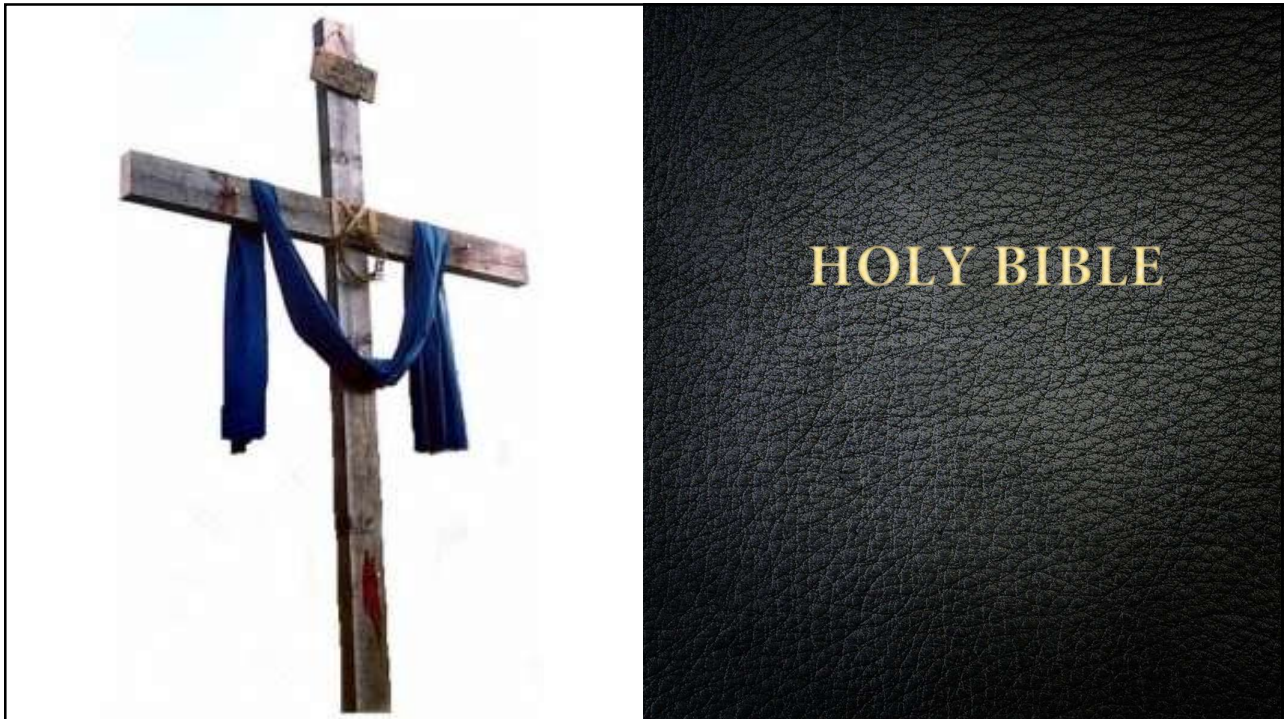
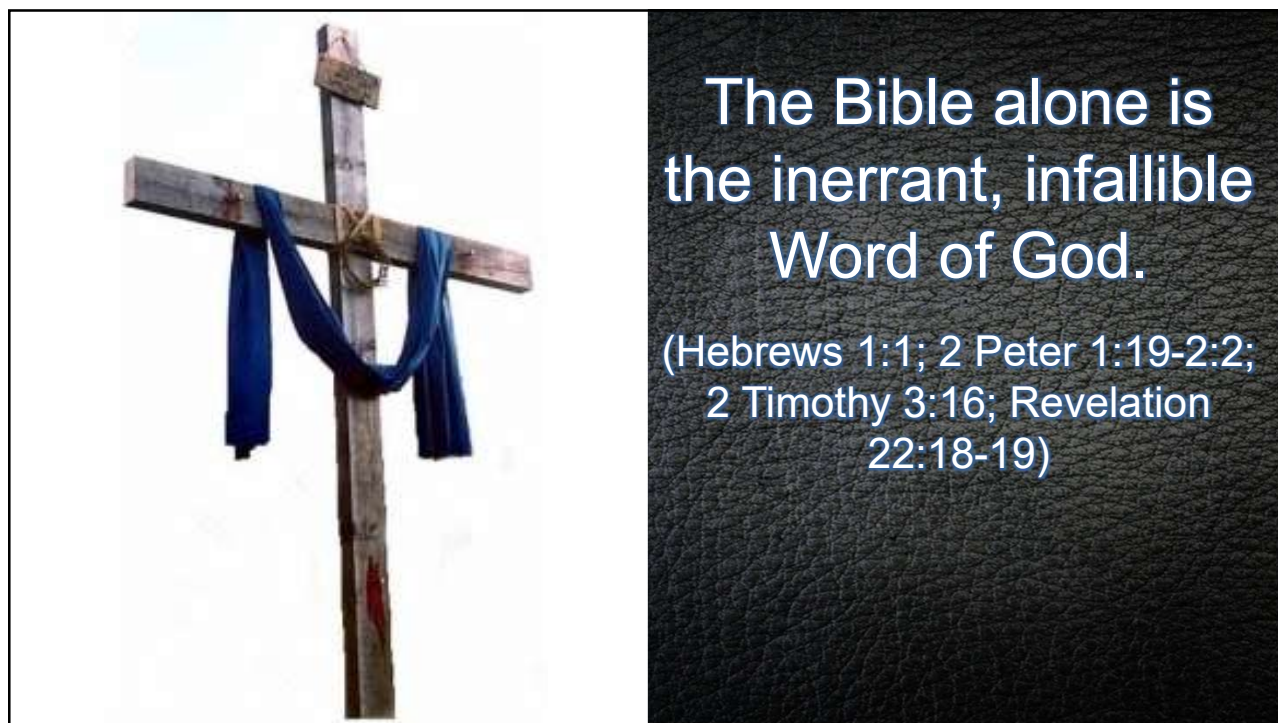
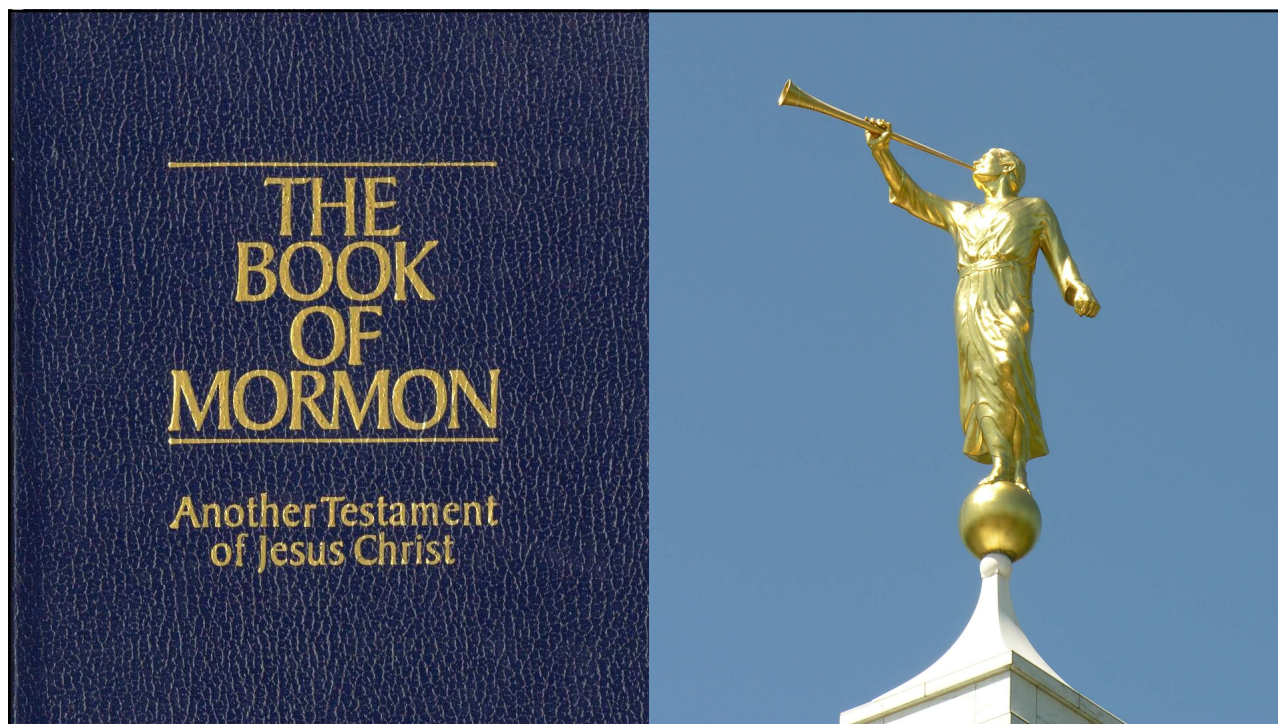


Some cults weaken the authority of the Bible by claiming additional revelation.





Mormonism denies
the authority of the
Bible by claiming
additional revelation.

The four standard works:

- *The Bible* (correctly translated)



Mormonism denies
the authority of the
Bible by claiming
additional revelation.

The four standard works:

- *The Bible* (**correctly translated**)



Mormonism denies
the authority of the
Bible by claiming
additional revelation.

The four standard works:

- *The Bible* (correctly translated)
- *The Book of Mormon*
- *The Doctrine and Covenants*
- *The Pearl of Great Price*

DOCTRINE AND COVENANTS

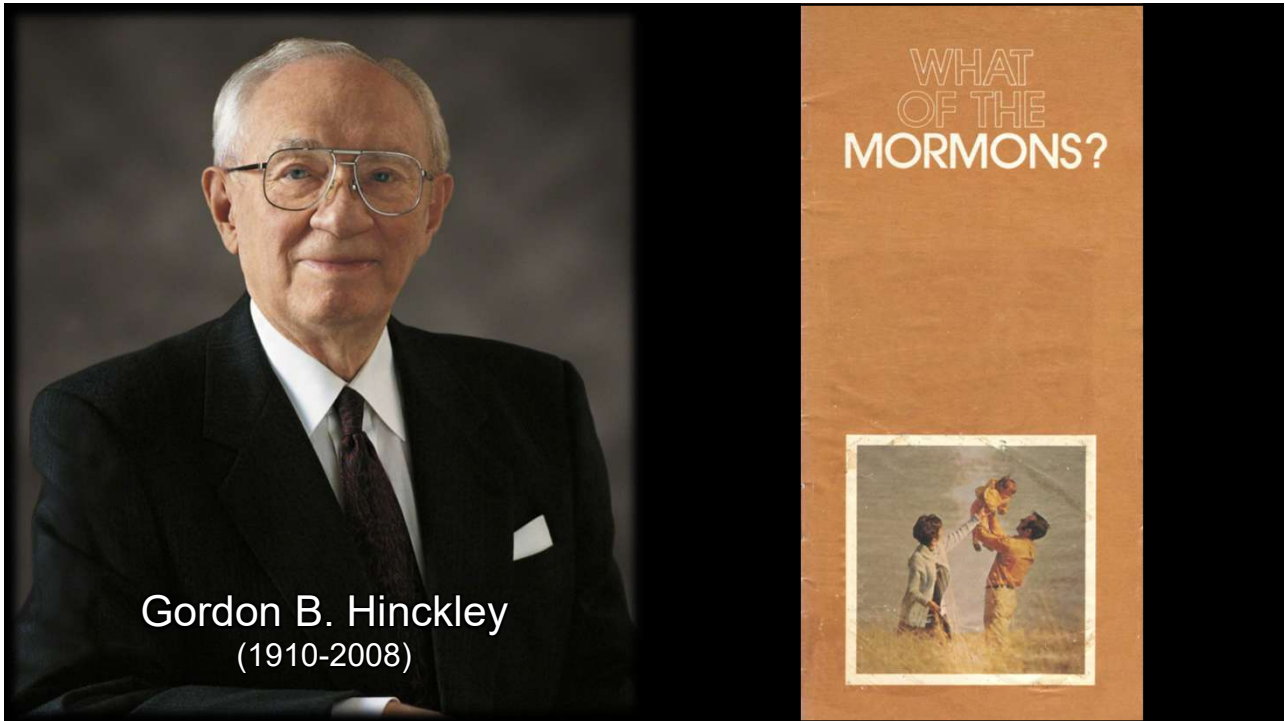
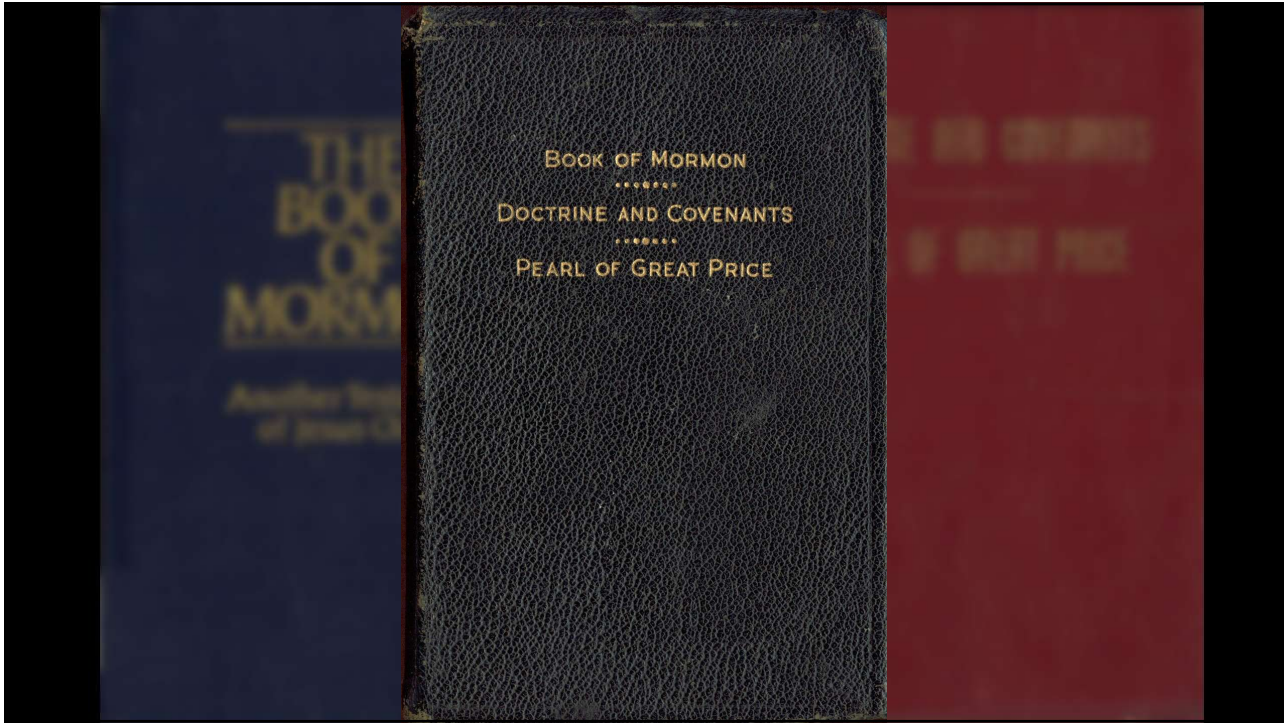
PEARL OF GREAT PRICE

THE
BOOK
OF
MORMON

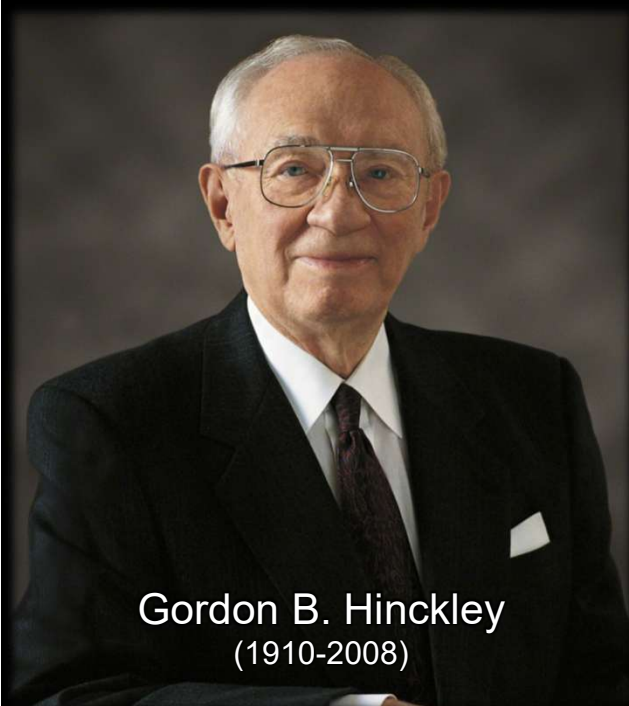
Another Testament
of Jesus Christ

DOCTRINE AND COVENANTS

PEARL OF GREAT PRICE

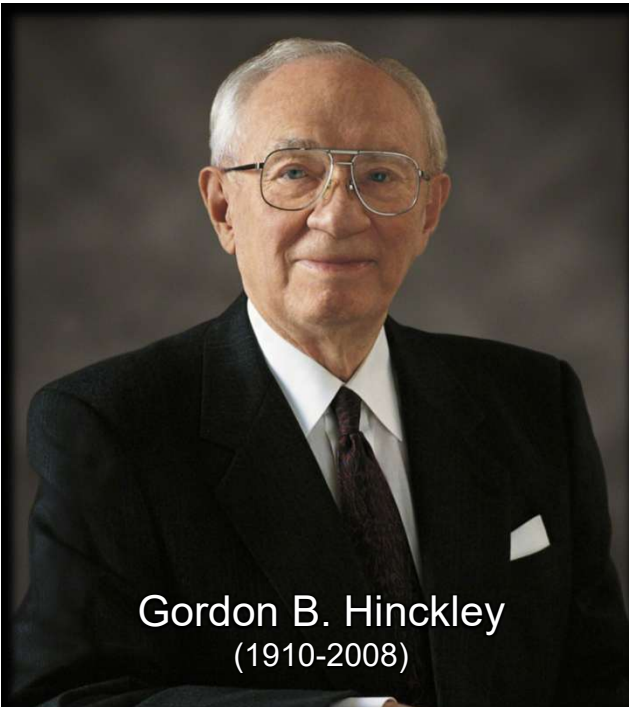


Gordon B. Hinckley
(1910-2008)

A portrait of Gordon B. Hinckley, an elderly man with glasses, wearing a dark suit, white shirt, and dark tie. He is smiling slightly and looking towards the camera.

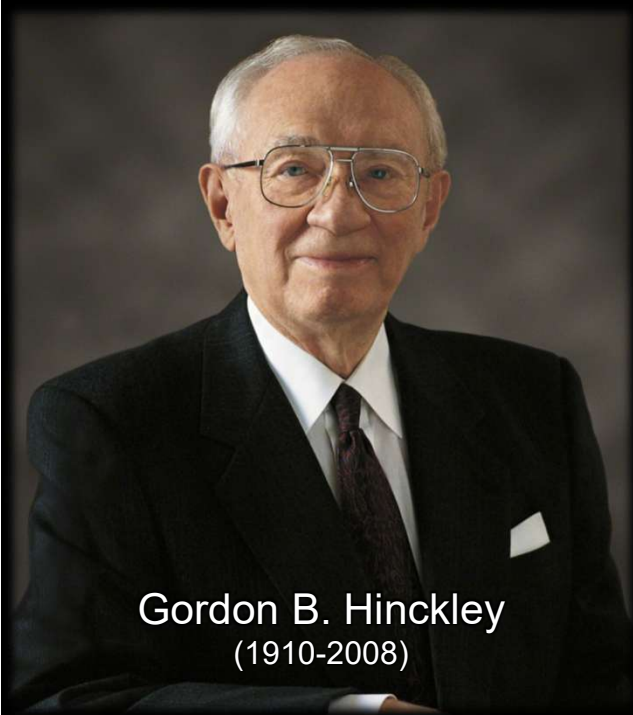
Gordon B. Hinckley
(1910-2008)

"The Bible is the Word of God, written by men. It is a basic Mormon teaching. But the Latter-day Saints recognize that errors have crept into this sacred work because of the manner in which the book has come to us.

A portrait of Gordon B. Hinckley, an elderly man with glasses, wearing a dark suit, white shirt, and dark tie. He is smiling slightly and looking towards the camera.

