 5:30 - 32, 13:1 - 3, 19:6, 21:10 - 12.
1 Cor. 12:3, 4 - 11.
Gal. 5:22 - 23.
Eph. 1:13 - 14.
2 Peter 1:20 - 21.

3 - 18E. HOLY GHOST - SIN AGAINST. *Mormon's Objectives: 1) He who wilfully chooses evil after fully knowing the truth, commits blasphemy against the Holy Ghost. 2) For this sin there is no pardon.*

Answers: 1) The key word in all of this series of verses is *wilfully.* The verses express the fact that no one who refuses the grace of Christ will be forced to accept it. Such a person has separated himself from the sacrifice for his sins and has in fact denied the power of the Holy Ghost and of Christ himself. Even if such a one has once been baptised, the blood of Christ can only be extended to him if he repents, which is to say, ceases his wilfull resistance to the Holy Ghost. 2) If such resistance continues to the person's death, there is no remaining sacrifice for his sins. 3) Such persons as those who fall away from the Church, can not be convinced again by the scriptures, since they by their own choice, have rejected those words and turned away; but they can renew themselves by ending their wilfull disobedience. 4) 1 Cor. 10:13 shows us that though we may reject the counsel of God, there is still no temptation that is unescapable, IF WE WANT TO ESCAPE IT.

References:
Matt. 12:31 - 32.
Heb. 6:4 - 6, 10:26 - 29.
1 John 5:16.

3 - 19A & 3 - 19B. JUDGMENT - AT CHRIST'S SECOND COMING; THE FINAL JUDGMENT. *Mormon's Objectives:*

1) The second coming of Christ will be a day of judgment, at which there will be a general separation of the wicked from the righteous. 2) A great and last judgment will come at the end of the millenium, at which time men will receive the eternal reward due them for their works.

Answers: 1) The Mormon doctrine on the millenium is not supported by the scriptures. 2) The scriptures in both sections of the Mormon presentation on this subject are therefore divided by an arbitrary separation of those scriptures, which in fact deal with ONE FINAL JUDGMENT. 3) Specific verses will be followed by explanatory notes as necessary.

References: (Second Coming)

Ps. 50:3 - 6.

Dan. 7:9 - 14. Christ to come with the Ancient of Days. Judgment set and the books opened. Mormons actually believe that the Ancient of Days is Adam. (See Chapter V) They believe that Michael the Archangel came down from heaven to live as Adam, that he sinned, died, and then was exalted to be the God of this world. Note that in these verses Christ receives his power from the Ancient of Days. In 1 Cor. 15:25 - 28 we find that Christ received his power from God. Therefore God, not Adam, is the Ancient of Days. In Jude 1:9 we see that Michael was still an Archangel after the death of Moses, which is also after the death of Adam. Therefore Michael is not Adam, nor is Adam God. Christ indicated in Matt. 28:18 that He had all power in heaven and earth at *that* time. Therefore His rule or kingdom has been in existence for almost two thousand years, instead of waiting until the judgment day.

Mal. 4:1 - 3.

Matt. 12:36 - 37, 13:36 - 43, 16:27, 19:28, 25:31 - 46.

Rom. 2:6, 16.

Gal. 6:7 - 8.

2 Thess. 1:7 - 10.

Jude 1:14 - 15.
Rev. 20:4 - 6.

References: (Final Judgment)
Matt. 7:21 - 23, 12:36 - 37.*
Rom. 2:3 - 8, 2:16*, 14:10 - 13.*
2 Cor. 5:10.
Gal. 6:7 - 8.*
Jude 1:6.*
Rev. 20:12 - 13.*

*Verse(s) repeated from those used for the second coming of Christ.

Notice that the majority of the verses in this subsection are either repeated from the previous subsection, or are from the same chapters as the verses in the previous subsection. This shows how artificial the Mormon distinction between the "two days of judgment" is, especially when we recall that their case for Christ's presence ON THIS EARTH ever again, can not be scripturally proven. Therefore their belief in a millenial reign on this earth is false. The millenium being nonexistent, the arbitrary division of the above scriptures into two sections is both unnecessary and false.

3 - 20. MARRIAGE. *Mormon's Objectives: 1) Marriage is honorable. 2) When performed by proper authority it endures for eternity.*

Answers: 1) We agree that marriage is honorable. 2) The scriptures do not support the idea of marriage for eternity. Some of the scriptures in this section are used correctly, but the exceptions are critical to their case, and will be considered separately.

References:
Gen. 1:26 - 28, 2:18, 21 - 24, 24:-.

Prov. 18:22.

Matt. 16:19. Power to bind and loose promised. The Mormon will say that this verse refers to marriage. This is incorrect. The job of the Apostles was to teach the Gospel, and there is no record in all of scripture where any of them performed a marriage. The verses therefore show that the *doctrines* they made binding on earth will be binding in heaven as well. There is no scriptural authority for applying them to marriage as well. This is an example of the Mormon tendency to use verses out of context to prove something not even related to the subject of the verses.

Matt. 19:3 - 8. What God hath joined. Note that verse 6 refers to man and wife as one *flesh.* This indicates the union is physical rather than spiritual. It will therefore continue only so long as the flesh itself does, for *this life only.*

Matt. 22:23 - 30. No marrying in eternity. (It must be performed here). The words in parentheses are Mormon additions to the scripture and must therefore be rejected. Note verse 30 which says that men and women will be like the angels in heaven. There is no scriptural record of an angel ever having been married; and we must also note that the addition of this verse to the scripture would have been meaningless if the writer had not understood the words of Christ to mean that there would BE NO STATE OF MARRIAGE in the hereafter. Recall that this is Jesus' answer to the Jews question of the wife of seven husbands. His answer would not have answered the question (and confounded them) unless He meant that the woman would belong to NONE of the men in the resurrection.

Luke 4:38.

1Cor. 9:5, 11:11 - 12.

2 Cor. 6:14.

1 Tim. 2:15, 3:1 - 12.

Note that the last reference shows that deacons should be married. Mormon young men in their early teens are made

deacons without being married. Mormonism therefore stands convicted by the verses they cited in this case.

1 Tim. 4:1 - 3, 5:14.

Heb. 13:4.

3 - 21. MISSING SCRIPTURE. *Mormon's Objectives: 1) Valuable parts of the Bible are missing. 2) Therefore it is reasonable that God should give mankind additional scripture in these latter days.*

Answers: 1) Hebrews 8:13 shows that once the new covenant of Christ was given, the old covenant (or Old Testament) was ready to vanish away. Thus we today have no doctrinal need for any scriptures which might be missing from the Old Testament. Thus the verses cited from the Old Testament are not proper evidence in this case. 2) In considering those citations from the New Testament we must recall that Jesus himself said in Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away." If it were possible for man to destroy the word of God either by the omission of part of it, or by the addition of false scriptures - those words of Christ would be false. It is central to the Christian religion that Christ's words not be false, therefore the word of God can not be destroyed by man. This means there is no way for men to hide parts of the scriptures well enough that they are unavailable to those who want to find the truth. 3) Notice also that if there is any reiteration or repetition of words or doctrines contained in books we do not have, then such words or doctrines have not been lost. Most of the verses cited show that the writer was repeating his former words as he wrote the verses listing the "lost" words. 4) Individual consideration of the cited verses will show that none of them tells us anything is missing from the New Testament that is not repeated in the scriptures we do have. The Mormon's case for a modern substitute fails for lack of need.

References:
Ex. 24:7.
Num. 21:14.
Josh. 10:13.
1 Sam. 10:25.
1 Kings 11:41.
1 Chron. 29:29.
2 Chron. 9:29, 12:15, 20:34, 26:22, 33:19.

John 21:25. Only part of Jesus' words in the Bible. This is an incorrect use of the verse, which *actually* says that not all of the DEEDS of Jesus are recorded, and that those which are recorded are sufficient to result in our believing in Him. (John 20:30 - 31.)

1 Cor. 5:9. Another epistle to the Corinthians. The writer says that his former epistle was intended to teach them not to associate with fornicators. The fifth Chapter itself (which we do have) includes the same injunction and makes it even more restrictive. Verse 11 says, "*But now I have written you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*" Since this letter *includes* and *expands* upon the previous one, the scriptures indicated are not missing.

Eph. 3:3. Another epistle to the Ephesians. Paul said the subject of the previous letter was the mystery revealed to him. It was mentioned in a short note or "few words". The verses which follow in Eph. 3:-, fully describe the mystery, particularly verse 6 which says the mystery was that the Gentiles were to have a full inheritance in the body of Christ. Since the few words given previously are fully explained and repeated in this letter, there is no lack in the scriptures we have.

Col. 4:16. An epistle of Paul from Laodicea. Note that the letter to the Corinthians was to be read in the congregation at Laodicea. This practice was common in the days before the

New Testament was collected in one cover. The different groups of Christians had to exchange letters between themselves in order to learn all that the Apostles taught. The letter from Laodicea was not a letter to the Corinthians, but instead was a letter such as 1 Timothy which was written at Laodicea. Note also that both the Colossian letter and the first letter to Timothy are exhortations to stedfastness, and are therefore closely related in their content. This verse fails to support the Mormon case.

Jude 1:3. Former epistle of Jude. In those days letters took many months to reach those to who they were written. Jude knew this, but his anxiety to convince them of the importance of this letter is expressed in his recognition of the slowness of communication. Even if he had been referring to another letter, he thoroughly covers the subject in *this* letter. Therefore the verse does not support the Mormon case.

Jude 1:14. Prophecies of Enoch. Enoch's prophecies were made long before the New Testament was given, therefore are not binding on us today.

3 - 22. NEW JERUSALEM. *Mormon's Objectives: 1) The Bible does not conflict with the LDS claim that Zion, the New Jerusalem will be built upon the American continent by the saints before the second coming of Christ.*

Answers: 1) It is *not sufficient* that the Bible *not conflict* with a doctrine. Such doctrines must be definitively supported in the New Testament in order for us to be able to depend on it. 2) Chapter IV shows that Joe Smith actually taught that the city of "Zion" was to be built while that generation was still alive. In fact, the city was not built according to his "prophecy" and "that generation" has all died now. As a result, the "prophecy" can *never* be fulfilled now. The Mormon case misrepresents the "claim" because they know people would laugh at them if they used the real prediction Smith made. 3) The Mormon case fails due to invalid argumentation and false prophecy.

References:

Ps. 102:16. When the Lord shall build up Zion. This verse says that *the Lord* would build up Zion. Their supposed "claim" is that it would be built up by the saints. The verse disproves the Mormon "claim" and also fails to mention the American continent.

Isa. 2:2 - 3. Out of Zion to go forth the law . . . The Mormons say these two verses indicate the existence of two cities of gathering. (Sect. 3 - 13C.) They also teach that the New Jerusalem is a city in North America. In answer, recall that the law of the Jews went forth from the Old Jerusalem, which was also known as Zion from the mountain of that name in its center. Additionally, when the Church was established on Pentecost, the word of the Lord went forth from Zion beginning at that time. The actions of the Apostles are the fulfillment of the second half of the verses' prediction. This leaves no further fulfillment for the Mormons to cling to.

Heb. 12:22. The city of the Living God. Notice that the brethren *at that very time,* were come unto the city of the Most High. It must therefore already have been in existence. Since the Mormons physical "building" is denied by the failure of their own "prophet's" words, we know that this verse must be referring to the Church itself which is mentioned in scripture as the City of God. The Mormons should be able to see this, except for their fascination with a physical city on this earth.

Rev. 3:12. The New Jerusalem which cometh down from heaven. The Mormons add - after first being built by the saints. We must point out that those additional words are not in the scriptures, but are an unfounded assertion of the Mormons. An additional objection will be evident in our discussion of the next reference.

Rev. 21:-. Descriptive of the New Jerusalem. The very first verses of the chapter provide the answer to the previous

reference, and in fact invalidate the entire Mormon claim of a city being built upon the American continent. The first verse says that the earth itself shall have passed away before people will inhabit the New Jerusalem.

