

# Biblical Evidence for the Church of Jesus Christ

By Monte Benson

It is a logical argument that, having established the truth of the Bible in my book, the following Bible verses must also be true—and therefore—if they teach that the Church of Jesus Christ of Latter-day Saints is true—it must be true, as well (just as we know the Bahá'í Faith must be true because of Bible verses such as those given in Chapters 9 and 10). I make it a point to only list Bible verses that prove unique to Mormonism and that contradict the false teachings of fundamentalist Christianity. Each of the following Bible verses will be preceded by a heading that gives the subject matter for that section. This will then be followed by the scripture verses dealing with or proving that heading's point along with any commentary that might help provide that proof.

Because Jesus Christ is our King, we must seek to understand his Church and the Kingdom of God his Father. Indeed, all the great religions were inspired by the Christ Spirit. This includes Mormonism, which was directly started by Jesus Christ and God the Father (Bahá'u'lláh) and is, in fact, a restoration of first century Christianity. This appendix offers biblical proof establishing the identity of Jesus Christ's Church, which was established to help prepare the earth for the Bahá'í Administrative Order. He has inspired many religions throughout history. Over many centuries, these religions have gradually helped to raise mankind's spiritual understanding. In the end, the goal is the uniting of the spiritual and physical worlds—fully bridging the gap between the two—culminating billions of years worth of evolution on the physical plane.

Here is the aforementioned biblical evidence for our Savior's Church. This is indeed like unto a "pearl of great price." Understand the power and worth of these words. They will help make our world a better place. You are taking part in the transformation of mankind by reading these things (unless otherwise noted, all quotes are from the KJV).

I want to start with biblical teachings and related issues concerning the two most difficult LDS practices for non-Mormons to accept—polygamy and the fact that black people were not allowed to receive the priesthood until 1978:

## **Does the Book of Mormon teach against Plural Marriage?**

Jacob 1:15 and 2:23-24 clearly teach David and Solomon's having many wives and concubines was abominable:

Jacob 2:24 "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

While the having of plural wives is sometimes acceptable to God (the great prophets Abraham and Jacob/Israel both had more than one wife), concubines are not. Besides their having many concubines, David and Solomon committed abominations because: The first slept with Uriah the Hittite's wife, Bathseba, and then sent Uriah to battle so he would be killed. The second married outside Israel and his wives turned him to pagan gods. (Notice that the Bible does not condemn Solomon for having many wives, only for marrying women who worshipped Pagan gods.) Although the Book of Mormon teaches against plural marriage for the people in its

pages, it also teaches it is allowable when God commands it, particularly to “. . . raise up seed unto me . . .” See Jacob 2:27-30.

### **Was it a Sin for Old Testament Prophets to Practice Plural Marriage?**

**1 Kings 15:5** “Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.”

David thus practiced plural marriage but it was not wrong; the only instance during his whole life where he went against a commandment of the Lord was when he committed adultery with Uriah’s wife and sent Uriah to war to have him killed (thus David committed manslaughter). The fact that David is called obedient in all other affairs indicates that, at that time, God withheld the command to have no concubines. Although it was abominable, it must not have been the proper time and place in order to institute such a law due to the fact that it was not then possible for those concerned to hear God’s council on the matter. Yet, regardless of the reason, David did not disregard a command of God on this matter just as the Old Testament Israelites did not disregard a command of God when they killed an adulteror—a harsh law that any Christian reading this today would surely reject for our time, for truly Jesus taught that God will forgive any repentant sinner.

Some anti-Mormons claim that David did not have “many wives.” However, the Bible clearly states that he did:

2 Samuel 12:8 in most translations says that David took Solomon’s wives into his “bosom.” This is certainly a reference to the fact that he married them. Nonetheless, even if you do not believe that, it should become painfully clear that David had multiple concubines **and** wives if one reads 2 Samuel 5:13: “And David took more concubines and wives from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to David” (NKJV). If it was fine for David to have many concubines (See: 1 Kings 15:5), it makes no sense that the having of many wives was wrong. Shouldn’t it be the other way around, with the having of concubines being worse than the having of many wives?

Another claim is that early Mormon leaders lied when they said they were not practicing polygamy. Nonetheless, they were telling the truth, for what they were actually practicing was polygny, not polygamy. Also, originally there was no law against plural marriage in the United States. It wasn’t until the 1860’s that such a law was enacted. While it is true that after that time the Mormons involved were breaking the law, that does not prove that the LDS Church is false. Recall that many well respected people throughout history have committed acts of civil disobedience, notably the prophet Daniel (who prayed even though it was against the law) and Martin Luther King, Jr.

With the Mormons, incedentally, although it was illegal, there was nothing wrong, in and of itself, with the practice of plural marriage. In fact, it was what God had commanded them to practice—something He has done a number of times throughout history, i.e., commanding His people to disobey certain unjust laws. Anti-Mormons are, therefore, wrong to use the illegal status of plural marriage to try and prove that the Church is false. The reason it was stopped was because God saw that it was time to do so.

Furthermore, if “raise up seed” as given in Jacob 2:30 meant simply the marrying of a brother’s wife upon his death (restricted plural marriage as outlined in the Law of Moses), it would have said “yet as I **have** commanded, a man may marry his brother’s wife [to raise up seed] . . .” However, God actually says in the future tense that “. . . if I **will** . . . I **will** command my people [that they may practice unrestricted plural marriage, i.e., marry “many wives” to raise up seed].” Anti-Mormons miss this context; and therefore, they distort the true meaning of the text.

### **Were early Mormon leaders Racist?**

During the early Church, it was an all too common belief even among Christians (Protestants, etc.) that blacks were inferior. It is certainly true that some early LDS leaders of the Church took on that view to one degree or another. It is important to point out, though, that it was never an official teaching of the Church that blacks were inferior or incapable of attaining salvation. In fact, the prophet Joseph Smith was tireless in his efforts to help black people (in many instances going out of his way to show them charity)—even advocating their freedom and equality with whites.

It is certain that the Standard Works have always made it clear that all mankind are loved by God and blessed in accordance with their righteousness. It is also important to understand that the reference to “black skin” is not always literal. This is made clear by this verse from the Book of Mormon:

**Jacob 3:5, 8:** “O my brethren, I fear that unless ye shall repent of your sins that their [the dark skinned Lamanites] skins will be whiter than yours, when ye shall be brought with them before the throne of God.”

Does this mean that their skins would literally be darker than the Lamanites this verse referred to? It is clear to anyone who understands the LDS Church’s teaching, actions, and history on the matter that “dark” or “black” skin may refer to a person’s guilt before the all seeing eye of God. Their sins become a darkness seen in their countenance, or in other words the look of guilt upon them because of their sins is a form of “darkness.”

It must be pointed out that it was not those with black skin who were denied the priesthood, but only those of African/Negro descent. Even white skinned, blue-eyed people who were of the “seed of Cain” could not hold the priesthood. This was not prejudice; it was God’s law. Darrick Evenson in his online article “Black Mormons & the Priesthood-ban” qualifies this ban by saying:

“. . . black-skinned men of non-Hamitic lineages [Mormons teach that Ham married a Cainite woman named Egyptus], like the Dravidians of India, the Aborigines of Australia, the Melansians of Fiji and Melanesia, and the Negritos of the Philippines and Indonesia, all had a right to the Priesthood, and those who were worthy Members of the Church held it before 1978. They could hold the Priesthood since 1955 because they were considered to be non-Hamitic (not descendants of Ham); although they were black-skinned.”

**Here are some statements by early and modern LDS leaders concerning blacks:**

Joseph Smith (1st President of the Church) said in 1842:

“I have advised (slaveholders) to bring their slaves into a free country and set them free--educate them--and give them equal rights.” (*Compilation on the Negro in Mormonism*, p. 40)

He said in 1844:

“They [Negroes] came into the world slaves, mentally and physically. Change their situation with the whites, and they would be like them. They have souls and are subject to salvation. Go to Cincinnati or any city, and find an educated Negro, who rides in his carriage, and you will see a man who has risen by his own mind to his exalted state of respectability.” (*History of the Church* vol. 5, p. 217)

He also said:

“The Declaration of Independence ‘holds these truths to be self-evident, that all men are created equal: that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness,’ but, at the same time, some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours . . . The Constitution of the United States of America meant just what it said **without reference to color** or condition, ad infinitum!” (*Messages of The First Presidency* 1:191-2)

He said in 1844:

“Break off the shackles of the poor black man and hire him to labor like other human beings.” (*History of the Church* vol. 5, p. 209)

Parley P. Pratt (Apostle) said in 1855:

“I love a man without regard to his country, or where he was brought up, without reference to color or nation. I love a man that loves truth.” (*Journal of Discourses*, vol. 3, p. 182)

Brigham Young (2nd President of the Church) said in 1860:

“Negroes should be treated like human beings, and not worse than dumb brutes [animals]. For their abuse of that race, **the whites shall be cursed**, unless they repent.” (*Journal Discourses* vol. 10, p. 111)

