

Men's Discipleship

False Religions: Mormonism Part 4

Doctrinal Contrasts: LDS Teachings vs. Protestant Theology

Arguments for Witnessing to Latter-day Saints (Mormons)

Key Intro Notes: When sharing the gospel with Latter-day Saint (LDS) members or missionaries, confidently use Scripture and facts to expose the errors of Mormonism. The goal is not to attack individuals, but to **directly and respectfully** demonstrate that LDS doctrine contradicts the Bible and historical truth. Below is a structured set of arguments – grounded in the Bible, history, and logic – that show Mormonism is a false religion with false doctrines. These points are accompanied by specific passages, sources, and example questions to challenge LDS beliefs in conversation.

- 1. God's Nature – Spirit and Unchanging vs. LDS Teaching of God as Exalted Man:**
Mormonism teaches that God the Father has a body of flesh and bones and was once a mortal man who became God (LDS Prophet Joseph Smith taught, *"he [God] was once a man like us"*). In fact, **Doctrine & Covenants 130:22** claims, *"the Father has a body of flesh and bones as tangible as man's."* This contradicts the Bible's clear statements that **God is spirit** (John 4:24) and **does not have flesh** (Jesus said, *"a spirit hath not flesh and bones"*, Luke 24:39). Scripture also declares God is eternal and unchanging: *"For I the Lord do not change"* (Malachi 3:6) and God exists **"from everlasting to everlasting"** (Psalm 90:2). If God was once a man who "became" God, as LDS doctrine claims, then God *changed* – an impossibility according to the Bible (cf. James 1:17. *Ask the LDS member: "How can God the Father be an exalted man with a physical body when the Bible says 'God is spirit' and that He never changes?"*) God cannot be the author of both the Bible and Mormon scripture if they flatly contradict – so which will the LDS person trust

1) God's Nature – Spirit vs. Corporeal Being

Major Premise: The God of Scripture is an eternal, unchanging, and immaterial spirit (John 4:24; Malachi 3:6).

Minor Premise: Mormonism teaches that God was once a man with a body of flesh and bones (D&C 130:22; King Follett Sermon).

Conclusion: Therefore, Mormonism denies the biblical God and creates an idol.

- 2. Only One God vs. LDS Plurality of Gods:** The LDS Church teaches a form of polytheism – that there are many gods and that faithful Mormons may become gods themselves (the doctrine of *"eternal progression"*). For example, LDS scripture **Book of Abraham 4:1** describes the creation by "the Gods" (plural), and the fifth LDS President Lorenzo Snow summed up Mormon belief: *"As man now is, God once was; As God now is, man may be."* Joseph Smith even preached that men must "learn how to be gods, the

same as all gods have done before”. **Biblical revelation flatly refutes the idea of multiple true gods.** God declares: “*Before Me no god was formed, nor shall there be any after Me*” and “*I am the LORD, and besides Me there is no God*” (Isaiah 43:10; 44:6; 45:5). “*The LORD is God in heaven above and on the earth beneath; there is no other,*” says Deuteronomy 4:39. The Bible repeatedly insists there is **only one true God** – “*there is no other God*” (Isaiah 45:5). This directly undermines Mormonism’s core claim that gods are essentially an endless genealogy and that humans can become gods. **Ask the Mormon:** “*How can you believe in a plurality of gods, or that you yourself could become a god, when God Himself says, ‘there was no god formed before Me, neither shall there be after Me’? Are you willing to trust God’s Word on the number of Gods, or Joseph Smith’s? ***”

2) One God vs. Plurality of Gods

Major Premise: God declares in Scripture: “Before Me no god was formed, nor shall there be after Me” (Isaiah 43:10; Deut. 6:4).

Minor Premise: Mormonism teaches there are many gods and that man may become a god (Book of Abraham 4:1; Lorenzo Snow).

Conclusion: Therefore, Mormonism denies biblical monotheism and collapses into polytheism.

