

The False Prophets of Mormonism

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Mormonism admits that the first five books, or the Pentateuch, or writings of Moses preceded the writings of their Mormon prophets. The earliest historical book within the book of Mormon deals with a man called Lehi that they claim lived about 600 B.C. Most Biblical scholars date the first five books of the Bible about 1300-1400 B.C. They acknowledge that the whole Old and New Testament is the Word of God with the only caveat “as far as it is correctly translated.” They only insist that the book of Mormon, the Covenants and Pearl of Great Price are the scriptures for the New World.

In Deuteronomy, the God of the Bible is greatly concerned about the rise of men claiming to be prophets of God who are really false prophets and how his people could tell the difference between true and false prophets. The God of the Bible gave two explicit tests that His people could use to discern true from false prophets:

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. – Deut. 13:1-5

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. – Deut. 18:20-22

Both of these tests are clear and explicit. There are no translation or interpretation problems. Indeed, for them to even serve as tests they would have to be clear and explicit or else they would be useless.

Notice that the first test has to do with the teaching of the prophet and those miracles, signs, wonders and prophetic accuracy (Deut. 13:1-2) is not the final test of a true prophet. It is what he teaches, especially about who is the true God and “the way” of the Lord. Any prophet that teaches another god and attempts to lead God’s people to follow after “other gods” they were not only to be rejected as a prophet of God but were to be put to death under Levitical Law (Deut. 13:5; 18:22).

The second test of a true prophet was that his prophetic predictions always come true. If any of his predictions did not come true he was to be treated as a false prophet and put to death (Deut. 18:22).

The prophets of Mormonism, beginning with Joseph Smith fail both of these tests.

Both the *Journal of Discourses (JOD)* and the *Teachings of the Prophet Joseph Smith (TPJS)* record that, on April 6, 1844, LDS Church founder Joseph Smith preached to a congregation of 20,000 saying, "Here then is eternal life - to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God the same as all Gods have done before you" (*JOD* 6:4; *TPJS* p.346). Brigham Young, the second prophet and president of the Mormon Church, delivered a message in the Salt Lake Tabernacle on August 8, 1852, in which he affirmed this teaching when he said, "The Lord created you and me for the purpose of becoming Gods like Himself" (*JOD* 3:93).

Mormonism has never condemned or repudiated the teaching of their fifth president Lorenzo Snow who said:

In June of 1840, Snow declared, "As man is, God once was; as God is, man may become."

Indeed, this belief that God was once a mortal man as we are is a general belief that has existed among the prophetic leadership of Mormonism since its first prophet Joseph Smith and repeated over and over again by many of its top apostles and writers.

The Bible explicitly and repeatedly condemns this teaching as false doctrine. In fact, the Bible specifically assigns the origin of this teaching to Satan in Genesis 3:5:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. – Gen. 3:5

In direct contrast God tells Isaiah:

I am He; before Me there was no God formed, neither shall there be after Me. – Isa. 43:10

It is clear that the word “before” is being used in direct contrast to the word “after” and refers to position in time rather than to a physical position or as one who would stand “before” a king. Indeed, God repeatedly states that there are no other true gods and that He alone is God.

The scriptures teach that believers in Christ are “children” of God in the sense of moral character (Eph. 4:24; Col. 3:10), just as they were previously “children of Satan” in the sense of moral character (Jn. 8:44-45; Eph. 2:2-3). The Bible does not teach that created beings ever rise to the attributes that make God distinct from created beings.

The Bible teaches that the one true God is a Triune being consisting of the Father, and of the Son and of the Holy Spirit (Mt. 28:19), just as those who claimed to be witnesses of the golden plates in the book of Mormon profess in a Triune God: The Father, Son and Holy Spirit all share in common the very same attributes that make God to be God and distinguish God from all created beings.

Mormonism, and the Mormon prophets and apostles are idolaters in the Biblical sense as they believe and worship in “another Jesus” and in another god than revealed in the Bible.

For more proof that they actually believe in Lorenzo Snow’s statement is that they attempt to defend it by using Psalm 82:6 and the phrase “ye are gods” to justify this historic belief by many of their leadership, prophets, apostles, and presidents. However, the context is speaking about the position of judges over other men, as the Hebrew term *elohim* is used to characterize positions of rule over men such as judges (Ex. 21:8; 22:6). Moreover, these “god’s” are said to “die as men” which is directly contradictory to what Mormonism believes about being “gods.” The immediate context reveals that the judges of Israel had abused their position of rule over God’s people. All positions of authority over God’s people are by divine degree and thus representative of God’s position and authority being administered in behalf of God (Rom. 13:1-5) and therefore, they act in their official role God in regard to delegated authority.

Some Mormon’s may deny they believe that God was once a man like them and progressed to godhead, but they cannot deny that their official dogma is that man was made in the exact PHYSICAL image of God and therefore, they are declaring the very same thing that God is a man in regard to his physical likeness.

However, the Bible also repudiates this idea of the “image” of God. Paul says that Christ was in the “invisible” image of God and that the new birth is what restores man to the spiritual moral “image” of God, as the new birth has nothing to do with any physical image, but with the invisible internal moral character of fallen man (Eph. 4:24; Col. 3:10).

Mormonism does not know, or worship the God of the Bible. Their “god” is a figment of the imagination of their false prophets and leaders. For this reason, Christians should never allow Mormon’s to lead them in prayer in their home as they are praying to a false god, the god of their perverted imagination and they serve “another Jesus” and preach “another gospel” (2 Cor. 11:4).