The Mormon case fails to prove: a) That the New Jerusalem will be built on the North American continent. b) That the LDS will build it. c) That it will be built before the second coming of Christ. In addition, Smith's prophecies failed in his attempt to fix the place and time of his fictitious erection of this non-existent (on earth) city.

3 - 23. PERSECUTION. *Mormon's Objectives: 1) Smith's persecution and martyrdom are similar to the treatment of the ancient prophets. 2) This commands attention to the claim that he was a prophet of God. 3) Those who are persecuted for the Gospel's sake will be blessed.*

Answers: 1) Not everyone who is persecuted is a prophet of God. Many other reasons exist for persecution. 2) The lynching of Smith more probably resulted from the Mormon penchant for luring young women from surrounding communities into Mormonism, and the resultant resentment of inhabitants of those communities, compounded by the arrogant tendancy of the Mormons to "consecrate unto the Lord" (i.e. steal) the livestock of their neighbors. 3) The cited scriptures show only that the early Christians were persecuted. Joe Smith is in another group entirely.

References:
Matt. 5:10 - 12, 10:34 - 38, 23:34 - 35, 24:9, 26:-, 27:-.
Luke 6:22 - 23.
John 15:18 - 21, 16:1 - 3.
Acts 7:51 - 53, 54 - 60, 8:1 - 4, 12:1 - 19, 14:19, 28:22.
2 Cor. 11:24 - 27.
2 Tim. 3:12, 4:6 - 8.

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Heb. 11:36 - 38, 12:6 - 7.
Rev. 6:9 - 11.

3 - 24. PRAYER. *Mormon's Objectives: 1) The effectual fervent prayer of a righteous man availeth much.*

Answers: None required for the stated objective, however this is not a complete statement of what they mean by their employment of this section. Their true meaning is directly related to the case on Holy Ghost - Gifts and Functions. They really mean that the authorities of their church can (supposedly) bring about miraculous healings today. In the first place, only the prayer of a righteous man is effectual. Since Joe Smith is a false prophet, his doctrines do not lead anyone to righteousness. Therefore the Mormons' prayers are not effectual. Besides that, even the Mormons have recognized that the Lord does not waste miracles where a hospital will do the job. That recognition caused them to build the Latter Day Saints Hospital in Salt Lake City, and it most certainly is not there to operate strictly by prayer. The fact is that the miraculous healings of early Christianity were the result of special gifts provided for a specific purpose, the confirmation of the Apostles and teachers' authority from God. The 13th chapter of 1 Corinthians proves that the need for such powers was limited in duration to the lifetimes of the original Apostles, that once the Church and the New Testament had been given to men that need and those gifts, ceased.

References:
Matt. 6:5 - 8, 9 - 13, 26:39, 41.
Mark 11:24 - 26.
Luke 11:1 - 13, 18:1 - 8, 9 - 14.
Eph. 3:14, 5:20.
Col. 3:17.
1 Thess. 5:17.

2 Thess. 3:1 - 2.
James 1:5 - 6, 5:14 - 15, 16 - 18.
1 Peter 3:7.
1 John 5:14 - 15.
Rev. 3:20.

3 - 25A. PRE-MORTAL EXISTENCE OF SPIRITS - CHRIST'S PRE-MORTAL EXISTENCE. *Mormon's Objectives: 1) Introduce the idea of man's pre-mortal existence by citing that of Christ.*

Answers: 1) The case of Christ has nothing to do with that of man because Christ is a higher order of being. His situation is not related to that of man in the matter of existence before his life on earth. 2) In Gen. 1:26 - 27, God said, "Let us make men in Our image." He did *not* say, "Let us put men's spirits in bodies in Our image." This shows that man did not exist at all before God decided to make man. Note also that when God decided to make man, the first thing He did was to form the physical body, which tells us that there is no such thing as a *pre-mortal* existence for men.

References:
John 1:1 - 2, 14, 6:38, 51, 62.
John 8:56 - 59. Before Abraham was, I am. This verse by itself is enough to show that man has not existed as long as Christ has.
John 16:28 - 30.
John 17:4 - 5. Christ with Father before the world was. The first man was created after Christ existed. Thus, there is no support for the doctrine of pre-existence of men's spirits.
1 Peter 1:18 - 20.

3 - 25B. PRE-MORTAL EXISTENCE OF SPIRITS - MAN'S PRE-MORTAL EXISTENCE. *Mormon's Objectives: 1) Before birth we lived in a pre-mortal world of spirits where we proved*

ourselves worthy of the experience of mortality. 2) This life is another stage in an eternal journey.

Answers: 1) The verses cited by the Mormons not only fail to support this doctrine, but deny it separately and in concert. 2) Such an important idea would be clearly described in the Bible if it were true. Since it is not even mentioned, we must reject it as another fabrication of the Mormon assertion factory.

References:

Gen. 2:4 - 5. Every plant and herb created before. Before what? Before they were *put in* the earth. Man was created in the same way, from the elements and chemicals of the earth, not in a fanciful spirit world. In addition, plants and herbs have no spirits, thus they tell us nothing about any spirit world. (Sect. 5 - 15.)

Num. 16:22. God of the spirits of all flesh. By *all flesh,* is meant *all men.* Therefore this verse means simply that God is the God of all men.

Job 38:4 - 7. Pre-mortal life implied "Where wast thou". This series of verses proves exactly the opposite of what the Mormons would like. Read chapters 32 to 36, and you find that Job became so convinced of his own righteousness that he even likened it to the righteousness of God. A man named Elihu rebuked Job, and then in chapter 38 God rebuked Job by saying (to paraphrase) "You were not around when I created the world, so don't try to set your righteousness (or strength) above mine." This clearly negates the idea of spiritual pre-mortal existence for man.

Ecc. 12:7. The spirit shall return to God. The fact that the spirit existed *when* God gave it, does not establish that it existed *before* that time. This verse is explained by Zecharia 12:1 which the Mormons very surprisingly cite.

Jer. 1:4 - 5. Jeremiah appointed before birth. The Mormons conveniently ignore that God knows *everything,* including the

future. His plan for our salvation is older than the earth, and he is able to pick specific men for specific jobs before their birth. This selection does not require the existence of the person when the selection is made in God's mind.

Zech. 12:1. God formeth the spirit of man. I must confess my (surprised) debt to the Mormon writer(s), for the inclusion of this verse. It specifically says that the spirit of man is formed within him. This can only mean that it is formed within his body during the period of fetal incubation and birth. The body does not exist before mortality (even the Mormons don't claim that it does), therefore the spirit cannot exist before mortality either.

John 9:1 - 3. "Who did sin?" Apostles knowledge of man's existence and ability to sin before birth hinted. This is another assertion which is actually denied by the verses they cite in its support. The Apostles (mistakenly) believed that an individual's informities were the result of his sins or those of his parents. Christ told them in verse three that the man they were talking about had not sinned, nor had his parents, but that he was to be an example of God's power.

Heb. 12:9. God, the father of spirits. The Mormons believe that God has a body, and that we are all conceived and born in heaven in exactly the same way we are on earth. There is no support for God's having a fleshly body, and the other verses of this section show that our spirits do not exist before we are on earth. We are God's children because He creates us, not because of any supposed spiritual birth in heaven.

3 - 25C. PRE—MORTAL EXISTENCE OF SPIRITS - FOLLOWERS OF SATAN CAST OUT OF HEAVEN. *Mormon's Objectives: 1) The disobedient spirits are denied the privilege of mortality and cast down to earth. 2) With Satan they continually seek the downfall of man.*

Answers: 1) The previous sections have shown that *men's spirits* are not pre-existant. Thus the existence of rebellious spirits has no bearing on that subject. 2) Their reference to spirits being denied mortality is a bunch of nonsense, since there is no scriptural evidence that *any* angel has ever become mortal.

References:

Isa. 14:12 - 15. How art thou fallen. Mormons have taught since the days of Smith himself, that men would be exalted to be Gods themselves. These verses show that was exactly the idea that got Satan in trouble in the first place. The Mormons convict themselves of the sin of Satan when they cite this verse.

Luke 10:17 - 18.

2 Peter 2:4.

Jude 1:6.

Rev. 12:7 - 12.

3 - 26. RECREATION. *Mormon's Objectives: 1) Wholesome amusements are proper and pleasing in the sight of God.*

Answers: 1) We agree with the stated objective. We disagree with their definition of "wholesome amusements." Dancing is a form of amusement which is greatly suspect for its common effects on participants. Neither the close physical contact of the old style dances, nor the blatantly sexual gyrations of the new dance crazes is designed to help one think of the plan of salvation. They are all designed to appeal to the physical self, not to the spirit. Galatians 5:21 warns us against revellings and the suchlike, and revelling is shown to be the works of the flesh, which closely approximates the effects of modern dancing. Some people cite the dancing of the Israelites as precedent for modern dancing, but it is important to note that those dances were specifically for the purpose of worshiping God, and were not the type of physically motivated dances we have today. If

people of the world were offered the type of dances that the Israelites used to worship God, none of them would bother to show up. This is because the object of dancing now is to serve the flesh, not to serve God.

It is strange that of all the types of amusement which are available, the Mormons are most protective of dancing. This is just one more example of where their real values lie, towards the gratification of the flesh, rather than the things of God. One other very interesting point also deserves consideration. Refer to Section 4 - 1, and you will find that once upon a time the attitude of Joe Smith towards dancing was not favorable. The additional comments which appear in that section should produce interesting responses from the Mormons.

References:
Ecc. 3:1 - 4.
Jer. 31:13.
Matt. 11:18 - 19.
John 2:1 - 2.

Note that the New Testament verses do not indicate that Jesus or any of His disciples ever engaged in or approved of dancing. In fact, the New Testament mentions dancing only in a couple of parables which illustrated practices common before the beginning of Christianity, and of course the infamous dance by which Salome persuaded her step-father Herod to give her the head of John the Baptiser on a platter. That precedent is hardly appropriate for the establishment of a doctrine of a church which claims to be following Christ.

3 - 27A. REPENTANCE - A SAVING PRINCIPLE. *Mormon's Objectives: 1) Repentance consists of a recognition of guilt, a godly sorrow for sin, and a turning from sin to righteousness. 2) It is an essential principle of salvation.*

Answers: Not required for this section.

References:
Ps. 1:-.
Isa. 1:18, 5:6 - 7.
Matt. 1:21, 3:1 - 6, 4:17, 9:10 - 13.
Luke 13:1 - 5.
Acts 2:37 - 38, 3:19 - 21, 17:30.
Rom. 6:23.
1 Cor. 10:13.
Phil. 4:3.
Heb. 6:1 - 2.
James 4:7 - 10.
2 Peter 3:9.
1 John 1:8 - 9.
Rev. 3:19 - 21.

3 - 27B. REPENTANCE - STORIES OF REPENTANCE. *Mormon's Objectives: 1) Repentance is an essential principle of salvation.*
Answers: Not required for this section.

References:
Gen. 18:20 - 33, 19:1 - 26.
2 Sam. 11:-, 12:-.
Jonah 1:-, 2:-, 3:-, 4:-.
Dan. 5:-.
Luke 15:3 - 32.
John 8:3 - 11.
Acts 9:1 - 31.

3 - 28. RESTORATION OF THE GOSPEL. *Mormon's Objectives: 1) Show that a restoration of the gospel of Jesus Christ - as claimed by "Mormonism" - is in direct harmony with the promises of scripture.*

Answers: 1) The Mormon contention that the Bible is incomplete is not supported by the scriptures. Since they have not established that anything is missing, there is no justification for any restoration. 2) The Old Testament verses cited by them are clear prophecies of the *first* coming of Christ. They do not foretell a return of Christ between the ascension and the Day of Judgment. (Sect. 3 - 21.)

References:

Mal. 3:1 - 3. and 4:5 - 6 clearly foretell John the Baptiser as a fore-runner of Christ.