He said in 1863:

“Men will be called to judgment for the way they have treated the Negro.”  
(*Journal of Discourses* vol. 10, p. 250)

David O. McKay (9th President of the Church) said in 1935:

“What a different world this would be if men would accumulate wealth, for example, not as an end but as a means of blessing human beings and improving human relations. A Christian conception of the right and value of a human soul, even though his skin be dark, would have prevented the slaughter that at this moment is being perpetuated in Ethiopia [when Fascist Italian troops under Mussolini invaded that country].” (*Conference Reports*, Oct. 1935, p.101)

He said in 1944:

“America has the great opportunity to lead the world from political intrigue and cheap demagoguery, from national selfishness, from unrighteous usurpation of power, and from unholy aggrandizement. She must prove to the people of the world that she has no selfish ends to serve, no desire for conquest, nor of national or race superiority. When these ideals are established, America can blaze the trail and lead the world to peace.” (*Teachings of David O. McKay*, pp. 281-2)

John A. Widstoe (Apostle) wrote in 1946:

“The ‘master race’ claims are sheer poppycock, used by characterless men to further their own interests. There has never been a monopoly of mastery in human achievement by any one nation. To claim so is simply to allow the lawless nationalism to run wild. The ‘master race’ doctrine of the late war was an ugly delusion, conceived by the powers of evil, whose prince is Satan, the devil.” (*Evidences and Reconciliations*, pp. 3-4)

President McKay said in 1951:

“George Washington Carver [a famous African-American scientist] was one of the noblest souls that ever came to earth. He held in close kinship with his Heavenly Father, and rendered a service to his fellowman such as few have ever excelled. For every religious endeavor, for every noble impulse, for every good deed performed in his useful life, George Washington Carver will be rewarded, and so will every other man be he red, white, black, or yellow, for God is no respecter of persons.” (*Home Memories of David O. McKay*, p. 231)

Joseph Fielding Smith (10th President of the Church) said in 1962:

“The Latter-day Saints, commonly called ‘Mormons,’ have no animosity toward the Negro. Neither have they described him as belonging to an ‘INFERIOR’ race.” (*Deseret News* June 14, 1962, p. 3)

He said in 1963:

“The Mormon Church does not believe, nor does it teach, that the Negro is an inferior being. Mentally, and physically, the Negro is capable of great achievement, as great or **in some cases greater** than the potentiality of the white race.” (*LOOK* magazine, Oct. 22, 1963, p. 79)

Bruce R. McConkie (Apostle) wrote in 1966:

“Certainly the Negroes as children of God are entitled to equality before the law and to be treated with all the dignity and respect of any member of the human race. Many of them certainly live according to higher standards of decency and right in this life than do some of their brothers of other races; a situation that will cause judgment to be laid ‘to the line, and righteousness to the plummet.’ (Isaiah 28:17) in the day of judgment.” (*Mormon Doctrine*, 1966 edition, p. 528)

President Spencer W. Kimball (12th President of the Church) said in 1972:

“Racial prejudice is of the devil. Racial prejudice is of ignorance. There is not a place for it in the Gospel of Jesus Christ.” (*Teachings of Spencer W. Kimball*, p. 237)

The Quorum of the Twelve Apostles issued this statement in 1986:

“We repudiate efforts to deny any person his or her inalienable dignity and rights on the abhorrent and tragic theory of the superiority of one race over another.” (*LDS Global Media Guide*)

Elder John K. Carmack (Member of the First Quorum of Seventy) wrote in 1993:

“We do not believe that any nations, race, or culture is a lesser breed or inferior in God’s eyes. Those who believe in or teach such doctrine have no authority from either the Lord or his authorized servants.” (*Tolerance*, p. 3)

Elder Alexander Morrison (a member of the First Quorum of Seventy) said in 1993:

“There is no place for racism in the Church. We abhor it.” (*Salt Lake Tribune*, June 6, 1998)

President Gordon B. Hinckley said in 1995:

“We must not be partisans of any doctrine of ethnic superiority. We live in a world of diversity. We can and must be respectful toward those with whose teachings we may not agree. We must be willing to defend the rights of others who may become the victims of bigotry.” (Conference Report, April 1995)

### **How can it be right for the Lord to withhold the priesthood from certain peoples?**

“The Bible presents the Levites as being God’s priesthood in ancient times because they alone were ‘valiant’ when Korah and his followers had rebelled against Moses at Mount Sinai. Only the Levites were ‘valiant’ in their fight against the Korites. As a reward, they were granted the Priesthood. No other tribe of Israel could hold the Priesthood; because they were less valiant. The Levites were the chosen tribe of the chosen people.” (Evenson)

### **Is the “seed of Cain” entirely a genetic thing, or is there another meaning?**

Consider this statement by Brigham Young:

“Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty, under the law of God, is death on the spot. This will always be so.” (*Journal of Discourses*, vol. 10, p. 109)

If the “seed of Cain” in this instance were referring to the Negro race, this statement would make no sense, and would certainly be a false doctrine, in contradiction to the official teachings of the Church. Yet, in reality, this scripture is to be understood in the following way: The “seed of Cain” simply refers to those who do wickedness like unto him. The “chosen seed” simply refers to those who do righteousness and enter into the Abrahamic covenant (in this instance white members of the Church).

That this is true may be understood by the following verse in which the Lord told Cain:

“. . . I will put enmity between thee and the woman [Eve], and between thy seed [those who embrace evil] and her seed [those who embrace righteousness].” (Genesis 3:15 KJV)

Why did Brigham Young make it sound like he was saying that white men would never be able to marry black women? And, why did he say that it would result in “death on the spot”? The reason is simple to understand, although it is difficult to ascertain from the quote itself. Brigham was making it clear that members of the Church must not have sex with black people. The reason is clear. At that time, it was illegal for a white person to marry a black person. If then, a member of the Church had sex with a black person it could only be fornication or adultery. This would result in spiritual “death on the spot.”

It is clear here that Brigham Young, God's prophet, was offering a teaching that had an inner and outer meaning, much like unto how Jesus would teach things that were understood differently by those who outwardly heard him than they were by those who had the hidden meaning explained. Brigham was clearly teaching that a member of the Church (at that time) must not have sex with a Negro, yet he was also giving an inner teaching that members of the Church (God's people) must not marry those who are wicked ("This will always be so.").

Other statements by Brigham Young also make it clear that, had it been possible, members of the Church were still not to intermarry with black people. This is because even if ones partner were righteous it would still be wrong, for it would deprive the white woman from having a husband with the priesthood, and it would deprive the white man from having male children who could hold that priesthood.

### **Who are the descendants of Cain?**

"According to Mormon teachings, the wife of Ham was Egyptus: a Cainite woman . . . The descendants of Ham and his Cainite wife Egyptus were Mizraim, Cush, Put, and Canaan. The descendants of Mizraim, Cush, and Put settled in North Africa. *Mizraim* is the Hebrew name for 'Egypt.' *Cush* is the Hebrew name for 'Nubia' (now Sudan), and Put is thought to have settled in what is now the Ethiopia region." (Evenson)

I must add that previous to the flood Cain's descendants probably settled in Africa and intermarried with the indigenous tribes there. Over thousands of years, the indigenous Africans (non-Adamites) probably all ended up with Cainite "blood." Also, considering that Africa is where Cain's descendants ended up, those there may have inherited his curse by adoption through their excessive wickedness and through their acceptance of his teachings. Even if all Negroes did not have Cainite blood, Cainite blood was so pervasively mingled with that of the African races that they all were of the "seed of Cain" by their direct association, as well as by their wickedness.

### **Is the idea of children being "cursed" because of the sins of their parents biblical?**

The answer is yes, as the following makes clear:

- 1) The LORD curses the Egyptians with plagues because Pharaoh refused to let the Israelites go out of Egypt. (Exodus 7-9)
- 2) The LORD curses the Moabites and Ammonites "unto the tenth generation" because they did not provide food and water to the Israelites in the desert wilderness. (Deuteronomy 23:3)
- 3) The LORD promises to curse the ISRAELITES, His own chosen people, if they do not adhere to His commandments. (Deuteronomy 28)

"The LORD has a history of blessing and cursing nations and lineages according to how they obey or disobey His laws, and according to how they *hearken to* (listen and obey) or ignore His Voice (which is revealed through His Prophets). These blessings and cursings have absolutely *nothing* to do with 'racism!'" (Evenson)

“The Jews (including Jesus [See: Matthew 7:6; 15:20-26]) believed that the Canaanites were ‘cursed’ to be servants-of-servants (‘dogs’). Was *that* ‘racist’? If so, then *Jesus* was a RACIST! But, it was NOT ‘racism.’” (Evenson)

### **Why were the children of Cain cursed?**

- 1) Cain, the eldest son of Adam, had the *birthright* to the Holy Priesthood. He and his descendants (the Cainites) had the right to receive it first. But Cain offered a sacrifice to the LORD in a state of unworthiness, or wickedness. The LORD did not accept this offering, but rejected it. Because Abel’s offering was made in a state of worthiness, or righteousness, the LORD accepted Abel’s offering, and Cain lost his birthright to Abel; his younger brother.
- 2) Cain, being jealous and angry, decided to kill Abel; mistakenly thinking that the birthright to the Priesthood would revert back to him. After this was done, the LORD cursed Cain; made him a wandering [man] upon the earth, and put a ‘mark’ upon him so that anyone recognizing him would not kill him. The ‘mark’ of Cain was a black skin. This was not the curse, but actually a mark of protection from the LORD. The ground would not yield fruit for him. He was to wander the earth. This is known as “The Curse of Cain.”
- 3) Instead of Cain’s descendants receiving the birthright *first*, they would receive it *last*. The first shall be last, and the last shall be first. The Cainites would be *banned* from receiving the Priesthood until [according to Brigham Young the second President of the LDS Church] Abel was resurrected . . . and all of Abel’s children received it *first*. Then the curse would be removed from the descendants of Cain, and they would receive the Priesthood and all the blessings thereof. (Understand, though, that these things are symbolic, as will be explained in the next section.)

