

2012: Domsday All Over Again

Progress or Regress

It is the end of the world again. The world was predicted to end at least eight times in the past 30 years, from the Jupiter Effect in 1982 to what became a common punch line, "88 reasons why the rapture will happen in 1988." Then there was the granddaddy of all false apocalyptic prophecies: the millennium bug of 2000, when it was widely held that all computers would fail at the turn of the millennium. Let's not forget the two failed predictions of the end in 2011. Now the world faces yet another prediction of the end with the Mayan calendar prophecy of 2012. In an age of super-science, computers, space travel and accelerating progress, why are people fascinated with the end of the world?

We have all heard the phrase "What goes up must come down." This captures the popular attitude towards progress and regress. Americans believe strongly in human perfectibility and the inevitability of technological progress. This idea states that as technology moves society from its primitive state to an advanced condition it will eventually improve, bringing a better tomorrow. The world is getting better and better. Faith in progress provides the engine for all the accelerating technological changes from space exploration, media, computers, to science and medicine. Historian Robert Nisbet noted the essential role of progress in our belief system when he said that progress does not represent one aspect of modern life, but in fact provides the keystone idea and context for the entire modern worldview, including democracy, equality, social justice and, of course, science and technology.^{1} The modern world does not exist without the belief in progress. Technological improvement makes no sense without the larger *telos*, or purpose of history, guiding it. Simply put, all of this innovation leads to a utopian future.

So we are left with the question, If America is so progressive why is it so obsessed with the end of the world or *apocalypticism*, a belief that is not progressive, but regressive? This view of history does not move toward a utopian society of universal peace, ease and convenience, but rather toward calamity. Progress and regress share the same view of history. Any belief in progress necessarily has a regressive interpretation. They each look at the same circumstances and data and draw complementary conclusions. One sees the dawn of a great society, the other sees the end of the world. They represent complementary ideas in the same way life and death complement each other. What lives eventually dies, so what progresses will also necessarily regress.

All people intuitively know that they will die one day; so then society, the collective "person," knows it too must one day die. If progress takes place we know that its opposite, regress, will also happen. Regressive thought states that the progress we take for granted potentially has a downside and in fact will result in something catastrophic. Our society will one day come to an end. It cannot live forever any more than an individual can live forever in a mortal body. We know that what goes up must come down. The current obsession over the end of the world in movies, such as *2012*, *Melancholia* and *Contagion* or wildly popular novels such as the *Left Behind* series, the predictions of popular preachers or the Mayan prophecy all cater to our regressive and pessimistic side. This is not as bad as it first sounds. Death creates the foundation of all religion, philosophy and culture as attempts to provide answers for our questions and solace in times of doubt and need. The reality of death causes people to look for the meaning of life. Christians need to harness the regressive side of culture because it warns of imminent danger and offers the opportunity to introduce people to Jesus Christ. Regressive thinking, like the knowledge of our own death, makes us all aware of our need for God and the Savior. Believers must take advantage of this primal consciousness of

the end to tell people about what the Bible says concerning the end of the world and the return of Christ. But in order to do this successfully we must first establish guidelines on how to identify false prophecy.

What the Bible Says

Today people are searching for the meaning of life in the wrong places, such as the prophecies of Nostradamus, astrology and, again, the Mayan prophecy of 2012. It is a sign of the end times when there are many false prophets talking about the end of the world (Matthew 24:11). The false prophet shows that people are aware that the end is near.

There are two rules in Scripture that will help believers identify false prophets, which should be followed without exception. First, prophecy *must never set a date regarding when the world will end*. Jesus spoke clearly about the signs of His return and the end of the world when He said, “But of the day and the hour no one knows” (Matthew 24:36). Anyone who comes to you with a firm date as to when the world will end such as December 21, 2012 should be avoided. Cultists continually violate this cardinal rule. For example, the Jehovah’s Witnesses have predicted the end of the world eight times between 1914 and 1975. Popular radio preacher Harold Camping predicted the end in 1994 and twice in 2011. The speculation surrounding the year 2000 was much like it is today over 2012. Scientific evidence was proffered predicting that all computers would fail at the turn of the last millennium. This warning was taken very seriously by most people who made preparations for the potential disaster, demonstrating the pervasive sentiment of impending doom.

However, many Bible-believing Christians also fall prey to the error of date-setting, even if this practice is often veiled in vague language and logic. For example, when prophecy experts identify leading political figures as the Antichrist, such as Hitler, Mussolini or Saddam Hussein, they engage in

false prophecy. This approach will invariably get us into trouble because it starts the clock ticking. If Saddam Hussein were the Antichrist, then logically Christ should have returned before the end of his life, since the Antichrist is the precursor to the coming of Christ (Rev. 6:2; 2 Thess. 2:3). However, we know that did not happen. In this way, identification of the Antichrist with any leading figure becomes false prophecy.

How much better it would have been to say Hussein was *like* the Antichrist or prefigured the Antichrist, rather than identify him as the Antichrist. This simple switch in focus spares us the humiliation of false prophecy, but retains all the power of moral denunciation that apocalyptic thinking offers.

This leads to the second rule of indentifying false prophecy: *all prophecy must have a moral imperative*. This means people should not engage in speculation and prognostication for the fun of it. A biblical approach to prophecy gives a warning about future judgment and a chance to repent: "Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near" (Rev. 1:3; see also 2 Thess. 2:1, 5-10). Prophecy engages in denouncing moral outrage, which is why it couches things in the strongest possible language. To say that the world is coming to an end or that someone is the Antichrist gets a lot of attention, but requires a moral cause to justify its claims.

If the prophecy gives a date and it lacks the moral imperative, then the prophecy reveals itself to be false and sensationalistic. The Mayan 2012 prophecy fails on both counts. Although it causes us to contemplate the end, it sets a date and offers no reason for why the world should end. It is simply doomsday all over again!