Matt. 24:14. Gospel to be preached in all the world. Mormons believe this required Christ's personal activities on the American continent. That was unnecessary according to Col. 1:23 which announces the accomplishment of the prophecy of this verse.

Acts 3:19 - 21. Restitution of all things. The Mormons cite this one because restitution sounds like restoration. This is an obvious trick to make people think their point is supported by the scriptures when in fact it is denied.

Eph. 1:10. Dispensation of the fulness of times. All the prophecies of the Old Testament were forecasts of the events of the Christian dispensation. The perfect law of liberty brought about the fulness, or fulfillment of those prophecies. Time was suddenly full for the salvation of man to become complete. The Christian dispensation is thus the dispensation of the fulness of times, and this leaves no room for the (later and spurious) restoration of the Mormons.

Rev. 14:6 - 7. An angel to bring the gospel and sound warning. These verses are used because the story of Joe Smith's "vision" was concocted to fit them. Since both cases on Missing Scripture and on Restoration fail to hold water, we must conclude that these verses do not support Smith's story, but instead refer to events prior to the day of judgment.

3 - 29A. RESURRECTION - RESURRECTION OF CHRIST. *Mormon's Objectives: 1) Christ arose from the grave in a tangible resurrected body of flesh and bones and opened the gateway to resurrection for all mankind.*

Answers: 1) Jesus' appearance before His ascension were intended to prove to His Disciples that He had indeed risen from the dead. The continued physical manifestation of a bodily presence are thus necessary at that point in time. There is no statement made here about the composition of our bodies when we (hopefully) reach heaven. 2) The scriptures which tell us about His ascension do not say that he reached heaven with a physical body, but instead say that "*the clouds received Him out of their sight.*" 3) Phillipians 3:20 - 21 and 1 John 3:2 show that the "body" we will have if we reach heaven will be different than the one we have on earth, and that it will be like that of Christ. Therefore His body must not be the same as it was on earth either.

References:

Matt. 16:21 - 23, 26:-, 27:-, 28:-, 28:1 - 8, 9 - 10, 16 - 20.

Mark 9:31 - 32.

Luke 24:13 - 35, 36 - 43.

John 10:17 - 18, 11:25 - 26, 20:1 - 10, 11 - 18, 24 - 31, 21:1 - 14.

Acts 1:1 - 3, Acts 1:9 - 11. Jesus in bodily form ascended into heaven.

Acts 2:31, 7:55 - 56, 10:40 - 42, 26:22 - 23.

1 Cor. 15:3 - 8.

Phil. 3:20 - 21.

Col. 1:18.

1 John 3:2. When he shall appear we shall be like him. Note that the Apostle John, who certainly knew what other earlier writings said, did not know the form, composition, or appearance of our (future) heavenly bodies. He thus did not form the same conclusions from the verses in this section as the Mor-

mons did. The obvious conclusion for us is that their assertions are based in some source other than the scriptures. The Gospel warns us to be wary of doctrines which do not reflect scriptural support. I must therefore reject the Mormon assertions as untrustworthy.

Rev. 1:5, 18.

3 - 29B. RESURRECTION - RESURRECTION OF MANKIND. *Mormon's Objectives: 1) Every member of the human race will arise from the grave with his body perfectly restored in a state of immortality.*

Answers: 1) The Mormon assertion that the body will be perfectly restored is not supported by the scriptures. The teaching of the scriptures is that there is an entirely separate spiritual body which we will use in the hereafter. 2) Individual verses will be considered as necessary.

References:

Job 14:14. Job specifically mentions that he is waiting for a *change.*

Job 19:25 - 27. In my flesh shall I see God. Job foretold that Christ would stand upon the earth, as He did during his earthly ministry. Job also seems to indicate that he will be resurrected in a fleshly body. The Mormon assumption is that He will retain the fleshly body in eternity. The scriptures show that the fleshly body will be changed, and that there is a spiritual body, separate from the physical body. Whether we are raised in a physical body initially or not, it is evident that we do not take it into heaven. The Mormons specify a resurrection in a state of immortality. Since our body must be changed before we get to heaven, the physical body is not an immortal body, and the Mormon case fails to attain the stated objective.

Ps. 16:9 - 10.

Isa. 25:8.

Isa. 26:19. With my dead body shall they arise. Same answer as for their assertion on Job 19:25 - 27.

Ezek. 37:1 - 14.

Dan. 12:2.

Matt. 10:28, 27:52 - 53.

John 5:28 - 29, 11:25 - 26.

Acts 24:14 - 15, 26:8.

Rom. 8:11. Mortal bodies to be quickened. The Mormon assertion is that the body will be "perfectly restored in a state of immortality". This verse specifies the quickening of the MORTAL body, which disproves their assertion.

1 Cor. 6:14, 15:19 - 23, 24 - 28.

1 Cor. 15:42 - 44. Raised a spiritual body (of flesh and bones; see Job 19:25 - 26, Luke 24:36 - 43). The words in parentheses are Mormon additions to the scripture. They must therefore be disregarded. The other verses they refer to have been considered separately, and we found they do not support the Mormon case. We should also look at 1 Cor. 15:50 - 53, which shows the mistake in Mormon thinking. These verses say that it is impossible for *flesh* and *blood* to inherit the kingdom of heaven. Mormon teachers evade this issue by saying that the spiritual body has no blood but only flesh and bones. The verses we have cited, however, go on to say that we shall all be changed, and that this mortal body must be changed for an immortal or spiritual one. The Mormons therefore fail to establish their stated objective.

1 Cor. 15:50 - 55. Flesh and blood (meaning mortal man, Matt. 16:17, Gal. 1:15 - 17, Eph. 6:12) cannot inherit the kingdom of God. Mortal must put on immortality. The Mormons are attempting to obscure what the verses are saying. The verses do not say "mortal man" they say "flesh and blood". The characteristics of mortality are flesh and blood, and it is those characteristics that prevent mortal man from entering the presence of God. In order for us to inherit the kingdom, we must

put off those characteristics. Our bodies in eternity will therefore not have flesh and blood. This conclusion is important because of the several Mormon doctrines which are dependent on fleshly bodies in the hereafter, such as eternal marriage, and procreation in the hereafter. The fact that their teaching on flesh and blood bodies is false also invalidates the other doctrines. The whole discussion stems from the Mormon preoccupation with physical appetites instead of spiritual matters.

Phil. 3:20 - 21. Our body to be like the Savior's. Note the same statement appearing in 1 John 3:2. Recall that the writer of the latter verse did not know what the immortal body would look like. Given the writer's inspiration from the Holy Ghost, the verses in Phillipians would have told him the answer if the Mormon contention were true. Since he did not get the answer they claim, the verses must not teach what they say they do.

1 Thess. 4:13 - 17.

1 John 3:2. Comments above.

Rev. 20:4 - 6, 12 - 14.

3 - 29C. RESURRECTION - THREE DEGREES OF GLORY. *Mormon's Objectives: 1) In the resurrection there are three degrees of glory (or kingdoms) - and a fourth kingdom that is not a kingdom of glory.*

Answers: 1) The separate verses the Mormons cite will receive individual consideration.

References:

John 14:2. In my father's house are many mansions. By these words, Christ meant that there is a place for every man who will serve God faithfully throughout life, that none will be turned away for lack of room. In addition, *many* is not the word that would be used in place of *three.* The word in such a case would be *few.* The verse therefore detracts from the Mormon case instead of aiding it.

1 Cor. 15:40 - 42. Glories likened to Sun, Moon, and Stars. The Mormons are ignoring one verse so they can twist another to mean what they want it to. Verse 40 says that there is *one* glory of the celestial, and one glory of the terrestrial. The Mormons add another "glory" - the tellestial, which does not appear in any scripture. If these verses meant what the Mormons say they do, the names would mention *all three* by name. The discrepancy illustrates the artificiality of the Mormon interpretation of these verses. There is a glory of the world we now inhabit, and there is a higher glory of the world of heaven, but there is no glory of any third world, since there is no other level than the levels mentioned in the scriptures.

2 Cor. 12:2. The third heaven. The first heaven is the one we see overhead. The second is the paradise where righteous spirits await the one judgment at the end of time. See Luke 23:43, and 2 Cor. 12:4. The third heaven is the eternal abode of the righteous after the Day of Judgment. No other interpretation of this verse is justified, and there is no justification for the Mormon doctrine.

Rev. 20:12. All to be judged by works. (A reasonable inference is that as works vary so will rewards of glory.) The Mormons are very fond of "reasonable inferences" and "plausible explanations". They ask us to risk our eternal souls on such tenuous grounds. We prefer the basis of the scriptures to such shaky "could-be's". Note for instance, the meaning of 1 Peter 4:18, "*If the righteous scarcely be saved, where shall the ungodly and the sinner appear?*" Only the grace of God will enable even the righteous to make it to heaven at all. There is no extra residue of goodness left over for anyone to obtain a bigger mansion. Remember Luke 12:48, "*For unto whomsoever much is given, of him shall much be required.*" The man who has many abilities must work as hard as the man who has few. Both verses show that good works are not sufficient to

gain salvation, without God's grace, and no extra good works are left over to gain greater glory.

3 - 30A. REVELATION - PRINCIPLE OF REVELATION. *Mormon's Objectives: 1) The Lord reveals His secrets to the prophets. 2) Revelation is one of the distinguishing features of the true church.*

Answers: 1) The Mormon doctrine is in fact based upon two assertions: a) There are scriptures missing from the Bible that need to be replaced by latter day revelations, and b) The revelations given to the Apostles in the First Century were not complete but must be supplemented by further revelations from time to time. 2) The first assertion has already been considered in section 3 - 21, and shown to be false. Refer also to Matt. 24:35, where Jesus said, "*Heaven and earth shall pass away, but my words shall not pass away.*" Since His Apostles were commissioned by Him (not by Mormons) and were guided by the Holy Ghost (unlike Joe Smith), this applies also to *their* words. 3) Christ promised those same Apostles in John 16:13 that THEY were to be guided into ALL TRUTH. This leaves no extra tidbits of revelation for the Mormon "prophets" to receive. 4) We do not deny the fact of revelation being a characteristic of the early Church, on the contrary, we know that the purpose of those revelations was to establish the Church and provide the eternal doctrines which guide it even today. We do, however, deny the Mormon claim to have the guidance of the Holy Ghost, because the Perfect Law of Liberty (James 1:25) which in the words of Jude the brother of James "*was* once *delivered* to the saints", (Jude 1:3) leaves nothing yet to be revealed. 5) Latter day revelation is superfluous, meaningless, and inaccurate (Sections in Chapter IV), and can only mislead us.

References:

Num. 11:29. All the cited Old Testament verses apply to a

time before the Perfect Law of Liberty was delivered, therefore do not apply now.

1 Kings 19:9 - 12.

Prov. 29:18.

Amos 3:7.

Matt. 11:27.

Matt. 16:13 - 19. Upon this rock (testimony, prophecy) I will build my church. (Compare Rev. 19:10). The rock Christ mentioned was NOT testimony and prophecy, neither of which are mentioned at all, but was instead the central belief of Christianity - that Christ is the Son of God. Peter had just affirmed this, and Christ was telling his Apostles that that one belief was the key to the whole system of redemption. Revelation 19:10 refers to Christians, who possess the testimony of Jesus in their acceptance of that central belief.

Acts 1:1 - 2.

Acts 7:35. Received law by the disposition of angels. Refers to the Old Law.

Acts 9:1 - 6, 10 - 16, 10:1 - 18, 11:27 - 30, 13:1 - 3, 15:28.

1 Cor. 2:9 - 11.

1 Cor. 12:3. No man can say that Jesus is the Lord but by the Holy Ghost. When we believe the words of the New Testament, we are making use of the Holy Ghost through the agency of the Apostles who wrote the messages dictated by the Holy Ghost. Thus we affirm that Jesus is the Lord by the Holy Ghost, since without the work of the Holy Ghost we would not have the New Testament at all.