### **Why were blacks finally granted the priesthood in 1978?**

As I state in Chapter 10 of my book, LDS prophets have unintentionally taught some things that were not entirely true. Brigham Young made the following statements concerning when the children of Cain would receive the priesthood:

“Cain slew his brother . . . and the Lord put a mark upon him, which is the flat nose and black skin. . . . How long is that race to endure the dreadful curse that is upon them? That curse will remain upon them, and they never can hold the Priesthood or share in it until all the other descendants of Adam have received the promises and enjoyed the blessings of the Priesthood and the keys thereof. Until the last ones of the residue of Adam’s children are brought up to that favorable position, the children of Cain cannot receive the first ordinances of the Priesthood. They were the first that were cursed, and they will be the last from whom the curse will be removed. When the residue of the family of Adam come up and receive their blessings, then the curse will be removed from the seed of Cain, and they will receive blessings in like proportion.” (*Journal of Discourses*, vol. 7, pp. 290-91).

“When all the other children of Adam have had the privilege of receiving the Priesthood, and of coming into the kingdom of God, and of being redeemed from

the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity.” (*Journal of Discourses*, vol. 2, p. 143)

“[The seed of Cain] will go down to death. And when all the rest of the children have received their blessings in the Holy Priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the priesthood, and receive all the blessings which we now are entitled to.” (*Journal of Discourses.*, vol. 11, p. 272).

How were these statements fulfilled in 1978? The answer is that they were not. However, there is a kernel of truth that can be extracted from these statements. First off, one must understand what is meant here by the words “priesthood” and “resurrection.” The priesthood is the power of God; it is light and it is truth; and resurrection is simply return to God. There are many different forms of the priesthood (God’s Power), and many different forms of resurrection (return to life). When God’s priesthood and resurrection manifest, they do not always manifest to the same degree—sometimes they manifest with more power and at other times with less.

To put this in the proper context, consider the fact that God calls the nation of Israel “my son” (Exodus 4:22; Hosea 11:1). So, when President Young said that all the other children of Adam except the Cainites would receive the priesthood first, and be resurrected first, what was really meant was that all the other nations of men would receive an outpouring of God’s light, power, and truth before the Negro nations would be given the same blessings. The “seed of Abraham” would be raised to a higher level first; and, after that, the “seed of Cain” would receive the same blessings.

It is the African, Cainite Nations that were the last to develop in the areas of industry, science, literature, the arts, technology, mathematics, spirituality, civilization, etc. Even today, decades after the Negroes were allowed to receive the priesthood via ordination, Africa is composed of many third-world countries. I must stress, though, that such depravity has nothing to do with genetic inferiority; in reality, all the races are equal; the only thing that holds a given race back is lack of knowledge and lack of obedience.

But there is something else that must be understood concerning the resurrection of the “seed of Cain.” Before the blessings of the priesthood could be extended to them, the other sons of Adam had to be raised to a higher level, so that they would drop their prejudice, cease their racism and discrimination, and extend to the “seed of Cain” the same rights and privileges under God that they extended to each other. This was part of their “resurrection.” In other words, before the “seed of Cain” could be resurrected, the other sons of Adam had to be brought to a state of love and equality first; this would then allow the “seed of Cain” to rise from their enslaved and primitive state.

Anti-Mormons claim that Negroes were finally ordained to the priesthood in 1978 because of outside pressure. This is not true. The Church allowed Negroes to receive the priesthood because God commanded it in a revelation he gave to President Spencer W. Kimball (Official Declaration 2). We don’t know all the reasons for this change. It is certain, though, that the ordination of blacks to the Aaronic and Melchizedek priesthood in 1978 was primarily due to the faithfulness of black people in and outside the Church, and also due to the supplications of white people in and outside the Church. For, as Jeremiah 18:7-10 makes clear, when a nation or people repent sufficiently, God can relinquish the prophetic judgment He previously made upon them.

## Joseph Smith on Slavery

In an address in which he proves that slavery is a biblical principle, Joseph Smith states:

“. . . [abolitionists might] lay waste the fair states of the South, and let loose upon the world a community of people, who might, peradventure, overrun our country, and violate the most sacred principles of human society, chastity and virtue. . . . So long, then, as the people of the free states, are not interested in the freedom of the slaves, in any other way than upon the mere abstract principles of equal rights, and of the Gospel . . . and until [southern men of piety] complain and call for assistance [with ending slavery] why not cease this clamor [which Joseph says could lead to great violence and “divide our union”] . . . [the Bible] remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude. ‘And he said, Cursed be Canaan [Ham’s son]; a servant of servants shall he be unto his brethren. . . . Blessed be the Lord God of Shem; and Canaan shall be his servant.’ (Genesis 9:25-26) . . . I can say, **the curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come . . .**” (*History of the Church*, vol. 2, pp. 436-440)

It was in 1863 that President Abraham Lincoln signed the Emancipation Proclamation, which ended slavery in the United States. This was the year that the curse on Canaan was, as Joseph Smith prophesied, “affected by as great a power as caused it to come . . .” What was this power? It was God’s Manifestation on earth—the prophet Bahá’u’lláh—who began his ministry on earth that same year. It was that year that the Bahá’í Faith was founded; and thereby, Joseph Smith’s prophecy was fulfilled!

**Some form of Baptismal Initiation is essential to Salvation** [see *Biblical Mormonism*, 1994 by Richard Hopkins pp. 168-180]:

Fundamentalist Christians quote scriptures like Acts 10:43 to indicate that only faith is required for salvation. The truth, though, is that faith is not faith without works, and for some eras faith includes the outward magical rite of initiation known as baptism. Naturally, if you believe, you will enter through the “gate” of initiation that the Manifestation of God has established for your era, and if you do not believe, you will not enter therein. For Bahá’í’s this “gate” is learning of and acceptance of Bahá’u’lláh and his teachings. After this, obedience to the gospel laws for the Bahá’í Era are also required. I must point out, however, that eventually everyone will probably have to be baptized—either for themselves or through proxy.

According to the following scriptures, in order to become a Christian a person must have faith, repent of their sins, get baptized, and then receive the Gift of the Holy Ghost by the laying on of hands by those in authority (understand that these principles and ordinances are still sound and will continue to be practiced throughout the Millennium, in one form or another, on behalf of the living and the dead):

(Acts 2:41; 8:12-13, 36-38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:3-5; 22:16; see also, John 4:1; Romans 6:3; 1 Corinthians 10:1-2; 12:13; Galatians 3:27; Colossians 2:12).

The Holy Ghost, or in other words the power of the Holy Ghost, is a temporary witness; whereas, the Gift of the Holy Ghost is a constant companionship. We are supposed to follow Jesus' example. He was perfect and yet was still baptized to "fulfill all righteousness" (Matthew 3:15). Should we not follow his example in this matter? (Note: the Greek word for baptism is *baptizo*, which means a complete "immersion," not sprinkling. This is supported by a careful study of biblical Greek, its New Testament contexts, and the four occurrences of the word in the LXX).<sup>1</sup>

**Acts 2:38** states that baptism is "for the remission of sins." The word translated "for" comes from the Greek word *eis*. Some scholars, in an effort to support a false interpretation, argue that this verse should be translated "because of the remission of sins." Still, the Greek grammar does not support such a translation, since *eis* is in the accusative case.<sup>2 3</sup> The vast majority of the main Bible translations translate it "for," and thus they confirm the LDS interpretation. In fact, the Aramaic Peshitta, which is closer to the Hebrew or Aramaic original, offers the final proof that the intended meaning is "[for the purpose of] the remission of sins."<sup>4</sup>

**Acts 22:16** states "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Here baptism is not "because of" the washing away of sins but "for" the washing away of sins. Thus this too proves that baptism is "for the remission of sins," not "because of."