Gordon B. Hinckley
(1910-2008)

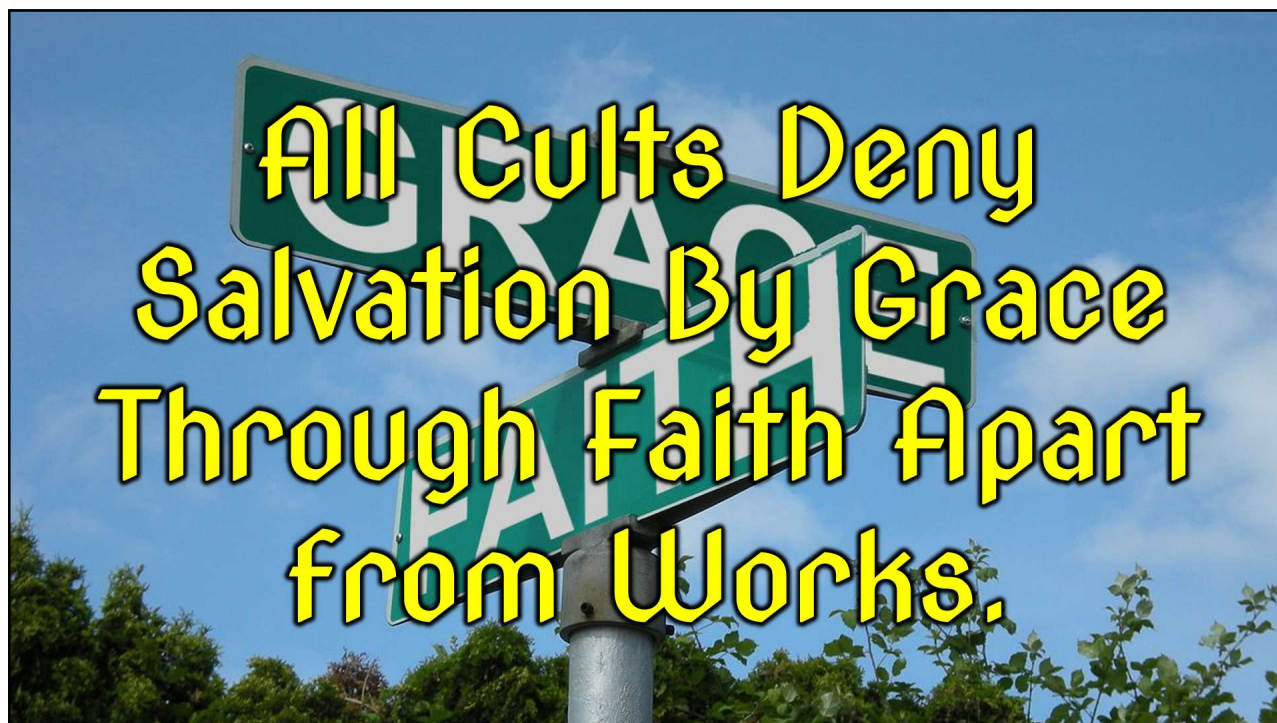
"Moreover, they regard it as not being complete as a guide. Scores of different types of interpretations on basic doctrines, which have led to the creation of hundreds of different sects, bear witness to the inadequacy of the Bible. ...



Gordon B. Hinckley
(1910-2008)

"Supplementing the Bible, the Latter-day Saints have three other books. These with the Bible constitute the standard works of the Church. They are known as the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price."

[Gordon B. Hinckley, What of the Mormons? (n.c.: The Church of Jesus Christ of Latter-day Saints, 1976), 10, 12.]





HOLY BIBLE



Christ's death was the complete payment for man's sins. Salvation is a gift and cannot be earned by works. All that is necessary is belief in the gospel.

(Ephesians 2:8-9; Romans 3:24,25; Col. 1:20; I Peter 2:24; 2 Cor. 5:20; John 20:30-31).

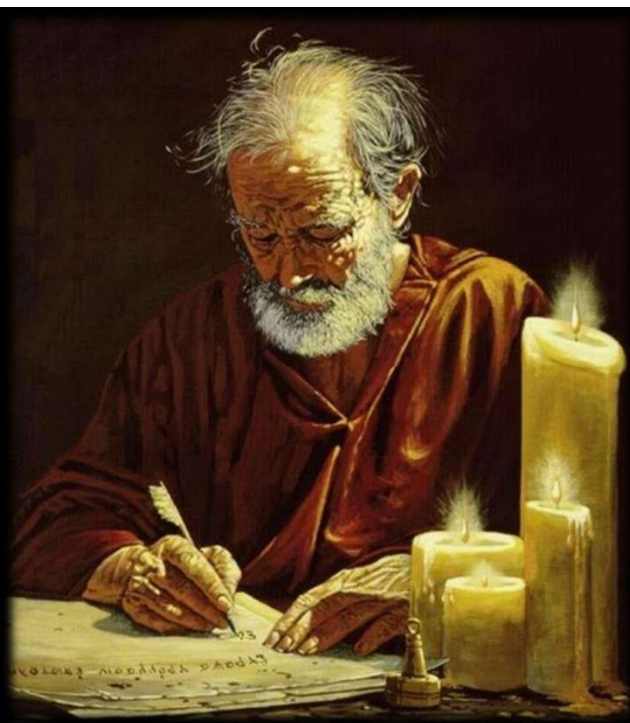


Salvation is Becoming
 "like Him" (1 John 3:2)
 morally not ontologically.
 This means that we will
 be made completely holy
 and righteous as He is.

(2 Peter 1:4; Hebrews 12:10)

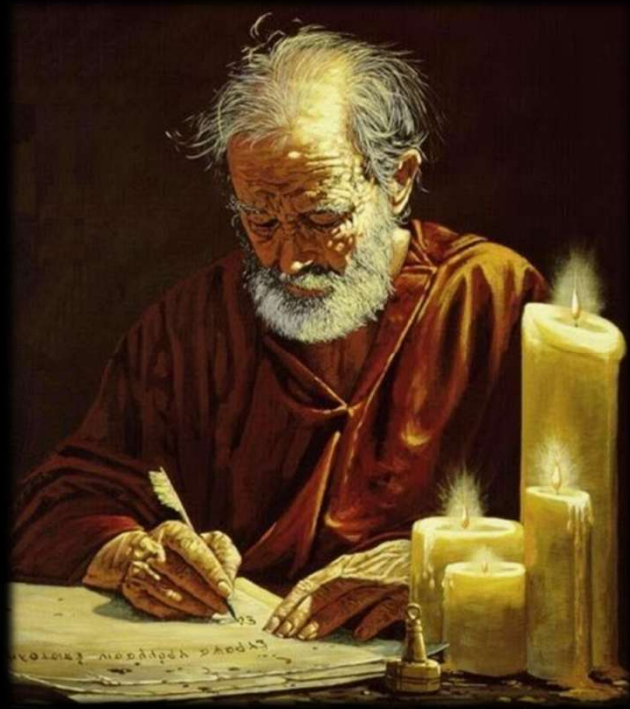
*Now to him who works, the
 wages are not counted as
 grace but as debt. But to
 him who does not work but
 believes on Him who
 justifies the ungodly, his
 faith is accounted for
 righteousness,*

Romans 4:4-5



*For He made Him who
knew no sin to be sin for
us, that we might become
the righteousness of God in
Him.*

2 Co 5:21



Mormonism denies
salvation by grace
through faith apart
from works by
adding works to the
gospel.



ADVERTISEMENT

Articles of Faith OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

THE GODHEAD: 1. We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost.

RESPONSIBILITY FOR SIN: 2. We believe that men will be punished for their own sins, and not for Adam's transgression.

SALVATION: 3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

FIRST PRINCIPLES: 4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

AUTHORITY: 5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

ORGANIZATION: 6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

SPIRITUAL GIFTS: 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

SCRIPTURES: 8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

REVELATION: 9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

CHRIST'S REIGN ON EARTH: 10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.

FREEDOM: 11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

OBEDIENCE TO LAW: 12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

SEARCH FOR TRUTH; THE GOOD LIFE: 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul — We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. M13

Clip, fill in and mail to:
Free Booklets
Salt Lake City, Utah 84150
 Please send me the free booklets I have checked in the boxes at right.

NAME _____
 STREET _____
 CITY _____
 STATE _____ ZIP _____
 (If you'd like to keep this section intact, just send your name and address—and tell which booklets you want.)

In the squares below, check the booklets you want.

<input type="checkbox"/> HAPPIER FAMILY LIFE. How to work on four qualities that strengthen family life.	<input type="checkbox"/> MORE CONFIDENT LIVING. A workable plan by which to increase your sense of security.
<input type="checkbox"/> MORE SATISFACTION AS A PERSON. Filling your special needs as a man or as a woman.	<input type="checkbox"/> YOU AND YOUR CHILDREN. A lifestyle that satisfies both generations.

ADVERTISEMENT

Articles of Faith OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

SALVATION: 3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

THE GODHEAD: 1. We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost.

RESPONSIBILITY FOR SIN: 2. We believe that men will be punished for their own sins, and not for Adam's transgression.

SALVATION: 3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

FIRST PRINCIPLES: 4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

AUTHORITY: 5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

ORGANIZATION: 6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

SPIRITUAL GIFTS: 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

SCRIPTURES: 8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

REVELATION: 9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

CHRIST'S REIGN ON EARTH: 10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.

FREEDOM: 11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

OBEDIENCE TO LAW: 12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

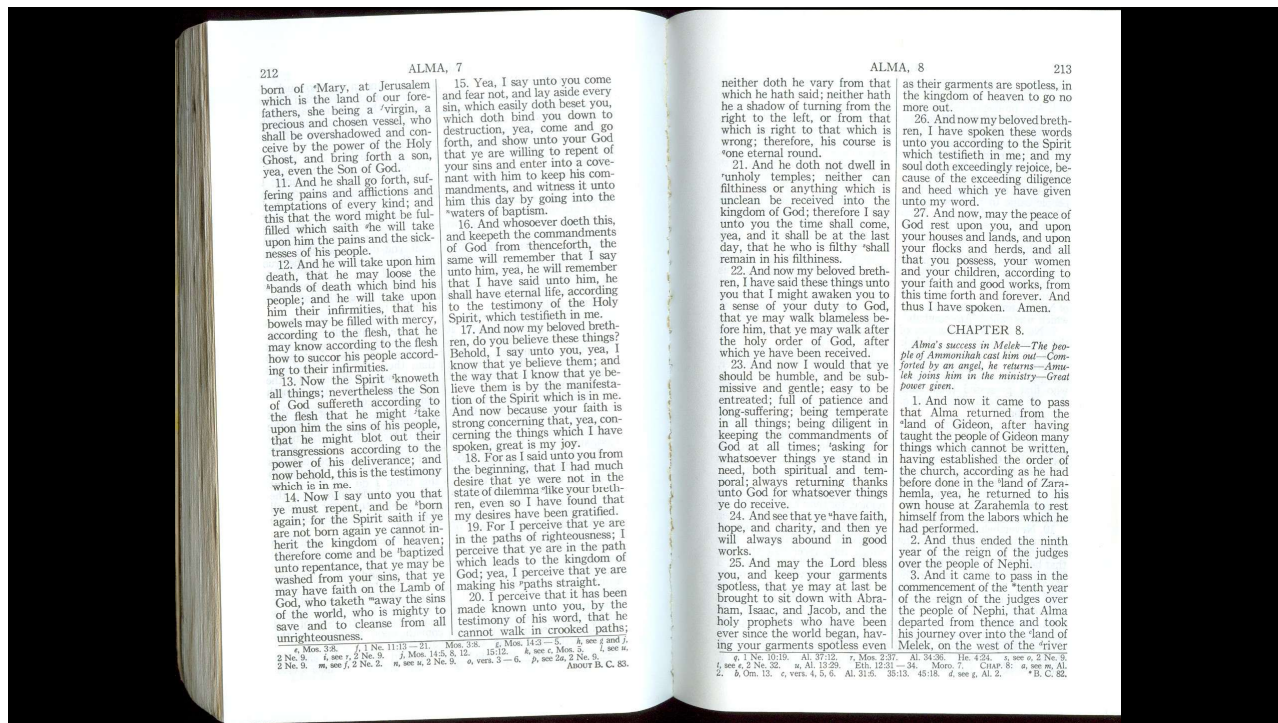
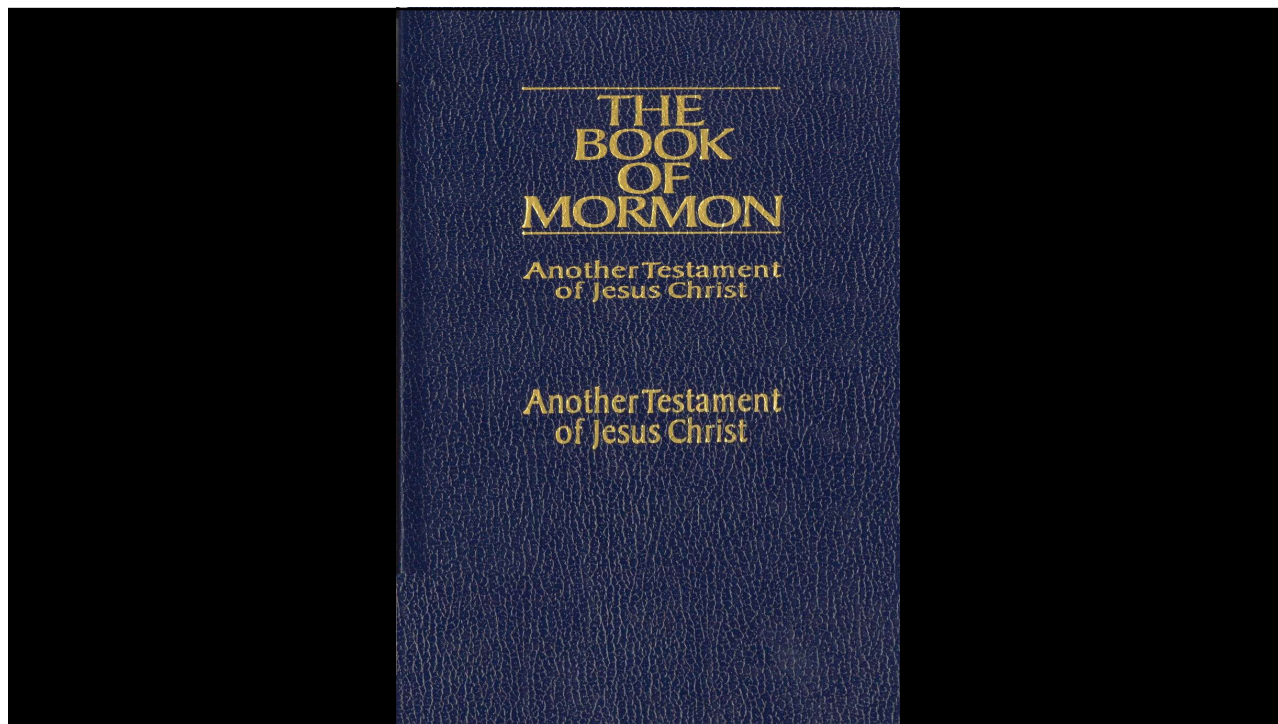
SEARCH FOR TRUTH; THE GOOD LIFE: 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul — We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. M13

Clip, fill in and mail to:
Free Booklets
Salt Lake City, Utah 84150
 Please send me the free booklets I have checked in the boxes at right.

NAME _____
 STREET _____
 CITY _____
 STATE _____ ZIP _____
 (If you'd like to keep this section intact, just send your name and address—and tell which booklets you want.)

In the squares below, check the booklets you want.

<input type="checkbox"/> HAPPIER FAMILY LIFE. How to work on four qualities that strengthen family life.	<input type="checkbox"/> MORE CONFIDENT LIVING. A workable plan by which to increase your sense of security.
<input type="checkbox"/> MORE SATISFACTION AS A PERSON. Filling your special needs as a man or as a woman.	<input type="checkbox"/> YOU AND YOUR CHILDREN. A lifestyle that satisfies both generations.



212 ALMA, 7

born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

11. And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

12. And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.

13. Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me.

14. Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore come and be baptized washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness.

¹ Mos. 3:8. ² 1 Ne. 11:33-34. ³ Mos. 3:8. ⁴ Mos. 14:8, 12. ⁵ 15:12. ⁶ See c. Mos. 5, 1, see n. 2 Ne. 9. ⁷ See c. 2 Ne. 9. ⁸ See n. 2 Ne. 9. ⁹ See n. 2 Ne. 9. ¹⁰ Vers. 3-6. ¹¹ See 2 Ne. 9, 2.

15. Yea, I say unto you come and fear not, and lay aside every sin, which easily doth beset you, which doth blind you down to destruction, yea, come and go forth, and show unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism.

16. And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.

17. And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know that ye believe them is by the manifestation of the Spirit which is in me. And now because your faith is strong concerning that, ye concerning the things which I have spoken, great is my joy.

18. For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified.

19. For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.

20. I perceive that it has been made known unto you, by the testimony of his word, that I cannot walk in crooked paths;

ALMA, 8 213

neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.

21. And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.

22. And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received.

23. And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive.

24. And see that ye have faith, hope, and charity, and then ye will always abound in good works.

25. And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even

as their garments are spotless, in the kingdom of heaven to go no more out.

26. And now my beloved brethren, I have spoken these words unto you according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word.

27. And now, may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever. And thus I have spoken. Amen.

CHAPTER 8.

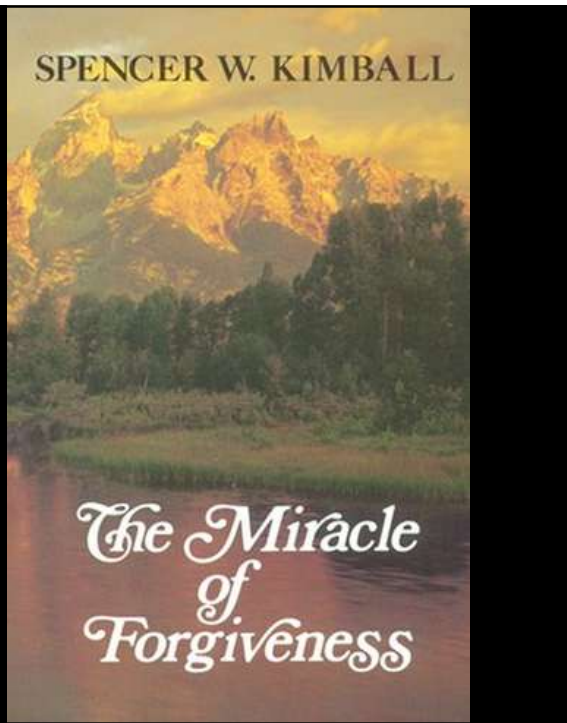
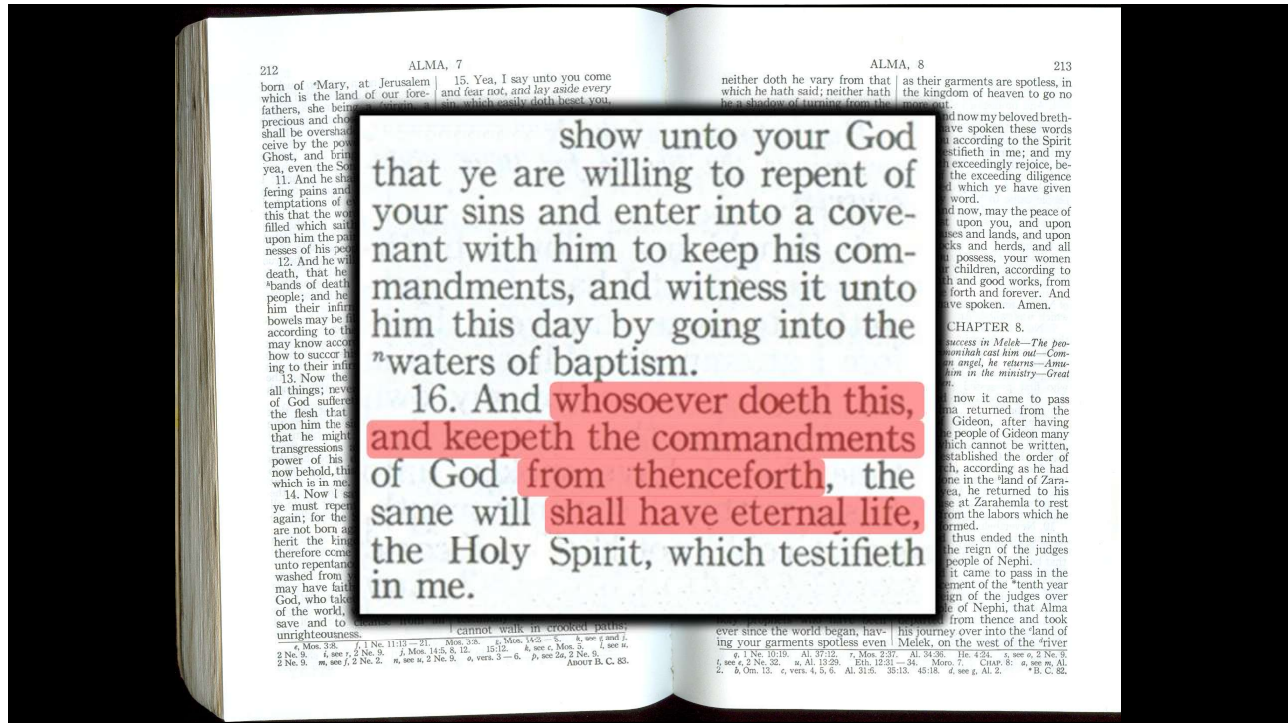
Alma's success in Melek—The people of Anthoniiah cast him out—Comforted by an angel, he returns—Amalek joins him in the ministry—Great power given.