Notes

1. Robert Nisbet, *History of the Idea of Progress* (New York: Basic Books, 1980), 9, 171.

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See Also:

- [2012: Is the Sky Really Falling?](#)

“You Can’t Say Edgar Cayce was a Failure as a Prophet!”

Your comment about Edgar Cayce being an “abysmal failure” as a prophet is a completely subjective view of his work. There are those who believe that the things of which Mr. Cayce spoke are true. Also, because you can not have a truth without it being believed and it having both epistemic certainty as well as facts to back it up, you can not say as a “truth” that he was a failure as a prophet. Even Nostrodamus was off in many of his predictions, yet he was accurate in what he said.

Thanks for your e-mail. Lou Whitworth, the author of the article you read about Edgar Cayce, is no longer with Probe. Please allow me to reply in his stead.

You begin by stating:

Your comment about Edgar Cayce being an “abysmal failure” as

a prophet is a completely subjective view of his work. There are those who believe that the things of which Mr. Cayce spoke are true."

Although I would probably not have chosen to use the adjective "abysmal", the claim that Cayce was a failure as a prophet is actually not subjective. It is based on the objective authority of God's Word in the Bible. The Bible actually sets up an objective standard for determining whether someone is, or is not, a true prophet. This standard is nothing less than 100% prophetic accuracy. In Deuteronomy 18:20-22 we read the following:

"But the prophet who shall speak a word presumptuously in My name which I have not commanded him to speak, or which he shall speak in the name of other gods, that prophet shall die. And you may say in your heart, 'How shall we know the word which the Lord has not spoken?' When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him."

In light of this passage, the Christian reasons as follows:

1. Edgar Cayce uttered certain prophecies, or healing remedies, that were not accurate.
2. God's word says that a true prophet is always accurate in what he predicts.
3. Therefore, Edgar Cayce was not a true prophet of God. Biblically speaking, he was a false prophet.

This, of course, is not to deny that Edgar Cayce may have uttered some prophecies and healing remedies which were

accurate. But since he also uttered some false prophecies, God's word indicates that he was not a true prophet. The same reasoning would also apply to the prophecies of Nostradamus. As you yourself pointed out, "Nostradamus was off in many of his predictions".

There is another passage of Scripture which seems particularly relevant to Edgar Cayce. Remember, even Cayce at times wondered about the true source of his special powers. In Deuteronomy 13:1-4 we read the following:

"If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you saying, 'Let us go after other gods (whom you have not known) and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you to find out if you love the Lord your God with all your heart and with all your soul. You shall follow the Lord your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him."

This passage is especially interesting in light of Cayce's own comments concerning his powers:

"The power was given to me without explanation...it was just an odd trait that was useful in medicine...That's what I always thought, and against this I put the idea that the Devil might be tempting me to do his work by operating through me when I was conceited enough to think God had given me special power" (Edgar Cayce: The Sleeping (False) Prophet).

Since Cayce was quite familiar with the Bible, he had every reason to be suspicious of the source of his power, especially since he made predictions which did not come true.

But please let me also briefly address your description of truth. You write:

"...because you can not have a truth without it being believed and it having both epistemic certainty as well as facts to back it up, you can not say, as a "truth" that he was a failure as a prophet."

I would simply have to disagree with this statement for two reasons:

1. I can imagine many examples of something being objectively true and yet not being believed by anyone, not possessing epistemic certainty (a very difficult criterion to meet, by the way), and not even having any independently verifiable facts to back it up! For instance, suppose an angel appeared to an unbeliever and told him to repent of his sins and to put his faith in Christ for salvation. Suppose this was an objective experience, capable of sense verification (sight, hearing, touch, etc.) by anyone who happened to be present. But suppose no one was present but the unbeliever – and after having this experience, he concludes it was merely a subjective hallucination! Furthermore, suppose everyone who hears this story accepts his interpretation; namely, that the event was simply a hallucination – not an objective experience. Finally, suppose that the angel leaves absolutely no physical trace of his appearance – nothing to confirm that the appearance had been an objective event in the external world! In this case, it would be absolutely TRUE to say that an angel had appeared to this man, etc. However, no one actually BELIEVES this to be true (including the man who experienced it), it LACKS epistemic certainty, and there are NO independently verifiable facts to support that this event actually happened. The only evidence that this event actually occurred is the man's memory, which he believes pertains to a hallucination – not an actual visit from an angel. In spite of this, however, it would still be TRUE to say that the event actually occurred in the real, mind-independent, external world of the observer; it was completely objective. Such examples could be multiplied, but you get the idea.

2. Since there are good reasons to believe that the Bible is the Word of God, I think that one can legitimately conclude that Cayce was a false prophet by biblical standards. And if this is true, then Cayce was ultimately a failure as a prophet according to the standard of the Ultimate Judge of all such matters, namely, God Himself. The Bible gives us God's standards for determining whether someone is, or is not, a true prophet. Cayce failed to meet these biblical standards. Therefore, the Christian has good grounds for believing that Cayce was not a true prophet.

I know that there are indeed those who believe that the things which Edgar Cayce spoke in his trances are true. But I hope you can see why biblical Christianity must reject that belief.

I wish you all the best,

Michael Gleghorn
Probe Ministries

Edgar Cayce: The Sleeping (False) Prophet

This article is no longer available. Please see Michael Gleghorn's article ["The Worldview of Edgar Cayce"](#) instead.

We apologize for any inconvenience.

Mormon Beliefs About the Bible and Salvation – Attacking Salvation through Christ’s Grace

Russ Wise helps us understand Mormon beliefs from a Christian worldview perspective. He looks at their core teachings on the Bible and salvation and demonstrates their inconsistency with the truths of Christianity. He concludes that Joseph Smith attempted to strip Jesus Christ of His fundamental gift to humanity – salvation through grace.

