

An American Fraud

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Biography

I was born and raised in Manti, Utah. My childhood to adulthood experience in this little Mormon community was idyllic. At age 20, I was called to serve in the Central German Mission. My first endowment experience was the point where I lost my belief in Mormonism, but since I was already committed, I served out my two-and-a-half-year mission. Upon my return, I enrolled at BYU and earned a B.A. in history in 1966, and an M.L.S. in library science in 1969. In 1968, I married a girl from my hometown area, a tiny community called Mayfield. We were married in the Manti Temple. We raised four wonderful children. My wife of 52 years passed away January 4, 2021. In 2016, I retired after 46 years as an associate professor of library science at Weber State University.



All along, my wife and children were very strong in the LDS Church, and my children still are. I kept my faith doubts hidden to preserve family harmony. After my wife passed away, I switched to the non-denominational Christian church in South Ogden called the Washington Heights Church which has become a wonderful fit and worlds apart from the LDS Church. Their authentic worship of Jesus Christ and his pure gospel using the Bible as their only guide was something I had been searching for my whole adult life. It was so refreshing and liberating to belong to a Christian community which welcomes and accepts everyone for who they are, where there is no priesthood and no check-off list of requirements.

Introduction

Today's Church of Jesus Christ of Latter-day Saints has inherited the biggest, longest lasting religious fraud in American history and continues to hang onto its founder Joseph Smith Jr. The word "Church" or the letters LDS refer to either the general leadership of the church or the Church of Jesus Christ of Latter-day Saints at large. Research by LDS as well as non-LDS scholars shows that the church which Joseph Smith Jr. founded is not what it purports to be. Regardless of the reasons why people join, stay with, or leave institutionalized religion, they have the right to know the whole truth about the institution with which they have chosen to affiliate. Deception is a tool of the prince of darkness not the Prince of Peace. I try to follow the Lord's injunction to refrain from judging the person, for all judgment has been committed to the Son by the Father (John 5:22). Nevertheless, works testify of character and speak for themselves.

The Church could also be called America's largest, longest surviving cult, with a name and ideology respectively known to most people as Mormon and Mormonism, so these terms will also be used. People

who say that the Church is not Christian, or that it's a cult, are correct on both counts because its characteristics better fit the definition of a cult than a Christian church.

The Lord gave a very simple, yet foolproof way to discern prophets when he said, "Ye shall know them by their fruits." (Matt. 7:15-16). At least upon examination of their fruits we can get a pretty good idea of where they stand on right vs. wrong, Christian vs. non-Christian, or authentic vs. fake. In Matthew 23, Jesus took the Pharisees to task for purporting to be something they were not. Acting willfully against what they knew to be right was bad enough, but under the cloak of religion made it even worse.

The purpose of this writing is not to take away any of the good things of Mormonism and its culture but rather to show by close examination of scripture the differences between the teachings and doctrine of Jesus Christ and his church as recorded in the New Testament, and the teachings and doctrine of Joseph Smith Jr. and his church. The intent is simply to show that the LDS is not what it professes to be. The head of the *true* church of Jesus Christ, the Lord himself, is the epitome of authenticity.

Taking the name of Jesus Christ as the title of a church whose teachings and practices are contrary to his teachings and practices as well as those of the original church he established is a very serious matter and a clear violation of #3 of the Ten Commandments. Those who do so will give account at the bar of that holy, supreme judge whose very name they usurped (Ex 20:7).

The New Testament will be examined verse by verse and a section given to each major theme. There are several iterations under each theme. The introduction of a theme will usually receive the most discussion. Each subsequent iteration will only be discussed if it has something new, enriching, or clarifying to add. Each iteration that warrants no further discussion will nevertheless be referenced if for no other reason than to add emphasis to the importance of the theme.

There is little need to formally document sources because in this digital age plentiful corroborating information on virtually every subject is easily accessible by simply entering the key search terms into an internet browser. References will be given where appropriate, and all biblical references are taken from the King James Version.

False Prophets

Joseph Smith's account of the first vision warrants close attention because it is foundational, the first event in the history of the Church and the source of some very serious errors in LDS doctrine. Of course no one but Joseph himself was there, so we have to take him at his word. He said that two heavenly messengers appeared to him, God The Father and his Son Jesus Christ. The Son told Joseph that all the existing religious groups were wrong, that "all their creeds were an abomination in his sight; that those professors were all corrupt; that: they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

As we unpack this message and examine each allegation, we see them together as an indictment against the very church Smith himself founded, causing one to question whether he even saw such a vision. This narrative looks like Joseph's own design to thrust himself onto the world stage as the great retriever of the precious pearl that was lost. This message is an altered version of Isaiah's prophesy (Isa. 29:13) and one of the many Bible passages Smith borrowed and cunningly altered to add credence to his prophetic calling.

First, the messenger said that *all* the existing religious groups were wrong. There happened to be a flurry of religious activity at that time, with each group competing against the others for recruits. Among

the crowd were people known as “restorationists”, meaning those looking for the return of the pure gospel that Jesus taught. This made easy prey for Smith. After all, what could be more exciting than the return of the original church of Jesus Christ in its pure form, the one and only true Christian church upon the face of the earth?

Next, “all their creeds were an abomination in his sight”. Knowing God’s patience with those at least *trying* to find the truth, “abomination” seems a bit extravagant. This reminds one of the age old trick of making yourself look good by making others look bad.

Next, “that their professors were all corrupt”. By using “all” again, Joseph gives none of them any benefit of the doubt. This reveals a narcissistic pride in himself as the one exception.

Next, “that they draw near to me with their lips, but their hearts are far from me.” What gives Joseph the right to judge the heart of another? The Bible says that only the Lord has the power to see what’s in the heart. Shouting praises and cries for forgiveness are closer to God than the kind of “vain repetitions” that Jesus condemned (Matt. 6:7) and which form part of the LDS temple rites.

And finally, “they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.” Yes, their shouts of praise and cries for forgiveness *are* a form of godliness, but they never denied Christ’s saving power as Joseph did by claiming that his temple ordinances are the “saving” power. *No* church has the right to call itself Christian unless and until it confesses Jesus Christ as the *one and only* way to salvation. As Jesus himself declared: “No man cometh unto the Father, but by me” (John 14:6). Those who say that the Church of Jesus Christ of Latter-day Saints is not Christian, are right.

D&C 121 is a remarkable piece of Mormon scripture. Verses 1-25 are a mixture of Smith's self-vindication and a manifesto of hatred and vengeance toward his enemies. Verses 34-45 reveal a mixture of psychological projection and hypocrisy. Joseph projected the negative items from himself onto others, and his acts proved to be the very opposite of the righteous and virtuous attributes that he praised.

Matt. 1:22-23. A virgin bringing forth a son named Emmanuel was fulfillment of prophecy (Isaiah 7:14). One of the tests of a true prophet is fulfillment of prophecy. The reader may be interested in researching the several prophecies of Joseph Smith Jr. which were *not* fulfilled.

Matt. 2:4-6. Christ’s birthplace was fulfillment of prophecy (Micah 5:2).

Matt. 2:14-15. Young Jesus’ escape to Egypt was fulfillment of prophecy (Hosea 11:1).

Matt. 2:16. When Herod found that he was mocked by the wise men, he ordered the slaying of all children two years and under. In 1857, a party of over 120 innocent men, women, *and children* on their way to California were brutally slaughtered in the infamous Mountain Meadows Massacre which was authorized by Church leaders in southern Utah on Brigham Young’s watch.

Matt. 5:21-22. Not only will they who kill the innocent be in danger of the judgment but those who hate without a cause shall be in danger of “hell fire”. Some in the massacred party were from Missouri and were believed to have come from the area where the Saints were driven out in the late 1830’s. Others in the party were suspected of being associated with the mob that martyred Joseph and Hyrum Smith. There is strong eyewitness testimony to suggest that the perpetrators were stirred to anger and violence by earlier incendiary speeches by Young as well as oaths in the endowment rites to avenge the death of their founding prophet. The temple rites at the time were performed in the Endowment House in Salt Lake City until the Salt Lake Temple was completed. At Nauvoo, Joseph Smith in an act of vengeance commissioned his closest bodyguard to seek out and assassinate Missouri governor Boggs, a violation of #6 of the Ten Commandments. In Romans 12:19, it says: “Vengeance is mine; I will repay, saith the Lord.”

In the Mormon Reformation of 1856-57, dissidents were spied on by their neighbor and the policy of purging through “blood atonement” was practiced, where Brigham Young declared that certain sins such as apostasy were not covered by the Savior’s Atonement, and the only way such sins could be remitted was either by the apostate spilling his own blood or by a brother shedding it *for* him. Several persons came up mysteriously missing and were later found dead. The Indians were often blamed but there is evidence that some within the Mormon circle were involved. This kind of tyranny smacks of cultism.

Matt. 5:27-28. Here the Lord is cautioning against breaking commandments 7 and 10, that the act of adultery is preceded by covetousness. Joseph Smith Jr. married over 30 women, several of whom were teenagers, and some were already married to other men, and he lied about it. So, he not only broke Commandments 7 and 10, but 9 as well, and for taking what did not belong to him he violated number 8.

At Nauvoo, Smith sought to set up a separate theocratic kingdom with himself as king. He even said that he was god to that generation. He also taught his people that there are many gods, and that by obedience to his teachings they could become gods too, a clear violation of Commandment #1.

Smith claimed that the word of the Lord found in the Doctrine and Covenants (LDS produced scripture, hereafter referred to as D&C) came directly from the mouth of Jesus Christ through his prophet Joseph Smith, and that whether Christ spoke it or he (Smith) it is the same. In D&C 132:52-54, we read where his wife Emma is commanded by the Lord to “receive all those that have been given unto my servant Joseph”. Then, in verse 54 comes the dire warning: “for I am the Lord thy God, and will destroy her if she abide not in my law.” These verses have never been removed from LDS canonized scripture. Are we to accept a Jesus Christ who would destroy the wife of his prophet if she did not give assent to her husband’s adultery? In usurping Christ’s voice Joseph violated #3 of the Ten Commandments. Joseph’s works not only show a violation of seven of the Ten Commandments but a violation of #13 of his own Articles of Faith as well! A failing report card indeed. This is cultism.

Matt. 7:15-16, 20-23. Here we have the classic test. Although it is plain common sense, millions still see only the “sheep’s clothing” not the inward “ravening wolves” or the fruits. Some of the fruits of Joseph Smith Jr. and Brigham Young, the founding fathers of Mormonism, were vengeance, deceit, adultery, and defiance of the law. Today, I witness some of the “many wonderful works” done in the Lord’s name such as the opulent temples inside of which millions of dead ancestors have been “saved”, or as Jesus would say, temples that are “like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones.” (Matt. 23:27).

As for more fruits, I see some of those sustained as prophets, seers, and revelators stand before the camera tearfully testifying of Jesus Christ and the temple’s “saving” ordinances that make a mockery of his atoning sacrifice. I read Smith’s statement that his book will bring one closer to God than any other book, closer even than the New Testament, the original record of the Lord’s teachings, mission, and ministry. I witness the LDS prophet at the pulpit sternly declaring zero tolerance of child sexual abuse in the Church, and then read and hear firsthand accounts of such abuse and how it is being covered up to protect the image and financial wealth of the Church. Christ has something to say to those who would put image above the welfare of an innocent child (Matt. 18:6-7). To allow an evil act with the power to stop or prevent it is more evil than the act itself.