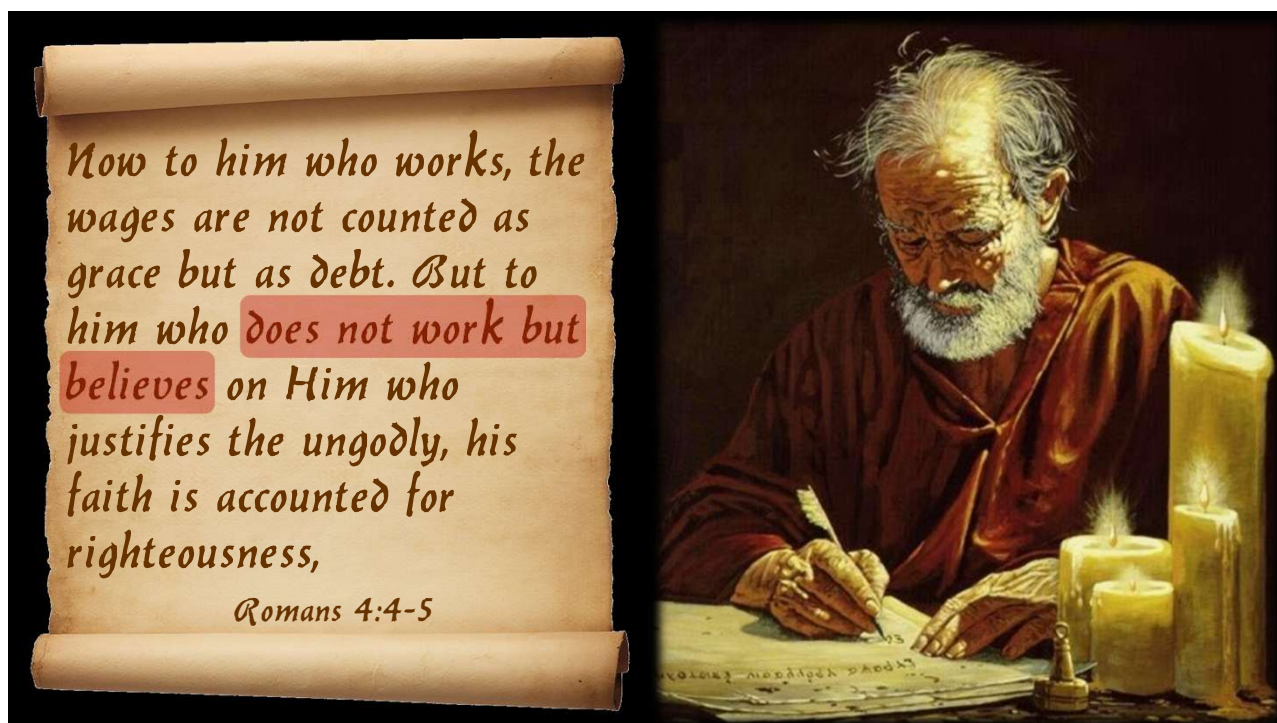
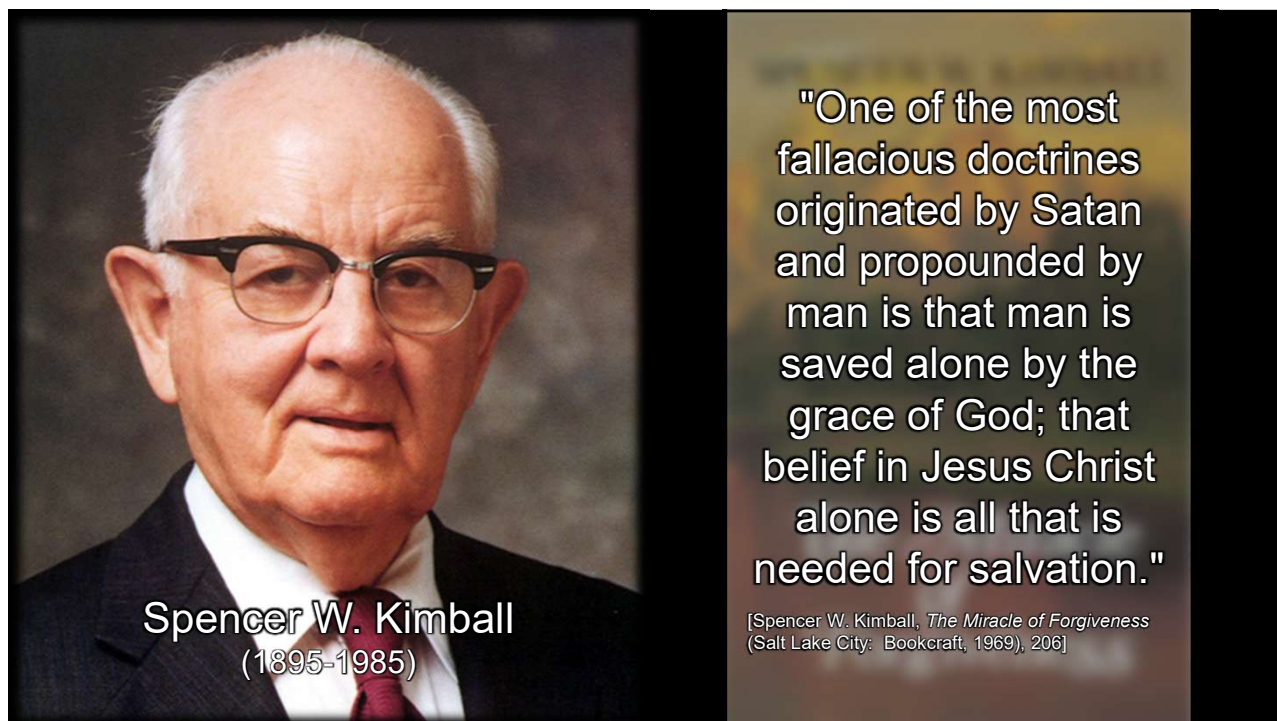
1. And now it came to pass that Alma returned from the land of Gideon, after having taught the people of Gideon many things which cannot be written, having established the order of the church, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed.

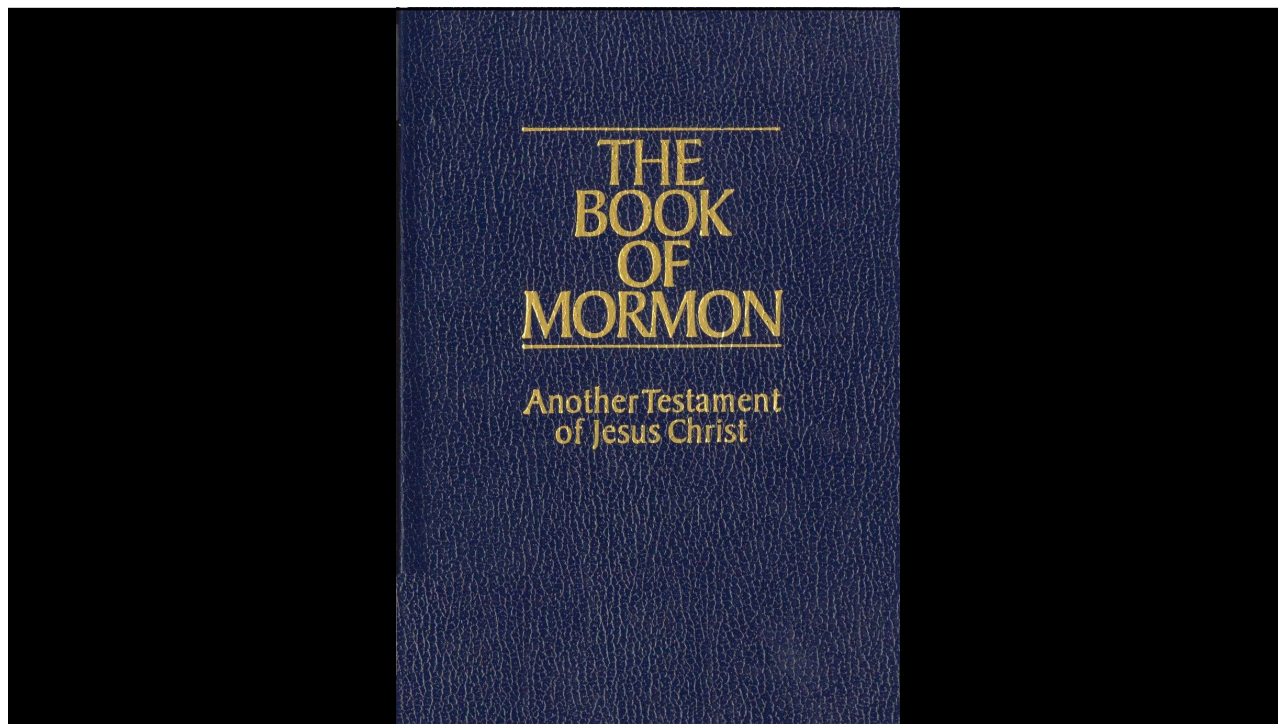
2. And thus ended the ninth year of the reign of the judges over the people of Nephi.

3. And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence and took his journey over into the land of Melek, on the west of the river

¹ 1 Ne. 12:3. ² Al. 37:2. ³ Mos. 2:27. ⁴ Al. 31:2. ⁵ 1 Ne. 4:3. ⁶ See c. 2 Ne. 3. ⁷ See c. 2 Ne. 32. ⁸ Al. 13:29. ⁹ Mos. 2:27. ¹⁰ Eth. 12:31-34. ¹¹ Moro. 7. ¹² Chap. 8. ¹³ See n. Al. 2. ¹⁴ Gen. 15. ¹⁵ Vers. 4, 5, 6. ¹⁶ Al. 51:5. ¹⁷ 15:13. ¹⁸ 45:16. ¹⁹ See n. Al. 2. ²⁰ 13. C. 52.







2 NEPHI 25:10-17

generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord.

10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.

11 And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be restored again to the land of their inheritance.

12 But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

13 Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved

in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.

14 And behold it shall come to pass that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again; for two unto them that fight against God and the people of his church.

15 Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations.

16 And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

17 And the Lord will set his hand

98

98 Ezek. 4: 3; Amos 3: 7; D&C 5: 20.
10a 1 Ne. 7: 13; 2 Ne. 6: 8; Omni 1: 15; Hel. 8: 21 (20-21).
b To Hardheartedness.
c 2 Kgs. 24: 14 (14-15); Jer. 52: 15 (13-15); 1 Ne. 1: 13; 10: 3.
d Lam. 1: 3 (1-3).
11a To Teaching with the Spirit.
b Jer. 24: 6 (5-7).
c To Lands of Inheritance.
12a To War.
b To Jesus Christ, Divine Sonship.
c To Jesus Christ,
Birth of.
13a To Jesus Christ, Crucifixion of.
b Luke 23: 33; John 19: 41 (41-42); 1 Ne. 19: 10.
c Moshah 3: 10.
d Mal. 4: 2. To Jesus Christ, Prophecies about; Jesus Christ, Resurrection.
14a To Jesus Christ, Messiah.
b Matt. 24: 2 (1-2); Luke 21: 24.
c Ps. 83: 17 (2-17); D&C 71: 7; Moses 7: 15 (14-16).
15a To Israel, Judah, People of.
b Neh. 1: 6 (7-9); 2 Ne. 10: 6; 3 Ne. 16: 8.
c To Israel, Bondage of, in Other Lands; Israel, Scattering of.
d To Babylon, Resurrection.
16a To Jesus Christ, Messiah.
b 2 Ne. 10: 7 (5-9); 30: 7 (7-8).
c Job 17: 9; D&C 88: 86.
d To False Christs.
[Between 559 and 545 a.c.]

99

again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

18 Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah which should deceive the people; for there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.

19 For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.

20 And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power

that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

21 Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.

22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.

23 For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we

17a Gen. 49: 10; 2 Ne. 21: 11; 29: 1. To Israel, Gathering of; Israel, Restoration of; Restoration of the Gospel.
b Isa. 29: 14;
c 2 Ne. 27: 26; 3 Ne. 28: 32 (31-33).
18a 3 Ne. 16: 4.
b 2 Ne. 29: 11; 33: 14 (11, 14-15); W of M 1: 11; 3 Ne. 27: 25 (23-27); Ether 5: 4.
c To Judgment, The Last.
d 2 Ne. 26: 12; Morm. 3: 21.
e To False Christs.
f To Jesus Christ, Messiah.
19a To Jesus Christ,
Betrayal of; Jesus Christ, Birth of.
b 1 Ne. 10: 4; 19: 8;
c 3 Ne. 1: 1.
d To Jesus Christ, Prophecies about.
e To Jesus Christ, Divine Sonship.
20a Ex. 3: 10 (2-10); 1 Ne. 17: 24 (24, 31, 40); 19: 10.
b John 3: 14; 1 Ne. 17: 41.
c 2 Kgs. 18: 4; Alma 33: 19; Hel. 8: 14 (14-15).
d Ex. 17: 6; Num. 20: 11; Neh. 9: 15; 1 Ne. 17: 29; 20: 21.
e 1 Ne. 14: 30; Moshah 1: 6.
f Hosea 13: 4; Acts 4: 12; 1 Jo. 3: 23 (19-24); 3 Ne. 1: 1.
1 Ne. 10: 6; 2 Ne. 2: 6 (5-8); Moshah 16: 5 (4-5); Alma 12: 22 (22-23).
To Jesus Christ, Savior.
21a 2 Ne. 27: 6.
b Amos 5: 15; Alma 46: 24 (24-27).
22a 2 Ne. 29: 11; 33: 15 (10-15); 3 Ne. 27: 25 (23-27); Ether 4: 10 (8-10).
23a To Family, Children, Responsibilities toward.
[Between 559 and 545 a.c.]

2 NEPHI 25:10-17 98 99 2 NEPHI 25:18-23

generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord.

10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captives.

11 And now the spirit which withstanding away they shall possess the wherefore, they shall again to the tance.

12 But, brethren, when the day shall manifest the flesh, because of the hardness of the

13 Behold, and after he shall rise from the his wings; and believe on him

in the kingdom of God. Wherefore, my soul delighteth to prophecy concerning him, for I have seen his day, and my heart doth magnify his holy name.

14 And behold it shall come to pass that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of

again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

18 Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of

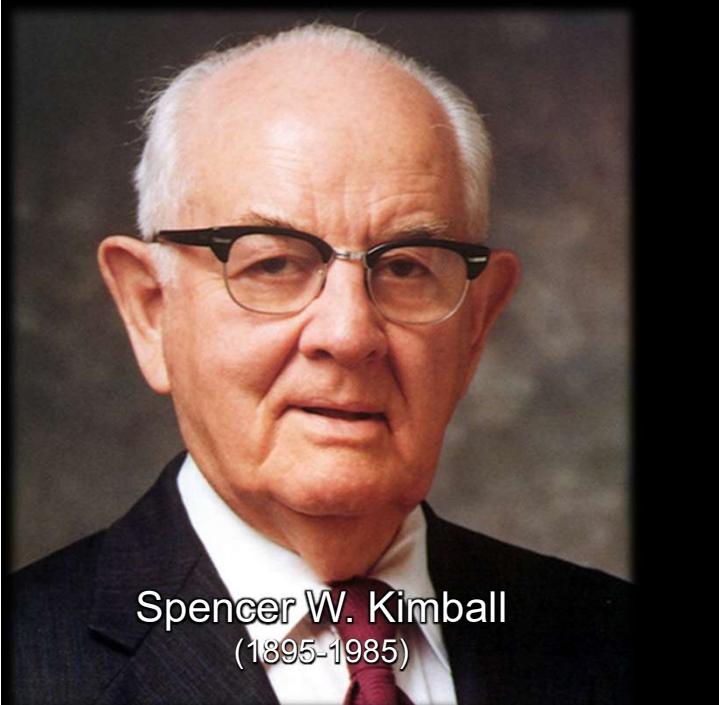
that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, who shall save them.

This cause hath led unto me that I write shall be read, and handed from generation to generation, that his promise may be fulfilled, that his name shall be glorified as long as the world shall stand; and the nations which shall be brought to the will believe in Christ, and also believe in Christ, and be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

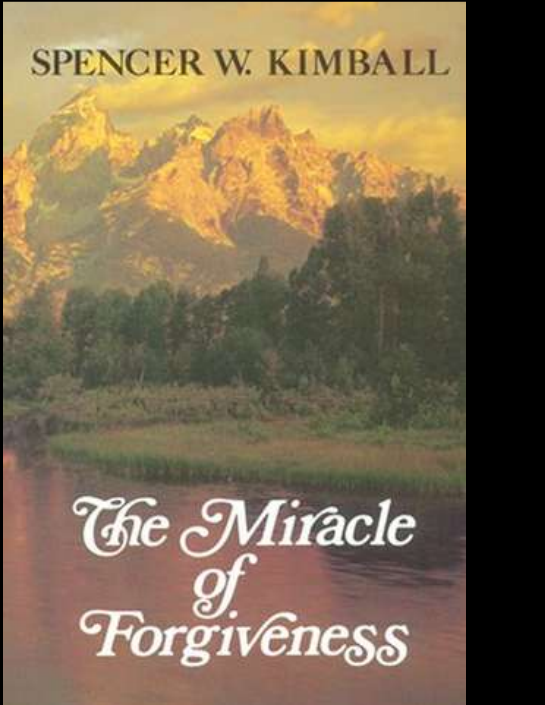
14: 30;
15: 6;
16: 13-14; Acts 4: 13-14;
1 Ne. 10: 6; 2 Ne. 2: 6 (5-8); Mosiah 16: 6 (4-5); Alma 12: 22 (22-25);
19: Jesus Christ, Saviour,
21a 2 Ne. 27: 6,
8 Amos 5: 15; Alma 46: 24 (24-27);
22a 2 Ne. 29: 11; 33: 15 (10-13); 3 Ne. 27: 25 (23-27); Ether 4: 10 (8-10);
23a to Family, Children, Responsibilities toward.
[Between 559 and 545 n.c.]

98 Ezek. 4: 3; Amos 3: 7; D&C 5: 20.
10a 1 Ne. 7: 13; 2 Ne. 6: 8; Omni 1: 15; Hel. 8: 21 (20-21);
b to Hardheartedness.
c 2 Kgs. 24: 14 (14-15); Jer. 52: 15 (13-15); 1 Ne. 1: 13; 10: 3.
d Lam. 1: 3 (1-3).
11a to Teaching with the Spirit.
b Jer. 24: 6 (5-7).
c to Lands of Inheritance.
12a to War.
b to Jesus Christ, Divine Sonship.
c to Jesus Christ,
Birth of.
13a to Jesus Christ, Crucifixion of.
b Luke 23: 53; John 19: 41 (41-42); 1 Ne. 19: 10.
c Mosiah 3: 10.
d Mal. 4: 2; to Jesus Christ, Prophecies about; Jesus Christ, Resurrection;
14a to Jesus Christ, Messiah.
b Matt. 24: 2 (1-2); Luke 21: 24.
c Ps. 83: 17 (2-17); D&C 71: 7; Moses 7: 15 (14-16);
d to Jesus Christ, Head of the Church.
15a to Israel, Judah, People of.
b Neh. 1: 8 (7-9); 2 Ne. 10: 6; 3 Ne. 16: 8.
to Israel, Bondage of, in Other Lands; Israel, Scattering of.
c to Babylon.
16a Ezek. 34: 22; Morm. 5: 14.
b 2 Ne. 10: 7 (5-9); 30: 7 (7-8).
c Job 17: 9; D&C 88: 86.
d to False Christs.
[Between 559 and 545 n.c.]

Restoration of the Gospel.
b Isa. 29: 14;
2 Ne. 27: 26; 3 Ne. 28: 32 (31-33).
18a 3 Ne. 16: 4.
b 2 Ne. 29: 11 (33); 14 (11, 14-15); W of M 1: 11; 3 Ne. 27: 25 (23-27); Ether 5: 4.
c to Judgment, The Last.
d 2 Ne. 26: 12; Morm. 3: 21.
e to False Christs, Messiah.
19a to Jesus Christ,
c 2 Ne. 10: 3.
d to Jesus Christ, Prophecies about.
e to Jesus Christ, Divine Sonship.
20a Ex. 3: 10 (2-10); 1 Ne. 17: 24 (24, 31, 41);
b John 3: 14; 1 Ne. 17: 41.
c 2 Kgs. 18: 4; Alma 33: 15; Hel. 8: 14 (14-15).
d Ex. 17: 6; Num. 20: 11; Neh. 9: 15; 1 Ne. 17: 29; 20: 21.