The Foundational Vision of Joseph Smith

Mormonism has become America’s most successful home-grown religion. An Examines Mormon doctrine about the Bible, Mormon scriptures, and salvation. April 1987 news brief in the *Dallas Morning News* reveals a nine percent rise in the conversion rate to Mormonism. The Mormon church boasts a four million membership in the United States and 6.2 million members worldwide. In fact, the Mormon church is doubling in size every ten years. It took 117 years for the Mormon church to reach one million members and a short five years to add a fourth million to its membership.

Joseph Smith, the founder of the Mormon church in 1830, declared that he was chosen by God to restore true Christianity to human kind. Think about it, Christianity was lost after the death of the last disciple; and Joseph Smith, a young man fourteen years of age would be used by God to restore the lost truths of Christianity. The young prophet was not greeted by enthusiasm but received ridicule instead.

Brigham Young, the successor to Joseph Smith said this about

Mormonism: "I say to the whole world, receive the truth, no matter who presents it to you. Take up the Bible, compare the religion of the Latter-day Saints with it, and see if it will stand the test."[{1}](#)

According to Spencer W. Kimball, the past president of the church, the goal of the Mormon church is to bring light into the world and the charge to convert the people of the world to accept the truth. He stated: "This is what we want—the total membership of all the world as indicated by the Lord."[{2}](#) The Latter-day Saints are not only interested in converting the living to their truth but the dead as well.

In the mid 1820's a great revival broke out in the Methodist Church in upstate New York and quickly spread to the Baptist and Presbyterian churches. As a new convert, young Joseph was confused as to which church he should join. Because of his unrest he went into the woods to pray for God's guidance in the matter. It was there that he saw a vision that set a new course for his life and millions of others. However, this foundation block has been rehashed over the years.

There are no less than nine versions of this one vision. There are three versions given by Joseph Smith himself. The first version was dictated by Joseph Smith in 1838 and published in 1842. It stated that he was fourteen years of age, that God and Jesus had appeared to him and told him that all churches were wrong.[{3}](#) Another version was dictated with portions in Joseph Smith's handwriting in 1831 or 1832. It stated that he was sixteen years of age, that Jesus had appeared and that by searching the Bible, he had found that all religions were wrong.

It's amazing to me, and I suppose you, too, that these accounts—as divergent as they are—could lend credibility to young Joseph's vision. If you were a witness of a crime and gave views as different as these, one would question your presence at the event.

Prophet David O. McKay says that: "The appearing of the Father and the Son to Joseph Smith is the foundation of this church."[\[4\]](#) I find it ludicrous that so many would place their faith on such a shaky foundation. Jesus called Peter the rock and that on that rock he would build his church.

Sources of Mormon Doctrine

The Book of Mormon is believed by Mormons to be the "fullness of the everlasting gospel."[\[5\]](#) If this is true, then why so many additions to it?

Mormon doctrine is primarily received by the Prophet of the church. The Prophet Ezra Taft Benson, spoke at Brigham Young University on February 26, 1980. During his remarks he gave the current teaching regarding the absolute authority of this high office. He stated: "Keep your eye on the President of the church. If he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it."

The Living Prophet is the first line of authority for the Mormons. The present Prophet can overturn any prior teaching of a past Prophet, including that of Joseph Smith. Brigham Young said that (paraphrased) when compared with the living Prophet, the Bible, the Book of Mormon and other standard works of the church are nothing to him. They do not convey the word of God as does the Prophet.

President Joseph Fielding Smith declared that at every General Conference of the church the speakers are giving forth scripture that is equal to anything in the Bible or the Book of Mormon.

To contrast the teaching of this evolutionary prophet, the Bible tells us that God is an unchanging God. Malachi 3:6 says: "For I the Lord do not change..." God's character does not change; He is the same yesterday, today and forever; nor does he change his mind."

The second source of authority for the Mormon is the Doctrine and Covenants and was written after the Book of Mormon. The Doctrine and Covenants contains revelations received by Joseph Smith after the publication of the Book of Mormon. For the Mormon, the Doctrine and Covenants has authority over the Book of Mormon since it reveals "latter-day" truth. It's interesting to note that there are a large number of contradictions between the two.

The History of Joseph Smith, another source of authority, states this regarding the Book of Mormon: "He said there was a book deposited, written upon gold plates. . . , he also said that the fullness of the everlasting gospel was contained in it, as delivered by the saviour to the ancient inhabitants." [\[6\]](#)

Let me underscore the phrase "the fullness of the everlasting gospel was contained in it." If we can allow the English language to speak for itself, I think one would have to agree that what Joseph Smith is saying here is that the Book of Mormon is the full presentation of the everlasting gospel—that God has "said it all"—right here. If this is true, then the prophet has shot himself in the foot. Where, then, lies the authority for the Doctrine and Covenants and the other standard works of the Mormon church?

The Pearl of Great Price is made up of three books: The Book of Moses, the Book of Abraham and the writings of Joseph Smith.

The Book of Abraham is unique in that it was translated much the same way as the Book of Mormon. The Book of Abraham was translated from some ancient records from the catacombs of Egypt. Joseph Smith believed these records to be written by Abraham's own hand and called it "The Book of Abraham."

To shed light on the veracity of Joseph Smith's translation, three well-known Egyptologists were allowed to give

independent translations of the papyri. Each one, independent of the other, came to the same astonishing conclusion. The Book of Abraham, as translated by Joseph Smith, was a farce. He had taken one proper name and translated it into some 85 words with eleven proper names. Joseph Smith did not get even one word correct in the whole translation. However, the manuscript was plagiarized from the Egyptian "Book of Breathings."