Matt 7:9-11. Joseph Smith said that he asked God for a revelation on several occasions. Jesus poses the question: Would any father worthy of the title give something wrong or hurtful to the child that asks? From this it is logical to conclude that the father will only comply with the child’s request if the thing asked for is good. Smith claimed that the revelation on polygamy found in D&C section 132 came

directly from God (which copy his wife Emma upon first reading tore up and threw into the fire). This revelation proved to be Smith's undoing and caused damage, misery, and ruin to many lives. The divinity of any revelation can be discerned by reason as well as the fruits (Matt. 7:20).

Matt. 12:36-37. In verse 37, the word "works" might also be substituted for "words".

Matt. 15:7-9. This prophesy that Jesus referred to (Isa. 29:13) has special meaning for the LDS because Joseph Smith said that a version of it was spoken to him by one of the heavenly messengers who visited him in the first vision.

Matt. 15:10-11, 16-19. According to Jesus, Joseph Smith got it wrong, it's not hot tea and coffee that go into the mouth that defile the man (see D&C 89:9) but those things that proceed out of the mouth from the heart such as deceit, false witness, covetousness, and blasphemies.

Matt. 16:12. Believer beware of false doctrine!

Matt. 17:10-13. Joseph Smith claimed that Elijah (also known as Elias) appeared to him in Kirtland, Ohio, and restored to him the keys of the sealing power to bind and loose in both heaven and earth and to open up the work of salvation for the dead. He then claimed that the prophesy in Malachi 4:5-6 was literally fulfilled in this event. But this is a direct contradiction to what the Lord says here, that Malachi's prophesy had already been fulfilled in John the Baptist.

Matt. 22:14. Many call themselves prophets. Pretenders are many but authentic prophets few.

Matt. 22:21. Both Joseph Smith and Brigham Young failed to render unto Caesar his part by defying the government on several occasions. Seems they didn't do what they preached (see Article of Faith #12). In destroying the printing press in Nauvoo in the spring of 1844, Joseph violated the first amendment to the U.S. Constitution. (see also Mark 12:17).

Matt. 22:23-32. This declaration negates Joseph's doctrine of eternal marriage and proxy sealing for the dead.

Matt. 24:11, 23-24. "For there shall arise ... false prophets ... insomuch that, if it were possible, they shall deceive the very elect." This prophesy has been fulfilled in our day. The LDS are promised that the prophet will never lead anyone astray.

Mark 12:18-27. No marriage in heaven. No proxy sealings. "He is not the God of the dead, but the God of the living."

Mark 13:4-6, 21-22. "Many shall come in my name ... and shall deceive many." False prophets shall rise and show signs and wonders "to seduce ... even the elect."

Luke 1:16-17. These verses record the fulfillment of Malachi's prophecy (Mal. 4:5-6) which Joseph Smith said was fulfilled in *his* day, not Christ's. Joseph appropriated Malachi's prophecy to himself to twist and add to his deceptive designs. Luke's account names John the Baptist, not Elijah, as the one to "turn the hearts", and it was to happen at *that* time in preparation for the Lord's immanent arrival. Joseph Smith said that it was the prophet Elijah himself who appeared in these latter days to dispense the priesthood keys of authority to seal both in heaven and on earth. Concerning the "turning of hearts", Joseph taught that this meant proxy work in behalf of dead ancestors, where the dead who had not received the saving ordinances while on earth could somehow "turn their hearts" to their still living kin for help and hopefully "turn their hearts" to their departed ancestors to perform the saving ordinances in their behalf by proxy and thus become their "saviors". Temple ordinances for the dead became the centerpiece of Smith's doctrine.

Luke 3:14. "Do violence to no man, neither accuse any falsely." Here we see the glaring contradictions as we look back at the Mountain Meadows Massacre and the defamation of character which Joseph

Smith used in Nauvoo to punish those who went against his will. Not only can we know a prophet by the fruits, but a church by its fruits as well.

Luke 4:16-21. Here we see the astonishing fulfillment of a prophesy from a *true* prophet (Isa. 61:1).

Luke 7:11-16. We know a true prophet by his works.

Luke 9:55-56. Smith's false doctrine of polygamy destroyed many lives including his own. "For the Son of man is not come to destroy men's lives, but to save them." (see D&C 132:52, 54).

Luke 9:57-62. Jesus Christ requires *total* commitment if one is to be his true disciple. A fully committed disciple accepts Jesus Christ as the only way to salvation not Joseph Smith and his temple ordinances.

Luke 11:34-36. The eye is the body's perceiving instrument, and so long as its focus is held squarely on the light, the body is kept whole. Jesus declared that he is the "light of the world: he that followeth me shall not walk in darkness, but shall have the light of life". (John 8:12). He also declared that he is the light of truth (John 14:6). He admonishes his disciples to nurture that divine spark of light that dwells within every soul, and to remain ever loyal to the light they have received, and warns of those forces which can dim or even extinguish it, but promises that keeping it burning brightly will bring salvation. The false doctrines of Joseph Smith can dim that light. Jesus Christ is our only hope. If we abandon him, all that remains is darkness.

Luke 11:44. Woe unto those who deceive and entrap the unsuspecting, says Jesus.

Luke 12:4-5. Fear those most who have power to destroy your soul.

Luke 12:9. He that denies Christ before men shall be denied before God.

Luke 16:13. No servant can serve two masters. One must choose, will it be Joseph or Jesus?

Luke 16:17. God's Word is eternal and unchangeable. Several changes in Joseph Smith's doctrine have been made, some by Joseph himself.

Luke 17:20-23. In the last days, many will seek the truth but not find it. We each have the power within ourselves to set our own priorities, determine our own destiny, and forge our own pathway to truth and happiness. We don't need external forces such as self-proclaimed prophets, seers, and revelators to tell us how to think or what to believe and obey.

Luke 20:9-16. This parable of the vineyard can be placed into the context of today's world. God's kingdom on earth is that body of believers who accept his son as their lord and master. This kingdom is the vineyard. From time to time he appoints some as caretakers with the authority and responsibility to maintain the vineyard and keep it productive. Some caretakers go rogue and decide to usurp the authority and do as they please with that part of the vineyard entrusted to them. By doing so they betray their master and become like the proud chief priests and scribes of old who love to pretend, rule, deceive, and confound the doctrine as they wish. They replace their master's commandments with their own. This is very familiar to those who have left their LDS community for one more authentic and trustworthy.

Luke 20:22-26. Both Joseph Smith and Brigham Young spoke loyalty with their lips while at the same time committing acts against the government. Smith was indicted for treason upon seeking to build his separate theocratic kingdom and militia, and for destroying the Nauvoo Expositor printing press which sparked the public outrage that sealed his doom. Young received the wrath of the U.S. Government for turning the Utah Territory into a theocratic state and defying the law against polygamy.

Luke 20:27-35. Joseph Smith's teachings on eternal marriage produced yet another clash of doctrine. We know that the Bible was read and studied in the Smith household. We see evidence of Joseph's Bible knowledge in the numerous plagiarized passages that appear in his homespun writings. He no doubt was

familiar with the Lord's answer to the Sadducees concerning marriage in heaven. His doctrine on spiritual wifery which he promoted in Nauvoo is a direct contradiction of the Lord's teaching. This is but one example among many where Smith totally disregarded the Lord's doctrine and replaced it with his own. This betrayal of the Master's teaching is worse than that committed by Judas who only betrayed one whereas Joseph betrayed millions.

Luke 21:5-8. There is much talk that we are living in the "last days". Some of the signs Jesus described are seen today such as the adorned temples which he said will be thrown down, and also the many false prophets who will come in his name and deceive many.

John 2:14-16. The corruption of his doctrine is no less worthy of the Lord's wrath than the desecration of his house.

John 3:19-21. Those who know the light of truth are condemned by it if they knowingly and willfully act against it. They are they who Jesus said love darkness rather than light. They are the cowards who hide the truth and fear exposure. In verse 20, Jesus says it best: "For every one that doeth evil hateth the light, lest his deeds should be reproved." Those who love the light let it shine brightly in their good works for men to see and glorify their Father in Heaven (see Matt. 5:16).

At the time of this writing the Church is facing multiple lawsuits concerning cover-ups of child sexual abuse. The prosecuting lawyers maintain that the Church is actually violating federal sex trafficking laws by knowingly and willfully covering up child sex abuse crimes committed by Church members in leadership positions for the purpose of protecting the image and financial wealth of the Church, and also by allowing the perpetrators to go undisciplined, thus allowing them to continue their predatory activity. It is a fact that the whistle blowers are the ones being excommunicated while the perpetrators go free of Church discipline. Again, it bears repeating that those with the power to prevent or stop evil and do nothing are more evil than the act itself.

We remember Jesus saying that "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6). He did not hesitate to call evil for what it was and condemn it in the strongest terms. Nothing is more valuable than the life and welfare of a child. False prophets among us today? Yes, not one but many.

John 5:19-20, 23, 30-31, 36-37, 43-44. Jesus owes everything to his Father and does the Father's will not his own. So should it be with us who owe everything to our Savior. Therefore, as true disciples we should seek to do his will above our own. He gave his Father all the honor and glory, taking none unto himself, for he said, "If I bear witness of myself, my witness is not true." But "the Father ... hath borne witness of me." We know a prophet named Smith who did his own will and bore witness of himself. LDS say they honor Christ but they receive another who came in his own name.

The Mormon Temple is a product of Smith's mind. Therefore, it would be more fitting to call it the house of Joseph because he built it and furnished it with his laws and ordinances. The appropriate spire adornment would be him tooting his own horn rather than Moroni tooting his.

The temple worthiness interview leads to much mental stress and psychological damage due to feelings of inadequacy and failure to "measure up", plus emotional distress over such things as exclusion of family and friends from temple weddings when they do not possess a temple recommend certifying their "worthiness". The Mormon Lord excludes while the Christian Lord includes.

John 6:38. Jesus Christ came to do his Father's will. Joseph Smith came to do his own will.

John 7:16-18. Discerning prophets and their doctrine whether they be of God or themselves is made easy by seeing how well a prophet's performance measures up to God's will. A prophet who glories in his own self and doctrine is easily spotted as counterfeit.

John 8:54. "If I honour myself, my honour is nothing." But to be honored of men was everything to Joseph.

John 10:1-15. Our Lord is not fond of impostors.

John 10:25, 32, 37-38. Works (fruits) speak for themselves and their author.

John 12:49. Joseph's revelations were his own not God's. A prime example is D&C section 132.

John 14:11-12. The works themselves testify of the author. The true believer in the author does the author's works.

John 15:22. Knowledge of the Word will make the false prophet accountable for hiding his deception under the cloak of religion. "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."

John 18:37. Christ is truth. Those of the truth hear his voice and follow it. Those that hear but don't follow are not of the truth.

Acts 5:1-10. People can deceive man but never God. And there are dire consequences for the deceiver.

Acts 7:48. "The most High dwelleth not in temples made with hands."

Acts 8:9-11, 18-23. How similar this proud Simon is to the glory-seeking, money-digging, people-deceiving prophet we know today! Peter's response to Simon's money offer should be a warning to LDS that their tithing will not save them.

Acts 17:22-24. Paul as a missionary in Greece noticed the temples to the many pagan gods and declared the one true living God and said that the "Lord of heaven and earth, dwelleth not in temples made with hands."

Acts 20:28-31. Paul in his visits to the branches had to warn them continually of "grievous wolves" who would enter among the flock and also of insiders who would arise "speaking perverse things, to draw away disciples after them." Times have not changed with regard to religious impostors.