Spencer W. Kimball
(1895-1985)



SPENCER W. KIMBALL

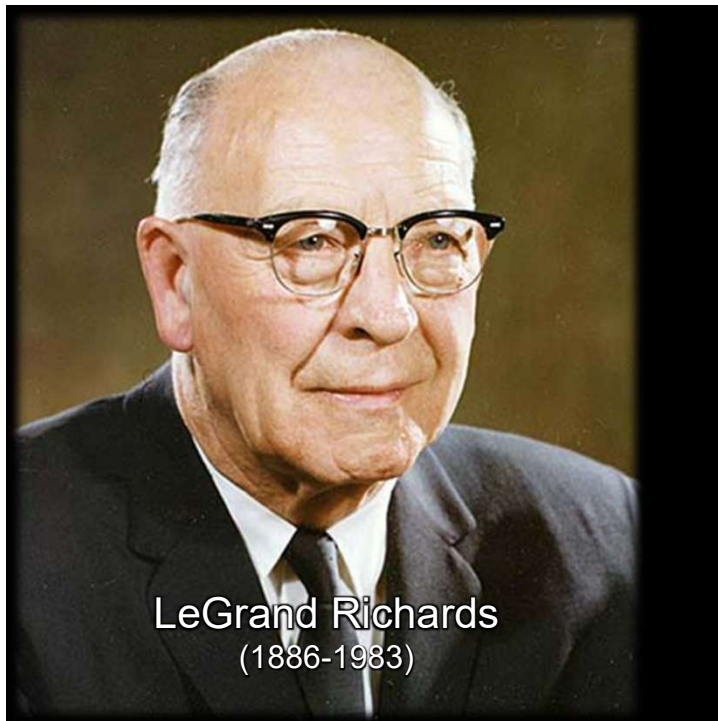
The Miracle of Forgiveness



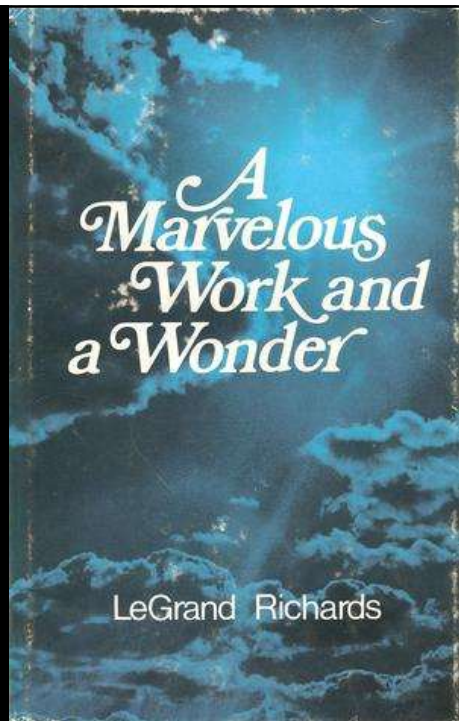
Spencer W. Kimball
(1895-1985)

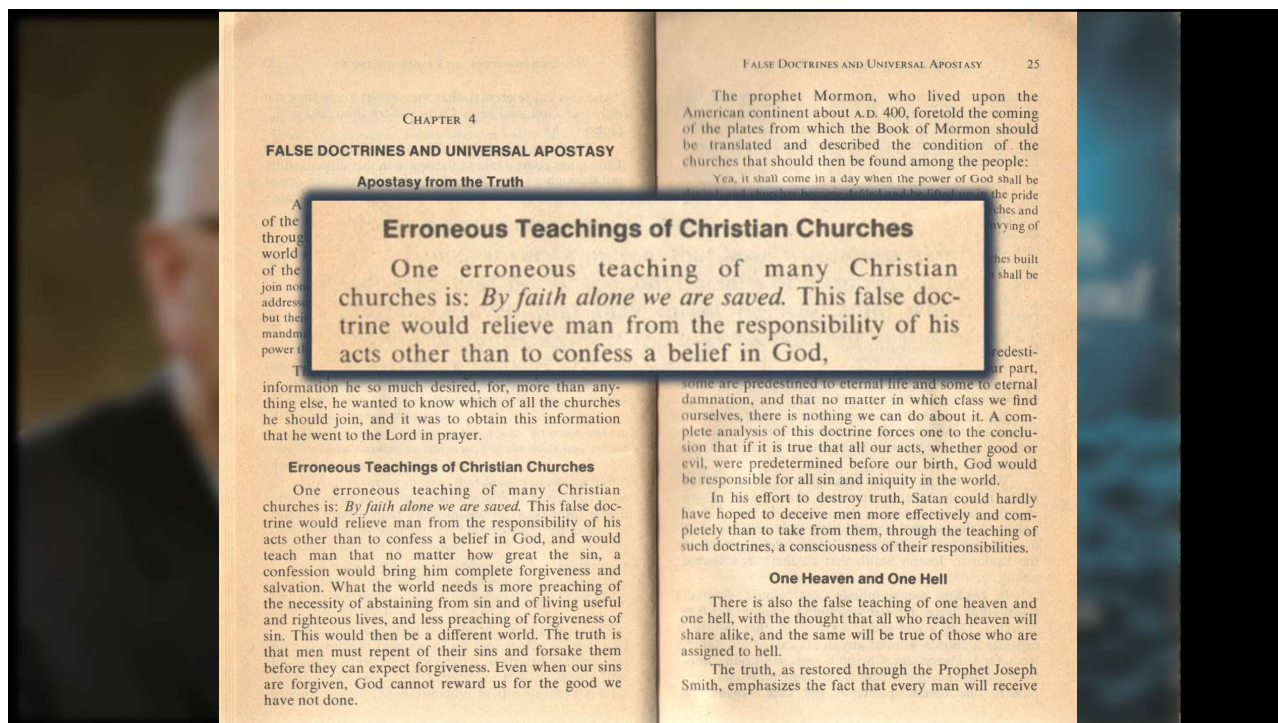
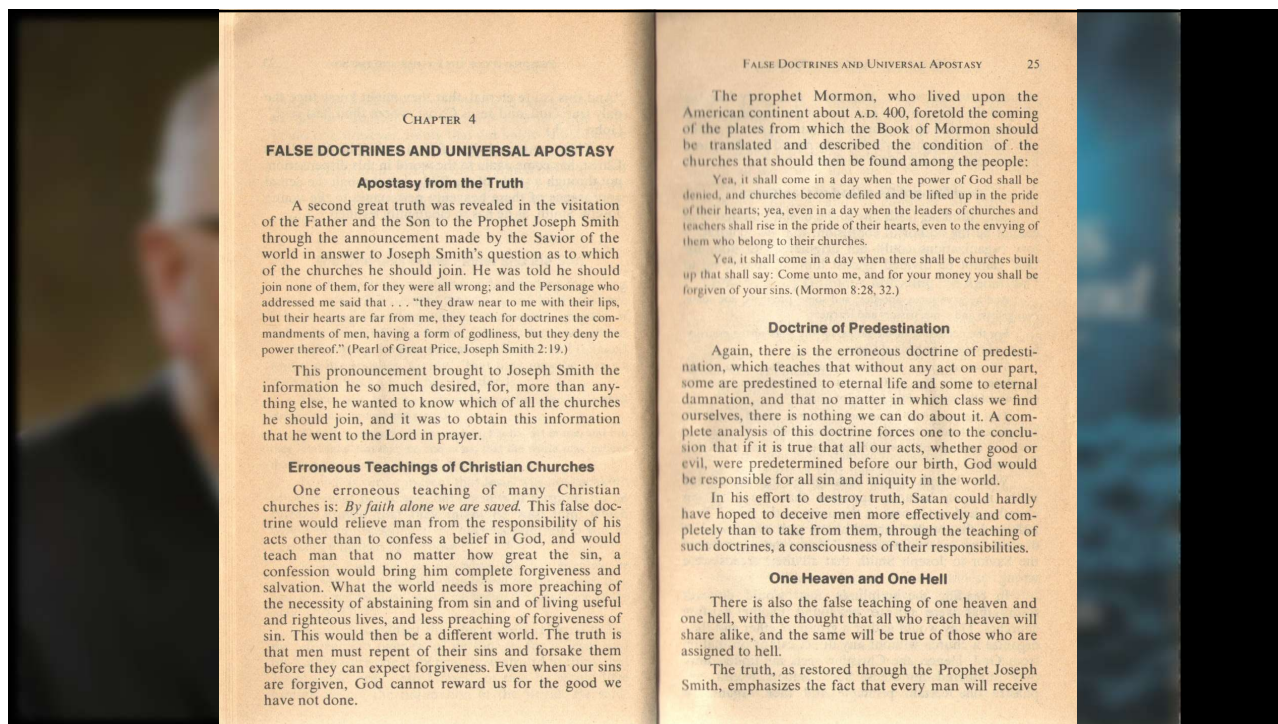
"This makes clear the two facets, neither of which alone would bring the individual salvation—the grace of Christ, particularly as represented by his atoning sacrifice, and **individual effort.**"

[Kimball, *Miracle*, 207]



LeGrand Richards
(1886-1983)





CHAPTER 4
FALSE DOCTRINES AND UNIVERSAL APOSTASY
Apostasy from the Truth

Erroneous Teachings of Christian Churches

One erroneous teaching of many Christian churches is: *By faith alone we are saved*. This false doctrine would relieve man from the responsibility of his acts **other than to confess a belief in God,**

☞ Rom 9:30-32 ☞

"What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; {31} but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. {32} Why? Because **they did not seek it by faith**, but as it were, by the works of the law. For they stumbled at that stumbling stone."

CHAPTER 4
FALSE DOCTRINES AND UNIVERSAL APOSTASY
Apostasy from the Truth

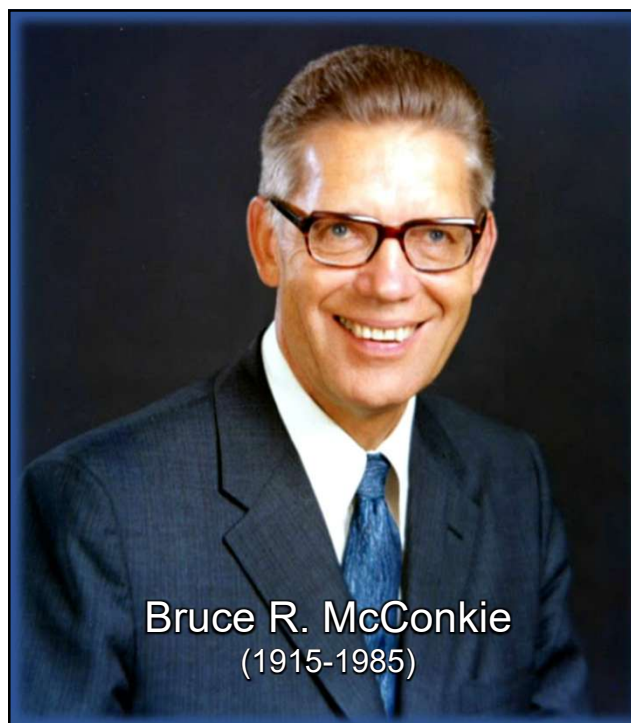
Erroneous Teachings of Christian Churches

One erroneous teaching of many Christian churches is: *By faith alone we are saved*. This false doctrine would relieve man from the responsibility of his acts **other than to confess a belief in God,**

☞ Rom 10:1-3 ☞

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved. {2} For I bear them witness that **they have a zeal for God**, but not according to knowledge. {3} For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."

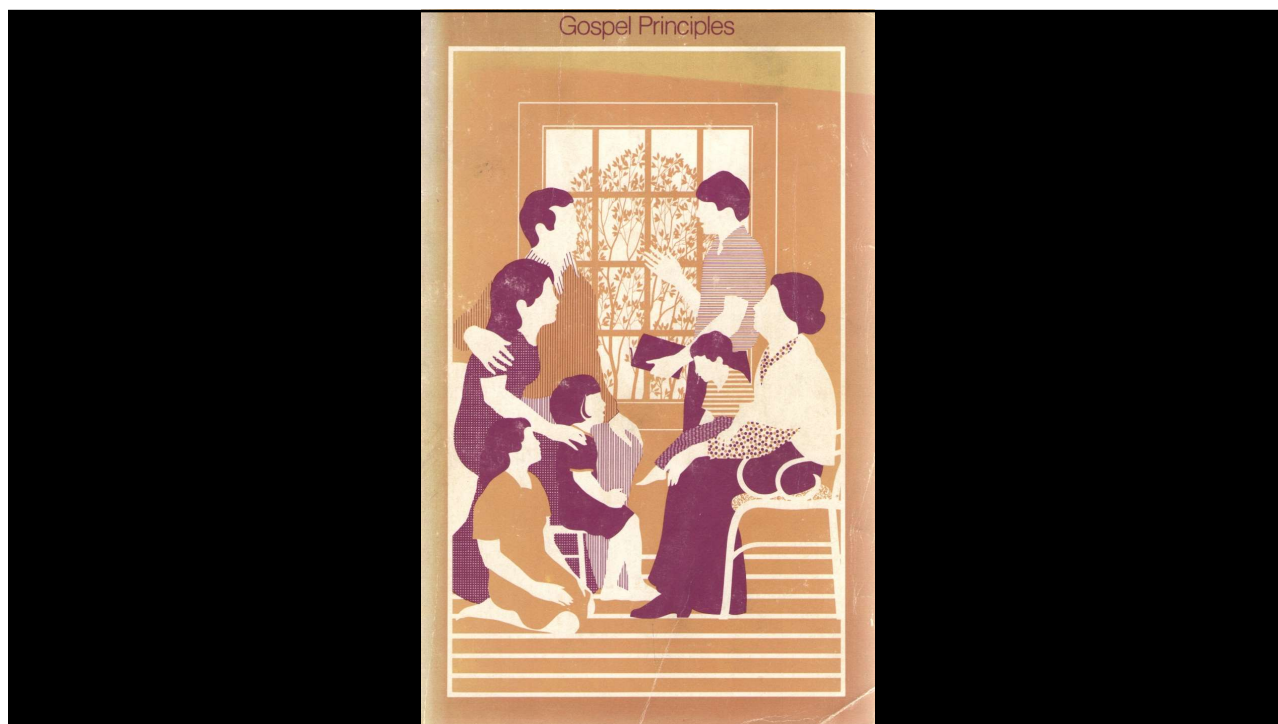
Salvation means
exaltation to
godhood.



Bruce R. McConkie
(1915-1985)

"With three or four possible exceptions, all of the revelations of all the ages speak of salvation as being wholly, completely, and totally synonymous with eternal or everlasting life, with exaltation in the highest heaven of the celestial world, with attaining Godhood and being like God the Eternal Father."

[Bruce McConkie, *Doctrinal New Testament Commentary*, 3:284-285]



Chapter 47

edge and all wisdom. He is the father of spirit children. He is a creator. We can become Gods like our Heavenly Father. This is exaltation.

If we prove faithful and obedient to all the commandments of the Lord, we will live in the highest degree of the celestial kingdom of heaven. We will become exalted, just like our Heavenly Father. Exaltation is the highest reward that our Heavenly Father can give his children. The Lord has said that exaltation is the greatest gift of all the gifts of God (see D&C 14:7).

What is exaltation?

BLESSINGS OF EXALTATION

Our Heavenly Father is perfect. However, he is not jealous of his wisdom and perfection. He glories in the fact that it is possible for his children to become like him. He has said: "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39).

Those who live the commandments of the Lord and receive eternal life (exaltation) in the celestial kingdom will receive special blessings. The Lord has said: "All [things] are theirs" (D&C 76:59). These are some of the special blessings given to exalted persons:

1. They will live eternally in the presence of our Heavenly Father and Jesus Christ (see D&C 76).
2. They will become gods.
3. They will have their righteous family members with them and will be able to have spirit children also. These spirit children will have the same relationship to them as we do to our Heavenly Father. They will be an eternal family.
4. They will receive a fullness of joy.
5. They will have everything that our Heavenly Father and Jesus Christ have, all power, glory, dominion, and knowledge. President Joseph Fielding Smith wrote: "The Father has promised through the Son that all that he has shall be given to those who are obedient to his commandments. They

290

Chapter 47

shall increase in knowledge, wisdom, and power, going from grace to grace, until the fullness of the perfect day shall burst upon them" (Doctrines of Salvation, 2:36).

List some of the blessings that will be given to those who earn exaltation.

REQUIREMENTS FOR EXALTATION

Latter-day Saints are taught that now is the time to fulfill the requirements for exaltation (see Alma 34:32–34). President Joseph Fielding Smith said, "In order to obtain the exaltation we must accept the gospel and all its covenants; and take upon us the obligations which the Lord has offered; and walk in the light and understanding of the truth; and 'live by every word that proceedeth forth from the mouth of God'" (Doctrines of Salvation, 2:43).

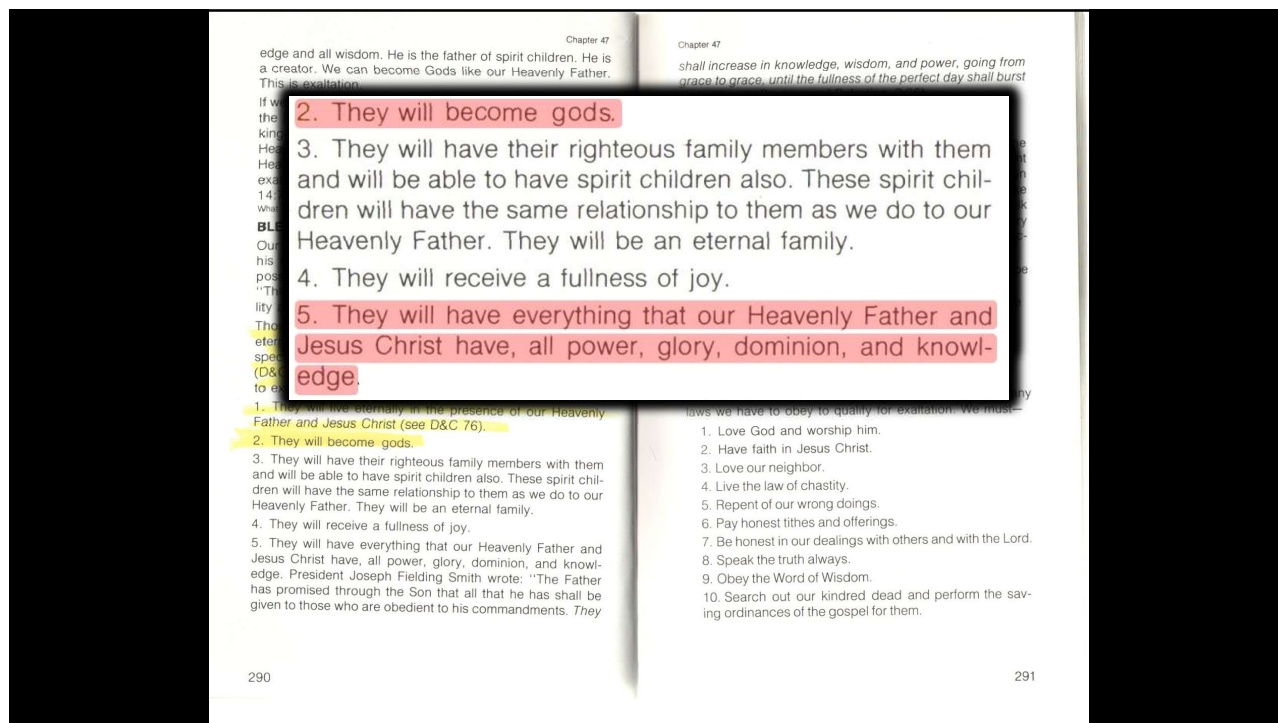
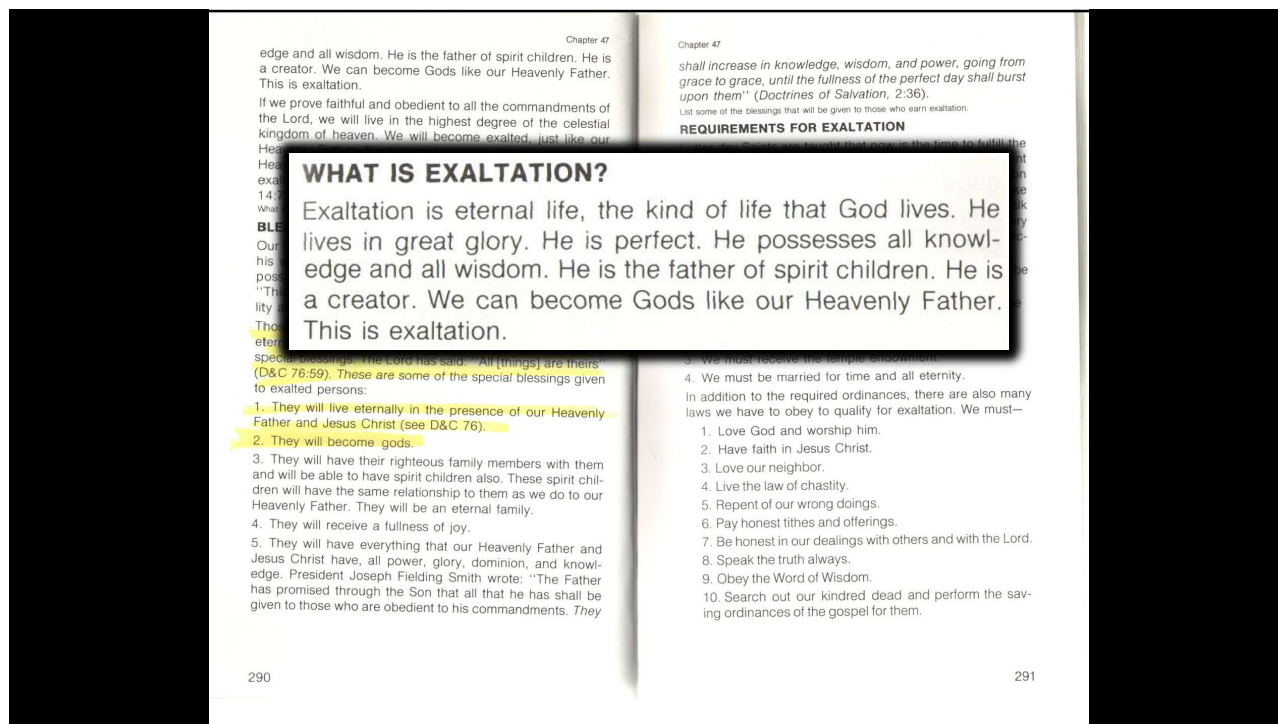
There are specific ordinances we must have received to be exalted:

1. We must be baptized and confirmed a member of the Church of Jesus Christ.
2. We must receive the Holy Ghost.
3. We must receive the temple endowment.
4. We must be married for time and all eternity.

In addition to the required ordinances, there are also many laws we have to obey to qualify for exaltation. We must—

1. Love God and worship him.
2. Have faith in Jesus Christ.
3. Love our neighbor.
4. Live the law of chastity.
5. Repent of our wrong doings.
6. Pay honest tithes and offerings.
7. Be honest in our dealings with others and with the Lord.
8. Speak the truth always.
9. Obey the Word of Wisdom.
10. Search out our kindred dead and perform the saving ordinances of the gospel for them.

291



All Cults Deny the Trinity.



Two Types of Denial

Affirm a view to which they give the name 'Trinity' though the view is not the true doctrine of the Trinity

Deny any belief in the Trinity while holding a distorted view of what the true doctrine of the Trinity even is



HOLY BIBLE



God is a Trinity: one in substance (nature) and three in person (hypostasis).