1 Cor. 12:27 - 28. Apostles, prophets set in the Church. Those same Apostles and prophets are still in the Church. They could not be replaced since only they had the necessary qualifications, and because they did not need to be succeeded. They still speak to us through the New Testament, and that is why we do not need Apostles and prophets today who live on the earth with us.

1 Cor. 14:1. Saints should desire gift of prophecy. Refer to 1 Cor. 13:-, which shows us that such gifts were to endure only for a limited period of time, sufficient to ensure the delivery of that which is perfect (The Perfect Law of Liberty). The 14th chapter counsels those who lived during that time of delivery to desire them in order to better serve the Lord, until the time for those gifts had passed.

Gal. 1:11 - 12.

Eph. 1:15 - 17.

Eph. 2:19 - 21. The foundation of Apostles and prophets. Once a foundation has been laid, no further foundation is required unless the original is destroyed. The Apostles' souls were immortal, as are ours, and could therefore not be destroyed even though they were martyred. Since the foundation was not destroyed, the Mormons have no place to put their (inferior) replacement foundations. Apostles and prophets are not now a part of the life of the Church upon the earth today.

Eph. 4:11 - 16. Some Apostles and some prophets. Note that verse 13 says that the work of the Apostles and prophets in edifying the body of Christ (the Church) was to continue "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This is another way of saying they would continue until THEY were guided unto ALL TRUTH.

1 Thess. 5:19 - 20.

James 1:5 - 6.

2 Peter 1:19, 20 - 21.

Rev. 1:1, 19:10.

3 - 30B. REVELATION - THE VISITATION OF ANGELS. *Mormon's Objectives: 1) Smith's description and claims concerning the visitation of heavenly messengers is in full harmony with the testimony of scripture.*

Answers: 1) Any similarity between Smith's claims and description and scriptural events is meaningless evidence since anyone who wanted to pretend to be a prophet would make those same claims. 2) Smith's claims must be examined with respect to the truth of falsity of his "revelations". 3) Chapter IV shows that neither Smith's prophecies nor those of his followers came true. This makes them all false prophets. Refer to Jer. 23:32 for God's attitude towards false prophets. 4) Chapter V shows that the "revelations" of Smith and his followers disagree with the New Testament. This proves that they were false prophets. 5) Smith is therefore a false prophet to whom we must not listen.

References:
Gen. 16:7 - 14, 19:1 - 3.
1 Kings 19:4 - 8.
Matt. 17:1 - 9, 27:52 - 53, 28:1 - 8.
Mark 16:5.
Luke 1:11 - 28, 22:43, 24:1 - 4.
John 20:11 - 13.
Acts 1:9 - 11, 7:53, 8:26, 12:7 - 10, 27:21 - 26.
Heb. 13:2.
Rev. 1:1 - 2, 19:10.

3 - 30C. REVELATION - LATTER DAY REVELATION. *Mormon's Objectives: 1) Latter day revelation - as claimed by "Mormonism" is in direct harmony with the promises of scripture.*

Answers: 1) The scriptures cited in this and the previous two sections do not support Smith's claims. On the contrary, Smith's "revelations" are proven false when compared with the scriptures and with fact. Smith and his latter day "revelations" are revealed as frauds.

References:
Jer. 31:31 - 34. A new covenant. Implies revelation. The

New Covenant is Christianity, which fulfills these verses and leaves no room for the sensual fancies of Joe Smith and company.

Ezek. 20:33 - 37. God to speak to gathered Israel. The Mormons teach that Israel is yet to be gathered. Even if their teachings on the gathering were true, these verses could not be used in support of Smith's activities, since revelation in this world would be too early for the gathering.

Dan. 2:26 - 45. God to set up kingdom in latter days. Implies revelation. Fulfilled by the establishment of the Church (Acts 2:-), which is also His kingdom (Col. 1:13 - 14). No need for latter day revelation.

Mal. 3:1 - 3. Messenger to precede Lord's coming. Fulfilled by John the Baptiser who preached the (first) coming of Jesus Christ.

Mal. 4:5 - 6. Same as 3:1 - 3.

Acts 2:17. The Spirit to be poured out upon all flesh in the last days. The Spirit was poured out on all flesh (or all nations) when Cornelius was converted (Acts 10:-). Modern revelation is not required to fulfill this scripture.

Acts 3:19 - 21. A restitution of all things. Restitution sounds like restoration, but it does not mean the same thing. Restitution means paying back, which is another way to denote the fulfillment of justice on the Day of Judgment. Modern revelation is not in the picture.

Rev. 11:15. Two mighty prophets to prophesy in Jerusalem. Joe Smith never even went to Jerusalem, thus the verses do not support the Mormon claims.

Rev. 14:6 - 7. An angel to bring the gospel and sound warning. Note that the angel has the "everlasting gospel". This is the gospel delivered in the New Testament scriptures. This renews our observation that the test of Mormon doctrines is whether or not they agree with the New Testament. Chapters IV and V show that they do not agree with the New Testament, therefore the Mormon doctrines are false. For that reason,

these verses are not applicable to the Mormon's false "revelations".

Rev. 18:4 - 8. Voice from heaven to proclaim gathering. The Mormon doctrine on the gathering has been considered and found lacking already. Even if those teachings were correct, they would deny support to the Mormon leaders since Smith and his cohorts are too early for the gathering the Mormons believe in.

3 - 31A. SABBATH DAY - SUNDAY SABBATH. *Mormon's Objectives: 1) Christ's resurrection on the first day of the week marked the beginning of Christian observance of Sunday - which latter-day revelation has reaffirmed is acceptable as the day for worship.*

Answers: 1) Sabbath means "seventh" and is therefore not an appropriate term for the Lord's Day, which is on the first day of the week. The Mormons here are confusing terms which are not related. 2) The Lord's Day was established as the proper day for worship in the days of the Apostles of Christ. The "reaffirmation" of that day by the spurious revelations of inferior "apostles and prophets" is without meaning or importance, nor does such "reaffirmation" confer any authority to their own claims. Their recognition of scriptural precedent merely shows us that not even Joe Smith and company could figure out a way to fool people into accepting any other day as the proper day of Christian worship.

References:
John 20:1, 7, 19, 26.
1 Cor. 16:1 - 2.
Rev. 1:10.

3 - 31B. SABBATH DAY - PROPER OBSERVANCE OF THE SABBATH. *Mormon's Objectives: 1) More important than the*

question of which day in the week is the sabbath, the Lord requires the observance of one day in seven as a day of worship, prayer, and rest.

Answers: 1) There is no question of which day of the week the Sabbath is. The sabbath is defined as the seventh day. The term, as noted above, has no bearing on the Christian day of worship. 2) The majority of the verses cited by the Mormons in this section are from the Old Testament, and are not applicable at all to the worship of Christians. 3) New Testament verses cited do not say anything about the day being a day of rest. There is no justification for making this a doctrine. The other specifications of the Mormon objective are in accordance with the scriptures, but are relatively unimportant to their case.

References:
Gen. 2:1 - 3.
Ex. 20:8 - 11, 31:14 - 17, 15:1 - 3.
Luke 6:1 - 11, 13:11 - 17.
John 5:1 - 18.

3 - 32. SACRAMENT OF THE LORD'S SUPPER. *Mormon's Objectives: 1) The sacrament of the Lord's Supper was instituted by the Savior as an emblem of his atonement and that the partaking of it by the Church denotes: a) a pledge of allegiance to his name; b) a vow to always remember him; and c) a commitment to keep his commandments - in compliance with which the Lord promises the aboding presence of his Spirit.*

Answers: 1) Not required for this section as the stated objective is substantially in accordance with the scriptures; however, note that there is no scriptural precedent for any special "sacrament sunday" as is the practice in Mormon groups. All Sundays are equally important in the scriptures.

References:
Matt. 26:26 - 30.
Luke 22:15 - 20.
John 6:50 - 54.
Acts 2:46, 20:7.
1 Cor. 10:16, 21, 11:20, 23 - 24.

3 - 33A. SALVATION FOR THE DEAD - BAPTISM REQUIRED OF ALL. *Mormon's Objectives: 1) Introduce the subject of baptism for the dead by showing first, that baptism is binding without exception, upon all mankind.*

Answers: 1) Not required for this section, except the observation that there are no references to establish that baptism is binding on Old Testament men.

References:
Mark 16:15 - 16.
John 3:5.
Acts 4:12.

3 - 33B. SALVATION FOR THE DEAD - GOSPEL PREACHED TO THE DEAD BY CHRIST. *Mormon's Objectives: 1) Christ preached the gospel in the world of departed spirits, notwithstanding the fact that his hearers could not be saved without baptism.*

Answers: 1) Baptism is not made a requirement for those who lived before the time of Christ, anywhere in scripture. The gospel preached to them was preached as an incomplete prophecy, or mystery. See Col. 1:26 - 27. 2) Verses referring to the gospel being preached to people before the time of Christ do not support the Mormon case because the requirement for baptism does not extend to the recipients of the preaching. 3) The verses of this section will be considered individually.

References:

Isa. 24:22. Prisoners in pit; after many days to be visited. (May refer to Jesus' delivery of captive spirits.) Even the Mormon writer was not sure the verse supported his doctrine. It is therefore not sufficient proof for us either.

Luke 23:42 - 43. Today shalt thou be in paradise. The Mormon is trying to establish that the thief beside Christ had to be baptised, therefore Christ meant he could receive the benefit of someone else being baptised for him. What they have forgotten, is the fact that Christ had ALL POWER, both in heaven and on earth, Matt. 28:18. This most certainly included the power to forgive sins, and to excuse the requirement for baptism, especially since baptism was not a requirement until AFTER Christ died. We have neither the exception He authorized, nor the rules the thief was responsible for.

1 Peter 3:18 - 20. Christ preached to the spirits in prison. See answers 1 and 2.

1 Peter 4:6. Preached also to them that are dead. Same as above.

Ps. 16:9 - 11. Thou wilt not leave my soul in hell. David here said he knew God would save him. If David went to hell at all, he would have been left in hell. The verses therefore say that David was not to go there at all. They do not contain any implication about vicarious baptism. Note also that David was not commanded to be baptised, therefore baptism has nothing to do with his salvation.

John 5:25 - 29. The dead shall hear the voice. Refers to the resurrection, not to preaching to those who are dead.

Rom. 14:9. Lord both of the dead and the living. This is a true statement, it has nothing to do with baptism for the dead, but simply sets forth the fact that Jesus is Lord, whether we are talking about the dead or the living.

1 Cor. 15:19. If in this life only we have hope. The verse is addressed to Christians, and tells us that our hope is based

on the promised conditions in eternity rather than the short time we spend here on earth. This verse does not refer to baptism at all.

Phil. 2:9 - 11. Every knee to bow in heaven and earth. This means that both the saved and the lost will bow and acknowledge the power of Christ in the day of Judgment. Again, no mention of baptism for the dead is made.

3 - 33C. SALVATION FOR THE DEAD - BAPTISM FOR THE DEAD. *Mormon's Objectives: 1) The righteous dead receive effective baptism performed in their behalf by properly authorized persons on earth.*

Answers: *1*) None of the cited scriptures says that baptism for the dead was ever practiced *by Christians.* Nor does any other scripture do so. 2) The importance of baptism in our obedience to Christ is so great that it would certainly be spelled out if the dead could have it done for them. 3) History would illustrate the practice of such a doctrine by Christians *if it had ever been practiced.* 4) None of the preceding three conditions provide support for the Mormon case, therefore the doctrine is not supported by history or by scripture and must be rejected.

References:

Obad. 1:21. Saviors shall come upon Mount Zion. Mormons believe this verse tells us that we save each other by vicarious baptism. The verse actually refers to the period when Judah was gradually being taken into captivity, and the Edomites (who were descendants of Esau) were taking advantage of the misfortune of their distant relatives. The 21st verse tells us there would come men who would save Judah from that captivity and rule on Mount Zion to speak judgment on the Edomites who possessed their land and riches. The kingdom they would

control would be the Lord's. All of this does not mention or justify vicarious baptism in any way.