**1 Peter 3:21** states: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh [literally washing dirt from the body], but the answer of a good conscience toward God,) by the resurrection of Jesus Christ . . ."

**Titus 3:5** In this verse, Paul teaches that mankind is saved: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost . . ."

The term "washing" is translated from the Greek word *loutron*, which refers to a laver, bath, or washing vessel (see also: Ephesians 5:26). Baptism by immersion in water was often performed in such a convenience, which Mormons now call a "baptismal font." Since the word "baptism" means "to wash," and the term "regeneration" means re-creation, or new birth, Paul's metaphoric language, "the washing of regeneration," (bath of new birth) obviously refers to water baptism. This means that water baptism is necessary for salvation. (*Biblical Mormonism*, p. 180)

**John 3:3, 5** ". . . Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

We know, of course, that a man cannot literally be born of the womb; since only infants can do so. This second birth of water thus refers to grown men being "born of water" at baptism. The necessity of rebirth through the alchemical element of "water" was taught by all the

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<sup>1</sup> Thomas White, Jason G. Duesing, and Malcolm B. Yarnell III, (Editors), *Restoring Integrity in Baptist Churches*, (Grand Rapids: Kregel Publications, 2008), 87-97.

<sup>2</sup> Dr. Ian A. Fair, *Acts 2:38—For (ei''-eis) The Forgiveness of Sins*, The Center for Church Resources, Available: <http://www.centerce.org/CENTERCR/ACTS%202%2038/Acts%202%2038%20Mantey.htm> 4 August 2006

<sup>3</sup> Dr. Ken Barker, *Accuracy Defined and Illustrated: An NIV Translator Answers Questions*, (Colorado Springs: International Bible Society, 1995), 50.

<sup>4</sup> David L. Mohn, "The Grammar of Acts 2:38—Baptism FOR or Baptism BECAUSE OF? (The Peshitta Knows!)," Light Creations, 1993, Retrieved from: <http://ccs-hk.org/DM/Robertson2-38.html> 19 April 2009

Manifestations of God, each in their own way. Water symbolizes life and various forms of initiation symbolize that life. The Spirit of God was in fact present in all these ancient forms of baptism, or initiation, each of which infused a new life into those who experienced them.

**Mark 16:16** states, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” There is no need to end this verse with, “he that does not believe and get baptized will be damned,” because no one who does not believe would get baptized in the first place.

**Matthew 28:19** [Jesus saying to his 11 Apostles] “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . .”

Even though each Manifestation of God taught a different form of “baptism,” a standard form of baptism will be in place throughout the entire Millennium. In fact, all those who died without access to this especially important form of this rite will have the chance to accept it by proxy. Such proxy baptisms will continue to be performed in Mormon temples throughout the duration of the thousand years. These proxy baptisms on behalf of the dead will offer eternal blessings unto all those who lived before who did not have the chance to be baptized by immersion in literal water by those in authority.

Paul commanded Cornelius (a righteous gentile) and his household to be baptized (**Acts 10:47-48**). They had already felt the power of the Holy Ghost. **Acts 2:38** plainly teaches that the Gift of the Holy Ghost is given to believers after baptism.

### **Biblical Proof that Baptism for the Dead is a True Christian Doctrine**

**1 Corinthians 15:29** “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”

Paul here, to defend the reality of the resurrection, mentions baptism for the dead. He argues that if there is no resurrection why then are people baptized for the dead. He mentions such baptism without explanation—as if he has no objection to it and as if the Corinthian saints are familiar with it. Because baptism is essential for salvation, God in His love and fairness provides a way for those who did not have a chance to accept the gospel and baptism during their mortal lives to be baptized by proxy.

How could a just and loving God not do this? The pure logic of this conclusion, that God provides an opportunity in the next world for people to accept the gospel who did not have a chance to do so during their mortal lives, is powerful evidence in itself that the Church of Jesus Christ of Latter-day Saints is true because it is the only church on earth that practices this sacred and holy ordinance. A number of sects, both ancient and modern, are recognized by Fundamentalist Christians as being Christian, despite the fact that they practiced similar rites (such as praying for the dead).<sup>5</sup>

### **Does “they” in this verse refer to pagans who practiced Baptism for the Dead?**

An LDS scholar Ben McGuire explains:

“ . . . the Greek original of 1 Corinthians 15:29 does *not* use the pronoun *they*. It says, ‘Otherwise, what will do *the ones being baptized* for the dead?’ The text

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<sup>5</sup> Daniel C. Peterson and Stephen D. Ricks, *Offenders for a Word: How Anti-Mormons Play Word Games to Attack the Latter-day Saints*, (Provo: FARMS, 1992), 108-110.

uses a passive participle form, ‘the being baptized [ones],’ as a substantive (where it is usually accompanied by the definite article). Participles reflect gender, number, and case, but not person. Hence, there is no third-person plural (*they*) in the Greek original. Stressing the pronoun supplied by the English Bible translators for flow in English distorts Paul’s meaning. Being devoid of reference to person, the passage, does not restrict the practice to ‘false teachers’ as Wilson contends. So Wilson is patently wrong when he says that ‘if we ask who the “they” in verse 29 refers to, the context clearly points us back to verse 12. It is those within the Corinthian congregation who are denying the resurrection, and whom the entire passage is written to refute’ (II.3). Wilson’s case is made of thin air, nothing more. But since most of his readers rely on the English passage, I suspect that they will be taken in by his arguments.”<sup>6</sup>

Here are some translations that support the preceding argument:

“Otherwise, what do people mean by having themselves baptized on behalf of the dead . . .” (Gspd)

“then what point is there in people baptizing themselves for those who are gone . . .” (Tay)

“Otherwise what will those do who are baptized for the dead . . .” (Wey)

McGuire goes on to explain:

“Additionally, the Greek *oi baptizomenoi* is a present passive participle. It can only refer to Christian baptism, unless otherwise defined (which Paul does not do here). Following this argument, other non-LDS scholars have agreed with the LDS. Even Carson, in the article quoted in *Mormonism 101*, agrees that ‘The most plausible interpretation is that some in Corinth were getting baptized vicariously for the dead.’”<sup>7</sup>

**Elijah’s visit preparatory to the Second Coming was to confer priesthood keys necessary for performing temple work on behalf of our dead ancestors. This involves genealogy work to identify ancestors and then the performance of ordinances such as baptism by proxy on their behalf:**

**Malachi 4:5-6** “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

These verses testify that children will turn their hearts to their fathers. How? They will through genealogy research to be used in temple work for those who died without having a fair chance to hear and receive the gospel. In the above verses from Malachi, Elijah was prophesied

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<sup>6</sup> Ben McGuire, Chapter 15: The Temple (*Mormonism 201*), Available: [http://www.fairlds.org/Mormonism\\_201/](http://www.fairlds.org/Mormonism_201/) 31 July 2006

<sup>7</sup> Ibid.

to come in the future and give the priesthood power necessary to perform this type of temple work. But has this prophecy been fulfilled?

In Matthew 11:14, Jesus says that John the Baptist is Elijah: “And if ye will receive it, this is Elias [Elias is the Greek form of the Hebrew name Elijah], which was for to come.” Other translations make it clear that John did not fulfill Malachi 4:5-6; instead of reading, “who was to come” (NIV), they read, “he is Elijah who is to come” (NKJV, ESV, etc.).

Further proof that this is true comes from John 1:21, “[the priests and Levites asked John the Baptist] Art thou Elias? And he saith I am not.” It is true that Matthew 17:11 gives an account of how, after Jesus was transfigured, Elijah and Moses appeared. Nevertheless, we know this did not fulfill Malachi’s prophecy either, for it was after this appearance of Elijah that Christ said, “Elias truly shall come, and restore all things.” Notice the future tense “shall come.” Yet, the Bible does not mention another coming of Elijah. Has this prophecy been fulfilled? Yes! On April 3, 1836 Elijah appeared, in the Kirtland temple, to Oliver Cowdery and Joseph Smith and gave them the promised priesthood keys. The Church of Jesus Christ of Latter-day Saints is the only organization on the face of the earth that holds these keys.

### **Does the Bible teach that there shall be no modern Christian temples?**

**Isaiah 2:2** “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”

Although Isaiah 2:2 refers to the Bahá’í Temple upon Mount Carmel in Israel, its prophetic pattern also seems to refer to the Temple in Utah located by the headquarters of the Church of Jesus Christ of Latter-day Saints. But either way this verse proves that in the Latter-days the Lord will have at least one temple.

“Utah,” named after the Ute Indians, means “top of the mountains.” The Latter-day Saints wanted Utah to be called “Deseret,” but the government chose to call it Utah. In Utah there is a temple, a “House of the Lord,” located in Salt Lake City. This temple is literally “above the hills” (at an elevation of over 4,300 feet above sea level). All nations have come unto and continue to flow unto this temple to worship. Near this temple is located: the prophet of the Church, the apostles, the seventy, and other general authorities.