Biblical Argument

1. *There is only one God.*
2. *The Father is God.*
3. *The Son is God.*
4. *The Spirit is God.*
5. *The Father is not the Son.*
6. *The Son is not the Spirit.*
7. *The Spirit is not the Father.*



✠ Isaiah 44:6 ✠

"Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: 'I am the First and I am the Last; Besides Me there is no God.' "

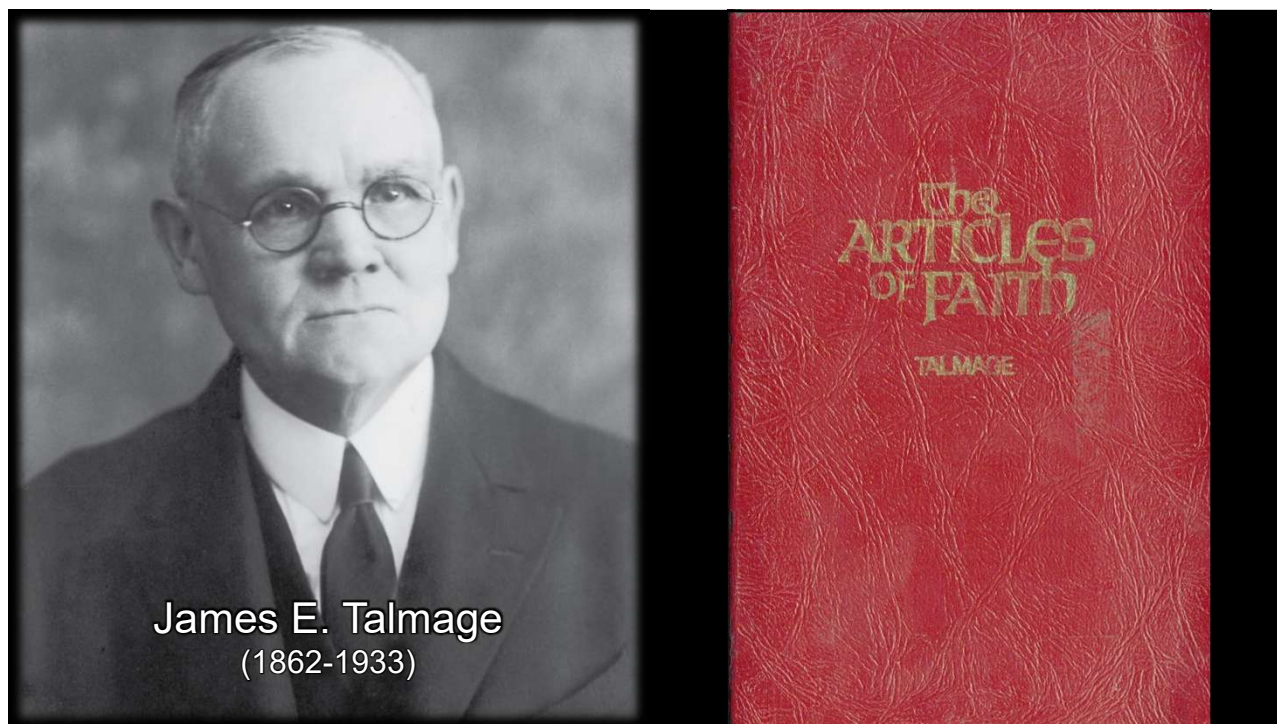


✠ Matthew 3:16 ✠

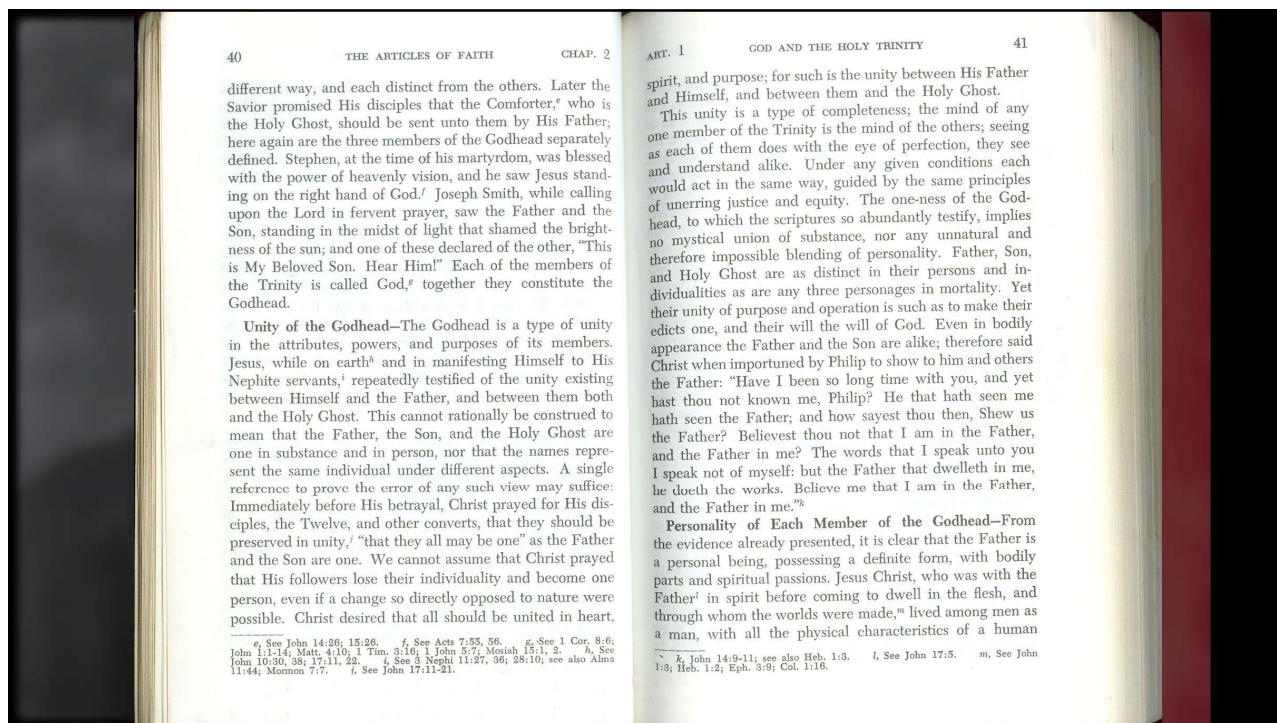
"When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, 'This is My beloved Son, in whom I am well pleased.' "

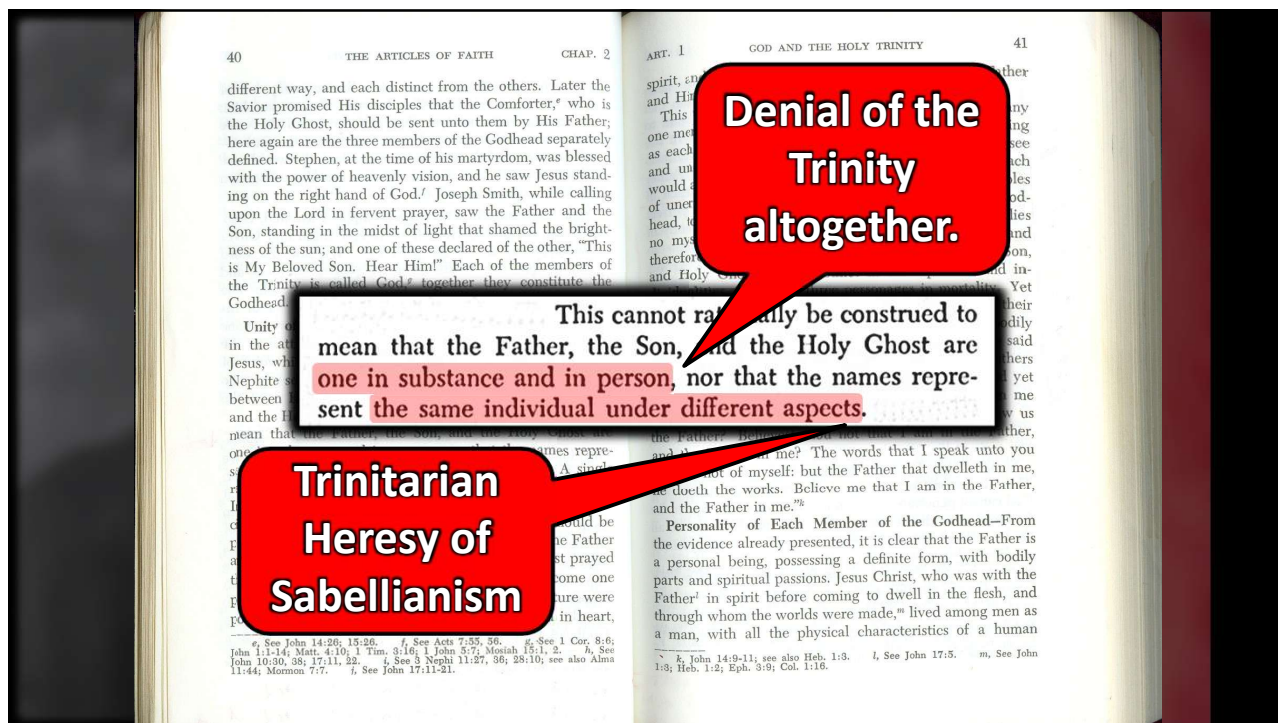
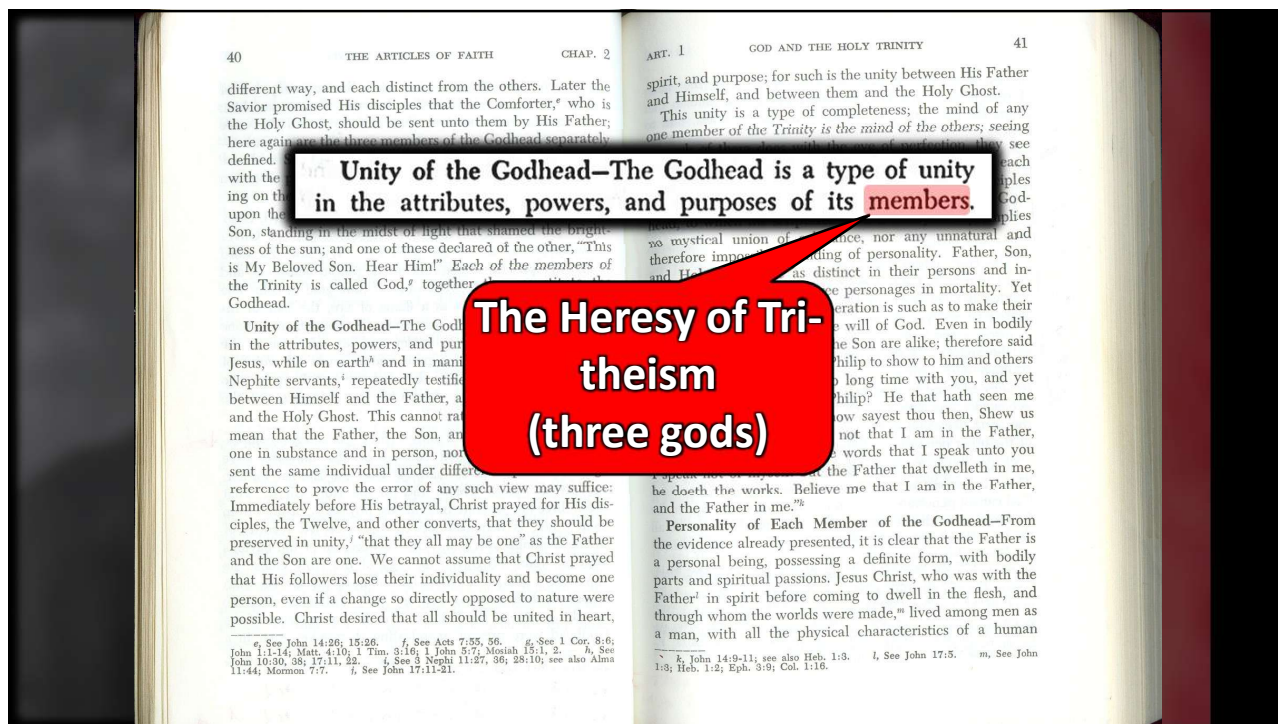
Though Mormons claim to believe in the Trinity, the Mormon view is not the true, orthodox view of the Trinity.

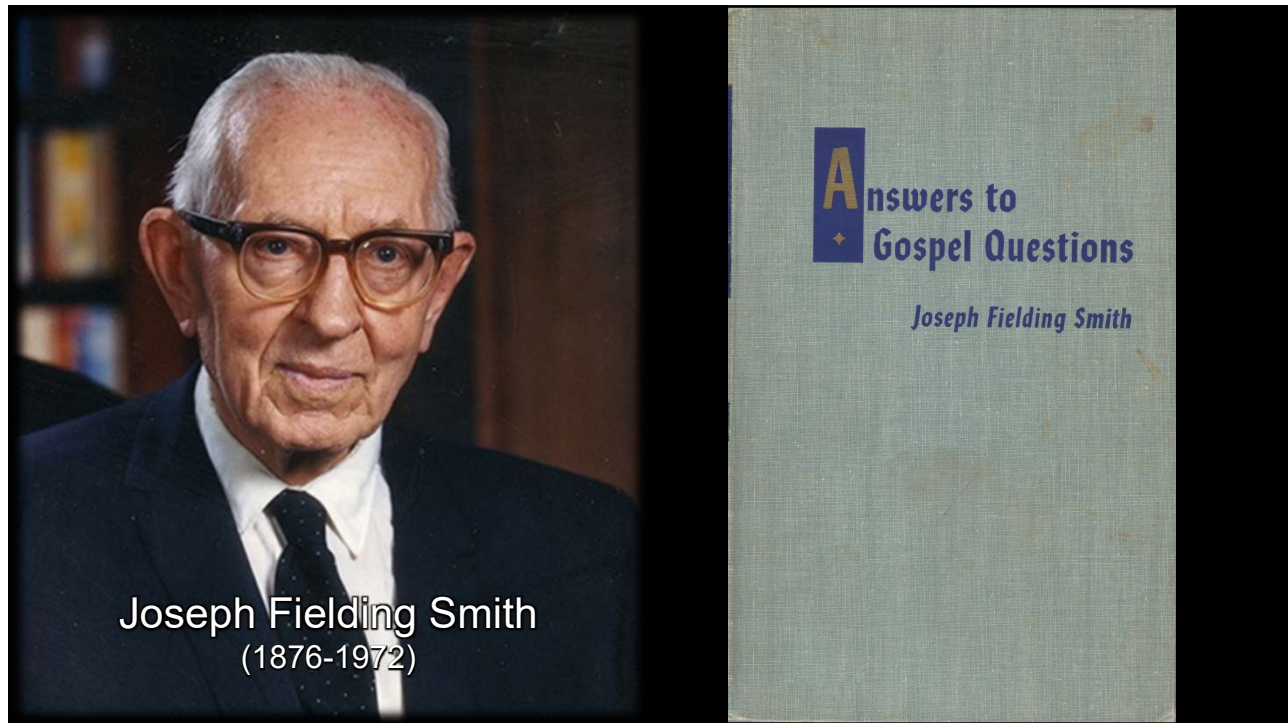
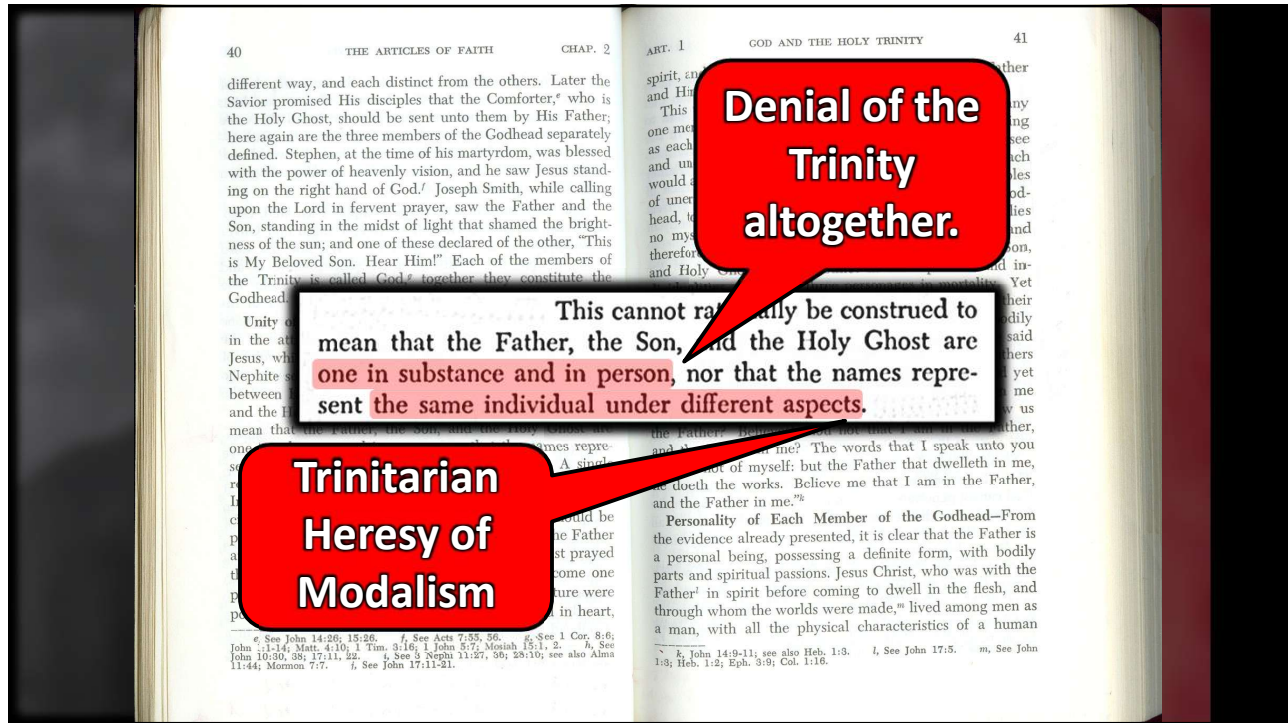


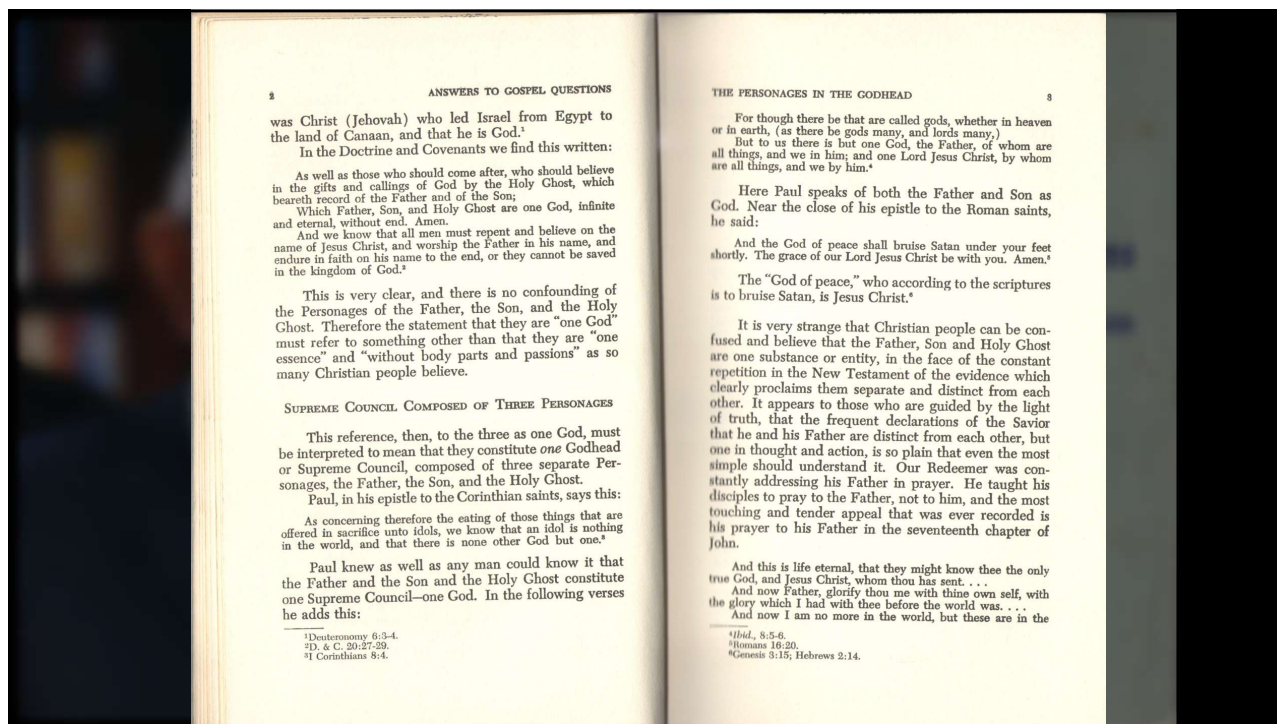


James E. Talmage
(1862-1933)









was Christ (Jehovah) who led Israel from Egypt to the land of Canaan, and that he is God.¹

In the Doctrine and Covenants we find this written:

As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son;

Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.²

This is very clear, and there is no confounding of the Personages of the Father, the Son, and the Holy Ghost. Therefore the statement that they are "one God" must refer to something other than that they are "one essence" and "without body parts and passions" as so many Christian people believe.

SUPREME COUNCIL COMPOSED OF THREE PERSONAGES

This reference, then, to the three as one God, must be interpreted to mean that they constitute *one* Godhead or Supreme Council, composed of three separate Personages, the Father, the Son, and the Holy Ghost.

Paul, in his epistle to the Corinthian saints, says this:

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.³

Paul knew as well as any man could know it that the Father and the Son and the Holy Ghost constitute one Supreme Council—one God. In the following verses he adds this:

¹Deuteronomy 6:3-4.
²D. & C. 20:27-29.
³1 Corinthians 8:4.

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.⁴

Here Paul speaks of both the Father and Son as God. Near the close of his epistle to the Roman saints, he said:

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.⁵

The "God of peace," who according to the scriptures is to bruise Satan, is Jesus Christ.⁶

It is very strange that Christian people can be confused and believe that the Father, Son and Holy Ghost are one substance or entity, in the face of the constant repetition in the New Testament of the evidence which clearly proclaims them separate and distinct from each other. It appears to those who are guided by the light of truth, that the frequent declarations of the Savior that he and his Father are distinct from each other, but one in thought and action, is so plain that even the most simple should understand it. Our Redeemer was constantly addressing his Father in prayer. He taught his disciples to pray to the Father, not to him, and the most touching and tender appeal that was ever recorded is his prayer to his Father in the seventeenth chapter of John.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent. . . .

And now Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. . . .

And now I am no more in the world, but these are in the

⁴Ibid., 8:5-6.
⁵Romans 16:20.
⁶Genesis 3:15; Hebrews 2:14.

was Christ (Jehovah) who led Israel from Egypt to the land of Canaan, and that he is God.¹

In the Doctrine and Covenants we find this written:

As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son;

Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.²

This is very clear, and there is no confounding of the Personages of the Father, the Son, and the Holy Ghost. Therefore the statement that they are "one God" must refer to something other than that they are "one essence" and "without body parts and passions" as so many Christian people believe.