Mal. 4:5 - 6. Behold I will send you Elijah. The part of the verse the Mormons stress is "he shall turn the heart of the fathers to their children, and the heart of the children to their fathers." They interpret this to refer to their system of genealogies used to determine which relatives they are being baptized for. In reality, the verses refer to the natural tendency of family members to spread good news to their relatives. What good news? The good news that the Savior was coming to follow the work of John. Today we also are interested in the spiritual welfare of our relatives, but there is no indication in scripture that we can be baptized for them. Not even one word.

1 Cor. 15:29. Why are they then baptized for the dead? Note that the writer refers to some group as "they". If he had meant to say that Christians were being baptized for the dead, he would have said *we,* in place of *they.* Christians were never recorded to have taught or practiced baptism for the dead.

Heb. 11:40. They without us can not be made perfect. This refers to the fact that the righteous men of the Old Testament period had their sacrifices fulfilled in the work of Christians, while Christians have access to the Old Testament as a schoolteacher, only because of the sacrifices of those righteous men before us. The plan of God has been in existence since the creation, with no portion of it unnecessary. All parts of it, and all who have served God, are all foundation for the Perfect Law of Liberty.

Mormon Note 1. "To assert that all who have died have already been consigned to an everlasting state of heaven or hell . . . is to assume that they are judged before the day of judgment which the scriptures affirm is yet future." This is a trick based on the human inability to comprehend the timeless nature of eternity. The dead have no sense of time; for them *eternity is now,* and time has ended. The judgment occurs

at the end of time; thus as far as the dead are concerned, now is the same time as the day of judgment. It is only for us that the day of judgment has not already come.

Mormon Note 2. Refers to Titus 3:9 which warns against vain genealogies. Their note essentially is trying to say, "He doesn't mean our kind of genealogies." Paul, however, did not specify any kind of genealogies, but says, "Avoid foolish questions and genealogies . . . " This is very general, and indicates that he knew of no doctrine which made genealogies of particular interest to Christians (such as baptism for the dead).

3 - 34A. SECOND COMING OF JESUS CHRIST - CHRIST'S COMING FORETOLD. *Mormon's Objectives: 1) The glorious second coming of Jesus Christ is near and will be attended by catastrophic disturbances in nature, destruction of the wicked, and resurrection of the righteous dead.*

Answers: 1) Not required for the case in general.

References:

Job 19:25 - 27. Refers to the first coming of Christ, which is already in the past.

Ps. 50:3 - 6. See case on GATHERING.

Isa. 13:6 - 14, 24:20, 40:3 - 5.

Zech. 14:1 - 9.

Mal. 3:1 - 5.

Matt. 24:29 - 51, 25:1 - 13, 26:64.

Luke 18:8, 21:25 - 28.

Acts 1:9 - 11, 3:19 - 21.

1 Thess. 4:13 - 17, 5:1 - 6.

2 Thess. 1:7 - 10.

2 Peter 3:10.

1 John 3:2.

Jude 1:14 - 15.

Rev. 1:7, 6:12 - 17, 14:1, 16:15 - 21.

Rev. 20:1 - 6. Resurrection of the righteous. Satan bound.

The thousand years signifies the completeness of time. When Christ was crucified and resurrected, Satan's power over men was broken, therefore he is restrained or bound. Rev. 9:1, 11:7, and 17:8 all show that the present abode of Satan is the abyss. Thus the "thousand years" is now in progress. We must recall this distinction because of the Mormon doctrines on the "millenium". (Sect. 3 - 6A.)

3 - 34B. SECOND COMING OF CHRIST - EVENTS TO PRECEDE CHRIST'S COMING. *Mormon's Objectives: 1) Certain great events are prophesied to transpire before Christ's coming. 2) In the midst of the tribulations of prophecy the saints may find peace through obedience to the commandments of God.*

Answers: Not required except for comments on the Mormon's misuse of certain individual verses.

References:

Ps. 102:16. When the Lord shall build up Zion he shall appear. The Lord did appear to build up Zion, in that He came to establish His own Church. See Heb. 12:22 - 23 which refers to the Church and to Zion in the same sentence, thus equating them with each other as part of the same thing.

Dan. 7:9 - 14, 27. Ancient of days (Adam) to hold council. This Mormon doctrine of Adam is completely at variance with scripture. Adam was created by God according to Genesis 1:26 - 27, and Christ existed at the time man was created. Yet the Mormon doctrine would have Christ coming before Adam to receive the kingdom from his hands. Christ gave his life for all men. No man has anything to give in return except obedience.

Joel 2:30 - 31.

Zech. 14:1 - 4.

Mal. 3:1 - 5, 4:5 - 6.

Matt. 24:-.

2 Tim. 3:1 - 7.

2 Peter 3:1 - 4.
Rev. 11:1 - 15, 14:6 - 7, 16:15 - 21.

3 - 35A. SPIRITUAL GIFTS - CHARACTERISTIC OF CHRIST'S CHURCH. *Mormon's Objectives: 1) The Church is characterized by "the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."*

Answers: 1) The arguments in this section have been dealt with in other sections, thus will not receive individual treatment here. Note that such gifts had a specific and temporary purpose, and that 1 Cor. 13:-, shows us that they would indeed cease to be present in the world once that purpose was accomplished. That purpose was to establish the authenticity of the early Apostles and preachers as servants of God, and also to aid in the delivery of the scriptures through them. 2) The Mormons claim that the true Church has the characteristics they cite above, yet they themselves refuse (for which read - are unable) to demonstrate any of them. The only reasonable conclusion is that they do not have those characteristics themselves.

References:
Mark 16:17 - 18.
Luke 10:17.
Acts 2:4 - 8, 17, 9:10 - 16, 10:1 - 18, 18:9 - 10, 19:6, 21:1 - 10, 23:11, 27:21 - 26.
1 Cor. 2:9 - 11, 12:1 - 11, 27 - 28, 31, 14:-.
2 Cor. 12:1 - 4.
Gal. 5:22 - 23.
Eph. 1:15 - 17.
1 Thess. 5:19 - 20.
2 Peter 1:19 - 21.
Rev. 1:1, 19:10.

3 - 35B. SPIRITUAL GIFTS - HEALING. *Mormon's Objectives: 1) Healing of the sick is one of the gifts of Christ's Church and is (usually) performed by the laying on of hands.*

Answers: 1) Reply on the same basis as above. If the Mormons were actually able to heal people by miraculous means, they would not need the ultra-modern LDS Hospital in Salt Lake City.

References:
Matt. 9:18 - 19, 23 - 26.
Mark 3:14 - 15, 6:5 - 6, 13, 8:22 - 26, 16:17 - 18.
Luke 4:40, 13:11 - 13.
Acts 3:1 - 8, 5:12, 9:17 - 18, 14:8 - 10, 28:8.
James 5:14 - 15.

3 - 35C. SPIRITUAL GIFTS - MIRACLES ALONE NOT PROOF OF TRUE CHURCH. *Mormon's Objectives: 1) Miraculous displays indicate but do not by themselves establish that a church is of Christ, as the devil is capable of producing counterfeit gifts.*

Answers: 1) Miraculous gifts are not scripturally supported as a continuing characteristic of the Church but were intended to be used only during the early days of the Church. 2) The Mormons themselves can not display such characteristics. 3) Therefore this section is entirely meaningless and will not be further discussed.

References:
Ex. 7:10 - 22.
Matt. 7:21 - 23, 24:24.
2 Cor. 11:13 - 15.
2 Thess. 2:8 - 9.
Rev. 16:13 - 15.

3 - 36. TITHES AND OFFERINGS. *Mormon's Objectives: 1) Tithing is a divine law of ancient origin restored to earth in these latter days.*

Answers: 1) Note that Heb. 8:13 is quite definite in its statement that the Old Testament (or covenant) was ready to vanish away. Thus the teachings delivered in the Old Testament are not applicable to us now in any way. 2) There are no indications whatever that Christians were ever commanded to contribute to the Church by tithing, or that they ever did. 3) This doctrine is unsupported by the scriptures and must be rejected as a teaching of man (in this age).

References:

Gen. 14:18 - 20, 28:20 - 22.

Lev. 27:30 - 34.

Mal. 3:8 - 12.

Matt. 23:23. Tithing, along with weightier matters, should not be neglected. The Old Law was effective only until Christ died, and this verse was a statement made before His death. It has nothing to do with the later practices of Christians after Christ's death.

Heb. 7:1 - 10. Before time of Moses Abraham paid tithes. This refers to what Abraham did before the death of Christ, and says nothing about what should be done after His death.

3 - 37. URIM AND THUMMIM. *Mormon's Objectives: 1) Smith's claims concerning the use and possession of the Urim and Thummim is in full harmony with the testimony of scripture.*

Answers: 1) Smith's claim was that he used the "seer stones" to translate the Book of Mormon from golden plates delivered to him by an angel. 2) The two stones, Urim and Thummim, are mentioned in the Old Testament, but not even once in the New Testament. They are therefore of *no significance* to Christianity. 3) We have only the word of Smith and his cronies that

there *were* any such stones as he claims to have used in his "translation". Smith was a false prophet (See Chapters IV and V) and his word is worse than useless. Therefore we have every reason to ignore his claims on the subject of Urim and Thummim.

References:
Ex. 28:-.
Lev. 8:7 - 8.
Num. 27:21.
1 Sam. 28:6, 30:7 - 8.
Ezra 2:62 - 63.

3 - 38. WORD OF WISDOM. *Mormon's Objectives: 1) The Word of Wisdom is a restored law of health, which, in its essential aspects, was understood by the children of Israel anciently.*

Answers: 1) The Word of Wisdom includes abstinence from Coffee, Tea, and even Coca-Cola, according to the common teachings in Salt Lake City. The scriptures do not forbid these things, thus the Word of Wisdom taught and practiced by the Mormons does not reflect scripture. 2) We agree somewhat with some of the provisions of this doctrine, but decline to teach as doctrine those parts of it that are not supported by scripture. 3) Smith's partial agreement with the scriptures on these matters lends no support to his other doctrines which disagree with the New Testament.

References:
Gen. 1:29, 3:18, 9:2 - 3.
Deut. 14:3 - 20.
Judges 13:13 - 14.
Prob. 20:1, 23:3 - 35.
Isa. 5:11 - 12.
Dan. 1:-, 5:-.
Luke 1:15.

1 Cor. 3:16 - 17.
Eph. 5:18.
Titus 1:7.

SUMMARY: This concludes our consideration of the commonly used arguments in the Mormons' case. The answers he used are bent, stretched, twisted, or assumed to fit his doctrines with no regard or understanding of the true meaning they hold. This leads to familiar verses being used in ways quite surprising to Christian workers. This chapter should help to prevent that from being a problem in a discussion situation. Even if they are unexpectedly used in a discussion, a Christian who has prepared will usually not find them to be any major problem. The purpose of these pages is to provide general guidelines and make that preparation less arduous.

Chapter IV

Questions To The Mormon Missionary

The vast majority of Mormons will not tolerate opposing viewpoints being introduced into their discussions. Their intolerance can be used to accelerate their departure. The questions in this chapter will accomplish that end, but they are also valid questions which arise from the many contradictory statements made by their various (supposedly inspired) leaders. These questions represent serious reservations about the development of Mormon doctrines and the sources of the "revelations" claimed by their leaders. Mormons with open minds (a rarity) may even be awakened by some of them.

4 - 1. TO DANCE OR NOT TO DANCE. Under the date October 22, 1837, Joseph Smith wrote, "The church in Kirtland disfellowshipped twenty-two brethren and sisters until they make satisfaction for uniting with the world in a dance the Thursday previous." [1]

In view of the above, how can the Mormon church justify its active support of dancing as proper recreation for young people?