3. **The Trinity vs. the LDS Godhead:** The Bible reveals God as one Being in three Persons – Father, Son, and Holy Spirit (Matthew 28:19, John 10:30, etc.). In contrast, Mormonism denies the Trinity, teaching that the Father, Son, and Holy Ghost are **three separate gods** united in purpose rather than one God in essence. Yet Jesus affirmed the unity of God (“*I and the Father are one*” – John 10:30) and Scripture identifies Father, Son, and Spirit together as one deity (e.g. 2 Corinthians 13:14). In fact, even the **Book of Mormon** initially reflected a trinitarian concept of God (e.g. **Mosiah 15:1-5** and **Ether 3:14** depict the Father and Son as one God). Over time, LDS teaching diverged into a polytheistic “Godhead.” This **internal contradiction** – with early LDS scripture teaching one God and later LDS doctrine teaching multiple gods – should prompt Mormons to question their theology. *You might ask: “Why does the Book of Mormon teach that God is one, while Mormon prophets later taught the Father, Son, and Holy Ghost are separate gods? Did God change His nature, or is it more likely the LDS Church changed its doctrine?”*

3) Trinity vs. LDS Godhead

Major Premise: The Bible reveals one God in three coequal, coeternal Persons (Matt. 28:19; John 10:30).

Minor Premise: Mormonism claims the Father, Son, and Holy Ghost are three separate gods, united only in purpose.

Conclusion: Therefore, Mormonism denies the Trinity and worships three gods.

4. **Salvation by Grace vs. LDS “Faith + Works” Gospel:** The Bible emphatically teaches that we are saved by God’s grace through faith in Jesus Christ, “*not of works, lest anyone should boast*” (Ephesians 2:8-9). Our efforts cannot earn this gift of salvation.

Mormonism, however, preaches a different gospel of grace **plus** works. In LDS theology, Christ's atonement only grants "general salvation" (resurrection for all), while **"individual salvation" (exaltation to godhood)** must be *"merited through one's own acts...obedience to the laws and ordinances of the [LDS] gospel"*. In fact, 2 Nephi 25:23 in the Book of Mormon says, *"we know that it is by grace that we are saved, **after all we can do**,"* implying grace kicks in only after one's own maximal effort. This stands in stark opposition to **Romans 3:28**, *"one is justified by faith apart from works,"* and Titus 3:5, *"he saved us, not because of righteous things we had done, but because of His mercy."* Consider how **Ephesians 2:8-9** utterly confounds the LDS two-tiered salvation concept. The Apostle Paul says we are **saved by grace through faith, as a gift from God, not by works** – period. This leaves **no room** for the Mormon idea that works earn full salvation (exaltation). In a gentle conversation, you can have a Mormon read Ephesians 2:8-9 and then ask: **"Is Paul talking about general resurrection or eternal life in these verses? If salvation 'is the gift of God, not of works, where do LDS requirements of temple work, ordinances, and law-keeping fit in?"** Mormons may struggle to answer, since **this passage excludes either type of LDS salvation**. The Bible's gospel of grace exposes the LDS gospel as "another gospel" – something Paul warned **even an angel from heaven** has no right to preach (Galatians 1:8–9. **Follow up question:** *"Galatians 1 says even if an angel preaches a different gospel, we must reject it. Since the LDS gospel of earning exaltation is different from the New Testament gospel of grace, where does that leave the message brought by the angel Moroni?"*

4) Salvation – Grace Alone vs. Grace + Works

Major Premise: The gospel of Scripture is salvation by grace through faith alone, not of works (Eph. 2:8-9; Titus 3:5).

Minor Premise: Mormonism teaches that salvation (exaltation) is by grace *after all we can do* (2 Nephi 25:23).

Conclusion: Therefore, Mormonism teaches a false gospel.

Presuppositional punch: Works-righteousness assumes man can earn favor with God. But apart from God's grace, man is dead in sin (Eph. 2:1). Only the biblical gospel provides hope; Mormonism leaves man condemned.