It is hard to reach any other conclusion than that Joseph Smith's explanations were products of his creative imagination. If, in fact, Joseph Smith's credibility concerning these sources is faulty, then can we dare assume that the balance of his teaching represents the truth?

Why Mormons Reject the Bible

Mormonism has become America's most successful home-grown religion; but are they the only true church, as they believe?

The Mormons insist that they do not reject the Bible—in fact, you might have seen their missionaries use the Bible. However, they consider it only partially complete.

The *Church News*, a Mormon newspaper, carried this statement concerning the Bible: "It is the Word of God. It is not perfect. The prophet Joseph made many corrections in it." [\[7\]](#)

The Book of Mormon echoes this idea in First Nephi 13:26: "... a great and abominable church which is most abominable above all other churches; for behold, they have taken away from the gospel of the lamb many parts which are plain and most precious..."

To better understand the Mormon disregard for the Bible, we need to be aware of how they view the Christian church. The apostle Orson Pratt, in his book *The Seer* says this about the Christian community: "Both Catholics and Protestants are nothing less than the 'whore of Babylon' whom the Lord

denounces by the mouth of John the Revelator as having corrupted all the earth by their fornications and wickedness.”{8}

The Mormon church views the Christian pastor or priest as a hireling of Satan. But where did Joseph Smith get this idea?

Shortly after the religious awakening in upstate New York, Joseph Smith had a vision. In the vision he asked God which Christian church he should join. Joseph Smith writes in The Pearl of Great Price: “I was answered that I must join none of them, for they were all wrong; the Personage who addressed me said that all their creeds were an abomination in his sight.”{9}

I believe that one could safely say that Joseph Smith considered the Christian church to be a false church. Because of this basic premise, the logical conclusion would be, if the church is false, then the source of its doctrine—the Bible—must be false as well. Therefore, one can better understand the motivation behind the eighth article of faith of the Mormon church: “We believe the Bible to be the word of God as far as it is translated correctly.”

Joseph Smith has, in effect, set the stage whereby he can rewrite the Bible,{10} or add to it, to establish his personal theology. The Mormon church believes that Joseph Smith is God’s instrument to bring about His truth, in its entire fullness.

Whenever this attitude toward Christianity and the Bible prevails, the individual is drawn away from the Bible and to the writings of Joseph Smith and the Mormon church. Orson Pratt said: “No one can tell whether even one verse of either the Old or New Testament conveys the ideas of the original author.”

An attempt at credibility is given the Book of Mormon by Joseph Smith in Volume Four of the History of the Church where

he says; "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book."[\[11\]](#)

In essence, Joseph Smith has attempted to strip the Bible of its authority and place that authority upon the Book of Mormon and the standard works of the Mormon church.

The Bible speaks for itself. We find in scripture that God's word will stand forever (Isaiah 40:8), that it will never pass away even though heaven and earth will someday pass away (Matthew 24:35).

According to 2 Timothy 3:16, the Bible is inspired by God; and 2 Peter 1:20 indicates that all scripture was written by men moved by the Holy Spirit.

God's word has withstood critics, skeptics, and others who have sought to destroy it.

Mormon Doctrine

"As man is, God once was. As God is, man can become." Is it possible that we, too, can become like God, that we can *become* God?

A chief source of doctrine for the Mormon church has been the book titled *Mormon Doctrine*[\[12\]](#) by the late Bruce R. McConkie. However, there are those who strongly disagree with him. The problem is simply this: McConkie contended that the true source of authority for the church is the standard works which include The Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

The presidents of the church, however, have attempted to establish *themselves* as the final authority of the church on doctrinal matters. McConkie gives us a glimpse of the primary teachings of the church. First is the belief that, "As man is,

God once was. As God is, man can become.”{13} The Mormon church teaches that God was once a man and that he progressed to godhood.{14} So for the Mormon, the good news is that you too can become as God. In contrast, the Bible clearly teaches that God has been God from everlasting to everlasting (Ps. 90:2).

Another belief is that individuals have to learn how to become gods themselves.{15} The road to godhood is paved with good works, and the responsibility is squarely on the shoulders of the individual.

Another belief that has received much attention is that godhood is not for men only, but for men and women together. This doctrine has spawned the teaching that God originally intended for man and woman to be joined together throughout all eternity—that the marriage covenant was to extend beyond death. The Mormon church further teaches that the practice of marrying “until death do you part” did not originate with the Lord or his servants, but is a man made doctrine.{16} This system of holy matrimony, involving covenants as to time and eternity, is known distinctively as “celestial marriage”—the order of marriage that exists in the celestial worlds.

The apostle James E. Talmage, in his book *The Articles of Faith*, says this about those who may aspire to such a marriage: “The ordinance of celestial marriage is permitted to those members of the church only who are adjudged worthy of participation in the special blessings of the House of the Lord...”{17} The use of the word “worthy” is another indication of the works orientation of the Mormon Church.

The Bible plainly teaches in Matthew 22:30 that in the resurrection men and women are no longer given in marriage, but are like angels in heaven.

The fourth doctrine we will look at is: God is a resurrected man. This doctrine puts forth the idea once again that God was

once a man who discovered his personal godhood and elevated himself to become a god.

Joseph Smith says: "The Father has a body of flesh and bones as tangible as man's." [{18}](#) But he contradicts himself in the Book of Mormon; in Alma 31:15 he writes: "Holy, holy God; we believe that thou art God, we believe...that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever." At this point Joseph is agreeing with the Bible, for we find in John 4 that "God is a spirit."

The problem of inconsistency arises for the Mormon church, when Joseph Smith contradicts himself between the Book of Mormon and the other standard works of the church—inconsistencies which point to the man-made nature of the religion. On the other hand, the Holy Bible is unique in that it has incredible unity in its message, even though it was written over a span of sixteen hundred years.