**Some Christians claim that Acts 7:48, “the most High dwelleth not in temples made with hands,” proves that God does not dwell in physical temples, and that, since the LDS Church teaches that “the Most High” does dwell in modern temples (D&C 124:27), the LDS Church must be false. These scriptures, though, prove that God can indeed dwell in physical temples:**

**Exodus 25:8** “And let them make me a sanctuary; that I may dwell among them.”

**2 Samuel 7:5-7** “Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?”

**Habakkuk 2:20** “But the LORD is in his holy temple: let all earth keep silence before him.”

**1 Kings 9:3** “. . . I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.”

According to Dr. Mosheim, early Christian temples were eventually destroyed, such as one at Nicomedia, which was destroyed around February or April of 303 A.D. [See: Tertullian, *Apologetic Works*, (Washington D.C.: The Catholic University of American Press, 1962), pp. 335-336.]

### **Christ said he never taught anything in secret: How could he teach temple secrets then as Mormons teach he did?**

Well, the truth is that Christ said this before his 40-day ministry, which occurred after he was resurrected. It is believed by Mormons that Christ revealed temple secrets during his 40-day ministry. According to a number of church fathers, in the early church there were vitally important “higher teachings” that were deliberately withheld from the written scriptures and given only to the members of the early church who were deemed ready and worthy to receive them (Roberts and Donaldson 4:399; MaGil 147; Robinson 96-103; Evenson 71-101). This fact alone refutes the claim that the Bible is the complete word of God to man.<sup>89</sup>

### **Lazarus and the rich man: Is there an impassible gulf between spirit paradise and spirit prison?**

**Luke 16:19-31** verse 26 “. . . between us and you there is a great gulf fixed: so that they which would pass from [paradise] to you cannot; neither can they pass to us, that would come from [hell].

Based on what God has revealed, it is likely that during each era before the coming of a Manifestation of God, a gulf develops between spirit paradise and spirit prison. When a Manifestation of God comes, the gulf between these worlds is bridged through the renewed power of God on earth. But it is not just at their coming that there is a resurrection of the dead, there are also missionaries sent into spirit prison to teach the gospel to those who are there. The above statement concerning a “great gulf” between spirit paradise and spirit prison was made before Christ’s resurrection and atonement. After Christ rose from the dead, those who were in spirit prison during the last era began to be taught the gospel.

### **These scriptures indicate that the gospel is taught to those who died without a fair chance to receive it in this life:**

**1 Peter 3:18-20** “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit: By which [i.e., by the Spirit]” “he preached to the souls imprisoned in Sheol, Those [spirits] who in the past were disobedient; and in the days of Noah, when the Spirit of God had patience, he commanded an ark to be made in the hope of their repentance, but only eight souls entered into it, and were saved by its floating upon the water.” (The first part of these two quotes is from the King James

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<sup>8</sup> Michael T. Griffith, “Is the Bible Inerrant and Complete?” LDS Information Web Page, Retrieved from: <http://ourworld.cs.com/mikegriffith1/id109.htm> 19 April 2008

<sup>9</sup> Peterson and Ricks, *Offenders for a Word*, 108-117

Version, while the second is from *The Holy Bible from the Ancient Eastern Text*). Interestingly enough, the second quote near perfectly agrees with the Joseph Smith translation of verse 20, which reads: “Some of whom were disobedient in the days of Noah, while the long-suffering of God waited, while the ark was preparing . . .”

**1 Peter 4:5-6** “Who shall give account to him that is ready to judge the quick [Greek: “living”] and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

**Hell does exist, but after suffering, those who did not have a chance to accept it in this life can choose to be saved by accepting the gospel there.**

The statement just made does not contradict Alma 34:33, which reads, “. . . after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.” It also does not contradict Mosiah 2:33, which reads, “For behold, there is a wo pronounced upon him who listeth to obey that spirit; for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge.”

**1 Corinthians 3:13-15** “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

**Acts 2:25-31** “For David speaketh concerning [Christ] . . . my flesh shall rest in hope: Because thou wilt not leave my soul in hell [hell is translated from the Greek word *Hades* (the world of departed spirits) and refers in this case to the wicked division of that realm, or in other words *Gehenna* which is spirit prison] . . . Of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his [Christ’s] soul was not left in hell [hell is translated from the Greek word *Hades*, and in this case refers to the righteous division of that realm, or in other words paradise] neither his flesh did see corruption.”

Although David went to hell, these verses indicate that he would eventually be let out. These verses also indicate that others can be let out. It must be understood that in ancient Jewish and early Christian thought, Hades—or in other words the world of spirits—was of two parts: paradise (where the righteous spirits went) and *gehenna* (or in other words spirit prison). Because the Prophet David committed adultery and unlawfully took part in a man’s death, he went to spirit prison. Christ on the other hand went to paradise, but He was not left there; he was resurrected by the power of God.

**Is Paradise the same as the Heaven where God the Father Sits upon His Throne?**

**Luke 23:43** “And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

**John 20:17** “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

If Jesus didn't go to Heaven yet, where his Father was as this verse says (this was right after Jesus spent three days in the tomb), then where was he during those three days? Well, he was in paradise, the righteous division of Hades, which is the world of spirits; there, among the righteous dead, he organized his missionary work, sending missionaries into spirit prison to share the gospel with those who never had a fair chance to accept it during their mortal lives—these were people who would have received it if permitted to tarry.

**Ephesians 4:8-9** “Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?” [“lower parts of the earth” is a way of referring to the spirit world, where Jesus went and organized missionary work, for the ancients believed the spirit world was under the earth. See: “Visions of Christ in the Spirit World and the Dead Redeemed,” by M. Catherine Thomas, F.A.R.M.S.; p. 297].

**The following scripture verses teach that the gates of hell shall not keep the gospel revelation of the Church from being taught to those who are in spirit prison who were not taught the gospel during their mortal probation:**

**Matthew 16:16-18** “And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

The context of these three verses is that Peter knew Jesus was the Christ because Heavenly Father had revealed it to him (via revelation). It becomes clear that the “rock” the Church would be built upon is authority and revelation—the authority and revelation that always comes through the prophet and head of Christ’s Church. Peter would officiate in this office as the rock of authority and revelation for the Church. He would be God’s prophet, seer, and revelator. Ephesians 2:19-20 states that the Church would be “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone . . .” The stones of this foundation are the prophets, apostles, and Jesus Christ. Put together, they become the foundation stones of authority and revelation from God. This authority and revelation then guides the Church. In fact, the Church cannot exist without it.

This is supported by the fact that the Greek word for Peter is *petros*, which means “rock.”<sup>10</sup> The Greek word for the “rock” the Church was to be built upon is *petra*. While Peter’s name is masculine, *petra* is feminine;<sup>11</sup> this makes it clear that *petra* does not refer to Jesus, but instead, refers to authority and revelation. When Jesus is referred to in the New Testament in a similar manner, the masculine Greek word *lithos*, which means “building stone,” is used.<sup>12</sup> The use of *petra* in 1 Peter 7-8 and Acts 4:10-11 does not refer to Jesus, but instead to the Christ, the light or reflection of God upon Jesus, the perfect mirror; in other words, this light or reflection is Jesus’

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<sup>10</sup> Thayer and Smith, “Greek Lexicon entry for *Petros*,” The New Testament Greek Lexicon, Retrieved from: <http://www.searchgodsword.org/lex/grk/view.cgi?number=4074> 27 December 2007

<sup>11</sup> Thayer and Smith, “Greek Lexicon entry for *Petra*,” The New Testament Greek Lexicon, Retrieved from: <http://www.studylight.org/lex/grk/view.cgi?number=4073> 27 December 2007

<sup>12</sup> “Lexicon Results for *lithos* (Strong’s G3037),” Blue Letter Bible, (1996-2007), Retrieved from: <http://cf.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G3037&Version=KJV> 27 December 2007

revelation. These facts make it clear that the foundation stones of the Church are composed of authority and revelation.

According to the *Ensign* (August 1993, p. 52):

“The phrase ‘gates of hell’ refers to the place of restriction for the unjust dead. The barrier that separates them from the paradise of the dead is the justice of God. This idea is expressed in the Savior’s parable of the beggar Lazarus. The parable teaches, among other things, that communication between paradise and hell, or spirit prison, is restricted because there is ‘a great gulf fixed’ between the two places (See: Luke 16:19-26). Lehi and Nephi witnessed a very similar ‘gulf’ in their visions of the tree of life. . . . Jesus’ atonement bridged the gulf and breached the ‘gates’ so that the repentant in prison could be liberated through the vicarious ordinances. The gates of hell could not prevail against them.”

That this is the correct understanding of Matthew 16:18-19 is seen by the fact that gates keep people in or out. How else could the gates of hell prevail against the Church then if they kept it from sending missionaries past them to preach the gospel on the other side? These two verses clearly point to the fact that those who died without a chance to accept the gospel will be given that chance on the other side.