Rom. 1:18-22. God has revealed the gospel truth to man through his prophets and his Son Jesus Christ. His wrath is kindled against those "who hold the truth in unrighteousness", who become boastful and "vain in their imaginations", and who deceive. Therefore, when they are called to answer before God, "they are without excuse".

Rom. 2:1-3. They who condemn in others the same thing they do have no excuse and cannot escape the judgment of God.

Rom. 2:17-29. A scathing commentary befitting Joseph Smith.

Rom. 12:3-5. Those of the religious community who think themselves higher than others are the ones against whom Jesus railed the most. There is only one church of Jesus Christ, and that is the global body of believers with Christ at the head. Any group within that seeks to set itself apart is unfit to belong.

Rom. 12:9. "Let love be without dissimulation."

Rom. 12:17-21. Early Church leaders were dishonest and vindictive, especially with the people of Missouri and Illinois and the innocent Fancher Party in the days prior to their massacre at Mountain Meadows while on their way from Arkansas to California. Brigham Young forbid the Saints to sell any provisions to them and then stood by while his priesthood leaders in southern Utah promised safe passage then slaughtered them.

Rom. 13:1-7. One should not resist rulers for they are "God's ministers". "They that resist shall receive to themselves damnation ... render therefore to all their dues." Both Joseph Smith and Brigham

Young defied the laws of the government multiple times. Joseph betrayed one of his own Articles of Faith (#12).

Rom. 13:8-10. "Love worketh no ill to his neighbor." The founding fathers of the LDS were guilty of all the sins mentioned in this passage.

Rom. 15:18. The Apostle Paul says he would not dare speak of anything different from that received of Jesus Christ.

Rom. 16:17-18. A caution issued to the Saints in Rome to avoid those who "cause divisions and offences contrary to the doctrine which ye have learned." They do not serve the Lord Jesus Christ but serve themselves, and with seemingly "good works and fair speeches deceive the hearts of the simple."

1 Cor. 1:10-11. The Saints are admonished to "all speak the same thing", that there be no divisions or contentions but that all be "perfectly joined together in the same mind and in the same judgment." Paul was in effect head of the church at that time and may as well have been addressing the church at large. He was always wary of false doctrine creeping in to divide the people and false prophets who might steer unsuspecting believers off course from the true path they had been given.

1 Cor. 3:16-17. God dwells not in temples made with hands but in the souls of men. It will not go well with those who defile their temple with lies and deception. The LDS temple has become a "graven image" of worship, a violation of #2 of the Ten Commandments. Joseph Smith made his flock believe that the temple is the way to salvation, thereby obfuscating the true way.

1 Cor. 14:37. A true prophet speaks the truth of the New Testament.

2 Cor. 3:3-6, 17. Ministers of the New Testament follow the law of the spirit written on their hearts not the law of letters written on paper. "For the letter killeth, but the spirit giveth life." Where the Spirit of the Lord is, there is liberty.

2 Cor. 11:3-4. Paul feared that the minds of the Saints might "be corrupted from the simplicity that is in Christ." He was also concerned about a man who would come preaching another Jesus or another gospel than what they have received. They were encouraged to hold onto their Lord Jesus Christ.

Gal. 1:6-12. "If any man preach any other gospel unto you than that ye have received, let him be accursed."

Eph. 4:14. "That we ... be no more ... 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."

Eph. 5:6. "Let no man deceive you with vain words."

1 Tim. 3:1-2, 7. "A bishop then must be blameless, the husband of one wife ... Moreover he must have a good report of them which are without."

1 Tim. 4:1-2. "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy."

Tit. 3:1. "Put them in mind to be subject to principalities and powers, to obey magistrates."

Heb. 9:11, 24. Christ's coming made temples unnecessary. "But Christ being come ... by a greater and more perfect tabernacle, not made with hands."

Heb. 10:26-31. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth ... but a certain fearful looking for of judgment and fiery indignation." The Lord has said he will recompense and shall judge his people. Again, he who deceives knowingly and willfully shall be held accountable.

Heb. 13:4-5. "Marriage is honorable ... and the bed undefiled: but ... adulterers God will judge. Let your conversation be without covetousness; and be content with such things as ye have."

Heb. 13:9. "Be not carried about with divers and strange doctrines."

Heb. 13:17. "Obey them that have the rule over you ... as they ... must give account." Those early Church leaders who violated their own Article of Faith (#12) must also give account. With the power comes the accountability.

James 1:8. "A double minded man is unstable in all his ways."

James 1:26. "If any man among you seem to be religious ... but deceiveth his own heart, this man's religion is vain."

James 4:16-17. Rejoicing in boastings is evil, and "to him that knoweth to do good, and doeth it not, to him it is sin."

1 Pet. 2:13-14, 17. Kings and governors are sent by God and are therefore to be honored and obeyed. It was hypocritical for the early Church founders to praise the land as a land choice above all other lands and then disobey its laws. Such disrespect revealed their true arrogance as divinely chosen and above the law.

2 Pet. 2:1-3. "There were false prophets ... even as there shall be false teachers among you, who ... shall bring in damnable heresies, even denying the Lord."

2 Pet. 2:14. "Having eyes full of adultery ... an heart they have exercised with covetous practices." Joseph's adulterous affairs and covetous practices cannot be overlooked. He of all people should have set a better example.

1 John 4:1. Try every spirit "because many false prophets are gone out into the world."

2 John 1:10. "If there come any unto you, and bring not this doctrine, receive him not."

Salvation vs. Damnation

Matt. 1:20-21. The forthcoming son was to be called Jesus, "for he shall save his people from their sins." Thus, from the very beginning we are told that salvation will come *only* through a man named Jesus. But LDS teaches that salvation comes *only* through its temple ordinances accessible *only* by those whose "worthiness" is certified by a ticket called a temple recommend issued by a certified priesthood officer on payment of tithing (among other requirements) thus making salvation through Christ's free grace of no effect and his Atonement null and void.

Matt. 12:38-42. The only "sign" one needs to know that Jesus is the Christ, the Son of the Living God, is the witness of the New Testament, where we learn of him who, in similitude of Jonah's three days in the belly of the whale, lay three days in the tomb, and on the third day arose after sacrificing himself on the cross for everyone of us, that through the merciful grace of his blood our sins are washed away and we are cleansed to return to our heavenly home and reside there forever!

Luke 1:68-74. The promise of a redeemer spoken of by God's holy prophets of long ago is fulfilled in Jesus.

Luke 2:25-30. Jesus *is* salvation!

Luke 3:6. "All flesh shall see the salvation of God."

Luke 12:4-5. Fear those most who have power to cast the soul into hell.

John 1:14. In Christ is the fullness of truth and salvation.

John 3:14-18, 36. Belief in Jesus Christ saves. Belief in man-made laws and ordinances condemns.

John 5:24. He that hears Christ's words and believes on the Father who sent him has eternal life.

John 5:39. Eternal life does not come by searching Joseph Smith's scriptures but by the New Testament, the true witness of Jesus Christ.

John 6:32-35. Christ is the *true* bread of life.

John 6:39-40, 47-48. It's the Father's will that everyone who believes on the Son be raised up to everlasting life. No mention of work requirements.

John 7:38. Out of the belly of the believer "shall flow rivers of living water."

John 8:12. "He that followeth me shall not walk in darkness, but shall have the light of life."

John 8:36. "If the Son ... shall make you free, ye shall be free indeed."

John 8:51. "If a man keep my saying, he shall never see death."

John 10:17-18, 28-29. A great thank-you for the gift of eternal life would be a life lived in humility, integrity, compassion, and service.

John 11:25-26. "Whosoever ... believeth in me shall never die."

John 12:47. Christ saves believer and non-believer alike. He came not to condemn but to save.

John 14:2. Our Savior has provided a mansion for *everyone* in his eternal realm.

John 14:6. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

John 17:2, 9, 12. The scriptures tell us that Jesus is the only one without sin and that no unclean thing can enter God's presence. If we believe these things are true, then no one except Christ, the lamb without blemish, can be admitted. The law of justice requires payment for every unjust act (sin). Who then can make payment for all the sins of mankind to enable entrance? Can the sick heal the sick? Can the sinner cleanse the sinner? The resolution of these questions requires both faith and reason. Works won't save because no one is able to erase his own sins. This leaves us with the only thing that *can* save us – the Good Shepherd's willingness to step in with his omnipotent grace and matchless love to ensure that not a single one of his lambs is lost.

John 20:31. Belief brings salvation.

Acts 4:10-12. "Be it known unto you all ... that by the name of Jesus Christ of Nazareth ... there is none other name under heaven given among men, whereby we must be saved." Joseph's man made ordinances will not save us.

Acts 5:42. The early apostles were in the temple daily teaching nothing but Christ.

Acts 8:18-20. Salvation cannot be bought with money.

Acts 10:42-43. The Lord commanded his disciples to preach salvation to the people "that through his name whosoever believeth in him shall receive remission of sins."

Acts 15:1, 11, 24. Some member Jews taught that salvation comes through the law of Moses. Paul had to set them straight saying "we gave no such commandment." He said: "But we believe that through the grace of the Lord Jesus Christ we shall be saved."

Acts 16:27-33. While being freed from prison, Paul told the prison keeper that if he believed on the Lord Jesus Christ he would be saved. He and all his family believed and were baptized.

Rom. 1:16-17. Salvation comes to all who believe in Jesus Christ. "The just shall live by faith."

Rom. 3:10-12, 20, 23-31. "Therefore by the deeds of the law there shall no flesh be justified." Only through faith and grace is man justified. "Man is justified by faith without the deeds of the law." Yet, Joseph Smith says in #3 of his own Articles of Faith that man can only be saved by "obedience to the laws and ordinances".

Rom. 4. This entire chapter argues for universal justification and salvation by faith over works. Salvation by works would put God in debt, a blasphemous notion against his omnipotence for God is indebted to no one. On the contrary, all mankind is indebted to him for sending his Son to save us all through faith and his free grace.

Rom. 5:1-2. Being justified by faith we have access to his grace.

Rom. 5:6-8. Christ died for the ungodly and sinners also.

Rom. 5:10-12, 15-21. God is fair and just in that by one man's disobedience all became separated, so by one's obedience shall all become reconciled. As by one came death to all, so by the grace of one shall all be made alive. As one man's sin made all sinners, so one man's grace paid the penalty for all.

Rom. 6. Since by grace our salvation is guaranteed we could continue to sin freely, but what would be the point? Sin is still separation from God. In the water of baptism we are buried with Christ but as he arose from the dead so we rise to a new life and the sins remain buried. What greater gift than rescue from death? What greater debt of gratitude? All the Savior requires are good works through faith. "Being then made free from sin, ye became the servants of righteousness."

Rom. 7. The law of rules and requirements is stagnant and burdensome whereas the law of the spirit is vibrant and free. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Rom. 9:30-32. Old Israel did not attain the law of righteousness "because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone."

Rom. 10:8-11. The law of righteousness is written on the heart, from whence comes faith, and from faith salvation.

Rom. 11:6. If salvation comes by grace then works are void. If by works then Christ's atoning sacrifice is of none effect. Therefore, how can anyone with the slightest belief in works legitimately wear the title of Christian, not to mention name the Church after him.

1 Cor. 1:17. Paul said that he came not to preach the law of written words "lest the cross of Christ should be made of none effect."

1 Cor. 2:2-7, 12-13. Paul was determined to preach only the gospel of Christ crucified "not ... enticing words of man's wisdom."

1 Cor. 15:22. "For as in Adam all die, even so in Christ shall all be made alive."

1 Cor. 15:56-57. "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

2 Cor. 5:17-21. "And all things are of God, who hath reconciled us to himself by Jesus Christ."

2 Cor. 7:10. "For godly sorrow worketh repentance to salvation." How wonderful it would be to see the LDS confess their errors of deceit and in godly sorrow be moved to repent.