Josh McDowell, a defender of the Bible, writes: "Biblical authors wrote on hundreds of controversial subjects with harmony and continuity from Genesis to Revelation. There is one unfolding story: 'God's redemption of man.'" [{19}](#)

The Mormon Plan of Salvation

The Mormon church teaches that it is the only hope for salvation. If this is true, then why did Jesus suffer on the cross?

For many in this world, salvation is truly a slippery slope. Oftentimes the problem is that one does not really know if he possesses it or not. One of the greatest barriers to realizing our position in Christ is that we do not have a clear understanding of the gospel. To understand the Mormon church's teaching regarding salvation we must first realize what it believes the gospel to be.

By definition the Mormon church teaches that the gospel is the

Mormon church system and its doctrine.[{20}](#) The church and its doctrine becomes the good news—their gospel.

For the Christian it's not an organization but a Person who represents the gospel, and that Person is God's only begotten son, Jesus Christ. It is the life, death and resurrection of our Lord Jesus Christ that embodies the gospel for the true Christian. Jesus is man's savior. The Bible tells us that *JESUS* is the only way to God the Father.[{21}](#)

By contrast, Brigham Young says: "No man or woman in this dispensation will ever enter into the celestial Kingdom of God without the consent of Joseph. . . ." "He reigns there as supreme a being in his sphere, capacity, and calling as God does in heaven."[{22}](#) So for the Mormon, Joseph Smith has become the savior.

Volume One of Doctrines of Salvation says this about Joseph Smith: "No salvation without accepting Joseph Smith. If Joseph Smith was verily a prophet, and if he told the truth...then this knowledge is of the most vital importance to the entire world. No man can reject that testimony without incurring the most dreadful consequences, for he cannot enter the Kingdom of God."[{23}](#)

The Mormon church teaches that all men will receive a degree of salvation and that there is no place known as hell.[{24}](#) By incorporating this doctrine into the church, they have attempted to undercut the explicit teachings of the Bible. Furthermore, the church teaches that it ALONE is the only hope for salvation. Bruce McConkie, the Mormon scholar, says this regarding salvation: "If it had not been for Joseph Smith and the restoration, there would be no salvation. There is no salvation outside of the church of Jesus Christ of Latter-day Saints."[{25}](#)

Many Mormons who may no longer fully believe the church's teachings find themselves in a dilemma. They have been so

persuaded that only the Mormon church offers a hope for salvation that they lose all hope for ever obtaining it. To better understand this instruction, we need to recognize the twofold approach to salvation taught in the Mormon church.

First, is general salvation. Grace comes to the Mormon by the death of Jesus Christ on the cross, and there is no need for obedience to the Mormon church and its doctrine or gospel law. However, to obtain individual salvation one must meet the conditions set by the church.[{26}](#) For the Mormon, this salvation, called “eternal life,” means godhood.

For the most part, the Mormon has never clearly understood the gospel of Jesus Christ because his church has so distorted Christian teaching. The outcome of this distortion is that Joseph Smith has stripped Jesus of His gift to mankind and he, Joseph, has taken the rightful place of our Lord and Savior. The Bible simply teaches that man must humble himself and receive the work Jesus did for him at the cross. Romans 10:9 put it this way: “...if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.”

Notes

1. *Journal of Discourses*, Vol. 16, 46.
2. *Church News* (Salt Lake City, UT: Deseret News, October 23, 1976), 5.
3. *The History of the Church*, Vol. 4 (Salt Lake City, UT: Deseret Book Co., 1976), 536.
4. David O. McKay, *Gospel Ideals* (Salt Lake City, UT: Deseret News Press, An Improvement Era Publication, 1953), 85.
5. *Pearl of Great Price, The Writings of Joseph Smith 2:34* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1968). See also, *Doctrine and Covenants*.
6. *Writings of Joseph Smith 2:34*.

7. *Church News* (March 6, 1983, editorial page).
8. Orson Pratt, *The Seer*.
9. Joseph Smith, *The Pearl of Great Price*, Joseph Smith 2:19.
10. James E. Talmadge, *Articles of Faith* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1976), 2.
11. *History of the Church*. See also, William E. Berrett, *Doctrines of the Restored Church*, 325.
12. Bruce R. McConkie is perhaps the foremost Mormon scholar of this century. His book, *Mormon Doctrine*, is a pivotal book in understanding what Mormons believe.
13. Talmage, 430. See also Oscar W. McConkie, Jr., *God and Man* (Salt Lake City, UT: The Corporation of the Presiding Bishop, 1963), 5.
14. Joseph Smith, *Times and Seasons*, Vol. 5, 613-14. See also, *Journal of Discourses*, Vol. 7, 333.
15. Oscar W. McConkie, Jr., 5.
16. LeGrand Richards, *A Marvelous Work and a Wonder* (Salt Lake City, UT: Deseret Book Co., 1950), 193.
17. Talmage, 445.
18. Talmage, 48. See also *Doctrine and Covenants* 130:22.
19. Josh McDowell, *Evidence That Demands a Verdict* (San Bernardino, CA: Here's Life Publishers), 19.
20. Interview with Hyrum Dalinga, fourth generation Mormon, 1985.
21. John 14:6.
22. Brigham Young, *Journal of Discourses*, Vol. 7, 289. See also, *Doctrines of Salvation*, Vol. 1, 198-90.
22. *Doctrines of Salvation*, Vol. 1
23. Richards, 271. See also, John A. Widtsoe, *Joseph Smith, Seeker After Truth*, 177-78.
25. John Taylor, *Journal of Discourses*, Vol. 6.
26. *Gospel Principles* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1978, revised 1986), 291.

Mormon Beliefs about Prophecy, Heaven, and Celestial Marriage

The Book of Mormon: A Superior Revelation or a Hoax?