The article above continues: “President Harold B. Lee said: ‘The gates of hell would have prevailed if the gospel had not been taught to the spirits in prison and to those who had not had ample opportunity to receive the gospel here in its fullness. It would have prevailed if there was not a vicarious work for the dead . . .’”

### **The Bible teaches the doctrine of eternal marriage:**

**1 Corinthians 11:11** “Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.” Does this mean you cannot be “in the Lord” (a Christian) without having a spouse? No, this refers to being “in the Lord” (in heaven) with a wife in eternal marriage.

The eternities consist of families—children, grandchildren, great-grandchildren and so on. This is why there is eternal marriage. There is no “divorce” of righteous eternal marriage partners. They, through the priesthood, rule forever over their progeny. They stay together forever in order to do this and because of their pure and eternal love for each other. This is why Mormons, in their temples, are working to “seal” children to their ancestors clear back to Adam and Eve.

**Fundamentalist Christians claim that the following verses teach the idea that there is no marriage in heaven, and since Mormons believe in eternal marriage, their church must be false. A careful reading of the verses in question indicates otherwise:**

Referring to a question the Sadducees asked Jesus concerning who of seven husbands would be married to a certain woman in heaven—Jesus said:

**Luke 20:34** “And Jesus answering said unto them [the Sadducees], The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:”

Remember that the Sadducees did not believe in the resurrection of the dead. These seven husbands, being “the children of this world” or worldly, were married but not sealed. Thus, without an eternal marriage partner and only if “accounted worthy,” “the children of this world” can only become angels in the first degree of the Highest Heaven.

**Matthew 22:30** “. . . in the resurrection they [the seven husbands] neither marry, nor are given in marriage, but are as angels of God in heaven.”

In the context of Luke 20:34, none of these seven husbands were sealed with an eternal marriage in a temple of God, nor were they righteous; therefore, their marriages ended at death. Modern revelation tells us that marriages are not performed in heaven. They are only done upon the earth.

**Fundamentalist Christians teach that once you are saved you are always saved. But this is not true. The Bible teaches that even though a person has become a Christian he or she can still fall away from grace:**<sup>13</sup>

**Galatians 5:4** “You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.” (NKJV)

**Hebrews 12:14-15** “Pursue peace with all people, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled . . .” (NKJV)

**2 Corinthians 6:1** “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”

**James 5:19** “Brethren, if anyone among you wanders from the truth, and someone turns him back . . .”

**1 Timothy 4:1-3** “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron . . .” (See also: Colossians 2:16-23; 1 Timothy 6:21; James 5:19-20).

**1 Corinthians 10:12** “Wherefore let him that thinketh he standeth take heed lest he fall.” (See also: Hebrews 3:12; 6:4-8).

**John 15:1-6, 10** “Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.”

**1 Corinthians 9:27** “But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.” (See also: Philippians 3:12-14).

**1 Timothy 5:15** “For some [Christians] are already turned aside after Satan.”

**2 Peter 2:21-22** “For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. . . . But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” (See also: Acts 20:28-30).

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<sup>13</sup> Kevin W. Graham, “Chapter 11: Salvation,” *Mormonism 201*, Available: [http://www.fairlds.org/Mormonism\\_201/m20111.html](http://www.fairlds.org/Mormonism_201/m20111.html) 4 July 2006

**The Bible teaches that Christians are commanded to obey and endure to the end to be saved, just as the LDS Church teaches. This is in contrast to Fundamentalist Christian belief that all one needs is faith:**

**Philippians 2:12** “Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling . . .”

**Hebrews 10:38-39** “Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him. But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.”

**Hebrews 3:14** “For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end . . .”

**Hebrews 4:11** “Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.” (NKJV)

**2 Peter 1:10** “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall . . .”

**2 Peter 3:14, 18** “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.”

(See also: Hebrews 5:12-14; Colossians 1:22-29; 1 John 2:24-25; Colossians 1:10; Revelation 2:7; Revelation 2:10; Revelation 3:21)

**The truth is that faith without works is dead. This does not contradict the teaching that only through Jesus’ grace are we saved, and not by works (Romans 3:27; 4:6; 9:11; 11:6). It is through works and repentance, though, that we accept and access that grace:**

**Revelation 20:12** “. . . the dead were judged out of those things which were written in the books, according to their works . . .”

**Revelation 2:23** “. . . I will give unto every one of you according to your works.”

**Revelation 22:12-14** “And behold, I come quickly, and my reward is with me, to give every man according as his work shall be . . . Blessed are they that **do his commandments**, that they may **have right to the tree of life**, and may enter in through the gates into the city.” (Emphasis mine)

**James 2:18-24** “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: **the devils also believe**, and tremble. But wilt thou know, O vain man, that **faith without works is dead**? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and **by works was faith made perfect**? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness [true faith is credited for righteousness and is followed by obedience]: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only.” (Emphasis mine)

**Matthew 19:17** “. . . but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.”

**Why does the Book of Mormon have people receiving the Holy Ghost before the time of Christ? Doesn't the Bible say that the Holy Ghost was not given until after the Resurrection (John 7:39)? The following scriptures demonstrate that the Holy Ghost was had before Jesus Christ's resurrection:**

**2 Peter 1:21** “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved upon by the Holy Ghost.”

**Luke 1:41** “And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.”

**Luke 2:25-26** “And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.”

**In all of this discussion, it is important to understand the Holy Ghost's function. He sheds the love of God in our hearts, is like a fire or burning in the bosom, testifies of Christ, and gives revelation just as Mormons teach. When one is filled with the Holy Ghost, they are filled with the love of God. The following scriptures confirm this view:**

**Romans 5:5** “. . . the love of God is shed abroad in our hearts by the Holy Ghost which is given us.” [the burning in the bosom]

**Matthew 3:11** “. . . he [Christ] shall baptize you with the Holy Ghost, and with fire.”

**Luke 24:32-37** “Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

**John 15:26** “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” The apostles did not need the Holy Ghost to testify to them of Christ for they already knew him. This refers to the Holy Ghost testifying to those that were to be taught the gospel in the future.

**Luke 2:25-27** “. . . the Holy Ghost was upon him. . . . it was revealed to him [Simeon] by the Holy Ghost.” Simeon received revelation from the Holy Ghost in this instance. Thus, the Holy Ghost can give revelation.

**Acts 11:15** “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.”

**Luke 1:41** “. . . the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.”

**Mormons teach that our spirits existed prior to being born on earth. Is this biblical?**

**John 9:1** “And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?”

The disciples quite intentionally imply that the man was capable of sin before being born. They thought that he might have sinned in a pre-earth life and that this was why he was punished

with blindness from birth. I believe life begins at conception but that spirits then experience time in the spirit realms during the nine months that pass according to our time. Spirits are apparently created and then reared to adulthood in heaven during this time. After that they incarnate and are born as babies and lose their knowledge of the preexistence.

**Jeremiah 1:5** “Before I formed thee in the belly I knew thee; and I ordained thee a prophet unto the nations.”

Before developing into a fetus, God took the “spark” of life that was to become Jeremiah, and He brought it to heaven, created a spirit body for him, loved and knew him, and prepared him to be a prophet unto the nations.

**Psalms 51:5** “Surely I was sinful at birth, sinful from the time my mother conceived me.”

This certainly indicates that a person lives before birth and can sin in that pre-earth life. The only other option is to claim that babies can sin while in the womb and that therefore they are not pure and holy.

### **The Bible teaches that there are three Heavens (Celestial, Terrestrial, and Telesstial):**

**2 Corinthians 12:2** “I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven.”

Now, some Fundamentalist Christians claim that first century Jewish cosmology consisted of the following three heavens: The first heaven is the atmosphere where birds fly. The second heaven is outer space. The third heaven is the place where God resides.

The truth of the matter is that this Fundamentalist Christian idea is not a first century Jewish concept—it was something Jews believed in during the eighteenth century. The beliefs of Jews and Christians during the first century, however, clearly support the Mormon understanding that there are three degrees of glory—the Telesstial, Terrestrial, and Celestial Kingdoms—and that which one you go to after the resurrection depends upon your level of obedience. In fact, many modern Christian commentaries have acknowledged and documented certain widespread first century Jewish and Christian teachings that support the LDS position. LDS scholars have documented these facts in great detail in Chapter 12 of *Mormonism 201*.<sup>14</sup>

**1 Corinthians 15:40-42** “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one the glory of the sun [the Celestial Kingdom], and another the glory of the moon [the Terrestrial Kingdom], and another glory of the stars [the Telesstial Kingdom]: for one star differeth from another star in glory. So also is the resurrection of the dead.” (Brackets mine)

Notice that this scripture mentions three glories A, B, C, and then states “So also is the resurrection of the dead.” In other words, there are three main degrees of glory to the resurrection. You may receive a Celestial, Terrestrial, or Telesstial body. There is also a place called “outer darkness” (Matthew 8:12; 22:13; 25:30). This is where the most wicked souls end up forever. I must point out the rationality of the Mormon doctrine that hell in the next life is temporary, and each person goes to the realm that matches their spiritual level of development and where they feel most comfortable. This sorting out of spirits upholds the order, harmony, and justice of heaven.