Gal. 2:16-21. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ ... for by the works of the law shall no flesh be justified." If salvation comes by works, "then Christ is dead in vain."

Gal 3:3, 5-25. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Gal 4:4-5. "God sent forth his Son ... to redeem them that were under the law."

Eph. 1:6-7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Eph. 2:5-9. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

Eph. 4:7. "But unto every one of us is given grace according to the measure of the gift of Christ."

1 Thes. 4:13-14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

1 Tim. 2:5-6. "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all."

2 Tim. 1:9. “Who hath saved us ... not according to our works, but according to his own purpose and grace.”

Tit. 3:5, 7. “Not by works of righteousness which we have done, but according to his mercy he saved us.” Being justified by the Lord’s grace we become heirs of eternal life.

Heb. 7:11-28. If perfection comes by the old Mosaic law administered by the Levitical priesthood, what need is there for the great high priest after the order of Melchizedek? The priesthoods mentioned in the Bible are quite different than the priesthoods of the LDS. The Levitical priesthood (which the LDS call the Aaronic or lesser priesthood) was held exclusively by members of the Tribe of Levi, and was dissolved by the advent of Jesus Christ, who thereafter became the one and only to wear the title of High Priest after the order of Melchizedek. “For the law made nothing perfect, but the bringing in of a better hope did.”

Heb. 9. The ordinances of the old Mosaic Law were performed in similitude of Christ’s Atonement to come. When he came, the law was fulfilled and salvation perfected in him alone. For how much more than goat’s blood “shall the blood of Christ ... purge your conscience from dead works?” Christ’s blood therefore made the ancient tabernacle and it’s ordinances of no further use, and modern temples as well, for no longer does he enter “into the holy places made with hands.” Christ himself “being come an high priest ... by a greater and more perfect tabernacle, not made with hands.”

Heb. 10:1-22, 38. “The just shall live by faith.” If perfection were to come by the ordinances of the old law, they would forever in themselves be sufficient. However, “it is not possible that the blood of bulls and of goats should take away sins.” But by the new covenant “we are sanctified through the offering of the body of Jesus Christ once for all.”

Heb. 11:40. This is yet another verse which Joseph Smith appropriated and twisted for his own designs. He would have his followers believe that this verse had to do with saving the dead, that they who passed on ahead of us without baptism into the LDS could not be saved without those still alive willing to perform the saving ordinances for them.

James 2:20. Although faith without works saves, through good works it is made perfect.

James 5:20. He who brings a wayward soul to the Savior is himself a savior.

1 John 2:1-3. Jesus Christ is our advocate with the Father and the propitiation “for the sins of the whole world.” We know him if we keep his commandments. We learn of him and his commandments through the true witness of the New Testament.

1 John 5:11. “God hath given to us eternal life, and this life is in his son.”

Pride vs. Humility

Matt. 2:1-3. Prideful men who thirst for power over others are always troubled by anyone who in any way poses a threat to that power once solidified. History remembers the “September Six”, those six LDS scholars who dared publish articles criticizing Church doctrine or leadership, and who paid the price by being excommunicated for speaking against “the Lord’s anointed”. A vindictive response is to be expected because those who expose error become enemies (Gal. 4:16). Church leaders are not fond of people who think, especially those who think *for themselves*. They always pose a threat to the Church’s image. The Church doesn’t like people who question. As one late apostle said, “When the prophet speaks, the debate is over”. However, the Apostle Paul encourages us to look everywhere for truth: “Prove all things; hold fast that which is good.” (1 Thes. 5:21).

In the Middle Ages, church dissidents were punished by torture and death. Today, the LDS deal with dissidents in a more humane manner using the only legal option open to them which is disfellowship or excommunication. But the end purpose is the same. The power and authoritarian control over the minds and behavior of the subjects must be preserved at all costs. This means that even the smallest threat must be dealt with immediately. Smacks of religious tyranny.

Matt. 6:1-7. These verses are about image and doing normally right things but for the wrong reasons. The image which the Church likes to project and which it so carefully protects is as follows: the one and only true church, that it alone has the “fullness” of the gospel, that it alone holds the keys to the gates of heaven. Building simple houses of worship is one thing, building ornate multi-million dollar temples “that they may be seen of men” is quite another. Inside the temples “vain repetitions” are used, where the participants “think that they shall be heard for their much speaking”.

Matt. 8:1-4. Jesus did not perform good deeds for praise or to be seen of men, for the deeds were their own reward. “See thou tell no man.”

Matt. 8:5-13. Jesus treated Jew and gentile alike. This gentile was shy in asking one of such renown for help, yet he believed in the Lord’s benevolent healing power. We often come across non-LDS who exhibit more faith and who behave more righteously than members. Those who think that they are of God’s elite class and therefore have their place in heaven automatically locked up may be in for a big surprise.

Because LDS elitist doctrine, policies, and practices take center stage, less attention seems to be given to that greatest of all commandments: “love thy neighbor as thyself”. Consequently, we see neighborhoods where new move-ins are warmly welcomed but then shunned as soon as it is learned they are outsiders.

Matt. 9:28-30. Again, Jesus emphasized the importance of pure motives in doing good. “Jesus straitly charged them, saying, See that no man know it.”

Matt. 10:24. Joseph Smith says his salvation by works is greater than the Master’s salvation by grace (compare Article of Faith #3 with Ephesians 2:8-9).

Matt. 12:15-16. He charged them that “they should not make him known.”

Matt. 16:19. The sealing authority and the keys to heaven would become powerfully convincing items in Joseph Smith’s list of prophetic credentials. Joseph appropriated this verse for his own purposes as he did with so many Bible verses.

Matt. 18:20. Any number of believers in his name is equally acceptable and worthy, no priesthood required, no group of believers above the others.

Matt. 19:30. The church that touts itself as the one and only true church and sole possessor of the keys to heaven’s gate may one day be surprised. “But many that are first shall be last; and the last shall be first.”

Matt. 20:16. “The last shall be first, and the first last”.

Matt. 20:26-28. “Whosoever will be great among you, let him be your servant.”

Matt. 23:1-33. “Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” Jesus might as well be scolding today’s Church authorities for their misconduct as he scolded the Pharisees for theirs. The pattern is the same -- pretending to be something they are not. They preach moral precepts which they themselves fail to follow. They love to sit in the highest seats to be sustained as God’s chosen “prophets, seers, and revelators”. They love to tell their people that their scriptures are superior to the Bible. They love to send missionaries all over the globe to recruit more tithe payers so they can build more temples. They love to testify that their man-made ordinances are a

more effective way to salvation (even for the dead who are already saved) than Christ's blood on the Cross. "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones" (verse 27). It's okay to condemn the protesters on the sidewalk at general conference time, but don't get caught saying a word against "the Lord's anointed". They turn the Lord's priorities upside down. They spend hundreds of millions on buildings to be seen of men and a pittance for human support. They hide the truth they refuse to follow but hinder those who want to. "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy."

Mark 7:35-36. "He charged them that they should tell no man."

Mark 9:25-28, 38-41. Sometimes the elite who boast of their exceptional status are upstaged by humble outsiders.

Mark 9:34-35. "If any man desire to be first, the same shall be last of all, and servant of all."

Mark 10:31. "But many that are first shall be last; and the last first."

Mark 10:42-45. "Whosoever will be great among you, shall be your minister."

Mark 12:1-9. This parable points to those who would betray their master to get gain.

Mark 12:38-44. The proud love to be praised, love to sit in the chief seats of the synagogues, love to make long prayers, and love to be recognized for their large donations. Jesus would never put a poor widow under covenant to consecrate everything she had to the church.

Luke 1:47-48, 51-53. Remarkable are the ways God reveals his word and will to the people. Here, the mother of God is exalted from her "low estate" to be called blessed through "all generations". She is informed, even before delivery, of the core principle her son would teach over, and over, and over again: the proud shall be brought down from their high seats, while those of low degree shall be exalted.

Luke 2:7. Here we have the king of kings, lord of the universe, born in a lowly stable. What a magnificent way for God to display the greatness of humility!

Luke 2:19, 51. Mary did not boast that she was the mother of God.

Luke 3:3-6. This is fulfillment of Isaiah's prophesy which foretold the coming of John the Baptist to prepare the way of the Lord who shall exalt every valley, make low every mountain, straighten the crooked, smooth the rough places, and bring salvation to all people (Isa. 40:3-5).

Luke 4:1-13. We might ask: what do the temptations of Christ tell us about the object of worship, the source of truth, vainglory, and the powers of the mind?

Luke 6:20-25. The Lord's way of saying that the first shall be last and the last first.

Luke 6:40. The servant is not above his master, but there is nothing wrong in striving to become like his master if the master is a good master.

Luke 7:1-10. Many times non-members exhibit greater faith than the LDS. This centurion gentile had faith that all Jesus had to do to heal the servant was to say the word. This same Jesus was Jehovah who we remember created heaven and earth by simply saying the word: "Let there be", and it was so.

Luke 7:24-26. A subtle dig at those who purposely wear vain apparel.

Luke 7:36-50. This is an indictment against those hypocrites who, as the Lord says: "shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in". In other words, the proud aren't interested in entering the kingdom but resent and hinder those who are.

Luke 8:46-48. Jesus had a special compassion for those who *humbly* sought his healing power.

Luke 8:52-56. Jesus wanted no publicity even after performing such a sensational feat as raising the dead. "He charged them that they should tell no man what was done."

Luke 9:48. "For he that is least among you all, the same shall be great."

Luke 9:49-50. Many LDS wonder how people are able to do marvelous things without priesthood authority? Jesus is satisfied that doing good works in his name is authority enough. We find no mention of priesthood authority in Christ's teachings.

Luke 10:25-37. Pride places blinders on the hearts of the proud. In true hypocritical fashion, the Jewish lawyer who approached Jesus rehearsed the first and greatest commandment exactly but had no intention of keeping it. The point of this parable was to highlight a principle which Jesus taught over and over again: the first shall be last, and the last first; the proud shall be abased and the humble exalted. Here we behold a man from a people despised by the Jewish elite acting on the law of compassion written on his heart, while two of the elite pass on by. When Jesus saw that the lawyer understood the parable's meaning he left him to decide whether to humble himself and follow the Lord or hold onto the traditions of his brethren who sit in the highest seats.

Luke 11:43. Woe unto those who love the uppermost seats in the houses of worship and the adoring crowds on their excursions.

Luke 13:23-30. The LDS love to pretend they are in the Lord's camp by using his name and feigning obeisance to him and his word. They feel assured of their choice spot in his kingdom but may be disappointed at the entrance when he examines their fake I.D. and shuts the door.

Luke 14:7-11. People will be happier if they start out humbly and get promoted than if they start out proudly and get demoted. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Luke 14:15-24. The Lord is not fond of excuses for they are often used by the proud to dodge accountability. There is a correlation between authenticity and humility.

Luke 16:10-12. The Lord is talking about merit, trustworthiness, and integrity. This applies to the Church as well. If Church authorities each year spend hundreds of millions of tithe payer dollars for ornate buildings to be seen of men and honor the dead how can they be trusted to spend even more for the living? Or, if Church leaders cannot be trusted to spend extorted tithes wisely how can they be trusted with freely given tithes? If members were to be given total control over their tithing expenditures it would be interesting to see how spending patterns for the Church might change, both in terms of priorities as well as donation amount. Forced giving is not the Lord's way. The forced giver is not nearly so happy as the free giver. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7).