Missionaries for the Mormon Church have converted millions of people to the Church of Jesus Christ of Latter-day Saints by convincing them that the Book of Mormon is true and superior to the Bible.

The Book of Mormon claims to be history of “the period from 600 BC to 421 AD during which the Nephite, Lamanite, and Mulekite civilizations flourished.”[\[1\]](#) It is also believed by the Mormon Church that these civilizations were descendants of Lehi, a Jew who led a colony of people from Jerusalem to the Americas in 600 BC.

The Nephite prophet Mormon and his son Moroni played major roles in bringing the lost story of these civilizations to light. War broke out among the descendants of Lehi, and as they were about to annihilate one another, Mormon wrote their history on golden plates and hid them in the hill Cumorah in New York state.

According to Bruce R. McConkie, a Mormon scholar, the Book of Mormon has three purposes:

- *To bear record of Christ and clarify his Divine Sonship and mission, proving that he is the Redeemer and Savior;*
- *To teach the doctrines of the gospel in such a perfect way that the plan of salvation will be clearly revealed;*
- *To stand as a witness that Joseph Smith was the Lord's anointed through whom the latter-day work of restoration would be accomplished.*[\[2\]](#) *(According to the Mormon Church, Christianity was corrupted after the death of the last apostle and Joseph Smith was anointed by God to restore the true church.)*

Referring to the Book of Mormon, the Mormon apostle Orson Pratt, said: "This book must be either true or false. If true, it is one of the most important messages ever sent from God... If false, it is one of the most cunning, wicked...impositions ever palmed upon the world, calculated to deceive and ruin millions."[\[3\]](#)

It is imperative that we recognize the Book of Mormon for what it is and challenge those who continue to perpetuate the false idea that it is true. In order for the Book of Mormon to be accepted as divine truth, the Bible must be discredited.

The book of 2 Nephi in the Book of Mormon says: "Because that ye have a Bible ye need not suppose that it contains all my words."[\[4\]](#) Joseph Smith said, "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book."[\[5\]](#)

The underlying problem with the Book of Mormon is that there is absolutely no objective, external evidence for much of the information found in the book. And the information that is trustworthy was plagiarized right out of the King James Bible. Beyond the fact that the Book of Mormon cannot be verified externally, the potential convert is told that the Smithsonian

Institution uses the Book of Mormon to aid its archaeological work. However, in a letter referring to this Mormon claim, the Smithsonian Institution Department of Anthropology states: "The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archaeologists see no connection between the archeology of the New World and the subject matter of the Book." [\[6\]](#)

Joseph Fielding Smith, the tenth President of the Church, has unintentionally summarized my thoughts about the Book of Mormon exactly as he stated, "If Joseph Smith was a deceiver, who willfully attempted to mislead the people, then he should be exposed; his claims should be refuted, and his doctrines shown to be false, for the doctrines of an impostor cannot be made to harmonize in all particulars with divine truth. If his claims and declarations were built upon fraud and deceit, there would appear many errors and contradictions which would be easy to detect." [\[7\]](#)

It is interesting to note that there have been close to four thousand corrections made in the Book of Mormon to date. What an epitaph for a "perfect" book of divine teaching.

Prophecies That Didn't Come True

Mormon writers have influenced millions of people over the years and have been instrumental in developing less than truthful statements concerning the church. These statements, or prophecies, must be looked at carefully, then refuted when they miss the mark of legitimacy.

It is imperative that we understand the biblical teaching regarding a prophet. Deuteronomy 18:20-22 says:

But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die. And if you say in your heart, 'How shall we know the word which the Lord has

not spoken?’ When a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken, the prophet has spoken it presumptuously. . .”{8}

If the prophecy does not come to pass, the scripture is plain in stating that the individual is not a prophet of God and that he should be put to death. There is no acceptable average of correctness other than 100% correct, 100% of the time. Anything less had grave consequences.

The president of the Mormon Church is known as the “Prophet, Seer, and Revelator” of the church. It is their duty to divine the word of God, to be His mouthpiece.

Perhaps the most embarrassing prophecy that did not come to pass is the prophecy regarding the temple in Zion. The Doctrine and Covenants, a later book of revelations given by Joseph Smith, says this about the temple:

“Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place... For verily this generation shall not all pass away until an house shall be built unto the Lord. . .”{9}

This prophecy was in reference to Jackson County, Missouri. It is interesting to note that this prophecy was given in September of 1832 and that there has not been a temple built as of this date nor within the generation of those living in 1832.

Another prophecy related to the temple in Zion is found in Doctrine and Covenants 97:19. It states: “And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there. . .”

Once again it is noteworthy that a temple was not built in Missouri, but that a temple WAS built in Salt Lake City. If the prophecy is true, Salt Lake City cannot be Zion. However, if Salt Lake City is indeed Zion, the prophecy is utterly false.

On another occasion, February 14, 1835, Joseph Smith said that "it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh even fifty-six years should wind up the scene."[{10}](#) The truth regarding this prophecy that Jesus would return in 56 years is obvious to any living today. His bride is yet waiting His return after one hundred and fifty-five years.

The fact that these and other prophecies of Joseph Smith were not fulfilled leads us to only one conclusion in light of Deuteronomy 18:20-22. Joseph Smith was indeed a false prophet.

The Great Restoration or the Great Fabrication?

The Book of Mormon tells us that many of the truths of the early church were lost when the church fell into apostasy. Joseph Smith taught that after the death of Jesus Christ and the apostles, there was a total apostasy. They further teach that the churches of our day do not represent Christ and have, in fact, done away with many of the original truths of the early church. The Book of Mormon states, "they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away."[{11}](#)

One major aspect of the restoration which Joseph Smith was called to establish was that of the priesthoods—both the Aaronic and the Melchizedek.