SUPREME COUNCIL COMPOSED OF THREE PERSONAGES

This reference, then, to the three as one God, must be interpreted to mean that they constitute *one* Godhead or Supreme Council, composed of three separate Personages, the Father, the Son, and the Holy Ghost.

Paul, in his epistle to the Corinthian saints, says this:

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.³

Paul knew as well as any man could know it that the Father and the Son and the Holy Ghost constitute one Supreme Council—one God. In the following verses he adds this:

¹Deuteronomy 6:3-4.
²D. & C. 20:27-29.
³1 Corinthians 8:4.

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.⁴

Here Paul speaks of both the Father and Son as God. Near the close of his epistle to the Roman saints, he said:

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.⁵

The "God of peace," who according to the scriptures is to bruise Satan, is Jesus Christ.⁶

It is very strange that Christian people can be confused and believe that the Father, Son and Holy Ghost are one substance or entity, in the face of the constant repetition in the New Testament of the evidence which clearly proclaims them separate and distinct from each other. It appears to those who are guided by the light of truth, that the frequent declarations of the Savior that he and his Father are distinct from each other, but one in thought and action, is so plain that even the most simple should understand it. Our Redeemer was constantly addressing his Father in prayer. He taught his disciples to pray to the Father, not to him, and the most touching and tender appeal that was ever recorded is his prayer to his Father in the seventeenth chapter of John.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent. . . .

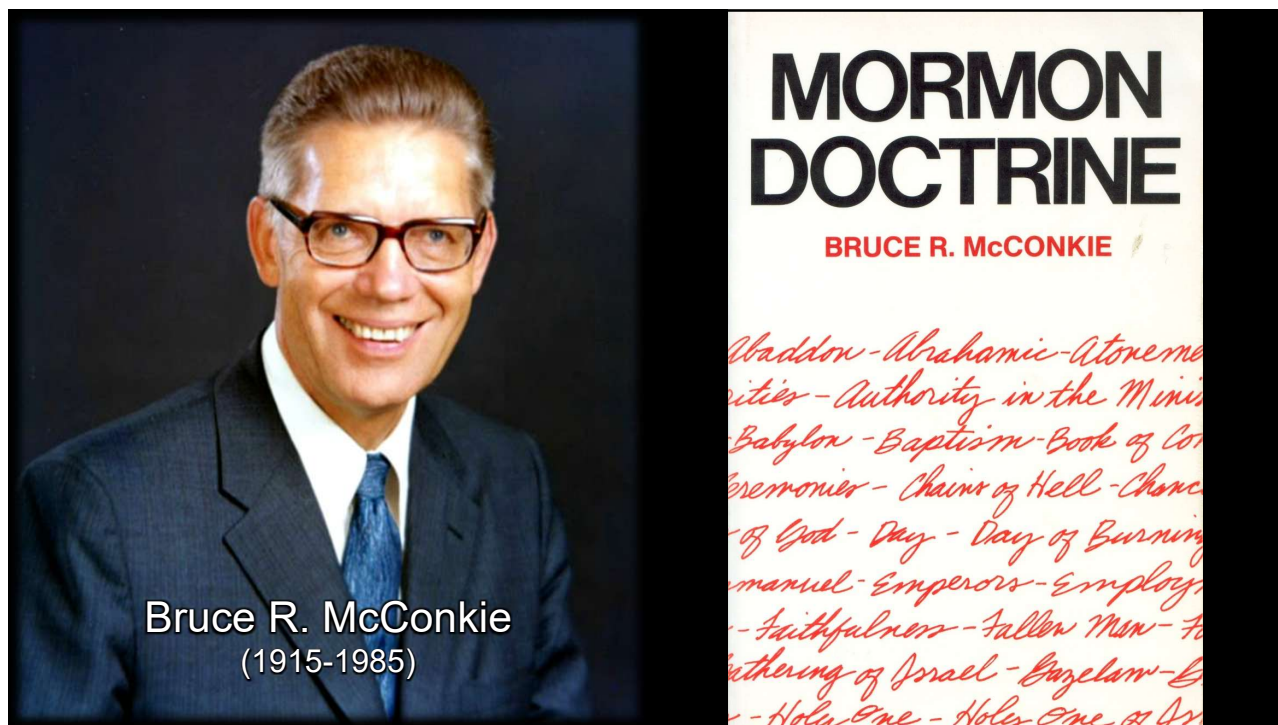
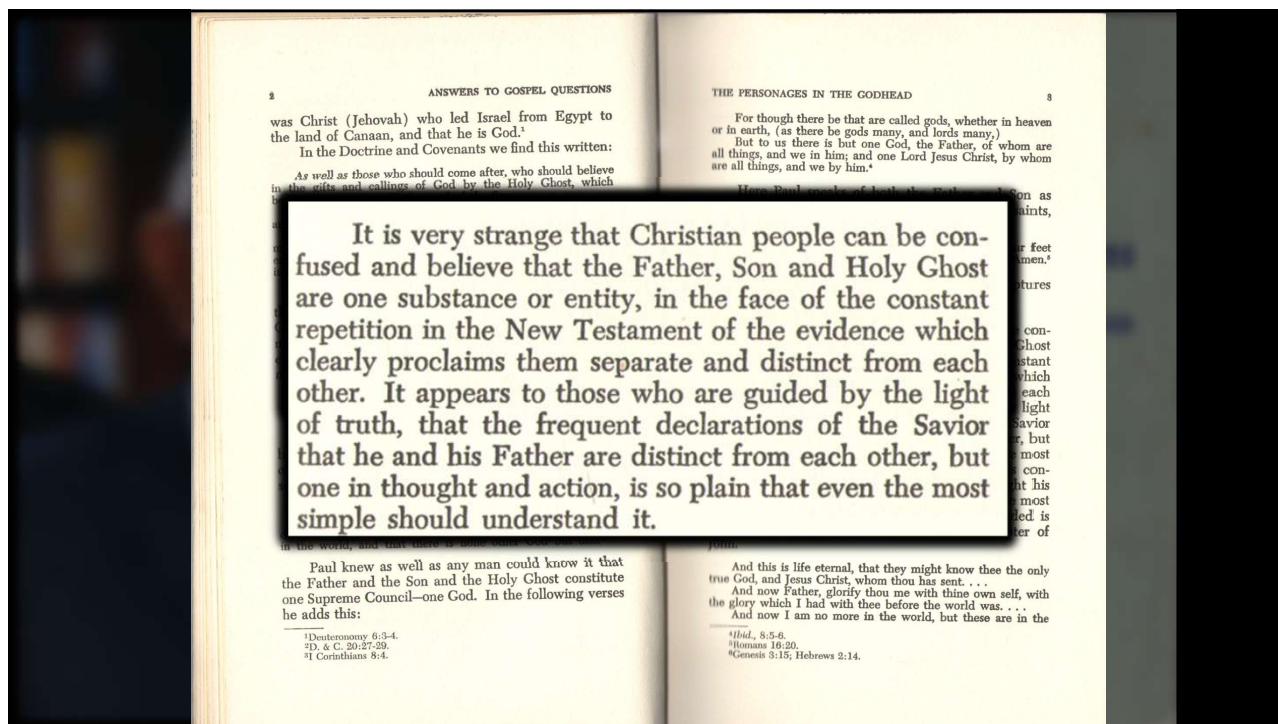
And now Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. . . .

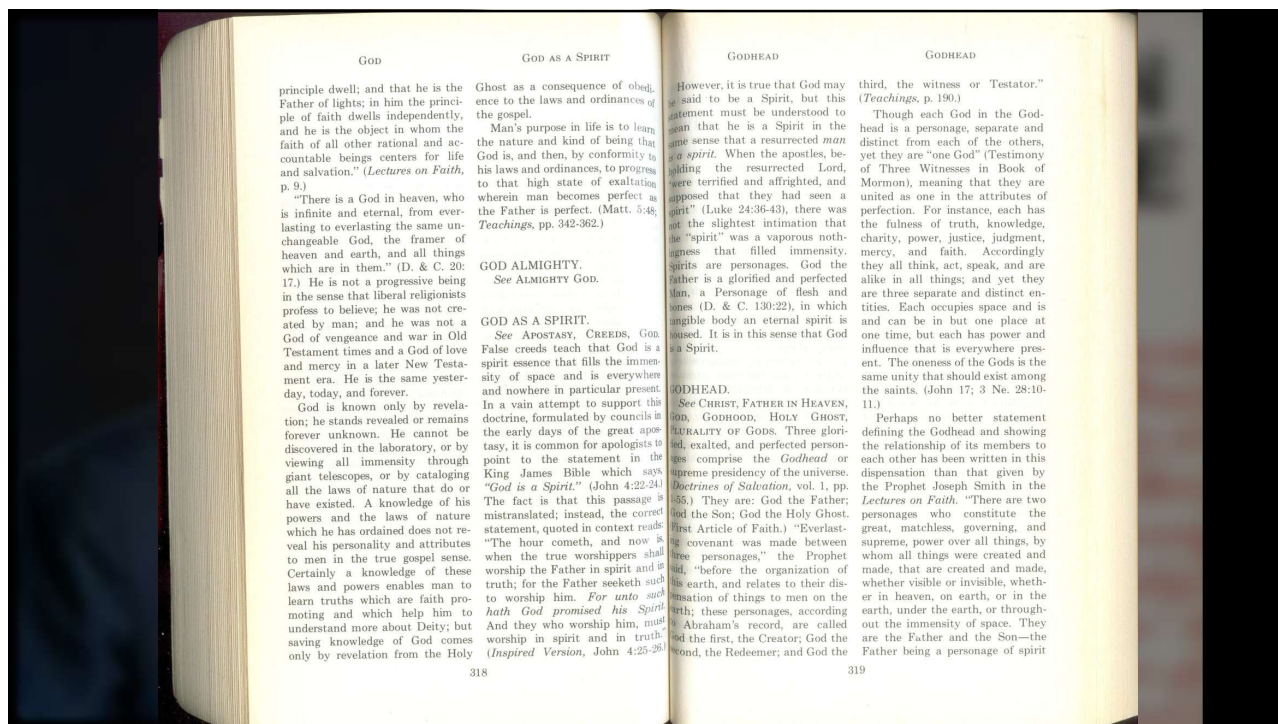
And now I am no more in the world, but these are in the

⁴Ibid., 8:5-6.
⁵Romans 16:20.
⁶Genesis 3:15; Hebrews 2:14.

SUPREME COUNCIL COMPOSED OF THREE PERSONAGES

This reference, then, to the three as one God, must be interpreted to mean that they constitute *one* Godhead or Supreme Council, composed of three separate Personages, the Father, the Son, and the Holy Ghost.





GOD

principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings centers for life and salvation." (*Lectures on Faith*, p. 9.)

"There is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them." (D. & C. 20:17.) He is not a progressive being in the sense that liberal religionists profess to believe; he was not created by man; and he was not a God of vengeance and war in Old Testament times and a God of love and mercy in a later New Testament era. He is the same yesterday, today, and forever.

God is known only by revelation; he stands revealed or remains forever unknown. He cannot be discovered in the laboratory, or by viewing all immensity through giant telescopes, or by cataloging all the laws of nature that do or have existed. A knowledge of his powers and the laws of nature which he has ordained does not reveal his personality and attributes to men in the true gospel sense. Certainly a knowledge of these laws and powers enables man to learn truths which are faith promoting and which help him to understand more about Deity; but saving knowledge of God comes only by revelation from the Holy

GOD AS A SPIRIT

Ghost as a consequence of obedience to the laws and ordinances of the gospel.

Man's purpose in life is to learn the nature and kind of being that God is, and then, by conformity to his laws and ordinances, to progress to that high state of exaltation wherein man becomes perfect as the Father is perfect. (Matt. 5:48; *Teachings*, pp. 342-362.)

GOD ALMIGHTY.

See ALMIGHTY GOD.

GOD AS A SPIRIT.

See APOSTASY, CREEDS, GOD. False creeds teach that God is a spirit essence that fills the immensity of space and is everywhere and nowhere in particular present.

In a vain attempt to support this doctrine, formulated by councils in the early days of the great apostasy, it is common for apologists to point to the statement in the King James Bible which says "God is a Spirit." (John 4:22-24.) The fact is that this passage is mistranslated; instead, the correct statement, quoted in context reads: "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For unto such hath God promised his Spirit." And they who worship him, must worship in spirit and in truth. (*Inspired Version*, John 4:25-26.)

GODHEAD

However, it is true that God may be said to be a Spirit, but this statement must be understood to mean that he is a Spirit in the same sense that a resurrected man is a spirit. When the apostles, beholding the resurrected Lord, were terrified and affrighted, and supposed that they had seen a spirit" (Luke 24:36-43), there was not the slightest intimation that the "spirit" was a vaporous nothingness that filled immensity. Spirits are personages. God the Father is a glorified and perfected Man, a Personage of flesh and bones (D. & C. 130:22), in which tangible body an eternal spirit is housed. It is in this sense that God is a Spirit.

GODHEAD.

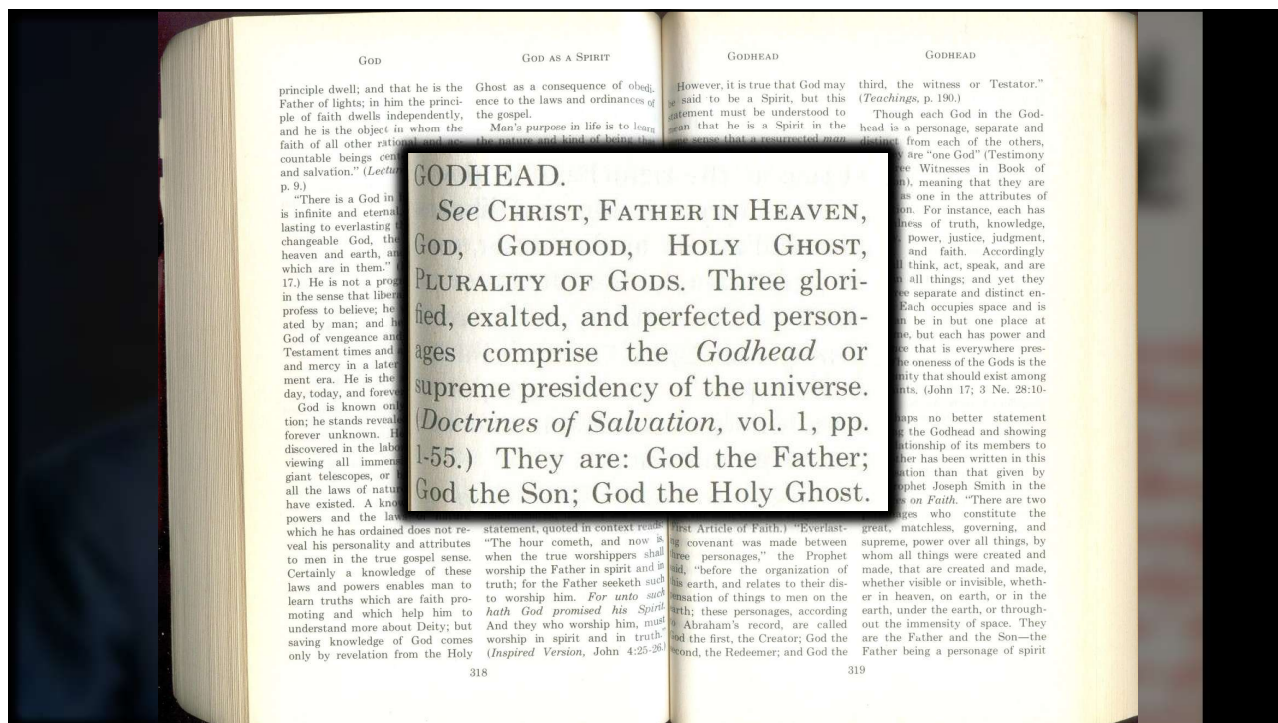
See CHRIST, FATHER IN HEAVEN, GOD, GODHOOD, HOLY GHOST, PLURALITY OF GODS. Three glorified, exalted, and perfected personages comprise the Godhead or supreme presidency of the universe. (*Doctrines of Salvation*, vol. 1, pp. 1-55.) They are: God the Father; God the Son; God the Holy Ghost. (First Article of Faith.) "Everlasting covenant was made between three personages," the Prophet said, "before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called the first, the Creator; God the second, the Redeemer; and God the

GODHEAD

third, the witness or Testator." (*Teachings*, p. 190.)

Though each God in the Godhead is a personage, separate and distinct from each of the others; yet they are "one God" (Testimony of Three Witnesses in Book of Mormon), meaning that they are united as one in the attributes of perfection. For instance, each has the fulness of truth, knowledge, charity, power, justice, judgment, mercy, and faith. Accordingly they all think, act, speak, and are alike in all things; and yet they are three separate and distinct entities. Each occupies space and is and can be in but one place at one time, but each has power and influence that is everywhere present. The oneness of the Gods is the same unity that should exist among the saints. (John 17; 3 Ne. 28:10-11.)

Perhaps no better statement defining the Godhead and showing the relationship of its members to each other has been written in this dispensation than that given by the Prophet Joseph Smith in the *Lectures on Faith*. "There are two personages who constitute the great, matchless, governing, and supreme, power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit



GOD

principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings centers for life and salvation." (*Lectures on Faith*, p. 9.)

"There is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them." (D. & C. 20:17.) He is not a progressive being in the sense that liberal religionists profess to believe; he was not created by man; and he was not a God of vengeance and war in Old Testament times and a God of love and mercy in a later New Testament era. He is the same yesterday, today, and forever.

God is known only by revelation; he stands revealed or remains forever unknown. He cannot be discovered in the laboratory, or by viewing all immensity through giant telescopes, or by cataloging all the laws of nature that do or have existed. A knowledge of his powers and the laws of nature which he has ordained does not reveal his personality and attributes to men in the true gospel sense. Certainly a knowledge of these laws and powers enables man to learn truths which are faith promoting and which help him to understand more about Deity; but saving knowledge of God comes only by revelation from the Holy

GOD AS A SPIRIT

Ghost as a consequence of obedience to the laws and ordinances of the gospel.

Man's purpose in life is to learn the nature and kind of being that God is, and then, by conformity to his laws and ordinances, to progress to that high state of exaltation wherein man becomes perfect as the Father is perfect. (Matt. 5:48; *Teachings*, pp. 342-362.)

GODHEAD.

See CHRIST, FATHER IN HEAVEN, GOD, GODHOOD, HOLY GHOST, PLURALITY OF GODS. Three glorified, exalted, and perfected personages comprise the Godhead or supreme presidency of the universe. (*Doctrines of Salvation*, vol. 1, pp. 1-55.) They are: God the Father; God the Son; God the Holy Ghost.

In a vain attempt to support this doctrine, formulated by councils in the early days of the great apostasy, it is common for apologists to point to the statement in the King James Bible which says "God is a Spirit." (John 4:22-24.) The fact is that this passage is mistranslated; instead, the correct statement, quoted in context reads: "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For unto such hath God promised his Spirit." And they who worship him, must worship in spirit and in truth. (*Inspired Version*, John 4:25-26.)

GODHEAD

However, it is true that God may be said to be a Spirit, but this statement must be understood to mean that he is a Spirit in the same sense that a resurrected man is a spirit. When the apostles, beholding the resurrected Lord, were terrified and affrighted, and supposed that they had seen a spirit" (Luke 24:36-43), there was not the slightest intimation that the "spirit" was a vaporous nothingness that filled immensity. Spirits are personages. God the Father is a glorified and perfected Man, a Personage of flesh and bones (D. & C. 130:22), in which tangible body an eternal spirit is housed. It is in this sense that God is a Spirit.

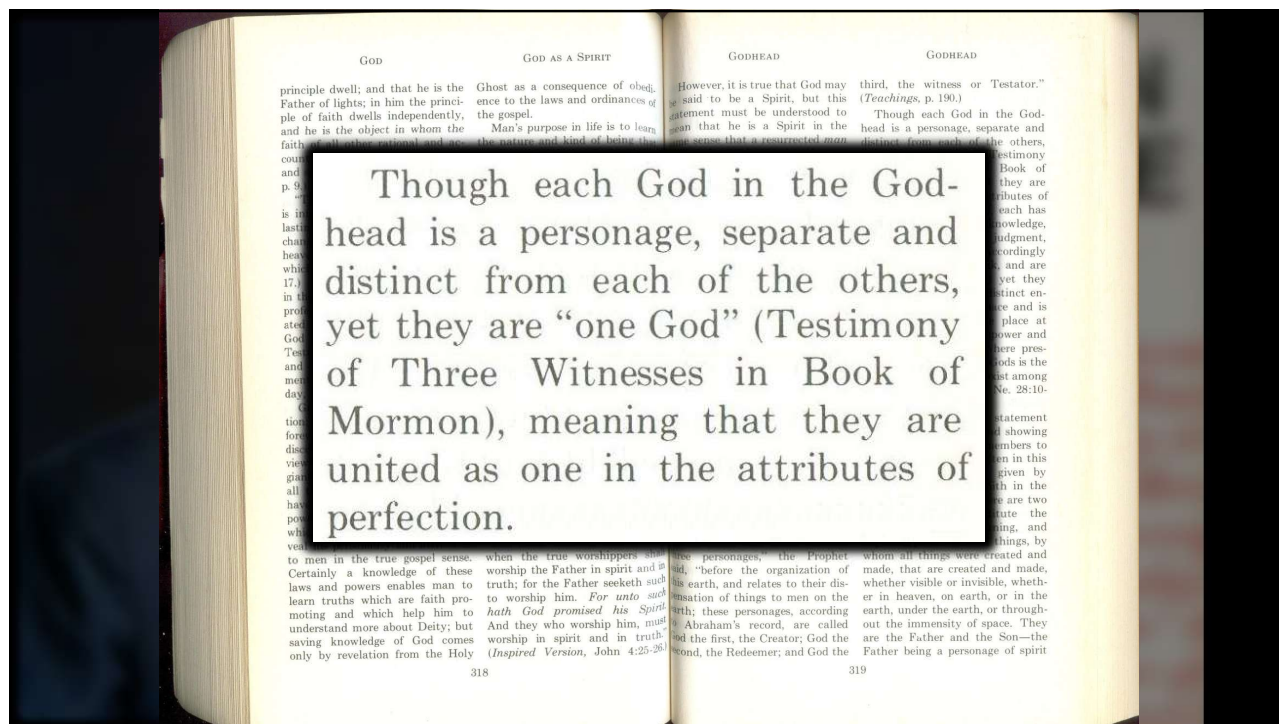
See CHRIST, FATHER IN HEAVEN, GOD, GODHOOD, HOLY GHOST, PLURALITY OF GODS. Three glorified, exalted, and perfected personages comprise the Godhead or supreme presidency of the universe. (*Doctrines of Salvation*, vol. 1, pp. 1-55.) They are: God the Father; God the Son; God the Holy Ghost. (First Article of Faith.) "Everlasting covenant was made between three personages," the Prophet said, "before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called the first, the Creator; God the second, the Redeemer; and God the

GODHEAD

third, the witness or Testator." (*Teachings*, p. 190.)