Luke 16:14-15. God knows the hearts from which prideful priorities come. "That which is highly esteemed among men is abomination in the sight of God."

Luke 16:19-31. The proud rich of today like the Pharisees of old who reject the Word of God while available right before them would not accept it were Christ to come down from heaven and deliver it to them himself. The proud who will not humble themselves in this life will be humbled in the next, and the humble in this life will be exalted in the next. The proud will suffer the torments of hell. Hell, however, is not a place but a state of mental anguish, a mind tormented by guilt, remorse, and regret.

Luke 17:9-10. Duty is its own reward.

Luke 17:11-19. The Jews looked down on their neighbors in Samaria as an inferior class of people. So, this helps us understand why Jesus purposely named a Samaritan as the central character in so many of his parables. That a Samaritan was the only one out of the ten lepers to thank Jesus implies that the other nine were Jews. The sin of pride and ingratitude is perhaps the theme Jesus hammered on most. It is sin because it separates one from God, and a sin from which so many other sins flow. The point is again emphasized that the inferior are in fact the superior, and the superior are in fact the inferior.

Luke 18:9-14. Hear what the Lord has to say to those who think themselves superior because they follow the letter of the law, to the letter; for example, those who score 100% on the temple entrance exam. “For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

Luke 18:15-16. The high minded consider it beneath their dignity to stoop and touch those of lower status.

Luke 19:45-47. It is hard to even imagine the terror of being on the receiving end of the Lord’s wrath. Hypocrisy of the proud was his favorite target. Religious hypocrisy was particularly despicable to him, and desecration of the temple was the last straw. This is the only incident we know of where he went violent.

The scriptures tell us that God is also a God of wrath. Since we are created in his image we share all the emotions in common. His ministry informs us that there is a time for harsh words and a time for kind words, a time for patience and a time for anger. There are times in the secular world when violence is morally justified. In driving the money changers out of the temple he was not intending to physically harm them, only make them run before him like scared rats. He was exercising what might be called “righteous indignation” or justified anger. Exposure of iniquity always sparks the same vindictive response: rage, vitriol, and retaliation.

Luke 22:24-27. Jesus does not want his disciples to be like those who love to exercise authority over others. He had to continually warn them of their natural prideful inclinations and remind them of a higher, more noble path to greatness. “For whether is greater, he that sitteth at meat, or he that serveth? ... but I am among you as he that serveth.”

John 5:41. Jesus did not seek the praise of men. “I receive not honour from men.”

John 6:38. Jesus Christ came to do his Father’s will. Joseph Smith came to do his own will.

John 8:50. “I seek not mine own glory: there is one that seeketh and judgeth.”

John 8:54. “If I honour myself, my honour is nothing.”

John 9:16, 31. The proud lawgiver would say: how dare this man disregard our laws and requirements, he is a sinner, and God doesn’t hear sinners. Those of the LDS who fail to follow rules and requirements are treated as sinners and “unworthy” to enter the temple to receive their “saving” ordinances.

John 12:12-16. “then remembered they that these things were written of him.” Jesus riding into Jerusalem “sitting on an ass’s colt” is literal fulfillment of prophesy (Zech. 9:9). On this first Palm Sunday, Jesus was hailed by the people as the long awaited king who would free them from the yoke of Roman rule and be their forever king and deliverer not realizing that he came to be their spiritual savior not their political savior. Instead of riding triumphantly into Jerusalem on a servant borne throne with scepter in hand and wearing a golden crown and royal robe, here comes the King of Kings and Lord of Lords, Creator of the universe, dressed in a plain robe sitting on the back of a donkey! What could be a more compelling example of humility than this?

John 12:42-43. Human nature never seems to change. The disease of pride is still as difficult to cure as ever. “For they loved the praise of men more than the praise of God.”

John 14:10. “I speak not of myself.”

John 20:23. The resurrected Lord gave his disciples power to remit or retain sins. Joseph Smith claimed this power and often threatened to impose damnation on those resistant to his wishes.

Acts 4:31-35. Those of the early days of the church were of one accord. There was no pride among them, and they of themselves “had all things common” with no one above the other, and because of their humble fellowship “great grace was upon them all.”

Acts 8:4. The early Saints were persecuted and scattered without a shepherd, yet they remained true to the Word.

Rom. 12:3-5. Those of the religious community who think themselves higher than others are the ones against whom Jesus railed the most. There is only one church of Jesus Christ and that is the global body of believers with Christ at the head. Any group within that seeks to set itself above others is unfit to belong.

Rom. 12:16. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

1 Cor. 1:31. If anyone wants glory, "let him glory in the Lord."

1 Cor. 3:18-21. Let no man glory in himself. "The Lord knoweth the thoughts of the wise, that they are vain."

1 Cor. 4:6-7. Man should not take unto himself credit for anything, for he is indebted to others for all that he is and all that he has.

1 Cor. 10:12. "Wherefore let him that thinketh he standeth take heed lest he fall."

2 Cor. 8:9. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

2 Cor. 10:5. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God."

2 Cor. 10:17-18. "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

2 Cor. 12:1-11. Though Paul had much to boast about, he was determined to keep his temptation for glory under subjection, and he was thankful to God for the afflictions that helped keep him humble.

Gal. 5:26. "Let us not be desirous of vain glory."

Gal. 6:14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Phil. 2:3. "Let nothing be done through ... vainglory; but in lowliness of mind."

James 4:6. "God resisteth the proud, but giveth grace unto the humble."

James 4:16. "But now ye rejoice in your boastings: all such rejoicing is evil."

1 Pet. 5:5. "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

2 Pet. 2:18. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh."

Love vs. Hate – Good vs. Evil – Truth vs. Error – Unity vs. Division

Matt. 5:22. "Whosoever is angry with his brother without a cause shall be in danger of the judgment."

Matt. 5:9, 39, 43-48. Heavenly Father loves all his children equally, the wayward as well as the good, and as his children we are expected to love those who treat us badly as well as those who are kind to us. Jesus said "Blessed are the peacemakers: for they shall be called the children of God", and what better way to prove ourselves worthy of the title than to refrain from vengeance and retaliation? But in those early turbulent times of Joseph Smith and Brigham Young, the Church didn't score very well as peace-making children.

In these verses Jesus taught one of the most profound principles of his entire ministry: that while we have little control over how others treat us, we have total control over how we treat them. What a concept, to be captain of our own soul!

Matt. 6:14-15. If we don't forgive others, God will not forgive us. I am reminded of how the Lord treated the woman taken in adultery (John 8:3-11). How beautiful the words "Neither do I condemn thee". In the LDS church many members have been brought before a church court (some call it "a court of love") to answer for their transgressions, most often of a sexual nature. Several have been condemned to excommunication and thereby barred from the supper of the Lord who washed their sins away. How different from the Savior's invitation to "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). He didn't condemn those burdened with sin, he dined with them and healed their heavy sin-laden hearts. He welcomed everyone just as they were and turned none away.

Matt. 7:12. The Golden Rule -- the most profound statement on human relations in all of scripture. It is the ultimate problem solver and standard from which all morality flows and against which it is measured. It is the universal moral law.

Matt. 18:21-35. "Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" He who refuses to forgive shall be "delivered ... to the tormentors, till he should pay all that was due."

Matt. 22:36-40. Jesus declares that there are only two commandments to be concerned about. They are really two commandments in one because in keeping one the other is kept also. "*All the law*" means no other requirements to check off because the only thing that matters under this law is how people treat their fellowmen -- love as we would be loved. Compare this with the list of requirements to enter the temple.

Matt. 25:33-46. The Lord will separate the sheep from the goats. The sheep are those who demonstrate love for their neighbor and shall inherit the kingdom. The goats are those who neglect their neighbor. To the goats the Lord will say: "Depart from me, ye cursed, into everlasting fire."

Mark 11:25-26. Forgiveness is mandatory.

Mark 12:28-34. "To love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

Luke 6:27-36. We are to love unconditionally (love even those who treat us badly), and love without thought of reward, for this is the pure, exalting kind of love.

Luke 6:37-38. The Golden Rule applies also to the negative: do *not* unto others as you would *not* have them do unto you; and whether good or bad, we reap what we sow.

Luke 6:43-45. The fruits of both good and evil come from the heart, and it is as easy to recognize the difference between good and evil as it is between a rotten apple and a fresh one.

Luke 7:31-35. Oft times those in the Church who do not follow the script or who leave are verbally taunted and falsely accused, but believers in the truth are justified by the truth.

Luke 8:20-21. Those who hear *and do* are very near and dear to the Lord. To him, *everyone* is a mother, sister, or brother, and he excludes no one from his gospel family.

Luke 10:25-37. This parable is a magnificent answer to the lawyer's question: who is my neighbor?

Luke 11:5-8. Everyone is the true Christian's friend. And no one who approaches him with a worthy need shall he turn away. Christian duty does not know inconvenience.

Luke 14:12-14. A genuine compassionate act brings with it a double reward: the joy on the faces of those who cannot repay, and the warmth of God's hand on the heart.

Luke 15. Nowhere in all of scripture is Christ's mission more gloriously portrayed than in this chapter. He came to save the fallen, the wayward, those most undeserving, the jealous, the unforgiving, and yes, the faithful also, for *all* have fallen short. The father's joy should have been the elder son's joy, for a true disciple rejoices over his brother's joy, and joins in his brother's mourning.

One might ask, what were those commandments the elder son said he was faithfully keeping all those years, and what were his motives? His jealousy gave him away. In fixing on the lesser commandments, he missed the big one. How great must the Lord's joy have been as he returned to the Father to report that every one of the lost sheep had been found! "Those that thou gavest me I have kept, and none of them is lost." (John 17:12).

Luke 17:1-2. A chilling warning for those who are accessories to criminal acts. The greater the power to stop evil, the greater the condemnation for inaction. There are hundreds of unpunished child abusers in the Church today. In Christ's eyes those with the power to stop an evil act but who cover it are more evil than the act itself.

John 1:9. A glimmer of the light of Christ is implanted in the heart of every soul, waiting to be discovered, grow ever brighter, and enlighten the seeker of truth.

John 1:14. The glory of the Only Begotten is his unconditional love.

John 1:17. The law of rules and regulations given by Moses was made obsolete by Christ's law of unconditional love.

John 6:37. They who come to Jesus need no temple recommend for he turns no one away.

John 8:3-11. True Christians must follow the Lord's example and forgive poor Joseph Smith his adulterous trespasses, difficult as it might be. But we may rest assured that he will be condemned by his own trespasses as these accusers were condemned by theirs.

John 13:34-35. To love our neighbor unconditionally is the way Jesus loves us. Unconditional love allows us to wear the badge of discipleship.

John 14:15, 21, 23, 31. The proof of love is in the action.

John 15:12-13, 17. There is no greater commandment than unconditional love, one to another. Command is a stronger word than advise, suggest, or urge.

John 15:19. Hypocrites hate the righteous.

John 15:25. We remember Christ declaring that "Whosoever is angry with his brother without a cause shall be in danger of the judgment." (Matt. 5:22).

Acts 3:6-8. Peter led the lame whom he healed into the temple with no questions asked.

Acts 10:9-16, 28, 34-35. "Of a truth ... God is no respecter of persons." All are God's children, and he loves them equally and always has. This was the message of Peter's vision. The LDS were in error when they barred black males from holding the priesthood. It was social pressure not a divine revelation that forced the Church to change its policy toward blacks. God does not alter his Word to suit the whims of man. Brigham Young's own Journal of Discourses bears witness that he was Mormonism's foremost bigot.