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<sup>14</sup> Marc A. Schindler, “Chapter 12: Heaven and Hell,” *Mormonism 201*, Available: <http://www.fairlds.org/apol/morm201/m20112.html> 21 November 2005

## **A Bible Prophecy Concerning the Book of Mormon:**

### **Isaiah 29**

Verses 1-6: vision of Ariel (Jerusalem)

Verses 7-10: apostasy of Israel

Verses 1-10: is the same thing that happened to the Nephites in the Book of Mormon.

Verse 11: that verses 1-10 describes what happened to the Nephites is confirmed by how verse 11 states, “And the vision of all is become unto you as the words of a book that is sealed.” This could not refer to any part of the Bible because any learned man can read it. The sealed book refers to a record of thin Golden Plates bound by metal rings with reformed Egyptian hieroglyphs engraved upon them that gives a record of an ancient people who lived in Mesoamerica. Two-thirds of this record had a metal band around it that sealed that portion of the plates from being read. The other portion of the plates contains the Book of Mormon. These plates were discovered by Joseph Smith, Jr., under divine direction—buried in the Hill Cumorah in New York (which is named after the original Hill Cumorah in Mesoamerica); thus, they “spoke out of the dust” (see verse 4).

Verses 11-14, 17-18, & 24: restoration and coming forth of the Book of Mormon: Another Testament of Jesus Christ. Joseph Smith copied some of the characters from the plates and then wrote the English translation next to each of them. He then had them delivered to a Professor Anthon. Professor Anthon certified at first that they were genuine, but when Martin Harris told him that an angel was involved, Professor Anthon tore up the certificate and stated, “I can’t read a sealed book” (see verse 11). Joseph Smith with his third grade education is the unlearned man who was able to read the record (see verse 12).

Verses 17-18: refers to the Book of Mormon, “. . . Lebanon shall be turned into a fruitful field . . . And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.” The Book of Mormon came forth in 1830. Since its publication, Lebanon has truly prospered and turned into a “fruitful field.”<sup>15</sup> The spiritually blind see the truth through it.

### **The Bible teaches the idea of modern apostles and prophets:**

**Amos 3:7** “The Sovereign Lord never does anything without revealing his plan to his servants, the prophets.” (GNB)

**Ephesians 4:11-13** “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints . . . Till 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 fullness of Christ; That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive . . .”

If this verse were saying that we only needed apostles and prophets during the first century, it would also be saying that we no longer need evangelists, pastors, and teachers. Since it is certain we still need evangelists, pastors, and teachers, it is also certain from this verse that we still need apostles and prophets. In fact, these verses make it clear that we need apostles and prophets, until

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<sup>15</sup> James S. Menzies, “The Book is True,” Reorganized Church of Jesus Christ of Latter-day Saints, (2006), Available: <http://www.gospel-restored.org/Book.html> 24 December 2007

we “come [to] the unity of the faith,” and to settle doctrinal matters, so that we are not “tossed to and fro, and carried about with every wind of doctrine . . .” The Church of Jesus Christ of Latter-day Saints has all of the offices that existed in the Church of the first century, such as: bishops, priests, teachers, evangelists (patriarchs), and so forth.

### **The office of apostle was meant to continue:**

We know the Quorum of Twelve Apostles was meant to continue because Matthias (Acts 1:23-26) was appointed to take Judas’ place. This again made twelve, not eleven, apostles. Before Jesus ascended, he called three of his twelve apostles to the office of First Presidency since he would no longer be on earth to embody that office. Three apostles were then called to fill the three vacancies this left: Paul (1 Corinthians 1:1), Barnabas (Acts 14:14), and James the brother of the Lord (Galatians 1:19). This once again gave a full quorum of twelve apostles. Later, to fill another vacancy, Polycrates, Bishop of Ephesus wrote that Philip was called as an apostle. I must point out also that seven were called to assist the Twelve (Acts 6:5-6). The early church even had a Quorum of the Seventy (Luke 10:1, 17). Only one Church on the face of the earth has this same structure today. It is the Church of Jesus Christ of Latter-day Saints (LDS).

### **Some people believe anyone can take up God’s power. Latter-day Saints know that it must be given by those in authority. In Christ’s Church it is given through the laying on of hands by those in authority:**

**Matthew 10:1-2** “And when he [Jesus] called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”

**Mark 3:14-15** “And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils . . .”

**Hebrews 5:3-5** “And by reason thereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh [present tense] this honour unto himself, but he that is [present tense] called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith in another place, Thou art a priest for ever after the order of Melchizedek.” (Brackets mine)

The grammar here refers in present tense to those who receive the Jewish office of High Priest in the Aaronic Priesthood by being called of God. They do not take it unto themselves. Those who receive this priesthood, as also with the Melchizedek Priesthood, must be called of God “as was Aaron.” The Aaronic Priesthood was conferred by ordination of one in authority (Exodus 28:41 RSV; Numbers 27:18-19). The Melchizedek Priesthood too must be conferred by ordination of one in authority. The phrase “after the order of Melchizedek” refers to a priesthood order. Those who are members of this order have the Melchizedek Priesthood, which is the higher rank of God’s Holy Priesthood (there being the lower order of Aaron and the higher order of Melchizedek). This understanding is supported by the meaning of the Greek word in question (*taxis*). It means: “the post, rank, or position which one holds in civic or other affairs.” (Blue Letter Bible)

That this priesthood order existed in Old Testament times is confirmed by:

**Psalms 110:4**, “The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”

**Some Christians believe that Christ’s Church does not need to ordain men to the priesthood and to its power. The following scriptures indicate otherwise:**

**Acts 14:23** “And when they had ordained them elders in every church . . .”

**Titus 1:5** “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:”

**1 Timothy 4:14** “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

**Acts 6:8** “And Stephen, full of faith and power [the priesthood is the Power of God], did great wonders and miracles among the people.” (Brackets mine)

**1 Peter 2:9** Peter addressing the brethren said, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light . . .”

**Fundamentalist Christians teach Hebrews 7:23 indicates that Jesus’ priesthood was “untransferable.” But that is actually not true:**

The Greek word *aparabaton* means permanent. (See: *Bauer's, Walter's Greek/English Lexicon of the New Testament and Early Christian Literature*, Chicago: University of Chicago Press, 1979, p. 80). The correct translation is therefore “permanent” not “untransferable.” Jesus lives forever, and hence, his Priesthood is permanent. Certainly, 1 Peter 2:9 proves that Christ’s priesthood was conferred upon many first century Christians.

**The next scripture teaches that you can’t buy the power of the priesthood. This is further evidence that it must be conferred upon a person:**

**Acts 8:18-20** “And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”

**The next scripture concerns a group of people who had not been baptized correctly. Because of that fact, they had to be baptized again, but this time properly:**

**Acts 19:1-4** “. . . finding certain disciples, He [Paul] said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him, which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.”

**The next scriptures make it clear that you cannot presume authority:**

**Acts 19:13-16** “Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.”

**Here is something I once heard a Christian minister say. He said: “I won’t believe unless a Mormon priesthood holder heals someone in front of me.” However, the following scriptures make it clear that a true Christian does not speak in such a manner:**

**Matthew 4:6-7** “[Satan] saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.”

**Matthew 12:38-39** “Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas . . .”

**Luke 1:18-20** “And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years . . . And, [the angel said] behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.”

See also: Mark 8:11-21; Mark 16:17; John 12:9, 17, 18

**It turns out that to be healed a person must have faith; and thus, it is not always possible to heal those who are sick:**

**2 Timothy 4:20** The apostle Paul wrote, “Erastus abode at Corinth: but Trophimus have I left at Miletum sick.”

**Mark 6:1-6** “And he went out from thence, and came into his own country; and his disciples follow him. . . . and many hearing him were astonished, saying, . . . Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him. . . . And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief . . .”

**Matthew 14:27-31** “And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?”

**Matthew 9:22** “And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I

may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.”

See also: Matthew 9:29; Matthew 15:28; Matthew 21:21; James 5:15; Mark 16:17; Luke 8:48; Acts 9:36-42

### **There was a restoration of God’s true Church:**

**Acts 3:20-21** “And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me . . .”

In order to have a restitution, or in other words a restoration, there has to be a falling away first. In this case, it is the gospel of Christ, which diminishes and then is restored or renewed by God through, as was explained in Chapter 12 of my book, the prophet Muhammad, “a prophet from among [Israel’s] brethren [the Ishmaelites, and] like unto [Moses]” (Deuteronomy 18:17-19). He was another Manifestation of the Christ. The gospel was then restored again by Joseph Smith through God the Father and Jesus Christ in a form proper for its day, place, and time. All of the prophets since the world began spoke of such restorations unto the final restoration under God the Father and Jesus Christ—the Bahá’í World Order that shall be fully established at the beginning of the Most Great Peace of the Millennium.