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[1] J. Smith, *History of the Church*, vol. 2, p. 519.

4 - 2. THE CASE OF THE UNMENTIONABLE WITNESSES. Smith also wrote: "Such characters as McLellin, John Whitmer, David Whitmer, Oliver Cowdery, and Martim Harris, are TOO MEAN TO MENTION; and we had liked to have forgotten them." [2]

Those mentioned include *all three* witnesses to the Book of Mormon. How then, can the Mormons depend on the testimony of three men who were called "too mean to mention" by their own "Prophet"?

4 - 3. IS WE IS, OR IS WE AIN'T? In the Book of Mormon, Smith wrote: "The natural man is an enemy to God, . . . and will be for ever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, . . . " [3]

Brigham Young, however, wrote: "It is however, universally received by professors of religion . . . that man is naturally opposed to God. This is not so . . . I say it is the unnatural man that receiveth not the things of God. The natural man is of God." [4]

Both Smith and Young claimed authority as prophets and revelators of the Mormon Church. Their two statements are direct contradictions, which means that at least one of them spoke falsehood when he made his statement. Which, if either, spoke truth? How can we depend on either of them, or any other leader of the Mormon church?

4 - 4. THE CASE OF THE SIGHTLESS SEER. In January of 1841, Smith wrote the following about John C. Bennett: "I have seen the work which he hath done, which I accept if he continue, and will crown him with blessings and great glory." [5]

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[2] *Ibid*, vol. 3, p. 232.
[3] J. Smith, *The Book of Mormon*, p. 141, verse 19.
[4] B. Young, *Journal of Discourses*, vol. 9, p. 305.
[5] J. Smith, *Doctrine and Covenants*, 124:16 - 17.

Smith wrote of him again in June of 1842: "More than twenty months ago Bennett went to a lady in the city and began to teach her that promiscuous intercourse between the sexes was lawful and no harm in it." [6]

In the second statement, Smith condemns the acts of a man he had previously blessed in what he called a revelation. Not only that, but the supposed revelation was given at the time when the (subsequently) condemned acts were taking place. Now God would have known about the sinful acts at the time the first "revelation" was given, and would not have given such a blessing.

Why then did Smith give a blessing to such a lecher? And why did Smith claim that the blessing was a revelation? Was this "revelation" dependable? Can we depend on any of Smith's "revelations"? If so, which ones?

4 - 5. A QUESTION OF SECRECY. The Mormon Apostle John A. Widtsoe wrote: "The Church ever operates in full light. There is no secrecy about its doctrine, aim, or work." [7]

William E. Berrett (Mormon historian) wrote: "In 1840 the doctrine was taught to a few leading brethren, who, with the prophet, secretly married additional wives in the following year. This secrecy could not be long kept." [8]

"Only the secrecy surrounding its practice prevented a wholesale apostasy from the Church in 1844." [9]

We can only conclude that Widtsoe (a Mormon Apostle) either lied or was ignorant of the true facts. The Apostles of Christ did neither of those things. Widtsoe's example shows us that we had better depend on the original twelve Apostles of Christ, rather than the grade triple-z imitations of the Mormon church, who mislead men through their lies and ignorance.

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[6] J. Smith, *History of the Church,* vol. 5, p. 42.
[7] J. A. Widtsoe, *Evidences and Reconciliations,* p. 282.
[8] W. E. Berrett, *The Restored Church,* p. 247.
[9] *Ibid,* p. 249.

4 - 6. A CASE OF SINGULAR PLURALITY. An early LDS church paper said, "For the information of those who may be assailed by those foolish tales about two wives, we would say that no such principle ever existed among the Latter-Day Saints, and never will; . . . the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict on that subject, . . . " [10]

Joseph F. Smith (Sixth President of the LDS Church) wrote: "Joseph Smith, the martyred prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their seeming denials as published in the Times and Seasons . . . " [11]

Joseph Smith did not tell the truth about his practices. No man who says one thing and does the opposite can be accepted as a servant of God by anyone who knows what Christ taught. How then, can we believe anything that Smith taught?

4 - 7. THE MAN WHO DENIED HIS WIVES. John Taylor (Third President of the LDS Church) wrote: "In as much as the Church of Jesus Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in the case of death, when either is at liberty to marry again." [12]

B. H. Roberts (past President of the First Council of Seventy) listed the wives Taylor had when the above statement was made: "Taylor married Lonora Cannon in 1833, Elizabeth Haigham in 1843, Jane Ballantyne in 1844, Mary Ann Oakley in 1845, Sophia Whitaker in 1847, and Harriet Whitaker in the same year as her sister." [13]

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[10] Editorial, *The Millenial Star*, vol. 3, p. 74.
[11] J. F. Smith, *Historical Record*, p. 220.
[12] J. Taylor, in a tract dated 1850, in *Orson Pratt's Works*, 1851.
[13] B. H. Roberts, *Life of John Taylor*, p. 465.

Isn't that a lot of wives for a man who says he believes in one wife for one man? Is it not a fact that Mormon leaders have but little regard for the truth when it does not serve their own interest?

4 - 8. IS THE BIBLE GOOD ENOUGH OR NOT? The Mormon leaders (and missionaries) today say they believe the Bible, but add "insofar as it is correctly translated". This lets them deny the scriptures that deny their doctrines, and is also a necessary stand for a group that needs to have a reason for the existence of their own "scriptures".

Brigham Young said, " . . . That made us very anxious, in the days of Joseph to get the new translation; but the Bible is good enough just as it is, it will answer my purpose, and it used to answer it very well when I was preaching in the world." [14]

The translation mentioned was the "Inspired Version" of the Bible which Smith completed, but which is not accepted by the Mormons in Utah. This is itself a strange attitude towards the word of their own "prophet"; but the big question is this: How can Mormons justify their doubt of the dependability of the Bible when Brigham Young (supposedly a revelator himself) said that it is good enough as it is?

We might explain, in passing, that Mormons try to dismiss any references to polygamy with the plea that it is no longer practiced, therefore the issue is no longer valid. This objection does not affect the questions we have just raised, since the questions are based on the credibility of their "prophets" rather than on the number of their wives. In fact, however, the issue of polygamy is also of interest today since their leaders dreamed it up in the first place, practiced it secretly, and finally gave it up in order to avoid "persecution" for it. From beginning to end, their actions were not in any way similar to those of

[14] B. Young, *Journal of Discourses,* vol. 3, p. 116.

the Apostles of Christ in the first century. This is the issue which remains very much alive!

4 - 9. IS POLYGAMY ESSENTIAL OR NOT? The following statement appeared in the LDS paper, the Millenial Star, "Damnation was the awful penalty affixed to a refusal to obey this law. It became an acknowledged doctrine of the church; it was indissolubly interwoven in the minds of its members with their hopes of eternal salvation and exaltation in the presence of God." [15]

In 1866, Brigham Young said: "The only men who become Gods, even the Sons of God, are those who enter into polygamy." [16]

This statement was in the Millenial Star in 1856: "The doctrine of polygamy with the Mormons, is not one of that kind that in the religious world is classed with 'nonessentials'. It is not an item of doctrine that can be yielded, and faith in the system remain. 'Mormonism' is that kind of religion the entire divinity of which is invalidated, and its truth utterly rejected, the moment that any one of its leading principles is acknowledged to be false . . . Polygamy was revealed by God, or the entire fabric of their faith is false. To ask them to give up such an item of belief, is to ask them to relinquish the whole, to acknowledge their priesthood a lie, their ordinances a deception, and all that they have toiled for, lived for, bled for, prayed for, or hoped for, a miserable failure and a waste of life." [17]

John J. Stewart (a Mormon writer) wrote, " . . . due to the extremely bitter persecution against the church because of it, President Wilford Woodruff issued the manifesto, . . . suspending the general practice of it in the Church, while still retaining it as a doctrine." [18]

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[15] Editorial, *Millenial Star*, vol. 47, p. 711.
[16] B. Young, *Journal of Discourses*, vol. 11, p. 269.
[17] Editorial, *Millenial Star*, Saturday, October 28, 1856.
[18] J. J. Stewart, *Brigham Young and His Wives*, pp. 29 - 30.

We thus find that the Mormons held polygamy to be essential to their religion, that they could not become Gods without practicing it; and that they gave it up in the face of persecution. When they gave it up, they acknowledged their ordinances a deception, and all that they had worked for to be a miserable failure. These are their words. We can only agree!

Some Mormons today may argue that they still believe in the doctrine, but do not practice it. That makes them apostates from their own teachings. Early Christians were faithful even though it cost their lives. Mormons didn't even risk Jail. Now which group in its own words acknowledged its beliefs to be lies, deception, and a miserable failure?

4 - 10. WHY DO MORMONS IGNORE THEIR OWN PROPHETS? Brigham Young once said, " . . . it is not the business of boys to do this; but select a man who has got a family to be a deacon, . . . " [19]

George A. Smith (Mormon Apostle) agreed with the above when he said, "It only proves that a bishop should be a married man. The same remark is made of deacons, that they also should have wives." [20]

In the face of such statements by their highest "authorities" the Mormons today put boys as young as twelve years into the office of deacon. How can this be justified? Could it be that even the Mormons have no great regard for the words of their own "prophets", "presidents", and "apostles"?

4 - 11. A CASE OF UNEQUAL EQUALITY. Bruce R. McConkie (member of the Council of Seventy) wrote: "Negroes in this life are denied the priesthood: under no circumstances can they hold

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[19] B. Young, *Journal of Discourses,* vol. 2, p. 89.
[20] G. A. Smith, *Journal of Discourses,* vol. 13, p. 39.

this delegation of authority from the almighty. The gospel message of salvation is not carried affirmatively to them . . .

"Negroes are not equal with other races where the receipt of certain spiritual blessings are concerned . . . " [21]

Andrew Jenson, who was an assistant church historian and thus should know, wrote: "Able, Elijah, . . . was ordained an elder March 3, 1836, and a seventy April 4, 1841, an exception having been made in his case with regard to the general rule of the Church in regard to colored people." [22]

The question is, how did this thing come to pass, when a high church authority said it could not happen under *any circumstance?* Another question must also be asked. Are negroes equal or not?

4 - 12. THE "PROPHET" WHO IGNORED HIS OWN DOCTRINE. George A. Smith said, " . . . a certain family, after having traveled a long journey, arrived in Kirtland, and the prophet asked them to stop with him. . . . Sister Emma . . . asked the old lady if she would have a cup of tea to refresh her after the fatigues of the journey, or a cup of coffee. The whole family apostatized because they were invited to take a cup of tea or coffee after the Word of Wisdom was given." [23]

Joseph Fielding Smith (past historian of LDS Church) wrote: "After a full and free discussion JOSEPH SMITH, who presided, gave his decision as follows: 'No official member of this church is worthy to hold an office after having the Word of Wisdom taught him; and he . . . neglecting to comply with or obey it'." [24]

Women in the early days of Mormonism, did nothing without the permission of the men. The fact that Emma Smith had tea and coffee in the house means that Joe Smith himself knew and

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[21] B. R. McConkie, *Mormon Doctrine,* p. 477.
[22] A. Jenson, *Biographical Encyclopedia,* p. 577.
[23] George A. Smith, *Journal of Discourses,* vol. 2, p. 214.
[24] J. F. Smith, *Essentials in Church History,* p. 169.

approved of it, and at that time he had already begun teaching the doctrine known as the Word of Wisdom, which specifically forbade tea and coffee. Does not Smith's own decision (as recorded by Joseph Fielding Smith) deny his own fitness to continue in his office as prophet and "revelator"?