The Mormon Missionary Handbook indicates that the only ones who have the authority to baptize new believers are those who hold the Priesthood in the Mormon Church. However, when one takes a critical look, it is obvious that the concept of reintroducing the priesthoods into the church is an unbiblical endeavor.

This is of primary importance when one realizes that the structure of the Mormon Church is based on the revelation of Joseph Smith.[{12}](#) According to the past president of the Mormon Church, Spencer W. Kimball, "The priesthood is the power and authority of God delegated to man on earth to act in all things pertaining to the salvation of men. It is the means whereby the Lord acts through men to save souls. Without this priesthood power, men are lost."[{13}](#) Bishop H. Burke Peterson declared that the effectiveness of the priest's authority, or "the power that comes through that authority—depends on the patterns of our lives; it depends on our righteousness."[{14}](#) It is interesting to note that the priest's power to do the will of God is not given by the Holy Spirit but comes from one's personal righteousness.

David Witmer, one of the three witnesses to the Book of Mormon, had this to say about the Priesthoods: "This matter of 'Priesthood,' since the days of Sidney Rigdon, has been the great hobby and stumbling-block of the Latter- Day Saints. Priesthood means authority; and authority is the word we should use. I do not think the word priesthood is mentioned in the New Covenant of the Book of Mormon."[{15}](#) Witmer goes on to say that it was in fact Sydney Rigdon who gave Joseph Smith the idea of reintroducing the Priesthoods. The Mormon Church had been operating for two full years before the establishing of this new line of authority. About two thousand followers were baptized into the church and confirmed without the advantage of a recognized priest.

David Witmer addresses his remarks to Joseph Smith as he continues his address to all believers in Christ by saying,

“You have changed the revelations from the way they were first given and as they are today in the Book of Commandments... You have changed the revelations to support the error of a President of the high priesthood... You have altered the revelations to support you in going beyond the plain teachings of Christ in the new covenant part of the Book of Mormon.”[{16}](#)

Not only does Joseph Smith have problems with his revelation concerning the priesthoods with the authority of the Book of Mormon and David Witmer, but the Bible does not help him either.

It is apparent that when young Joseph was plagiarizing the Bible that he did not look very closely at the book of Hebrews. If he had, he might have realized that God had sent His Son to be the eternal High Priest.

Three Chances at Heaven

Joseph Smith was a man of revelation. Perhaps the most welcome revelations from young Joseph were his new teachings about salvation. The idea that all people would receive a measure of salvation was widely received by the Mormon Church.

As well, his teaching regarding the celestial kingdom found wide acceptance. According to Bruce R. McConkie, author of Mormon Doctrine, “Heaven is the celestial Kingdom of God.”[{17}](#) LeGrand Richards, a presiding bishop of the Mormon Church, says that we have “at least five places to which we may go after death.”[{18}](#) He says we “have three heavens, paradise, and the hell so often spoken of in the scriptures. . . .”[{19}](#) Joseph Smith taught that “in the celestial glory there are three heavens or degrees.”[{20}](#) However, according to the Holy Bible, Joseph’s teaching about man’s disposition after death is anything but scriptural.

The revelation or “The Vision,” as it came to be known, is found in the Doctrine and Covenants and was given to Joseph

Smith and Sidney Rigdon on February 16, 1832.[{21}](#) This revelation was given by Jesus [{vs. 14}](#) to those individuals who will be in the first resurrection of the Firstborn. The Firstborn are those who held the priesthood.

The Celestial Kingdom is made up of three levels or degrees of heaven. The first, or the lower level of heaven, is known as the telestial glory. This degree of heaven is held for those “who received not the gospel of Christ, neither the testimony of Jesus,”[{22}](#) but who, nevertheless, did not deny the Holy Spirit. The Telestial Kingdom is for those who chose wickedness over godliness.

The second degree of heaven is the terrestrial glory. This level is held for those “who, though honorable, failed to comply with the requirements for exaltation, were blinded by the craftiness of men and unable to receive and obey the higher laws of God.”[{23}](#) Likewise, it is for those who rejected Christ in mortal life but accepted Him afterwards.[{24}](#)

The third, or the highest level, of heaven is that of the celestial. This degree is held for those who have received the Temple ordinances. They have been married in the Temple for all time and eternity and they are gods.[{25}](#) According to James E. Talmage, they “have striven to obey all the divine commandments,. . . have accepted the testimony of Christ, obeyed ‘the laws and ordinances of the Gospel,’ and received the Holy Spirit.”[{26}](#) Therefore, they are entitled to the highest glory.

The remaining options for the individual who does not qualify for the celestial glories are paradise and perdition, for the Latter-day Saints do not believe in a hell. Joseph Smith put it this way: “There is no hell. All will find a measure of salvation.”[{27}](#)

At death the individual’s spirit goes either to paradise to

later be judged and offered one of the three degrees of heaven, or his spirit is sent to perdition where it is given a chance to repent and thus gain a higher heavenly option.

Perdition, commonly known as Spirit-Prison Hell, is a temporary state even though it lasts more than a thousand years. It is interesting to note that the Book of Mormon does not seem to agree with the Doctrine and Covenants where it clearly states there is no second chance for repentance after death. Alma 34:32 states,

“For behold this life is the time for men to prepare to meet God...Do not procrastinate the day of your repentance until the end...if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.”{28}

Once again it becomes evident that Joseph Smith changed his mind regarding another key revelation, since the teaching of the Bible does not correspond to the changeableness of the Mormon prophet. We must conclude that Mormonism completely lacks of any biblical basis and is truly another gospel.

Celestial Marriage: Fact or Fiction?