Rom. 2:11. "For there is no respect of persons with God." In his Book of Abraham, Joseph Smith says that people with a black skin were cursed of God simply because they happened to be descendants of Cain and therefore heirs of his curse, yet he contradicts himself in #2 of his own Articles of Faith where he says that an individual will be punished for his own sins and not for an ancestor's transgression.

Rom. 12:9-10. "Let love be without dissimulation." Brotherly love is respect and honor one for another, authentic and unfeigned.

Rom. 12:17-21. Early Church leaders were heartless, deceptive, and vindictive with the people of the Fancher Party in the days prior to their massacre in southern Utah while on their way from Arkansas to California. Church members were forbidden to sell them any provisions. They were promised safe passage then slaughtered.

Rom. 13:8-10. "He that loveth another hath fulfilled the law." We remember the Lord saying that if we keep the greatest commandment to love our neighbor as our self we have done all that the law requires. (Matt. 22:37-40). Sadly, the founding prophet Joseph Smith was guilty of all the sins mentioned in verse 9.

Rom. 14. This whole chapter talks about respect for the diversity of others and their choices in all areas such as diet, worship habits, daily habits, opinions, character, etc. for we are all interrelated. We are instructed not to judge anyone by their differences and look to ourselves before we judge. Also, we are counseled to avoid getting caught up in mundane, relatively minor matters but rather focus more on the bigger things that matter most such as faith, peace, deeds that edify, and not being a stumbling block in our neighbor's path.

Rom. 15:1-7. We should put others before ourselves. The Saints are to be like minded in faith and treatment of one another. They should rejoice in each other's joy and suffer with each other's suffering.

1 Cor. 12. The ideal church of Christ is one unified worldwide body of Christian believers. Paul likens the body of the church to the human body where the several parts constitute one body, where every part is essential and plays its separate role in keeping the body whole and functioning properly. Without the diversity of the parts the body would cease to function at all. Although the gifts, roles, administrations, operations, etc. may differ among members, they are all one in spirit, faith, purpose, and baptism. The integrity of the church must not be compromised by one member going off on his own, crafting his own doctrine, and glorifying himself as having some kind of exclusive connection to God.

1 Cor. 13:4-6. "Charity envieth not; charity vaunteth not itself, is not puffed up ... seeketh not her own ... rejoiceth not in iniquity but rejoiceth in the truth."

2 Cor. 7:2. "We have wronged no man, ... corrupted no man, ... defrauded no man."

2 Cor. 13:7. Paul admonished the Saints at Corinth to "do no evil" and that they "should do that which is honest."

Gal. 5:14. "For all the law is fulfilled in one word ... love thy neighbor as thyself."

Eph. 4:3-6. "Endeavouring to keep the unity of the Spirit ... One Lord, one faith, one baptism ... One God and Father of all."

Eph. 4:25. "Wherefore putting away lying, speak every man truth with his neighbor."

Eph. 5:3-6. "But fornication ... or covetousness, let it not be once named among you, as becometh saints ... Let no man deceive you with vain words."

Phil. 2:2. "Be likeminded, having the same love, being of one accord, of one mind."

Phil. 4:8. Paul admonished the Saints at Phillippi to think on the things of virtue: truth, honesty, justice, purity, loveliness, excellence. Joseph Smith formed #13 of his Articles of Faith around this verse. Unfortunately, he failed to live up to the honest, chaste, virtuous parts.

1 Thes. 4:6. "That no man go beyond and defraud his brother: because that the Lord is the avenger."

James 2:9. God loves all his children equally. "If ye have respect to persons, ye commit sin."

Pretense vs. Authenticity

Matt. 5:13. Though salt and refined sugar granules may look alike, if the salt fails its purpose and function to season and cure it is obviously not what it appears to be and is therefore good for nothing. The Lord seems to be admonishing his disciples to live and share the truth they have been given, and if they do not they have failed their function and purpose as disciples (lost their savor). The correctness of this interpretation seems to be verified in the three immediate verses that follow. In applying this analogy

to our day we could say that if the role and purpose of Joseph Smith's calling was to restore and spread the true gospel, and if the church he allegedly restored were to differ significantly from the original one, he is then a pretender who failed his purpose and "thenceforth good for nothing."

Matt. 23:14, 25-31. "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Matt. 26:59. The Jewish priests failed #9 of the Ten Commandments they pretended to espouse.

Mark 12:40. The Scribes pretended to be devout, "and for a pretense make long prayers."

Luke 11:38-41. "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." LDS temples look so clean and worshipful on the outside but inside the word of God is corrupted.

Luke 11:47-52. Frequently, Jesus chided the Pharisees for stubbornly holding onto the wicked traditions of their fathers while pretending themselves to be the righteous and chosen.

Today, the LDS builds hundreds of marbled monuments pretending to honor Jesus Christ when in fact they are monuments to Joseph Smith and his errant doctrine. The sepulchres which the Pharisees built mocked the prophets their forefathers killed. The common members of the LDS are unaware that the temples they visit and the ordinances performed inside mock Jesus Christ's saving power, and they hold onto the traditions of their church founding fathers pretending to be chosen as sole caretakers of the truth and keys to heaven.

Jesus told the Pharisees that because they had not turned away from the wicked ways of their forefathers the blood of the prophets which their fathers shed is required of them. Because Church leaders today know the real truth but continue to hide it and pretend they are its chosen caretakers, accountability will be required of them in their generation as well. They are like the lawyers who Jesus said take away the knowledge of the truth yet hinder the efforts of those wishing to find it.

Luke 17:1-2. The Church president stands before the whole body of the Church at general conference and from the pulpit pretends zero tolerance for child abuse while at the same time knowing that hundreds of member perpetrators are going unreported and undisciplined.

Luke 18:35-43. Jesus practiced what he preached (see Matt. 5:16).

John 7:19, 24. The Jewish religious leaders dishonored the very law they pretended to honor. Compare this with Joseph Smith's behavior in connection with his #12 and #13 Articles of Faith. Jesus alerts his disciples not to be fooled by appearance. Authenticity lies much deeper.

Rom. 2:13-15. Those who don't have the law of God yet do all the works of the law shows that it is written on their hearts. Authenticity comes from the inside, pretense from the outside.

Rom. 12:9. "Let love be without dissimulation."

2 Cor. 5:12. "... that ye may have somewhat to answer them which glory in appearance, and not in heart."

2 Cor. 11:13-15. There are "false prophets, deceitful workers, transforming themselves into the apostles of Christ." Even Satan and his ministers can appear to be angels of light or ministers of righteousness.

Gal. 6:3-4. "For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Faith is built from one's own works when they align with those of the Lord Jesus Christ. Faith in Christ never fails because he never fails the believer. However, faith in an idolized religious pretender is shattered when his works are exposed.

Tit. 1:16. "They profess that they know God; but in works they deny him."

1 Pet. 2:12. When opponents can see honesty and sincerity in good works they might turn to glorifying God.

Rev. 2:2. “Thou hast tried them which say they are apostles, and are not, and hast found them liars.”

Priority

Matt. 6:19-34. Jesus is teaching how to order our priorities; basically, we should put spiritual things above and ahead of material, mundane things – the incorruptible above the corruptible. He is admonishing us to first take care of the things we *can* control and leave the rest to God. Although spiritual things and material things are both important, spiritual things are *more* important. But the LDS appear to put more emphasis on what people eat, drink, or wear as a measure of worthiness than how they treat their fellowman. Jesus says we cannot serve two masters. So, the LDS must choose. Will it be Joseph or Jesus? Will it be Joseph’s doctrine or the Lord’s?

Matt. 8:19-22. Every dollar spent on extravagant buildings for saving dead people is a meal denied a starving *living* human being, or a bed, shelter, or clothing denied a *living, feeling* homeless person. Compare the LDS top priority with Christ’s top priority (Matt. 25:33-46). Where Christ’s priorities are high, it is apparent that LDS priorities are low, and where LDS priorities are high, Christ’s are low.

Matt. 9:10-13. In the LDS where are the programs for the addicted, the homeless, the grieving, divorced, mentally and emotionally troubled? “They that be whole need not a physician, but they that are sick ... I will have mercy, and not sacrifice.”

Matt. 10:37-39. Jesus Christ before *everything* else, even family.

Matt. 12:1-13. Jesus teaches that the well-being of a living, feeling soul is more important than a book of rules. Deeds trump words, and quality over quantity.

Matt. 18:6-7. A chilling indictment against those who would put protection of church image ahead of a child’s welfare by covering up sexual abuse of a child committed by a church member. Evil will happen, but more evil are those in position to stop or prevent it but do not.

Matt. 19:16-22. When one considers the Church’s immense wealth, one may wonder what percentage is given to the poor.

Matt. 20:9-15. The Lord’s priorities are not man’s priorities. In our Lord’s scheme, the condition of the heart carries far more weight than length of service.

Matt. 23:16-19, 23-27. Rules above humanity? Christ says NO. Temples for the dead above needs of the living (verse 27)? Christ says NO. The outward above the inward? Christ says NO. Even *one* wrong answer in an LDS temple worthiness exam means denial of worship. So, which is more important, the worship or the missed question?

Matt. 25:33-46. No question about the Lord’s highest priority.

Mark 7:1-9, 13-23. The trivial, empty rules, requirements, and prohibitions of the LDS are in the same class as those of the Pharisees. It’s rules over actions, lip service over real service, man made precepts over the Lord’s. Isaiah’s prophesy has been fulfilled: “Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.” (Isa. 29:13).

LDS rules, requirements, and prohibitions are invasive into personal lives and choices, *prescribing* all kinds of “do’s” and *proscribing* all kinds of “don’t’s” in areas such as drink, clothing, entertainment, social affiliations, and sex. All these kinds of restrictions run counter to the freedoms of Christ’s gospel. There can be only one reason for the LDS high priority: to control the faith trajectory of the flock, that

they obey out of fear to disobey, that the power base of the “brethren” in charge may be preserved. Again, rules and requirements over people.

Mark 8:34-37. Spiritual things over material things.

Mark 10:17-22. The needs of living, feeling souls above material possessions.

Mark 10:29-30. Jesus and his gospel even above family.

Mark 12:28-34. Love of neighbor above rites and ceremony.

Luke 6:1-10. Spirit over letter, well-being of the living over the dead letters of the law book.

Luke 9:26. The LDS appear to be somewhat ashamed of Jesus and his words when they show more respect for the Book of Mormon than they do for the New Testament.

Luke 10:23-24. Jesus is reminding the disciples how grateful they should be for the opportunity to behold and participate in the fulfillment of ancient prophecies concerning their Lord and his gospel, an opportunity which the kings and prophets of old could only dream of. It is unfortunate that the LDS interest priorities lie more in Smith’s gospel than Christ’s.

Luke 10:38-42. The key word is “needful”. A big part of loving service is respect for the needs of others over one’s own, especially when the other person’s need is spiritual while ours is mundane. Also, we must seize the moment at the point of need while the opportunity is there. What could have a higher priority than sitting at the Savior’s feet hearing the Word of God straight from his mouth during those few precious moments while he was still available? The Church supports youth camps and recreational activities but how are the needs being met for today’s spiritually, mentally, and emotionally troubled youth? Is a casual interview with a priesthood leader the best remedy, or is there a better way, such as a formal support program under the guidance of a licensed professional?

Luke 11:38-39, 42. For the proud it’s shallow rules over human need.