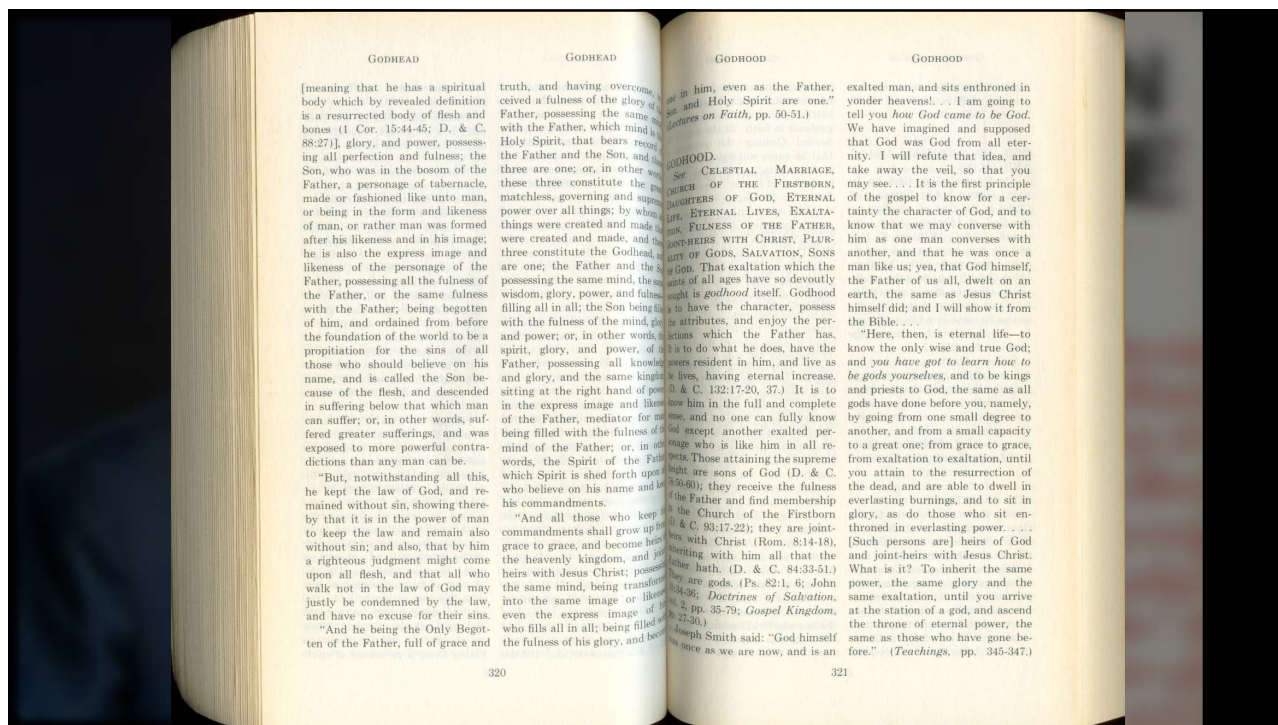
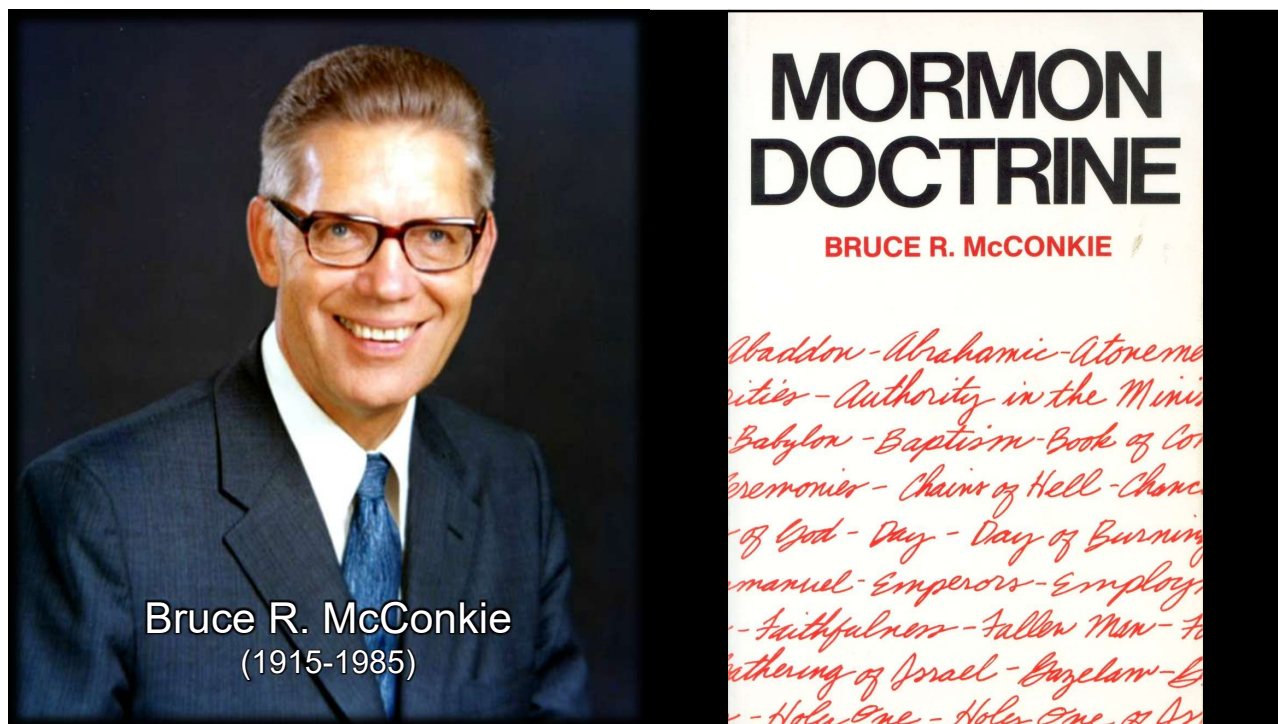
Though each God in the Godhead is a personage, separate and distinct from each of the others; yet they are "one God" (Testimony of Three Witnesses in Book of Mormon), meaning that they are united as one in the attributes of perfection. For instance, each has the fulness of truth, knowledge, charity, power, justice, judgment, mercy, and faith. Accordingly they all think, act, speak, and are alike in all things; and yet they are three separate and distinct entities. Each occupies space and is and can be in but one place at one time, but each has power and influence that is everywhere present. The oneness of the Gods is the same unity that should exist among the saints. (John 17; 3 Ne. 28:10-11.)

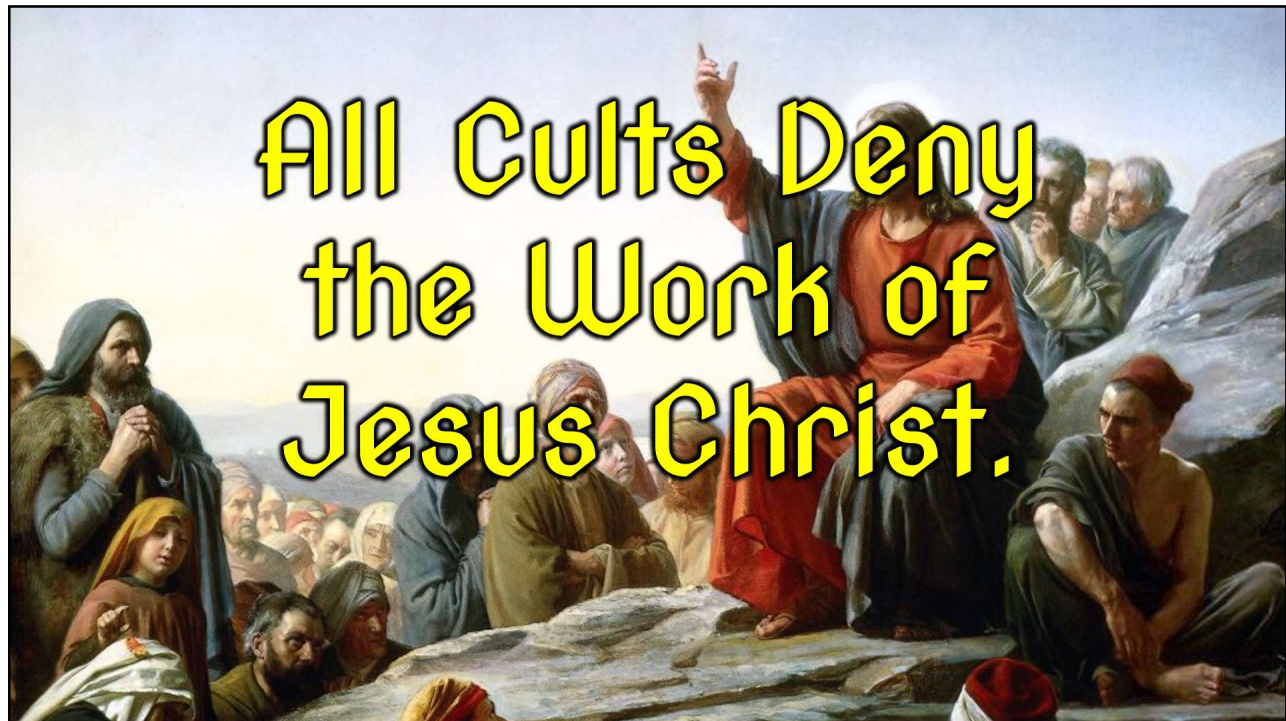
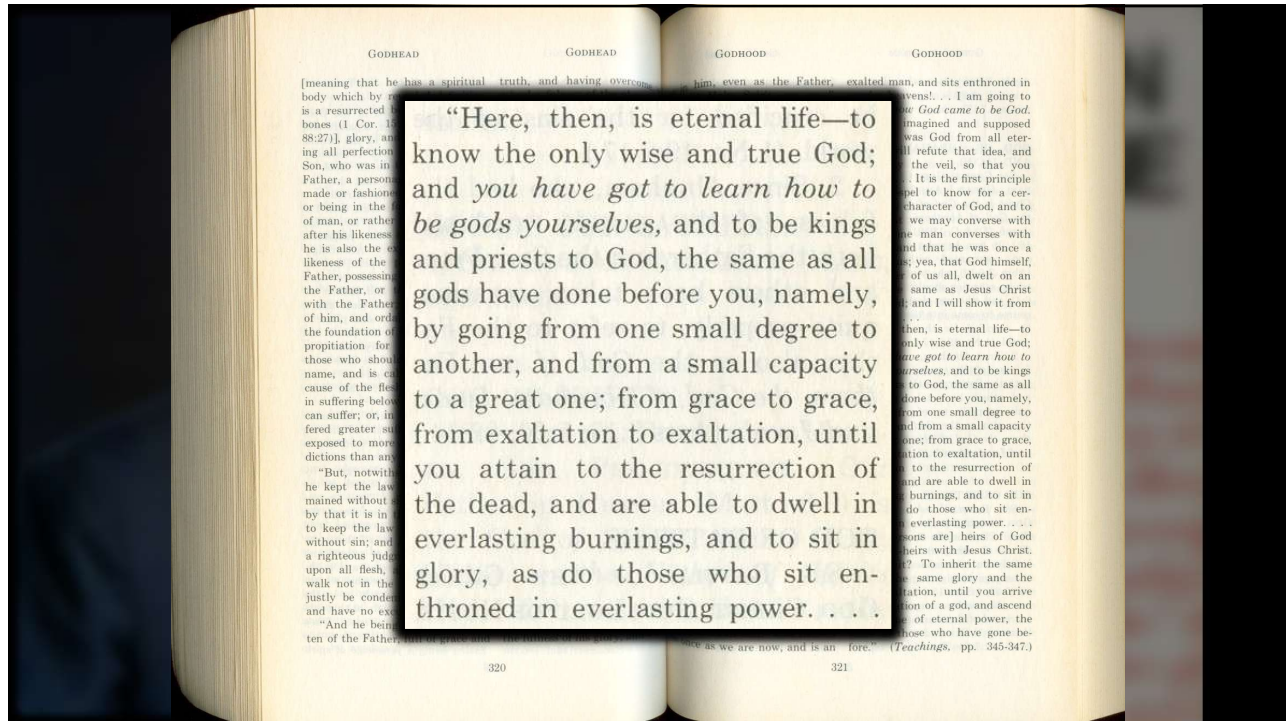
Perhaps no better statement defining the Godhead and showing the relationship of its members to each other has been written in this dispensation than that given by the Prophet Joseph Smith in the *Lectures on Faith*. "There are two personages who constitute the great, matchless, governing, and supreme, power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit



Some cults deny the Trinity by denying the Person of Jesus Christ:

by raising us towards His level as deity.







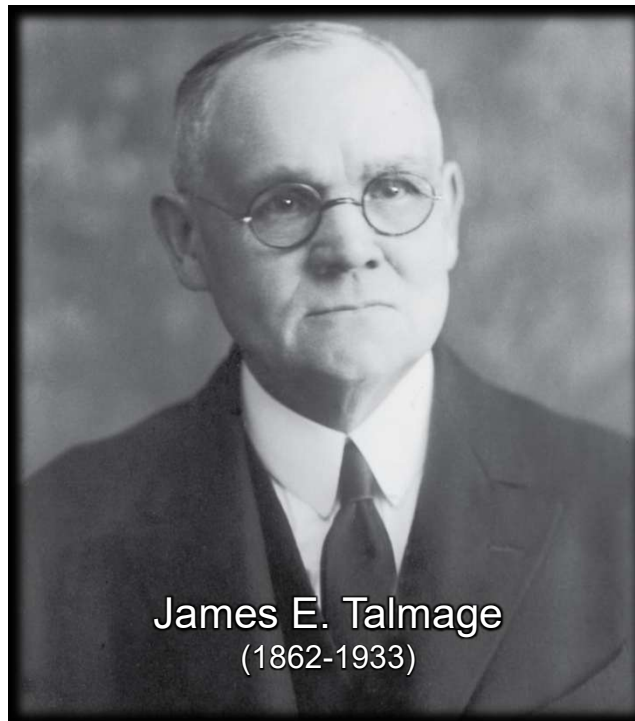
HOLY BIBLE



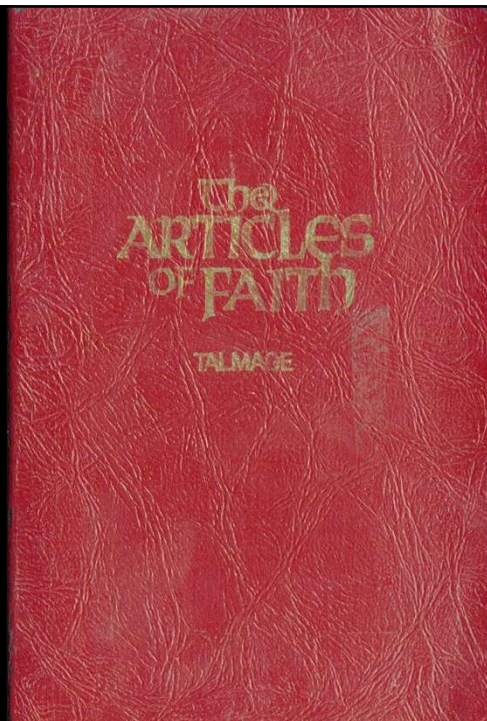
**The sacrifice of Jesus
Christ is sufficient for
salvation.**

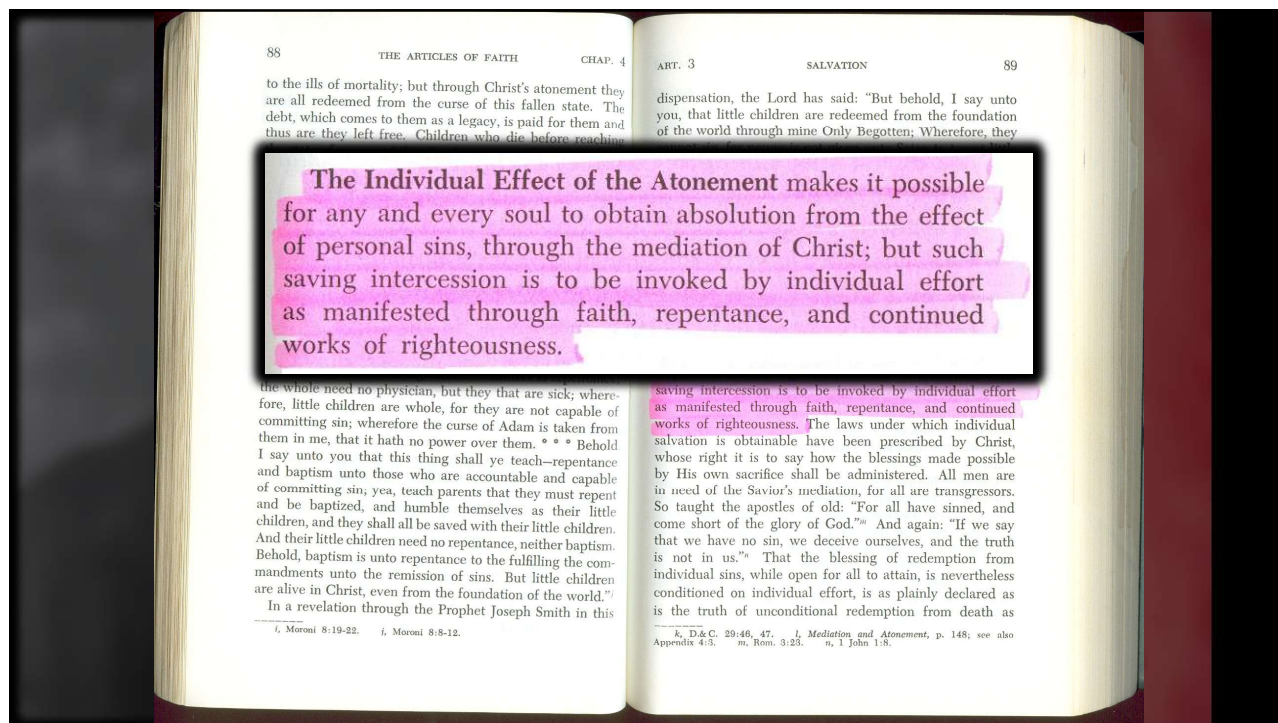
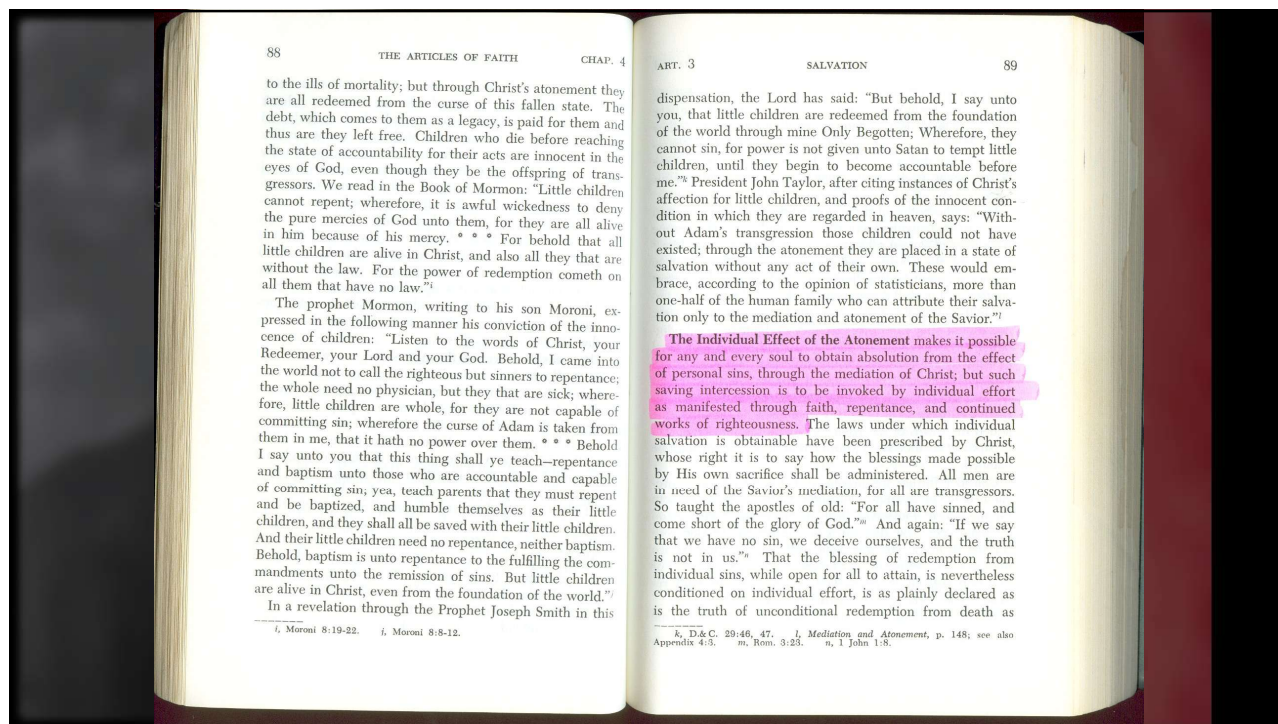
(2 Cor. 5:21; 1 Cor. 15:1-8; Heb. 9:12)