Eternal Marriage is essential for exaltation. A key element of Mormon doctrine and the foundation for exaltation in the highest heaven is celestial marriage. Exaltation is the primary goal for each Mormon to achieve. To understand the Latter-Day Saints' desire to enter into an eternal marriage it is important to understand the term “exaltation.”

Exaltation, according to an official Church of Jesus Christ of Latter-day Saints publication, “is eternal life, the kind of life that God lives. He lives in great glory. He is perfect.

He possesses all knowledge and all wisdom. He is the father of spirit children. He is a creator. We can become gods like our Heavenly Father. This is exaltation.”[{29}](#)

We find in the Book of Moses in Mormon scriptures God saying, “This is my work and my glory—to bring to pass the immortality and eternal life of man.”[{30}](#)—in other words, to help man and woman become gods and goddesses in the celestial kingdom.

“An eternal marriage must be performed by one who holds the sealing powers and authority”[{31}](#)—one who holds the priesthood authority. The marriage “must also be done in the proper place. The proper place is in one of the holy temples of our Lord. The temple is the only place this holy ordinance can be performed.”[{32}](#) Mormons believe that if they are married by any other authority the marriage is for this life only and therefore negates their opportunity for celestial exaltation.

William Clayton, Hyrum Smith’s clerk, was present when Joseph Smith first announced the revelation regarding plural and celestial marriage. Clayton wrote that from Joseph he “learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in celestial glory.”[{33}](#)

This revelation was first given publicly at Nauvoo, Illinois, July 12, 1843. In May of that year Joseph revealed that “In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; and if he does not, he cannot obtain it.”[{34}](#) Joseph goes on to reveal that “if ye abide not that covenant, then are ye damned.”[{35}](#)

It has already been pointed out that the individual will receive a measure of salvation regardless of his disposition. The recurring question that remains is, Why should I subject

myself to the regimen of the church (ie. the hassles) if I will receive salvation anyway? We find the answer further in the revelation. "We must be obedient to every covenant that we make in the temple of the Lord. He (God) has said that if we are true and faithful we shall pass by the angels to our exaltation. We will become gods." [\[36\]](#) The Mormon hopes to become a god himself but only if he is in complete compliance with the church.

It is noteworthy that the teaching that reveals the foundation for celestial marriage [{exaltation}](#) is not to be found in the Book of Mormon, the "most correct" of any book on earth. [\[37\]](#) Therefore, it seems that the motivation for entering into celestial marriage is not based on fact but on the possibility of being a god or a goddess.

The teachings of the Mormon church often go unchallenged and many in the church, along with a growing number outside its doors believe it to be a Christian institution. Those in the church have in many cases been "fellowshipped"; that is, they have been catered to for the specific reason of gaining their membership in the church. Often these members have not clearly discerned the doctrine of the church.

Those outside the Mormon Church see the good works of its members and because of their lack of understanding of Christian teaching and their acute lack of knowledge regarding Mormon sources, they tend to think that the Mormon church is as Christian as the Baptists, Methodists and the Presbyterians.

Brigham Young, second President of the Mormon Church, challenged the world to test the teachings of the Latter-Day Saints. This essay is an answer to his challenge.

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2. *Ibid.*, 98-99.
3. Orson Pratt, *Divine Authenticity of the Book of Mormon* (Liverpool, 1851), 1-2.
4. Joseph Smith, Jr., *The Book of Mormon, 2 Nephi 29:10* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1982).
5. *Teachings of the Prophet Joseph Smith*, 194. See also, *The History of the Church* (Vol. 4, November 28, 1841), 461.
6. Letter from the Smithsonian Institution (SIL-76, Summer 1979).
7. *Doctrines of Salvation*, Vol. 1, p. 188.
8. *The Holy Bible, New King James Version, Deut. 18:20-22* (Nashville, TN: Thomas Nelson, Inc., 1982).
9. *Doctrine and Covenants 84:1-5* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1968). See also verse 31.
10. *The History of the Church*, Vol. 2 (Salt Lake City, UT: Deseret Book Co., 2nd ed. revised, 1976), 182.
11. *The Book of Mormon, 1 Nephi 13:26*.
13. "The Example of Abraham," *Ensign* (June 1975):3. See also *Gospel Principles, First Quorum of the Seventy*, (1986), 103.
14. "Priesthood Authority and Power," *Ensign* (May 1976), 33.
15. David Witmer, *An Address to All Believers in Christ*, 64.
16. *Ibid.*, 49.
17. McConkie, 348.

18. LeGrand Richards, *A Marvelous Work and a Wonder* (Salt Lake City, UT: Deseret Book Co., 1950), 263.
19. Ibid.
20. McConkie, 348.
21. Doctrine and Covenants, 76:11-119.
22. Ibid., 76:82.
23. Talmage, *Articles of Faith* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1976), 92.
24. Doctrine and Covenants, 76:73-74.
25. Doctrines and Covenants, 76:58.
26. Talmage, 91.
27. John A. Widtsoe, *Joseph Smith: Seeker After Truth, Prophet of God* (Salt Lake City, UT: Deseret News Press, 1951) 177-78.
28. Book of Mormon, Alma 34:32.
29. *Gospel Principles* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 1978, revised 1986), 289.
30. Ibid., 290. The Doctrine and Covenants, Moses 1:39.
31. *Gospel Principles*, 233.
32. Ibid.
33. Donna Hill, *Joseph Smith: The First Mormon* (Midvale, UT: Signature Books, 1977), 345.
34. Doctrine and Covenants 131:1-3.
35. Ibid., 132:4.
36. *Gospel Principles*, 234. See also Doctrine and Covenants 132:19-20 and the Mormon publication by Oscar W. McConkie,

Jr., *God and Man* (The Corporation of the Presiding Bishop of The Church of Jesus Christ of Latter-day Saints, 1963), 5.

37. *Teachings of the Prophet Joseph Smith*, 194.

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