4 - 13. A QUESTION OF INCONSTANT VIRTUE. The son of Joseph Smith was quoted in the Saints Herald as having said, "When she returned Mother found installed . . . a bar, with counter, shelves, bottles, glasses, and other paraphenalia customary for a fully-equipped tavern bar, . . . 'Joseph', she asked, 'What is the meaning of that bar in this house? . . . How does it look,' she asked, . . . 'For the spiritual head of a religious body to be keeping a hotel in which is a room fitted out as a liquor-selling establishment?' . . . 'Either that bar goes out of this house, or we will!' . . . he replied immediately, 'Very well Emma I will have it removed at once.' " [25]

Heber C. Kimball (member of First Presidency) said, "... virtuous saints . . . will not sell whiskey, and stick up groceries, and establish distilleries, . . . ". [26]

From this it follows that Joe Smith was not a virtuous saint, according to the testimony of a member of their own first presidency. How can Mormons possibly be serious about asking us to follow a hypocrite who did not even follow his own rules and commandments?

4 - 14. A QUESTION OF UNSAINTLY SAINTS. Brigham Young himself said, "I have many a time in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world,

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[25] Joseph Smith's son in *Saints Herald*, January 22, 1935, p. 110.
[26] H. C. Kimball, *Journal of Discourses*, vol. 2, p. 161.

the cunningest and most adroit thieves, and any other shade of character that you can mention." [27]

This group claims to be saints?

4 - 15. A QUESTION OF PLURAL ETERNITY. Charles Penrose (First Councilor in 1921 First Presidency) said: "if the doctrine of plural marriage was repudiated so must the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other." [28]

The Mormons no longer practice the doctrine of polygamy. How then can they continue to teach the doctrine of marriage for eternity?

4 - 16. DOES HELL EXIST OR NOT? John A. Widtsoe (Apostle) said, "In the Church of Jesus Christ of Latter-day Saints, there is no hell, all will find a measure of salvation . . . " [29]

However, the Book of Mormon says, "And others he will pacify, and lull them away into carnal security, that they will say: all is well in Zion; yea Zion prospereth, all is well - - and thus the Devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; . . . and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverence." [30]

The doctrine of their being no hell appeals to many people, thus the Mormons would like to use it, but when Widtsoe did, he stood condemned by the "revelation" Smith propounded. Which then, is right - - the so-called apostle, or the so-called

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[27] B. Young, *Journal of Discourses,* vol. 4, p. 77.
[28] C. Penrose, *Millenial Star,* vol. 45, p. 454.
[29] J. A. Widtsoe, *Evidences and Reconciliations,* p. 216.
[30] *Book of Mormon,* 2 Nephi 28:21 - 22.

revelation from God? Or is the only truth in either one just window dressing to entrap the souls of men?

4 - 17. A QUESTION OF UNPROPHETIC PROPHECY. Joseph Smith said in 1835, " . . . it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh - - even fifty-six years should wind up the scene." [31]

If a man is a true prophet of God, his prophecies come true, but Smith prophesied that Christ would come by 1891, and it did not happen. Did Smith misunderstand the Lord, or did his "inspiration" come from the other side? How can we depend on any of his "revelations"?

4 - 18. ANOTHER QUESTION OF UNPROPHETIC PROPHECY. Smith pronounced blessings upon several of his followers at various times. "The blessing of Lyman E. Johnson was, . . . That holy angels shall administer to him occasionally . . . and he shall live until the gathering is accomplished, . . . and he shall see the saviour come and stand upon the earth with power and great glory." [32]

Johnson is dead and none of these things came to pass. Bible prophets missed none of their predictions, yet Smith has missed two that we have already noted. Doesn't this make Smith a little inferior?

4 - 19. THE GENERATION THAT VANISHED. Smith also prophesied, " . . . the gathering of his saints to stand upon mount Zion, which shall be the city of New Jerusalem.

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[31] J. F. Smith, *History of the Church*, vol. 2, p. 182.
[32] *Ibid*, vol. 2, p. 188.

"Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, . . . which temple shall be reared in this generation.

"For verily this generation shall not all pass away until an house shall be built unto the Lord, . . . which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed." [33]

The Mormon Historian, Joseph F. Smith wrote: "It is also reasonable to believe that no soul living in 1832, is still living in mortality upon the earth." [34]

The score now stands History 3, Smith zero. What kind of prophet is this?

4 - 20. THE WORLD WAR THAT WAS NEVER FOUGHT. Joe Smith, again, said, "For behold the Southern states . . . shall also call other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations." [35]

There was no such war. History 4, Smith zero. If the blind lead the blind, shall not both of them fall into the pit?

4 - 21. A QUESTION OF PROOF AND FALSEHOOD. In all fairness, Joe Smith is not the only Mormon "prophet". Nor is he the only one with a poor record. Parley P. Pratt (Mormon Apostle) wrote: "I will state as a prophesy, that there will not be an unbelieving gentile upon this continent 50 years hence; and if they are not greatly scourged, and in a great manner overthrown, within five or ten years from this date, then the Book of Mormon will have proven itself false." [36]

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[33] J. Smith, *Doctrine and Covenants,* 84:2 - 5, 31.
[34] J. F. Smith, *Answers to Gospel Questions,* vol. 4, p. 112.
[35] J. Smith, *Doctrine and Covenants,* 87:3.
[36] P. P. Pratt, *Mormonism Unveiled-Truth Vindicated,* p. 15.

The Mormon definition of gentile is anyone who is not a Mormon. By this definition, the gentiles in this country number nearly 200 million. The "gentiles" have not been overthrown, and the five or ten years has long since gone by. In Pratt's own words the Book of Mormon has proved itself false. Doesn't this show that the Mormon "apostles" have lacked guidance from God from the very start?

4 - 22. THE PROPHESIED DESTRUCTION OF NEW YORK. Consider also the example of Orson Pratt, another Mormon "apostle" who said, "The great, powerful and populous city of New York, . . . will in a few years become a mass of ruins . . . there are some in this congregation who will live to behold the fulfillment of these other things, and will visit the ruins of mighty towns and cities scattered and desolate of inhabitants." [37]

New York is still going strong, and the land is not desolate. What is it about Mormon "prophets" that they produce nothing but wrong guesses about the future? Could it be that they are not inspired at all? Remember the words of Jeremiah 14:14. "The Lord said unto me, the prophets prophesy lies in my name: I sent them not neither have I commanded them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart."

Many more examples could be found of the failure of "prophecies" by various and sundry Mormon leaders, but those above should be sufficient to make the point that they are one and all FALSE PROPHETS. Such men could produce only evil doctrines designed to appeal to their own base instincts and to their personal gain. They are in no way similar to the Apostles of Christ, who taught the truth, prophesied the future, and died trying to save the lost. The next chapter will reveal the results of such men attempting to set forth doctrines, supposedly from God.

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[37] O. Pratt, *Journal of Discourses*, vol. 12, p. 344.

Chapter V

Unusual Doctrines of the Mormons

The initial Mormon teachings are relatively innocuous. Their more unusual doctrines are not introduced until the prospect is so confused that he is unable to tell fact from fiction. This chapter will enable you to counteract this gradual process of "brainwashing" by exposing some of the more fantastic doctrines before the Mormon is ready for them to be introduced. This will discredit the Mormon's plausible case before his shrewd deceptions have worked fully upon the contact's mind.

5 - 1. SMITH AND YOUNG AS GODS. Heber C. Kimball said, "the day will be . . . when you will prize brother Joseph Smith as the Prophet of the living God, and look upon him as a God, and also upon Brigham Young, our governor in the territory of Deseret." [1]

Joseph Smith himself said, "God himself is a man like unto one of yourselves, . . . the Father of us all dwelt on an earth . . . you have got to learn how to be Gods yourselves". [2]

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[1] H. C. Kimball, *Journal of Discourses,* vol. 5, p. 88.
[2] J. Smith, *Times and Seasons,* vol. 5, p. 613 - 4.

5 - 2. NEGROES TO CONTINUE AS SLAVES. Brigham Young wrote: "Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. Will the present struggle (Civil War-author) free the slave? No". [3]

5 - 3. GOD IS REALLY A MAN. Brigham Young wrote: "He is our Father . . . and was once a man in mortal flesh . . . How many Gods there are I do not know . . . God has once been a finite being." [4]

5 - 4. ADAM WAS MICHAEL THE ARCHANGEL, NOW IS GOD. Brigham Young said, "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 Arch-angel, the Ancient of Days! . . . He is our father and our God, and the only God with whom we have to do." [5]

5 - 5. ADAM WAS NOT MADE OF THE DUST OF THE EARTH. Brigham Young said, "You believe Adam was made of the dust of this earth. This I do not believe." [6]

5 - 6. UNITY OF CHURCH AND STATE. John Taylor (3rd LDS President) said, "Was the kingdom that the prophets talked about, that should be set up in the latter times, going to be a Church? Yes. And a state? Yes, . . . both Church and State, to rule both temporarily (sic) and Spiritually." [7]

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[3] B. Young, *Journal of Discourses,* vol. 10, p. 250.
[4] B. Young, *Journal of Discourses,* vol. 7, p. 333.
[5] *Ibid.* vol. 1, p. 50.
[6] *Ibid.* vol. 2, p. 6.
[7] J. Taylor, *Journal of Discourses,* vol. 6, p. 24.

5 - 7. MURDER AS A CLEANSING PROCESS. Joseph Fielding Smith wrote: "Joseph Smith taught that there were certain sins so grievous that . . . they will place the transgressors beyond the power of the atonement of Christ . . . the blood of Christ will not cleanse them from their sins even though they repent. Therefore their only hope is to have their blood shed to atone..." [8]

5 - 8. MONOGAMY ESTABLISHED BY A SET OF ROBBERS. Brigham Young said, "Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers." [9]

5 - 9. CHRIST MARRIED MARY, MARTHA, AND OTHERS. Orson Hyde (Mormon Apostle) said, "Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children." [10]

5 - 10. PLURAL MARRIAGE NEVER TO BE DONE AWAY. Heber C. Kimball wrote: "The principle of plurality of wives never will be done away." [11]

Kimball also said, "You might as well deny 'Mormonism' and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them will be damned." [12]

5 - 11. GOD DID NOT HAVE POWER TO CREATE MAN. Joseph Smith said, " . . . the soul, the mind of man, the

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[8] J. F. Smith, *Doctrines of Salvation,* vol. 1, p. 135 - 6.
[9] B. Young, *Deseret News,* (Salt Lake paper), vol. 12, no. 6, Aug. 6, 1862.
[10] O. Hyde, *Journal of Discourses,* vol. 2, p. 210.
[11] H. C. Kimball, *Deseret News,* November 7, 1855.
[12] H. C. Kimball, *Journal of Discourses,* vol. 5, p. 203.

immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; . . . The mind of man is as immortal as God himself . . . God never did have power to create the spirit of man at all." [13]

5 - 12. THE MARK OF CAIN IS THE NEGRO RACE. Brigham Young said, "Cain slew his brother . . . and the Lord put a mark upon him, which is the flat nose and black skin." [14]

5 - 13. SLAVERY IS A DIVINE INSTITUTION. Joseph Smith said, "We do not believe in setting the negroes free." [15]

In an interview with Horace Greeley in 1859, Brigham Young said, "We consider it (slavery-auth.) of divine institution and not to be abolished until the curse pronounced on Ham shall have been removed from his descendants." [16]

5 - 14. MARRIAGE FOR ETERNITY COVERS ANY SIN EXCEPT MURDER. Joseph Smith said, " . . . if a man marry a wife according to my word, and they are sealed . . . and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation." [17]

5 - 15. VEGETABLES HAVING LIVING INTELLIGENT SPIRITS. Orson Pratt wrote: " . . . we are compelled to believe

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[13] J. Smith, *Times and Seasons,* vol. 5, p. 615.
[14] B. Young, *Journal of Discourses,* vol. 7, p. 290 - 1.
[15] J. Smith, *History of the Church,* vol. 3, p. 29.
[16] B. Young, quoted in the book *History of Utah,* by A. L. Neff.
[17] J. Smith, *Doctrine and Covenants,* 132:26.

that every vegetable, whether great or small, has a living intelligent spirit capable of feeling, knowing, and rejoicing in its sphere." [18]

5 - 16. EXPLANATORY NOTES.