Luke 12:15-40. How people live matters more than what they possess. The wise value the incorruptible over the corruptible. Beware! Greed and covetousness poison the soul which is the only thing that endures. The health of the soul is more worthy of protection than a healthy bank account. Spiritual complacency is dangerous. The soul is the only thing we take with us when we pass on (no one sees a U-haul hitched to a hearse).

If we can’t turn our focus away from the superficial, mundane, and fleeting how are we going to be able to embrace those things of greater consequence? When the Church fixates on rules and requirements it diverts the membership’s attention away from those things that *really* matter such as moral integrity, compassion, charity, empathy, authenticity, magnanimity, forgiveness, and humility—things that Jesus taught. Practical priorities are important also such as preparation over complacency.

Luke 13:11-16. It’s interesting to see how blunt Jesus could be in calling out religious hypocrisy. It was always the proud religious leader that received his tongue lashing. They were the ones expected to be the moral examples. Abuse of authority for selfish reasons was most disgusting to Jesus. The Pharisees would not lift a finger to respond to a human need but would lose no time in using the law to thwart the efforts of those who did.

Luke 14:1-6. When Jesus called out the Pharisees on their priorities they remained silent knowing that any answer would be self-incriminating.

Luke 14:25-45. What could be a higher priority than total commitment to the truth? And Jesus Christ *is* the truth (John 14:6). With Jesus, pretending to be a disciple won’t cut it. With him it’s black and white, no gray. We recall the Lord saying “He that is not with me is against me”. (Matt. 12:30). This statement makes partial commitment an oxymoron. When the scribe said he would follow Jesus but first had to bury his father (Matt. 8:19-22), he disqualified himself as a disciple at that very moment..

Luke 16:14-15. “God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.”

Luke 18:18-25. After hearing the cost of commitment, the rich man backed out.

Luke 18:28-30. Jesus told his disciples that total commitment would be costly but well worth it.

Luke 20: 46. One more dig at those who love to feed their vanity more than serve their God.

John 3:3-6. Born again means a reshuffling of priorities.

1 Cor. 9:19-23. “I am made all things to all men, that I might by all means save some. And for this I do for the gospel’s sake.” The Apostle Paul was no doubt the greatest Christian missionary of all time. Here we get a glimpse of one thing that made him so successful. He respected every culture he visited by partaking of it and participating as one of theirs even though it may have differed from his own. His purpose was to first win friends by accepting them and their culture as they were, and to offend no one. He was always looking to serve the higher cause, the greater good, and shove the small, insignificant matters aside.

If the LDS were the same church as the primitive church, we would expect the missionary policies of both to be similar. For example, if we were to imagine Paul living today as a Mormon missionary to Germany, a beer drinking culture for centuries, we would expect him to shove the Word of Wisdom aside for the moment and sit down and have a beer with the people he was teaching. He would be willing to sacrifice a little for a lot. The Mormon missionary of today does just the opposite. By turning down a beer, he would be offending those he was teaching. Again, it’s a matter of the letter of the law vs. the spirit of the law (2 Cor. 3:6), or the straining at a gnat and swallowing a camel (Matt. 23:24), in other words, which is more important, momentary obedience to trivial rules, or friendships which might lead to gospel converts and affect generations to come.

Judgment, Accountability, Justice

Matt. 7:1-5. The type of judgment discussed in these verses is personal, where a person’s individual character and motives are judged by another. Jesus says this is wrong. Why, because no person can have full knowledge of another person’s character or motives, and because we are all flawed, and it’s unfair and hypocritical for one flawed person to judge another flawed person, especially when the one judging has the same flaws. The scene of an LDS temple recommend interview is a perfect example, where one flawed person judges the “worthiness” of another. And speaking of worthiness, I’m pretty sure that Christ had no use for recommends. His saving grace recommended everyone for salvation, saint and sinner alike. And he alone knows the heart of every person, and he alone is the sacrificial lamb without flaw and therefore the only one qualified to judge. The temple worthiness interview defies the Lord’s injunction to “judge not that ye be not judged”.

Once having heard the Word, a person has no excuse and becomes vulnerable to judgment. Accountability comes with knowing. Those who hear and *then* repent are entitled to God’s favor whereas those who hear and repent not are condemned.

The leaders of the Church are intelligent men and have heard the word of truth and know where it is found. They also know the dark side of their church’s history. I don’t think it will go well with them in the Day of Judgment unless they repent and wean themselves away from Joseph Smith and confess and denounce the errors in his doctrine and teachings and the wickedness of the deeds perpetrated against fellow human beings under the cloak of religion, and rectify the deception that has been imposed upon the body of innocent believers for nearly two hundred years.

Luke 6:39-42. The scene of one flawed Church member judging another is repeated often in the LDS. Both parties are “blind” to self-righteous judging.

Luke 6:46-49. Judgment shall fall on him who hears the Word and gives lip service but fails to act.

Luke 10:10-16. Guilt is based on accountability which is based on knowledge. Individuals are compared to whole communities which upon hearing the word of God cast off the old ways and embrace the new as opposed to those who hear the truth yet reject it in preference to the old ways. Judgment shall fall on those who know the truth but act against it. Those who reject the truth reject its author and messenger also. True repentance for leaders requires total renunciation of error in a “sackcloth and ashes” kind of remorse, an attitude which the current LDS is unwilling to entertain.

Luke 11:28, 32. They that hear and repent are blessed whereas they that hear and repent not shall be judged by those who heard and *did* repent.

Luke 12:42-48. With the power and authority comes the responsibility and accountability. The more given, the more required. This is a parable the LDS would do well to heed.

Luke 12:54-57. Jesus is asking the leaders: Is your moral compass so broken that you are blind to the damage happening all around you? Why do you have to be told what is right? The similarities between the leaders in Christ’s time and our time is remarkable.

Luke 12:58-59. Make things right while there is time. If Church reform is delayed till the damage is irreparable, arraignment before the Supreme Judge awaits.

John 5:22, 27. The Father committed all judgment to the Son and gave him full authority to execute it. He is uniquely qualified because while in the flesh as the “Son of man” he experienced all that mortal man experiences plus he alone has the power to see into the heart of every soul. Therefore, no one has the right to judge the worthiness of another.

John 9:39-41. Jesus came to bring the light of truth into a dark world, in other words to bring sight to the blind. But those who deny what they have been blessed to see will be judged.

John 12:48. Those who receive the word and reject it shall be judged by it.

John 15:25. We remember Christ declaring that “Whosoever is angry with his brother without a cause shall be in danger of the judgment.” (Matt. 5:22).

Acts 3:13, 15, 17-18. In disregarding the prophecies of their fathers, the Jews who had part in the crucifixion of Jesus became accountable. Again, as Jesus said, just hearing the word makes one accountable, and ignorance is no excuse.

Rom. 2:6. God will render judgment to everyone according to his deeds.

Rom. 2:12-13. “As many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified.”

1 Cor. 3:8. “Every man shall receive his own reward according to his own labour.”

1 Cor. 4:1-4. Stewards of God’s word are accountable. “It is required in stewards, that a man be found faithful.” He that judges is the Lord.

2 Cor. 5:10. “For we must all appear before the judgment seat of Christ; that every one may receive ... according to that he hath done, whether it be good or bad.”

Gal. 6:7-8. “For whatsoever a man soweth, that shall he also reap.”

Col. 3:25. “But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.”

Heb. 9:27. “And as it is appointed unto men once to die, but after this the judgment.”

Heb. 10:26-31. “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth ... but a certain fearful looking for of judgment and fiery indignation ... of how much sorer

punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?" The Church leaders have always known that only through Christ's grace alone can we be saved, yet they have bought and preached Joseph's "saving ordinances" lie, making Christ's atoning sacrifice of no effect, they have indeed "trodden under foot the Son of God, and hath counted the blood ... an unholy thing." The Lord has said he will recompense and judge his people. The Church leaders face a fearful judgment, "It is a fearful thing to fall into the hands of the living God."

Heb. 13:4. "Marriage is honorable ... and the bed undefiled: but whoremongers and adulterers God will judge."

James. 4:12. "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

1 Pet. 4:17. "For the time is come that judgment must begin at the house of God: and ... what shall the end be of them that obey not the gospel of God?"

2 Pet. 2:3. "And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation lingereth not."

2 Pet. 2:9-10. "The Lord knoweth how to ... reserve the unjust unto the day of judgment to be punished: but chiefly them that ... despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities." This is a fitting description of the bold arrogance in which Joseph Smith and Brigham Young defied federal and state governments and their laws.

Rev. 20:12-13. "And I saw the dead, small and great, stand before God ... and they were judged every man according to their works."

Rev. 22:12. "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be."

Ordinances, Rules, Requirements, Law

Matt. 8:19-22. With this exchange there can be no question about the Lord's position on works for the dead. He did not want to waste a single minute serving the *living*, and he seemed disgusted with the one who put his interest in the dead ahead of the living. The disparity between the amount of time, effort, and money spent on temples and family history for the dead and that spent on the needs of the living is incalculable.

A clue to Joseph Smith's obsession with saving the dead can be found in a recorded account of the memorial services for his dearly beloved older brother Alvin. The preacher said in effect that Alvin's chance for salvation was hopeless because he had never been baptized. This horrified Joseph and infuriated his mother. Joseph found a way around this with a single verse, the only verse in all the Bible that mentioned a word about proxy work for the dead (I Cor. 15:29).

Luke 9:57-60. "Let the dead bury their dead: but go thou and preach the kingdom of God". This says it all about the importance of the one over the other.

1 Cor. 15:29. This is the famous verse used by the LDS to justify baptism for the dead by assuming it was widely practiced in the early church. However, this is the only place in the entire Bible where there is any mention. Studies have shown that this was a practice among some pagan groups at the time. The context is resurrection. Paul is questioning the faith of those pagan converts who may still have been inclined to hold onto the pagan practices which have no bearing on either their resurrection or their salvation.

2 Cor. 9:7. “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” The Lord’s tithing is given freely from the heart. The LDS tithing is given under the “necessity” of requirement for access to the “saving” ordinances of the temple.

Gal. 2:16, 19, 21. “that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified ... I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” Temple ordinances and the requirements for accessing them are a form of law.

Gal. 3:2, 5, 12. “And the law is not of faith.”

Eph. 2:13-15. “For he is our peace ... having abolished in his flesh the enmity, even the law of commandments contained in ordinances.”

Phil. 3:9. “... not having mine own righteousness, which is of the law, but that which is through the faith of Christ.” Many members say: “I work out my salvation”. Such a statement is false because we are saved by faith not works, no matter how many temple endowment sessions we may attend.

Col. 2:13-14. “And you, being dead in your sins ... hath he ... forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.”

Col. 2:20-22. “Wherefore if ye be dead with Christ ... why ... are ye subject to ordinances ... which all are after the commandments and doctrines of men?”

1 Tim. 1:3-4. The saints are charged to “teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith.”

Tit. 3:9. “But avoid foolish questions, and genealogies, ... and strivings about the law; for they are unprofitable and vain.”

Heb. 7:11-28. Before Christ, priesthood authority to administer the ordinances of the law was given exclusively to the Tribe of Levi. When Christ came all priesthood authority rested in him, the sole high priest, and no lay priesthood existed in the church. “For that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of carnal commandment, but after the power of an endless life.” If salvation comes by way of priesthood ordinances, what need is there for Christ? “If therefore perfection were by the ... priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec?”

Heb. 8:10, 13. The law of the new covenant is put into the mind and written on the heart unlike the old law of rules and requirements. With the coming of the new covenant, the “old is ready to vanish away.”

