

## Mormons Assume Too Much

With a few bold assumptions and misused Bible verses, Mormons have created a faux-Christian religion that attracts thousands of converts monthly from our churches and other religions.

In this paper you will see five arguments Mormons use to convince people to join their church. There are many others, equally misleading. Be sure to read “Be Careful!” and “Example” on pg. 2.

For additional perspective on Mormon arguments, see brief papers at:

<http://immanuelbible.net/community/community-outreach/media/pp0905.pdf>

<http://immanuelbible.net/community/community-outreach/media/pp0906.pdf>

**Major underlying assumptions of Mormon religion** include:

- No true Christian church existed on earth for 15 centuries, until God restored His church in 1830 through the Prophet Joseph Smith.
- Smith’s role in the restoration, new scriptures that he published, and even his name (Joseph), are foretold in the Bible.
- Only the Mormon church teaches the full, uncorrupted gospel, and it alone administers ordinances essential for salvation.

To win converts, Mormons often use what may *sound like* reasonable assumptions with biblical support, such as these five:

1. **Assumption:** Mormonism is true and Christian. **From the Bible:** God answers prayer (John 14:13). **Conclusion:** God will reveal that Mormon religion is true to anyone who asks in earnest prayer—that, in fact, the Mormon church (The Church of Jesus Christ of Latter-day Saints) is the only true Christian church.
2. **Assumption:** God uses living prophets today. **From the Bible:** Old Testament prophets spoke God’s word, and the Apostle Paul wrote that prophets are to serve the church (Eph. 4:11). **Conclusion:** Only Mormon prophets have authority to lead the Christian church today. What they speak as prophets is new scripture.
3. **Assumption:** Mortals are literal descendants of God. **From the Bible:** God is “Father...in heaven” (Matt. 6:9). **Conclusion:** There is also a Mother in heaven. All men and women are children of heavenly parents. Raised in heaven as spirits, the children are sent one-by-one into mortality. Each child naturally has seeds of divinity within—the potential to do good and become a resurrected, heavenly parent as did the Father and Mother.
4. **Assumption:** All men and women will receive heavenly rewards determined by their conduct in mortality. **From the Bible:** “[God] will render to every man according to his deeds” (Rom. 2:6). **Conclusion:** Because not all people will be judged equally good, God will distribute His resurrected children to a variety of “glorious kingdoms.” Some, but not all, will become heavenly parents.

5. **Assumption:** God is loving and fair; He will ensure everyone hears the gospel and has opportunity to be baptized. **From the Bible:** 1 Pet. 4:6 mentions the preaching of the gospel “to them that are dead.” 1 Cor. 15:29 mentions some who were “baptized for the dead.” **Conclusion:** Some will hear and respond before death, some after death in a spirit existence. Because the spirits of the dead cannot be immersed in water, living Mormons can be baptized on their behalf in the church’s temples. [This drives Mormon record-keeping and emphasis on genealogy research.]

### Example: assumptions and words that can mislead

In *By Grace Are We Saved*, a Mormon scholar, Robert L. Millet, explained his church’s ideas on God’s grace.<sup>1</sup> The title sounds good. But the dust jacket subtitle is “The necessity of God’s grace in addition to man’s good works.” That’s the book’s bottom line: Although necessary, God’s grace is not sufficient.

Millet quoted the Mormon church: “Divine grace is needed by every soul in consequence of the fall of Adam and also because of man’s weaknesses and shortcomings. However, grace cannot suffice without total effort on the part of the recipient.”<sup>2</sup> He cited also the church’s revision of Rom. 4:16: “ye are justified of faith and works.” On the other hand throughout his book, Millet wrote movingly of Christ’s “gospel of grace.” Quoting a church leader, he wrote, “Does salvation come by grace, by grace alone, by grace without works? It surely does, without any question...”

The confusion in Mormon religion: “total effort”; “grace alone”; “faith and works.” Seeking converts, Mormons can say what different audiences will accept: different messages for different people.

Millet closed his book with personal testimony, including: “I know that Joseph Smith was called in this final dispensation of grace to reveal anew the Gods of heaven and to organize... ‘the only true and living church upon the face of the whole earth’;...the sole repository of...priesthood powers and saving truths...”

This religion of “the Gods” is not—cannot be—true. Be careful.

**Notes:** 1. Bookcraft, 1989. 2. Mormon church’s Bible Dictionary, appended to its church-published Bibles.

### Be Careful!

- Don’t struggle alone. Get help from pastors or others when stumped or confused by Mormon claims and misuse of Scripture. Mormons can make what may seem to be biblical “proof” of their false doctrine.
- Articulate Mormons can speak in conventional Christian terms and give convincing, emotional testimony of their faith. See **Example**, this page.
- The Mormon message contains subtle attacks on the Bible, and your faith and church. Address that, but don’t *retaliate*.