### **It also turns out that angels still speak unto men on earth:**

**Revelation 14:6-7** “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

### **There are still spiritual gifts and modern revelation:**

**Acts 2:16-18** “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke . . .”

### **Did God fail because there was an apostasy of Jesus Christ’s Church a few centuries after Christ’s death?**

The answer is no. For many people still had the Bible, and in ancient Mesoamerica they had the gospel until about 421 A.D. Also, everyone on earth had been offered the Atonement; prophets such as Buddha, Krishna, and Zoroaster had taught the gospel throughout the world (Colossians 1:5-6, 23; Romans 1:8; 10:17-18; 16:26), and the Spirit of Christ reached and

influenced every human ever born on earth, inspiring them and teaching them to do good. And lastly, men were given freedom of choice, and they chose apostasy. To a degree, even the Catholic Church offered inspiration and a good place to worship God during the apostasy even though there was much corruption and parts of the true church were missing. God in His love and mercy in time restored His truth to the earth once again in the seventh century through the prophet Muhammad. Within a few centuries though, once again, his truth degenerated and the earth entered a period of apostasy.

### **Mormons pay a monthly ten percent tithe. Is this biblical?**

**Genesis 28:22** “[Jacob states unto God] . . . and of all that thou shalt give me I will surely give the tenth unto thee.” (See also: Genesis 14:20)

**Malachi 3:8-10** “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes [Hebrew: *ma'aser* meaning a “tenth part”]<sup>16</sup> and offerings. . . . Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Brackets mine)

**Hebrews 7:4** “Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of spoils.” [This was before the Law of Moses.]

### **Is it true that the Bible teaches no scriptures should be added to it?**

**Deuteronomy 4:2** “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I have commanded you.”

**Deuteronomy 12:32** “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”

So, was it wrong for man to have added things to the Bible after the Book of Deuteronomy? For it must be understood that at the time the Book of Revelation was written on the Isle of Patmos, it was not compiled in the Bible as it is now. Scholars tell us instead that it was written before the Book of John. The last few verses of the Book of Revelation then refer to the Book of Revelation itself and not to the whole Bible. The books of the New Testament were each written on separate scrolls. It was only later that they were put into a biblical format. Thus Deuteronomy and Revelation are stating that man is not to add to the word of God. God himself, though, can and has added to His scriptures through prophets.

### **Doesn't the Bible teach that it has no errors?**

**Matthew 5:18** (Some quote this verse to assert that the Bible says that no parts of the original scriptures have passed away or in any way over time developed errors through copying, translating, etc.)

I use the following two Bible versions due to their greater accuracy:

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<sup>16</sup> “Lexicon Results for *ma'aser* (Strong's H4643),” Blue Letter Bible, (1996-2007), Retrieved from: <http://cf.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H04643&Version=kjv> 27 December 2007

“Heaven and earth may disappear.” (CEV) but “not one smallest letter nor one little hook [identifying certain Hebrew letters] will pass from the Law until all things [it foreshadows] have been accomplished.” (Amplified Version)

If this verse is read carefully, it can be seen that only what the Old Testament Law foreshadows (Christ’s life, ministry, death, and resurrection) was referred to as needing to be fulfilled before the Law of Moses would be done away. Thus it is not saying that all of the biblical prophecies must be fulfilled before the Law of Moses is done away with. It is therefore not the letters of the Old Testament that would be perfectly preserved, but every letter of the Law of Moses would remain in force until after Christ fulfilled that Law [the Law refers to the first five books of the Bible, which contain the Law of Moses]. After this, mankind was no longer required to keep it. Until Christ died and had ascended into heaven, not one part of the Law was to pass away. The word “Law” does not refer to the entire Old Testament or at all to the New Testament, which didn’t yet exist. At this point, the Old Testament as we have it wasn’t yet canonized (canonization occurred in 90 A.D.).

**2 Timothy 3:16** (This scripture is used to claim that the Bible has no errors because it is God-breathed, useful for teaching, rebuking, etc.): “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness” NIV “. . . [and] for reproof and conviction of sin, for correction of error and discipline in obedience, and for training in righteousness . . .” (Amplified Version)

Thus, just because the Bible is God-breathed and, therefore, perfect when originally recorded does not mean that it has been translated and preserved perfectly over the centuries (and, indeed, manuscript evidence proves there are some errors, with 5% of the Old Testament still being disputed and about 1% of the New Testament). Also, a book need not be perfectly correct in all respects to be useful “. . . for teaching, rebuking, correcting and training in righteousness.” For certainly fairy tales can teach, rebuke unrighteousness, correct false values and train in righteousness (morals).

**Here is proof the Bible is incomplete:** (The following scriptures mention books that have since been lost that in most cases use statements such as: prophecy of so and so, or book of a certain seer or prophet. Thus to say that none of the following are scripture is to ignore these qualifying statements.) Surely all of these may have been scripture, and definitely some of them were:

- 1) Exodus 24:7 (Book of the Covenant) “And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.” The people, it sounds like, were ready to be obedient to what the Lord had said in the Book of the Covenant.
- 2) Numbers 21:14 (Book of the Wars of the Lord) “Wherefore it is said in the book of the wars of the Lord, What he [God by context] did in the Red sea, and in the brooks of Arnon . . .”
- 3) Joshua 10:13 (Book of Jasher) “And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.”
- 4) 1 Kings 11:41 (Book of the Acts of Solomon) “And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?”

- 5) 1 Chronicles 29:29 (Books of Samuel the Seer, Nathan & Gad) “Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer . . .”
- 6) 2 Chronicles 9:29 (Prophecy of Ahijah & the Book of Iddo the Seer) “Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?”
- 7) 2 Chronicles 12:15; 13:22 (Two more references to the Book of Iddo the Seer) See # 6 directly above.
- 8) 2 Chronicles 12:15 (Book of Shemaiah) “Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies?”
- 9) 2 Chronicles 33:19 (Book of the saying of the seers) “His prayer also, and how God was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.”
- 10) Matthew 2:23 (the book containing the prophecy that Christ would be a “Nazarene”)
- 11) 1 Corinthians 5:9 (An earlier epistle of Paul to the Corinthians) “I wrote unto you in an epistle not to company with fornicators.”
- 12) Ephesians 3:3 (Another epistle of Paul to the Ephesians) “How that by revelation he made known unto me the mystery; (as I wrote afore in few words) . . .”
- 13) Colossians 4:16 (An epistle of Paul from Loadicea) “And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.”
- 14) Jude 1:3 (A former epistle of Jude) “When I gave all diligence to write unto you of the common salvation . . .”
- 15) Jude 1:14 (Some prophecies of Enoch, known to Jude) “And Enoch also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with his ten thousands of his saints . . .”
- 16) Luke 24:46 (a missing Old Testament prophecy) “Thus it is written, that Christ should suffer and on the third day rise from the dead” (RSV).

Clement the Bishop of Rome (ca 40-100 A.D.) wrote a letter to Corinth in which he quoted a scripture pertaining to the wretched condition of “the double-minded” (1 Clement 23:3). However, today the book of scripture this quote came from is unknown (Sparks 31). 2 Clement, which some scholars believe was written between 100 and 140 A.D., contains a statement made by Jesus concerning how important good works are. But it is not known what scripture this came from; some believe it may have come from the lost Gospel of the Egyptians (Sparks 62). The Church Father Clement of Alexandria lived from about 150 to 215 A.D. He quotes from The Epistle of Barnabas and regards it as scripture (Sparks 263). This epistle can be found in the Codex Sinaiticus, which is among the oldest New Testament manuscripts still in existence. Justin Martyr (ca 100-165 A.D.) mentions that the Jews took two passages out of the Book of Jeremiah (Donaldson and Roberts 1:234-235). He even quotes them. They concern Yahweh’s visit to the spirit world to preach salvation unto the Israelites (Roberts and Donaldson

1:235). The early church regarded the Shepherd of Hermas as scripture (Sundberg 1221-1222). It also can be found in the Codex Sinaiticus.<sup>17</sup>

**Doesn't the Bible say all sins are forgivable? Why do Mormons teach that some sins are unforgivable?**

1 John 1:7 is quoted by Fundamentalist Christians to try and prove that all sins are forgivable. The one exception to this though is if someone completely rejects the atonement after they have had a full knowledge of it. For how can such a person be saved through the atonement if they have chosen to eternally reject it? That some sins are unforgivable is proven by the following scripture: "Whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come." (Matthew 12:31-32) John, himself, even makes this clear in 1 John 5:1.

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<sup>17</sup> Michael T. Griffith, "Accusatory Questions," All About Mormons, Available: [http://www.lightplanet.com/mormons/response/qa/bible\\_inerrant\\_griffith.htm](http://www.lightplanet.com/mormons/response/qa/bible_inerrant_griffith.htm) 21 November 2005