Heb. 9:11, 24. God dwelt in the tabernacle of the Israelites of old where the ordinances in similitude of Christ’s blood were performed, but when Christ came and the similitude became reality, temples were no longer necessary, “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself.” Christ came “by a greater and more perfect tabernacle, not made with hands.”

Heb. 10:1-4, 10. If perfection were to come by the ordinances of the old law, they would forever in themselves be sufficient. However, “it is not possible that the blood of bulls and of goats should take away sins.” But by the new covenant “we are sanctified through the offering of the body of Jesus Christ once for all.”

Council in Heaven

Matt. 8:28-32. This seems to corroborate the LDS story of a primordial council in heaven presided over by God the Father. The story goes that Jesus and Satan were once brothers and both favored of their Heavenly Father. In the council each presented a plan by which all mankind could be saved. Because of pride and coercion, Satan's plan was rejected, and this started what has been referred to as "the War in Heaven". In his wrath he rebelled and was cast out, taking one-third of the angels of heaven with him, and they were all forever cursed with denial of a physical body. So, it makes sense that the devils which Jesus exorcised would recognize who he was and would gladly take possession of any physical body they could get. But again, the complete story is found only in LDS scripture. However, there are oblique references found in the Bible. Incidentally, one popular theory in Mormon circles is that black people were born with a black skin and the males were denied the priesthood because in the council they were "fence sitters" and "less valient".

Luke 4:33-34, 41. The unclean devils knew *exactly* who Jesus was because they beheld him in the grand council.

Luke 8:27-33. The devils knew Jesus not only by name but by title, "Jesus, thou Son of God most high". The many devils were of that third that followed Satan out of heaven and were cursed to forever be denied a *human* body.

Luke 10:18. This could be viewed as Jesus witnessing his once glorious brother's expulsion from heaven.

Eph. 1:4-5. The valiant followers of Christ were chosen before the foundation of the world.

1 Pet. 1:19-20. "But with the precious blood of Christ ... who verily was foreordained before the foundation of the world."

2 Pet. 2:4. "God spared not the angels that sinned, but cast them down to hell."

Jude 1:6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness."

Rev. 12:3-4. "And there appeared another wonder in heaven ... a great red dragon ... and his tail drew the third part of the stars of heaven, and did cast them to the earth."

Rev. 12:7-9. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out ... and his angels were cast out with him."

Restoration

Matt. 9:16-17. This parable is open to several interpretations, one of which might well relate to the Restoration saga and be as worthy of consideration as any of the others. If a new gospel should be needed to "mend" the old original then faith in the old becomes torn and weakened, and the question of where the truth lies becomes an even bigger question. But if the newly restored gospel were to be an exact replica of the old original then it's the same as putting new wine into new bottles because it's the same true and everlasting gospel which can never be broken "and the gates of hell shall not prevail against it." (Matt. 16:18).

Matt. 16:18. This could be taken as a calling for Peter to be the first president of the Church of Jesus Christ of "Former-day Saints".

Luke 5:36-39. This parable could be interpreted to mean that the new and old garment pieces and the new and old wine bottles refer to the new covenant of Jesus Christ and the old unbending tradition of the Jews respectively. A contemporary parallel might be a new reformed version of the Church vs. the old traditional Joseph Smith version. A future attempt to reform the Church to bring it into conformity with the original would no doubt clash with today's LDS which maintains an unyielding hold on the traditional teachings and doctrine of Joseph Smith. If the current LDS refuses to change, sooner or later it will break. However, if it *does* yield to "mending" then both the new (reformed) and the old (original) become one and the same church. But as it was with the Jews so is it with the LDS, tradition is more comfortable than change, "the old is better".

Acts 2:41, 47. On the day of Pentecost about 3,000 souls were baptized into the church. "And the Lord added to the church daily." Here we see the term "church" used for the first time after Jesus.

Acts 10:39-42. The New Testament contains the witness of those who walked and talked with Jesus daily and dined with him after he arose from the dead. His closest disciples were the founders of his church and they took great care to ensure that their witness was preached in its purest form throughout all the branches and that the Saints stayed true to the doctrine.

Therefore, the fullness of gospel truth is contained in the New Testament, the only book that the Christian believer will ever need. Therefore, any book that adds to or takes away from this book is bogus. Joseph Smith is disqualified as the prophet of the restoration on several counts, but the two biggest are: 1) the contradictions between Joseph's teachings and those of the original church, and 2) the books which he wrote by his own hand and tried to pass off as God's word.

Rev. 14:6. This is the famous verse Joseph interpreted as the prophesy of the restoration where the "everlasting gospel" is the restored church of Jesus Christ, and the angel flying in the midst of heaven is the Angel Moroni.

Secrecy vs. Openness

Matt. 5:33-34. Included in the LDS temple rites are oaths (covenants) made by the participants in company together, and they are sworn to secrecy. But in verse 34, the Lord counsels to "swear not at all".

Matt. 10:26. "For there is nothing covered, that shall not be revealed; and hid, that shall not be known." Since Christ denounced secrecy why are the temple ordinance participants sworn to secrecy if, as the Church claims, it all comes from Jesus Christ?

Luke 8:16-17. Leaders of Christian communities have nothing to hide if they preach and live the pure gospel of Jesus Christ. They proclaim it to the world with joy and confidence and encourage their members to join in. On the other hand, those leaders who subvert the truth with lies and deception always have something to hide. Secrecy runs counter to the free and open gospel which Jesus taught. All that is hidden shall one day be exposed, he says, and for the LDS that day is immanent. In fact, that day has already begun to dawn. "For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad."

Luke 11:33. The truth should not be hidden but loudly proclaimed to the world. The guiltless have nothing to hide. The Church fears exposure of incompetence among its leaders. For example, the troubled who seek counseling are strongly advised to avoid outside services. It's safer to use internal resources such as the inspired priesthood leader regardless of how incompetent he may be. The Church

also fears that conformity will be jeopardized should any be “contaminated” by outside connections that would expose the deceit that has been so carefully hidden since the beginning.

Luke 12:2-3. “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.”

John 3:19-21. “For every one that doeth evil hateth the light neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest.”

John 7:4, 7, 13. There is no reason to hide anything that would not be embarrassing if exposed. Good works are nothing to be ashamed of but rather celebrated and displayed to the world. Fear of public opinion and exposure of hidden things drives many Church decisions.

John 8:31-32. “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”

John 18:20. “I spake openly to the world ... and in secret have I said nothing.”

Rom. 2:16. “God shall judge the secrets of men by Jesus Christ.”

1 Cor. 3:13. “Every man’s work shall be made manifest ... it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.”

1 Cor. 4:5. The Lord will “bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.”

2 Cor. 4:2-6. The Saints of old said they “have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully.”

Gal. 4:16. Those who expose secrets become enemies. “Am I therefore become your enemy, because I tell you the truth?”

Eph. 5:11-13. “Have no fellowship with the ... works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light.” In the Book of Mormon secret combinations are strongly condemned.

Heb. 4:12-13. “For the word of God .. is a discerner of the thoughts and intents of the heart ... but all things are naked and opened unto the eyes of him with whom we have to do.”

James 5:12. “Swear not, neither by heaven, neither by the earth, neither by any other oath ... lest ye fall into condemnation.” Secret oaths are condemned in the Book of Mormon, yet we find them in the temple -- another example of Joseph Smith’s duplicity.

Apostasy

Matt. 5:6. To those who feel entrapped into believing false doctrine and leave the Church, Jesus promises that if they will persevere in their pursuit of the truth they shall surely find it.

Matt. 10:34-39. Many who either join the Church or leave it are shunned, cast out, and even disowned by their family, and some are even shunned or abandoned by their friends and neighbors. Those who join as well as those who leave are after the truth, and the truth is Jesus Christ. Those earnest seekers who leave the Church have obviously not found it there, and their departure indicates that they love Christ (wherever he may be found) more than they love the Church, and even more than they love their family. This is the kind of commitment Christ requires of his true disciples. A *true* disciple also respects the person’s decision to leave and loves him or her just the same.

In the reformation and purge of 1857, Brigham Young declared that apostasy was a sin so grave that even Christ’s blood could not wash it clean, only the sinner’s own blood.

Luke 12:51-53. Those who criticize or leave the Church should prepare themselves to suffer the most unchristian kind of treatment.

1 Cor. 8:9-13. There is danger in trusting more in man than in God for where man is frail God is strong. When betrayed by the actions of a man once admired for his righteousness, the disappointment can become so severe that the betrayed gives up believing in anything. They are like those who built their house upon the sand. It is sad when those who leave the Church forsake Christ also. Many of the early Church leaders apostatized upon learning of their prophet's duplicity.

Conclusion

At this point it is well to remind the reader that any allegation made in this conclusion or the foregoing discussion can easily be verified by entering the key search terms into any internet browser.

A close examination of the New Testament has not only revealed the many contrasts and contradictions but the sheer magnitude of disparity as well. If the Mormon leaders ever suspect that doubters are finding contradictions through studying the New Testament as I have done, I think they might consider adding it to their banned books list. So far, information has been gleaned mainly from the internet.

The tragedy of the LDS is that its man-made doctrine is a stumbling block to an intimate relationship with the Savior and a testimony of his singular saving power, which relationship can only be achieved if he is known, and he can only be known through the New Testament, which unfortunately has been overshadowed by the Book of Mormon. The New Testament teaches salvation through the grace of Jesus Christ with no strings attached, whereas the members of the LDS are burdened with a long "to do list" of things they are expected to do in order to be saved or even remain in good standing, thus there is always that anxiety over whether their works are ever "good enough".

Mormonism would have died in infancy had it not been for Brigham Young, Joseph Smith's closest associate. Young soaked up every word that came from the lips of Joseph and took it with him to the West where he continued Joseph's dream of a separate kingdom with himself as king, and he proved himself to be no less a false prophet than his mentor. Brigham Young ruled as an autocrat, suppressing criticism with fear, shame, threats and punishments.

The main focus of this discussion, of course, has been Joseph Smith because he was the founder of the church and doctrine that still exist. The many studies on the life and times of Joseph Smith and the history of the Church all taken together seem to support the idea that he was a narcissistic megalomaniac whose extraordinary charismatic and oratorical gifts exercised under the cloak of religion enabled him to mask or at least deflect attention away from his moral misbehavior. This comparison study clearly shows that he failed the test of a true prophet in these key areas: humility, doctrine, authenticity, honesty, openness, chastity, and submission to law. His teachings and behavior failed him in eight of the Ten Commandments (all but #'s 4 and 5), and four of his own thirteen Articles of Faith (#'s 2, 3, 12, and 13).

The Church itself fails to meet the criteria of a "restored" church because it differs in multiple ways from the original. The centerpiece of Mormonism is the temple. The temple, from top to bottom and from inside out, is a symbol of everything that is wrong with Mormonism and how far removed it is from the gospel taught by Jesus Christ and his apostles. A golden statue of Joseph's angel adorns the spire instead of a cross, and on the bottom floor is a basin borne by twelve oxen for baptizing the dead. The outside is polished and lit to be seen of men, and the inside full of secret "saving" ordinances which override Christ's free grace. Christ tells us to give generously to those in need. The cost of just one crystal chandelier could feed and clothe thousands *of the living!*

The LDS is in need of a grand reformation, and what could be more grand than a weaning away from Joseph Smith, his doctrine, his scriptures, and his temples, then it could truly become the restored church of Jesus Christ, and the reformed and the original would be exactly one and the same. The Church's high leadership (aka "the Brethren") have been unaware since the days of Brigham Young that they have been manipulated by Joseph Smith from the grave. They who know the New Testament shall know the truth, and the truth shall make them free (John 8:31-32).

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