A. The early Mormon writers were certain that polygamy was one of the essentials of their religion and would always remain so. This is why we discount the disclaimers of their descendants who plead with us to forget what they say is past history. The statements by those early leaders justify our attention to that doctrine in our discussions.

B. The doctrine of Blood Atonement taught that the Mormon who killed a sinner - i.e. a person in opposition to Mormon leaders - had helped to save the sinner's soul. This doctrine was liberally applied in early Utah, and was significant in the Mountain Meadows Massacre, in which an immigrant wagon train was wiped out by "Indians" in Utah after one of the immigrants boasted that he had the gun that killed Joe Smith.

C. "Sealing" is the marriage for time and eternity practiced by the Mormons in their secret "Temple Weddings". It is possible for such a marriage to join a Mormon to another person who is married to an "unbeliever" in this life, or even to another Mormon; and the participants believe they will be married to each other in heaven, even if they are not married to each other in this life.

D. Further comments would be anticlimactic after the aurprising statements of this chapter. They are clear revelations of the real unspiritual attitude of the Mormon leaders. Our suggestion is that you attempt to use them as early as possible in discussions with them, in order that the weak Christian may be warned early.

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[18] O. Pratt, *The Seer*, pp. 33 - 34.

Chapter VI

Mormon History in Utah

The following historical references are included as background information. The references cited are from speeches and writings of the Mormons themselves, and can therefore not be dismissed as the writings of apostates or of people trying to "destroy Mormonism".

These references illustrate the attitudes and responses of Mormons when they are faced with any type of opposition. Their attitudes are obviously different from those of first century Christians, who faced far worse opposition than did the Mormons. The Mormon responses are, in fact, inferior to commonly accepted rules of behavior in the secular world today. This conclusion provides valuable data for evaluating the irreligious nature of Mormonism itself, and of its chief prophets as well.

The clear conclusion to be gained from all these facts is that the Mormons can not possibly be the same Church revealed in the New Testament. The Mormons will probably plead that the historical events we cite were the responsibility of misguided individuals rather than of the "inspired" leaders. The facts show that if the individuals concerned were misguided, it was because of their leadership, not in spite of it. For this reason, I commend these few examples to you for your consideration and use.

6 - 1. SMITH AS A MARTYR. Mormons often liken the lynching of Joe Smith in Carthage, Missouri to the death of Christ. In fact, the two are entirely different. For one thing, Smith did not meekly die for the sins of others. "When the jail in Carthage was assailed . . . the prophet . . . bravely returned the fire of his assailants, bringing his man down every time." [1]

6 - 2. SMITH AS A DICTATOR. "When brother Joseph Smith lived . . . he was our dictator in the things of God." [2] This sounds suspiciously like the Catholic view of the Pope.

6 - 3. BRIGHAM YOUNG AND THE CUTTING OF THROATS. " . . . in regard to those who have persecuted this people . . . It was asked this morning how we could obtain redress . . . I will tell you how it could be done, we could take the same law they have taken, viz., mobocracy, and if any miserable scoundrels come here, cut their throats." [3]

6 - 4. THE MOUNTAIN MEADOWS MASSACRE. In 1857, a group of immigrants was massacred, ostensibly by "Indians" while passing thru southern Utah. This occured near the "mountain meadows". Juanita Brooks wrote about a special priesthood meeting which was held in Cedar City, Utah the day before the massacre. The name of the person speaking is not known, but the sentiments are those of all or most of those in attendance. This is revealed by the tenor of other comments and by other evidence which will appear in the next section. One of those at the meeting expressed the following statement. "I think they should be done away with, at least the one that bragged that

[1] J. F. Smith, *History of the Church*, vol. 6.
[2] B. Young, *Journal of Discourses*, vol. 6, p. 106.
[3] B. Young, *Journal of Discourses*, vol. 2, p. 311.

he carried the gun . . . I think that we are all bound by our covenants to see that he does not live to do any more damage." [4] The gun referred to was one that an immigrant boasted was used to kill Smith in Carthage. The covenants mentioned were pledges made by each Mormon to avenge the death of Joe Smith.

6 - 5. RESPONSIBILITY FOR THE MASSACRE. John D. Lee was the man who was later convicted of leading the "Indians" in the massacre. He wrote a book in which he confessed, and implicated others beside himself. He wrote, "I had many to assist me at the Mountain Meadows. I believe that most of those who were connected with the massacre, and took part in the lamentable transaction that has blackened the character of all who were aiders or abettors in the same, were acting under the impression that they were performing a religious duty. I know all were acting under the orders and by the command of their Church leaders, and I firmly believe that the most of those who took part in the proceedings considered it a religious duty to unquestioningly obey the orders which they had received. That they acted from a sense of duty to the Mormon Church, I never doubted." [5]

Mormons attempted to discredit the words of Lee as the words of a convicted murderer. Lee, however, was a close confidant of Brigham Young during and after the massacre. This close relationship in itself discredits their second "prophet's" claim to divine guidance. In addition, Lee remained a respected member until years later when he was selected as the scapegoat to take the blame for the massacre and keep it off of the Mormon Church. Lee's book arose from his realization that he had been thrown to the wolves, and from his desire to meet his maker having acknowledged his sin. This gives force to his words,

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[4] J. Brooks, *John D. Lee,* pp. 207 - 208.
[5] J. D. Lee, *Confession of John D. Lee,* pp. 213 - 214.

and he was probably the man most able to expose the inner councils which dreamed up the massacre.

Lee also wrote: "I have always believed, since that day, that General (Mormons had their own military organization - auth.) George A. Smith was visiting southern Utah to prepare the people for the work of exterminating Captain Francher's train of emigrants (sic), and I now believe that he was sent for that purpose by the direct command of Brigham Young."

" . . . The knowledge of how George A. Smith felt towards the emigrants (sic) and his telling me that he had a long talk with Haight on the subject, made me certain that it was the wish of the Church authorities that Francher and his train should be wiped out, . . . I do not doubt it now, either, that Haight was acting by full authority from the Church leaders, and that the orders he gave to me were just the orders that he had been directed to give, when he ordered me to raise the Indians and have them attack the emigrants (sic)." [6] Other quotations in his book establish that not all the Indians in the attack had red skins.

6 - 6. MORMON METHODS IN THE FACE OF OPPOSITION. If any doubts remain about the response of Mormon leaders to opposition, the following quotations should dispel them.

" . . . have their blood spilt . . . " [7]

" . . . cutting people off from the earth" [8]

" . . . we wipe them out of existence" [9]

" . . . I say kill him on the spot" [10]

" . . . the heads of thieves taken off, or shot down before the public . . . " [11]

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[6] *Ibid.* pp. 224 - 5.
[7] B. Young, *Journal of Discourses,* vol. 4, p. 3.
[8] *Ibid.* vol. 4, p. 53.
[9] *Ibid.* vol. 7, p. 19.
[10] *Ibid.* vol. 1, p. 108.
[11] *Ibid.* vol. 1, p. 73.

" . . . I will unsheath my bowie knife" [12]
" . . . we will slay you" [13]
" . . . they will be destroyed . . . " [14]
" . . . their heads chopped off" [15]
" . . . cut their throats" [16]

Gustive O. Larson (Professor of Church History at Brigham Young University) wrote, "The Mountain Meadows massacre can only be understood in the perspective of mass hysteria resulting from a combination of bitter past experiences, present threat, and religious fanaticism." [17]

6 - 7. THE WORD OF WISDOM AS AN ECONOMIC MEASURE. The Word of Wisdom (which forbids the use of tobacco, alcohol, tea, or coffee) may well have stemmed from a desire to keep funds within the Mormon community, so that they would be available for the use of the Mormon leaders. Leonard J. Arrington wrote an article entitled "An Economic Interpretation of the 'Word of Wisdom'." In it he quotes Brigham Young as follows, "I know of no better climate and soil than are here for the successful culture of tobacco. Instead of buying it in a foreign market and importing it over a thousand miles, why not raise it in our own country or do without it." [18]

6 - 8. THE DANITE BAND IN MISSOURI. The Mountain Meadows massacre is not the only historical instance of Mormon violence towards outsiders. Their attitude was even then of long

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[12] *Ibid*, vol. 1, p. 83.
[13] *Ibid*, vol. 6, p. 351.
[14] *Ibid*, vol. 6, p. 126.
[15] *Ibid*, vol. 2, p. 186.
[16] *Ibid*, vol. 2, p. 311.
[17] G. O. Larson, *Utah Historical Quarterly*, spring 1962, p. 175.
[18] L. J. Arrington, "An Economic Interpretation of the 'Word of Wisdom' ", in *Brigham Young University Studies*, Winter 1959, vol. 1, no. 1, pp. 43 - 45.

standing. Brigham H. Roberts, the Mormon historian, quoted Dr. Avard (alleged to have led the 'Danite Band') as saying, " . . . in the month of July, 1838 - ' A band called the 'Daughter of Zion' (afterwards the 'Danite Band') was formed of the members of the Mormon Church, the original object of which was to drive from the county of Caldwell all those who dissented from the Mormon Church, in which they succeeded admirably. . ." [19]

J. D. Lee wrote, "I know of many men being killed in Nauvoo (Illinois - auth.) by the Danites. It was then the rule that all the enemies of Joseph Smith should be killed, and I know of many a man who was quietly put out of the way by the orders of Joseph and his apostles while the Church was there." [20]

Lee also wrote, "And I say as a fact that there was no escape for any one that the leaders of the Church in southern Utah selected as a victim." [21]

6 - 9. THE MORMON CHURCH AS BIG BUSINESS. Joseph F. Smith, Sixth LDS President, testified in court in the Reed Smoot Case, that the following businesses were governed by him as LDS President:

Zion's Cooperative Mercantile Institution
The State Bank of Utah
Zions Savings Bank and Trust Company
Utah Sugar Company
Consolidated Wagon and Machine Co.
Utah Light and Power Co.
Salt Lake and Los Angeles Railroad Co.
Salt Air Beach Co.

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[19] Dr. Avard, quoted by Brigham H. Roberts, *Comprehensive History of the Church*, vol. 1, p. 500.
[20] J. D. Lee, *Confessions of John D. Lee*, p. 204.
[21] *Ibid*, p. 275.

Idaho Sugar Co.
Inland Crystal Salt Co.
Salt Lake Knitting Co.

The testimony also revealed that he was a director of the Union Pacific Railroad, and a Vice-President of the Bullion, Beck, and Champion Mining Company.

Similar holdings were shown in an article entitled "Latter-Day Profits", which appeared in *Newsweek.* The holdings included the Hotel Utah, a Florida cattle ranch, the Beneficial Life Insurance Company, plus ranches in Texas, Alberta, and California. [22]

The money for such investments comes from the tithes "contributed" by the Mormon membership. The situation fulfills the warning in 2 Peter 2:3, "*But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, . . .*"

These historical facts speak for themselves. The Mormons deny them, as well they must, but the denials do not erase the facts, nor will they be hidden in the Day of Judgment. If you fail to heed the warning in the past performance of the Mormons, it will not be for lack of evidence.

I close this chapter, and the book, with the hope that the information in it may prove useful to you. I also pray that those Mormons who may happen to see this book will try to view it objectively, and search the scriptures of the New Testa-

[22] Article, Latter-Day Profits, Newsweek, January 22, 1962.

ment to see if these things are so. All the work of this book would be more than compensated if even one Mormon were saved because of something in this book. To all my Mormon friends and acquaintances, I must say that I speak harshly of Joe Smith by intention and out of complete disgust for his doctrines, not because of any hatred for him as a person. I would also hope that you will not take these statements as a personal attack on yourselves. I have a number of very good friends who are Mormons, and they would be fine Christian people indeed, if they were only Christians. It is my prayer that their lives may be spared long enough that they come to realize the fallacies of Mormonism and find the truth instead.

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