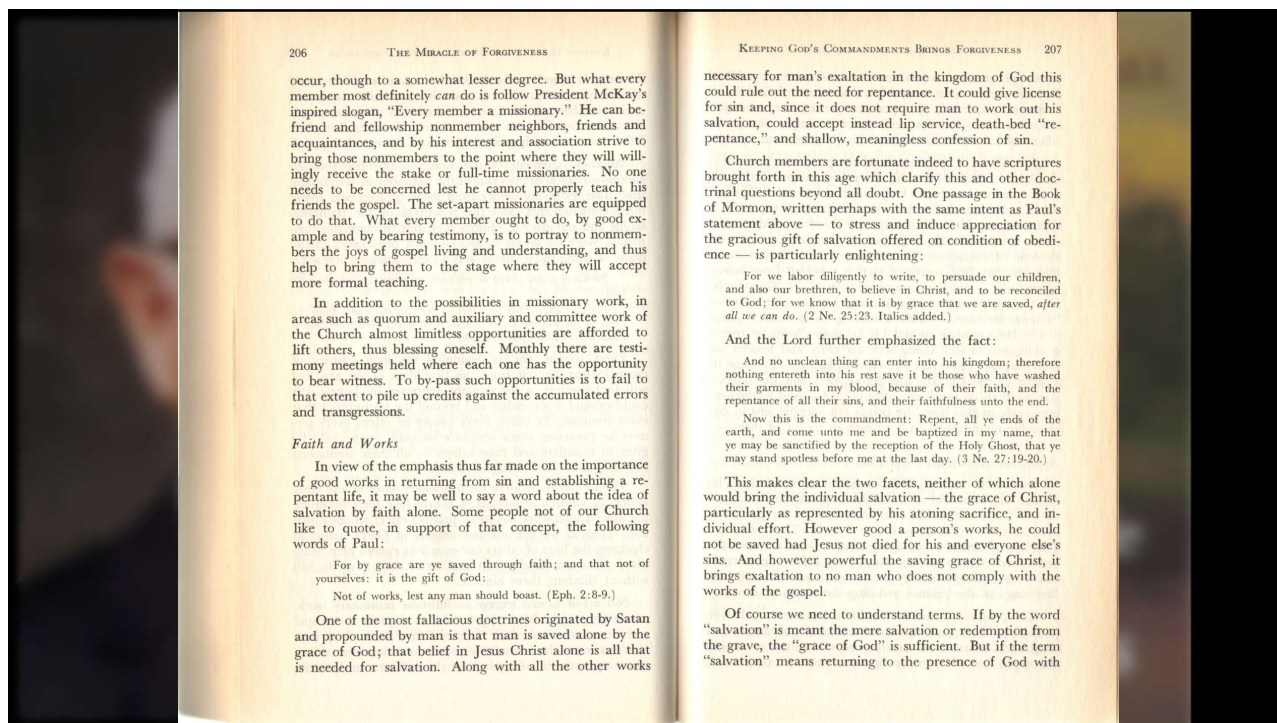
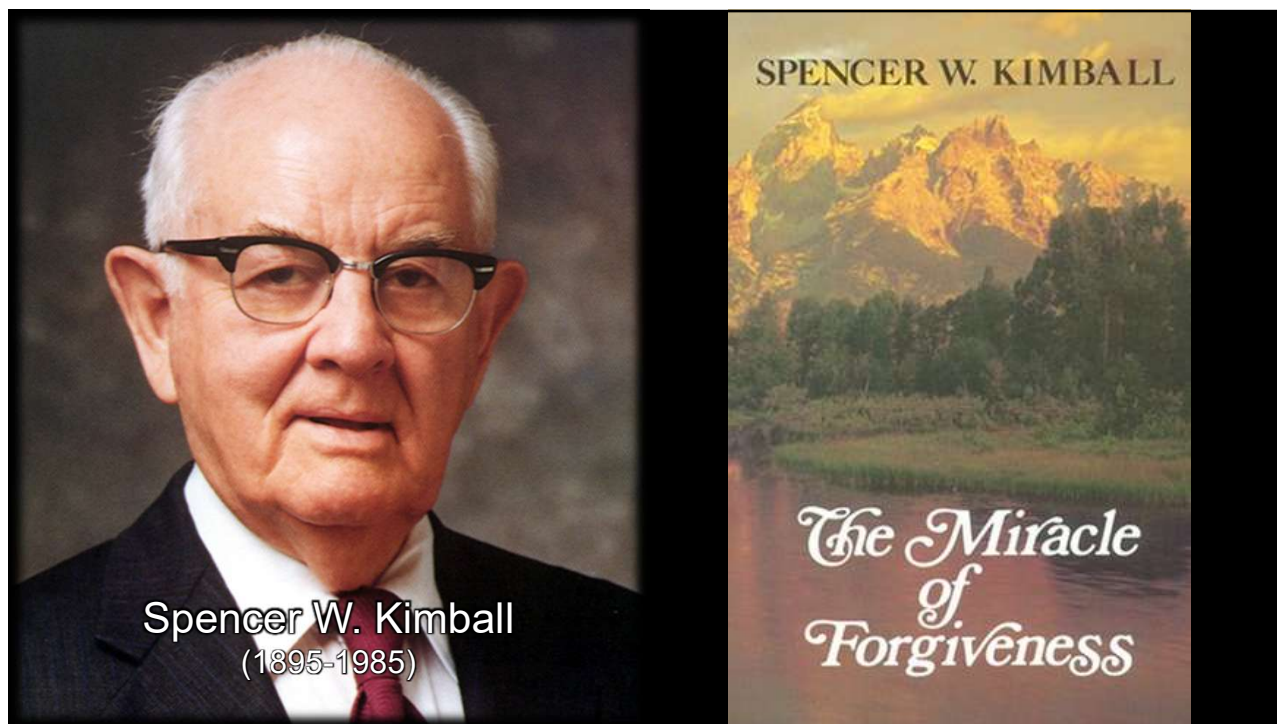
Mormonism denies
the work of Jesus
Christ by claiming
that it is incomplete.

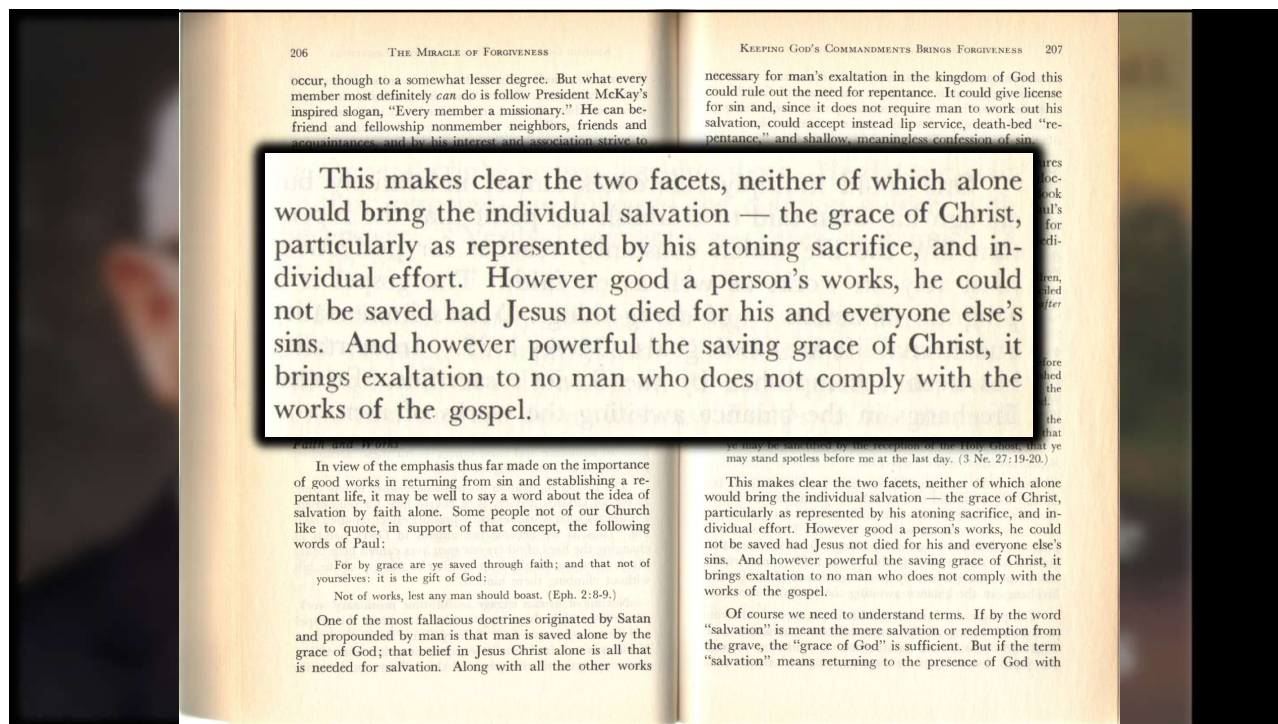


James E. Talmage
(1862-1933)









Additional Doctrinal Differences Between Evangelical Christianity and Mormonism



Christianity

Mormonism

Number of Gods

There is only one God. This does not mean merely that there is only one God with whom we have to do, but rather that there is only one Supreme Being in existence.

"Hear, O Israel: The LORD our God, the LORD is one!" (Deuteronomy 6:4)

"Remember the former things of old, For I am God, and *there is no other*; I am God, and *there is none like Me*." (Isaiah 46:9)

There are many Gods.

"And they (the Gods) said 'Let there be light' and there was light." [*Pearl of Great Price*, "Book of Abraham" 4:3]

"According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was ..." [*Doctrine & Covenants* 121:32]

Christianity	Mormonism
Number of Gods	
<p>There is only one God. This does not mean merely that there is only one God with whom we have to do, but rather that there is only one Supreme Being in existence.</p> <p>"Hear, O Israel: The LORD our God, the LORD <i>is</i> one!" (Deuteronomy 6:4)</p> <p>"Remember the former things of old, For I <i>am</i> God, and <i>there is</i> no other; I <i>am</i> God, and <i>there is</i> none like Me." (Isaiah 46:9)</p>	<p>There are many Gods.</p> <p>"Three separate personages—Father, Son, and Holy Ghost—comprise the Godhead. As each of these persons is a God, it is evident, from this standpoint alone, that a plurality of Gods exists. To us, speaking in the proper finite sense, these three are the only Gods we worship. But in addition there is an infinite number of holy personages, drawn from worlds without number, who have passed on to exaltation and are thus gods." [McConkie, <i>Mormon Doctrine</i>, s.v. "Plurality of Gods," p. 577, emphasis in original]</p>

Christianity	Mormonism
Number of Gods	
<p>There is only one God. This does not mean merely that there is only one God with whom we have to do, but rather that there is only one Supreme Being in existence.</p> <p>"Hear, O Israel: The LORD our God, the LORD <i>is</i> one!" (Deuteronomy 6:4)</p> <p>"Remember the former things of old, For I <i>am</i> God, and <i>there is</i> no other; I <i>am</i> God, and <i>there is</i> none like Me." (Isaiah 46:9)</p>	<p>There are many Gods.</p> <p>"If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son?" [Joseph Smith, <i>Teachings of the Prophet Joseph Smith</i>, p. 374, as cited in McConkie, <i>Mormon Doctrine</i>, s.v. "Plurality"]</p>

Christianity	Mormonism
Nature of God	
<p>God is a spirit, without flesh and bone.</p> <p>"God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:24)</p> <p>"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." (Luke 24:39)</p>	<p>God is a personage of flesh and bone (physical).</p> <p>"The Father has a body of flesh, and bones as tangible as man's." [<i>Doctrine & Covenants</i> 130:22]</p>

Christianity	Mormonism
Nature of God	
<p>God is a spirit, without flesh and bone.</p> <p>"God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:24)</p> <p>"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." (Luke 24:39)</p>	<p>God is a personage of flesh and bone (physical).</p> <p>"We affirm that to deny the materiality of God's person is to deny God; for ... an immaterial body cannot exist." [James E. Talmage, <i>A Study of the Articles of Faith</i> (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1971), 48]</p>

Christianity	Mormonism
Eternity of God	
<p>God has always been God.</p> <p>"Even from everlasting to everlasting, You are God." (Psalm 90:2)</p> <p>"And understand that I am He. Before Me there was no God formed, Nor shall there be after Me." (Isaiah 43:10)</p>	<p>God was once a mere man.</p> <p>"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! ... I am going to tell you how God came to be God. Ye have imagined and suppose that God was God from all eternity. I will refute that idea ... he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." [Joseph Smith, <i>Teachings of the Prophet Joseph Smith</i>, p. 345-347, as cited in McConkie, <i>Mormon Doctrine</i>, s.v. "Godhood," p. 321]</p>

Christianity	Mormonism
Pre-Existence of Man	
<p>Man has an immortal soul which is not made from any pre-existing spiritual "stuff" but is created by God. (Gen. 1:26; 2:7)</p> <p>"Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." (Gen 1:26)</p> <p>"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (Gen 2:7)</p>	<p>Man's spirit is from an eternal self-existent "spirit element." As individuals, men pre-existed this world.</p> <p>"Man is a spirit clothed with a tabernacle the intelligent part of which was never created or made but existed eternally—man was also in the beginning with God." [Joseph Fielding Smith, <i>Progress of Man</i> (Salt Lake City: genealogical Society of Utah, 1938), as cited in Gordon H. Fraser, <i>Is Mormonism Christian?: Mormon Doctrine Compared with Biblical Christianity</i> (Chicago: Moody Press, 1977), 57]</p>

Christianity	Mormonism
Pre-Existence of Man	
<p>Man has an immortal soul which is not made from any pre-existing spiritual "stuff" but is created by God. (Gen. 1:26; 2:7)</p> <p>"Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." (Gen 1:26)</p> <p>"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (Gen 2:7)</p>	<p>Man's spirit is from an eternal self-existent "spirit element." As individuals, men pre-existed this world.</p> <p>"Spirit element has always existed; it is co-eternal with God. Portions of the self-existence spirit element were born as spirit children, or in other words the intelligence which cannot be created or made because it is self-existent, is organized into intelligences." [McConkie, <i>Mormon Doctrine</i>, s.v. "Spirit Element," p. 751]</p>

Christianity	Mormonism
Pre-Existence of Man	
<p>Man has an immortal soul which is not made from any pre-existing spiritual "stuff" but is created by God. (Gen. 1:26; 2:7)</p> <p>"Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." (Gen 1:26)</p> <p>"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (Gen 2:7)</p>	<p>Man's spirit is from an eternal self-existent "spirit element." As individuals, men pre-existed this world.</p> <p>"The intelligence or spirit element became intelligences after the spirits were born as individual entities. Use of this name designates both the primal element from which the spirit offspring were created and also their inherited capacity to grow in grace, knowledge, power, and intelligence itself, until such intelligences, gaining the fulness of all things, become like their Father, the Supreme Intelligence." [McConkie, <i>Mormon Doctrine</i>, s.v. "Intelligences," p. 387]</p>

Christianity	Mormonism
Pre-Existence of Man	
<p>Man has an immortal soul which is not made from any pre-existing spiritual "stuff" but is created by God. (Gen. 1:26; 2:7)</p> <p>"Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." (Gen 1:26)</p> <p>"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (Gen 2:7)</p>	<p>Man's spirit is from an eternal self-existent "spirit element." As individuals, men pre-existed this world.</p> <p>"What is [man]? He had his being in the eternal worlds; he existed before he came here." [John Taylor, <i>Teachings of the Presidents of the Church: John Taylor</i>, (Salt Lake City: The Church of Jesus Christ of Latter-Day Saints, 2001), 2]</p>

Christianity	Mormonism
Immortality	
<p>Man has the opportunity, by God's grace through faith, to be present with the Lord after death, but will never become a God.</p> <p>"We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord." (2 Cor. 5:8)</p> <p>"For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. {17} Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. (1 Thes. 4:16-17)</p>	<p>Man's destiny is to progress into Godhood and occupy the highest of the three-leveled heaven.</p> <p>"And when he shall be perfected, and have progressed to maturity, he will be like his Father—a God, being indeed His offspring. As the horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate his." [John Taylor, <i>Teachings</i>, 3]</p>

Christianity	Mormonism
Heaven	
<p>The eternal abode of all who are saved is to be with the Lord in heaven where awaits for all of the redeemed an eternal reward. (1 Corinthians 5:1-2; 1 Peter 1:4)</p> <p>"For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. {2} For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven." (2 Cor. 5:1-2)</p> <p>"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, {4} to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you." (1 Pet. 1:3-4)</p>	<p>There are three levels of heaven:</p> <ul style="list-style-type: none"> ❖ Celestial - faithful Mormons ❖ Terrestrial- honorable men who are not Mormon ❖ Telestial - those who received not the testimony of Jesus <p>"One of the great errors in the teachings of the Christian religions is the doctrine of one heaven and one hell ..." [LeGrand Richards, <i>A Marvelous Work and a Wonder</i> (Salt Lake City: Deseret Book Co., 1976), 253]</p>

Christianity	Mormonism
Heaven	
<p>The eternal abode of all who are saved is to be with the Lord in heaven where awaits for all of the redeemed an eternal reward. (1 Corinthians 5:1-2; 1 Peter 1:4)</p> <p>"For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. {2} For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven." (2 Cor. 5:1-2)</p> <p>"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, {4} to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you." (1 Pet. 1:3-4)</p>	<p>There are three levels of heaven:</p> <p style="text-align: center;">↻ Celestial ↻</p> <p>"Wherefore, ... they are gods, even the sons of God ... These are they whose bodies are celestial ..."[<i>Doctrine & Covenants</i>, 76:58]</p>

Christianity	Mormonism
Heaven	
<p>The eternal abode of all who are saved is to be with the Lord in heaven where awaits for all of the redeemed an eternal reward. (1 Corinthians 5:1-2; 1 Peter 1:4)</p> <p>"For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. {2} For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven." (2 Cor. 5:1-2)</p> <p>"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, {4} to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you." (1 Pet. 1:3-4)</p>	<p>There are three levels of heaven:</p> <p style="text-align: center;">✧ Terrestrial ✧</p> <p>"...these are they who die without the law ... who receive not the testimony of Jesus in the flesh, but afterwards received it ... who are honorable men of the earth ...they are bodies terrestrial ..." [<i>Doctrine & Covenants, 76:70, 74, 75, 78</i>]</p>

Christianity	Mormonism
Heaven	
<p>The eternal abode of all who are saved is to be with the Lord in heaven where awaits for all of the redeemed an eternal reward. (1 Corinthians 5:1-2; 1 Peter 1:4)</p> <p>"For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. {2} For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven." (2 Cor. 5:1-2)</p> <p>"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, {4} to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you." (1 Pet. 1:3-4)</p>	<p>There are three levels of heaven:</p> <p style="text-align: center;">✧ Telesstial ✧</p> <p>"...these are they who received not the gospel of Christ, neither the testimony of Jesus ... these are they who receive not his fullness in the eternal world ... and thus we saw ... the glory of the telesstial" [<i>Doctrine & Covenants, 76:82, 86</i>]</p>

Christianity	Mormonism
Hell	
<p>There is eternal punishment for sin.</p> <p>"Then a third angel followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, {10} he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. {11} And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.' "</p> <p>(Rev. 14:9-11)</p>	<p>To be damned means to limit one's progress to Godhood. Eternal punishment does not necessarily mean endless punishment. The lowest level (perdition) is reserved for apostate Mormons. It is likely not eternal.</p> <p>"Whosoever, therefore, received God's punishment receives eternal punishment, whether it is endured one hour, one day, one year, or an age." [n.a., <i>Plan of Salvation</i> (n.c.: The Church of Jesus Christ of Latter-day Saints, n.d.): 30]</p>

Christianity	Mormonism
Hell	
<p>There is eternal punishment for sin.</p> <p>"Then a third angel followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, {10} he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. {11} And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.' "</p> <p>(Rev. 14:9-11)</p>	<p>To be damned means to limit one's progress to Godhood. Eternal punishment does not necessarily mean endless punishment. The lowest level (perdition) is reserved for apostate Mormons. It is likely not eternal.</p> <p>"The false doctrine that the punishment to be visited upon erring souls is endless ... must be regarded as one of the most pernicious results of misapprehension of scripture. ... The punishment in any case is sufficiently severe without the added and supreme horror of unending continuation. Justice must have her due; but when 'the uttermost farthing' is paid, the prison doors shall open and the captive be free." [Talmage, <i>Study</i>, 61]</p>

Christianity	Mormonism
Hell	
<p>There is eternal punishment for sin.</p> <p>"Then a third angel followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, {10} he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. {11} And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.' "</p> <p>(Rev. 14:9-11)</p>	<p>To be damned means to limit one's progress to Godhood. Eternal punishment does not necessarily mean endless punishment. The lowest level (perdition) is reserved for apostate Mormons. It is likely not eternal.</p> <p>"Thus saith the Lord concerning all those who know my power ... and to deny the truth and defy my power—they are they who are the sons of perdition ... vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity." [<i>Doctrine & Covenants</i>, 76:31-33]</p>

Mormonism's Plan of Salvation

