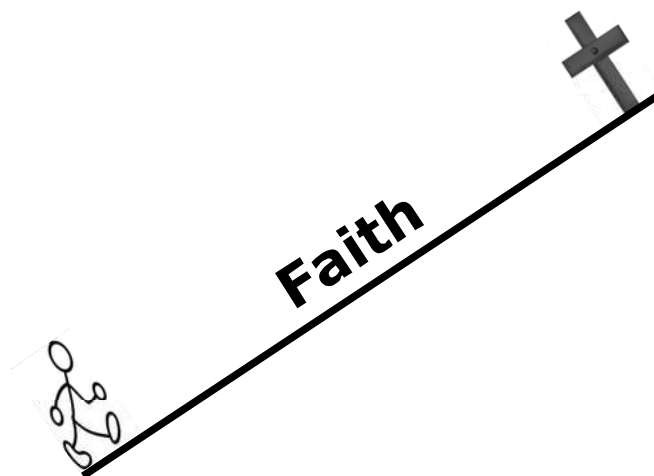


The above diagram represents ten of the most common obstacles both biblical Christians and Latter-day Saints encounter when attempting to understand, share and defend their respective faiths. Any number of these “rocks” may come into play during the course of dialog or debate.

Note that the path to the cross for Latter-day Saints is on an incline. This is because many LDS will suffer incredible loss (e.g. family, friends, social acceptance/status, financial security, etc.) for exchanging the LDS gospel of *works* for the biblical gospel of *grace*.

The below diagram represents the ideal sharing scenario—all potential “rocks” have been cleared from the road to redemption. In other words, the only thing standing between Latter-day Saints and being forgiven of ALL their sins (besides the potential losses mentioned above) is pure and simple faith in the FINISHED work of Christ on the cross and acceptance of His absolutely free gift of salvation.



Rock #9 Power Point

LDS Biblical Proof Texts



...becomes a rock on the road to redemption when Evangelicals are unable to offer a sound, alternative interpretation!

Eternal life in the presence of God requires that we be *perfectly clean* and thus forgiven of all our sins—on this the LDS Church and biblical revelation agree. The irreconcilable difference between the LDS and biblical gospels, however, is on *whose* “work” we ultimately depend to render us perfectly clean: The LDS gospel depends on Christ’s work to make forgiveness *possible* and OUR WORK to make forgiveness *actual*; the biblical gospel depends on Christ’s work to make forgiveness *possible* and OUR FAITH in His work to make forgiveness *actual*.

The aim of this lesson is to (1) identify key biblical proof texts that are used by LDS General Authorities to support the LDS gospel of *works*, (2) offer an alternative interpretation of these texts within the immediate and broader context of biblical Scripture and (3) magnify the biblical gospel of *grace* in the face of these relatively difficult texts.

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LDS Doctrine—Resurrection or “General Salvation”

1 Corinthians 15:22

LDS Interpretation

To “be made alive” here is a reference to the free gift of resurrection *to all men irrespective of belief in Christ*. Christ’s atonement reversed the consequence of the Fall so that body and spirit could be reunited (a.k.a. “general salvation” or “unconditional redemption”). Resurrection unto one of the three kingdoms of glory, however, is conditional upon our works and is NOT a free gift in the sense of *general salvation*. (See **Doctrines of Salvation by 10th LDS Prophet, Joseph Fielding Smith, 1955, 2:9-11.**)

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

Biblical Interpretation

1. All mankind is “in Adam”; therefore, “death came to all men, because all sinned” (Ro. 5:12 NIV).
2. However, all mankind is not “in Christ”—only those who *hear* the gospel of salvation and *believe*.

Ephesians 1:13 NIV

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,

3. Only those who are “in Christ” are “made alive.” To be *made alive* is not merely resurrection in the LDS sense—it is to be *seated with Christ*. (See pages 10.11-10.13.)

Ephesians 2:4-6 NIV

⁴ But because of his great love for us, God, who is rich in mercy,

⁵ made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved.

⁶ And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

4. Therefore, the LDS doctrine of resurrection or “general salvation” is NOT supported here in 1 Corinthians 15:22.

LDS Doctrine—Three Kingdoms of Glory or Heavens

John 14:2

LDS Interpretation

“Mansions” here represent the celestial, terrestrial and telestial kingdoms as a reward for our works. Moreover, according to 1st LDS Prophet, Joseph Smith, “mansions” should be translated “kingdoms.” (See *Answers to Gospel Questions* by 10th LDS Prophet, Joseph Fielding Smith, 1958, 2:18 and 1963, 4:13.)

² [Jesus said] “In my Father's house are many mansions (*monai*): if it were not so, I would have told you. I go to prepare a place for you.” (Jn. 14:2 KJV)

Biblical Interpretation

1. *Monai* means “dwelling places” or “rooms” (NIV); it is never translated “kingdoms” in the NT.
2. If “mansions” here should be translated “kingdoms,” as Joseph Smith taught, the apostle John would have used the Greek word *basileias* instead of *monai* as he did in John 3:3.

John 3:3 KJV

³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom (*basileia*) of God.

3. All of the “mansions” (KJV) or “rooms” (NIV) Jesus is preparing for us are in *the same kingdom* because He is taking all believers to be “in [His] Father’s house” *with Him*. This is “the new Jerusalem” (Rev. 21:1-4)—the equivalent of the LDS celestial kingdom (**see page 8.5**).

John 14:3 KJV

³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4. Therefore, the LDS doctrine of three kingdoms of glory or heavens is NOT supported here in John 14:2.

1 Corinthians 15:40-41

LDS Interpretation

“Celestial bodies, and bodies terrestrial” here are evidence of the three kingdoms of glory or heavens. **(See *Doctrines of the Gospel Student Manual by The Church of Jesus Christ of Latter-day Saints, 2000, p. 90.*)**

Biblical Interpretation

1. Neither 1 Corinthians 15:40 nor any book of the Bible makes reference to the word *telestial*. LDS doctrine must depend on latter-day revelation to make a case for this kingdom of glory.

2. The immediate context of 1 Corinthians 15:40-41 addresses the resurrection body.

1 Corinthians 15:35 KJV

³⁵ But some *man* will say, How are the dead raised up? and with what body do they come?

3. The apostle Paul then uses analogies from creation to make the distinction between our earthly bodies and the glorified bodies in which we will be resurrected:

Analogies from Creation

- the “grain” that is planted and the grain that “shall be” (vv. 36-37 KJV);
- the “body” that God gives to each kind of “seed” (v. 38 KJV);
- the “flesh of men” and the flesh of “beasts” (v. 39 KJV);
- “celestial bodies” (i.e. “sun,” “moon,” and “stars”) and “bodies terrestrial” [*epigeia*—meaning “earthly”] (vv. 40-41 KJV);

⁴⁰ *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.*

⁴¹ *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. (1 Cor. 15:40-41 KJV)*

Earthly Body vs. Resurrection Body

- our body that dies in “corruption,” “dishonor” and “weakness” and is resurrected in “incorruption,” “glory” and “power” (v. 43 KJV);
 - our “natural body” that dies and our “spiritual body” that is resurrected (v. 44 KJV).
4. The apostle Paul is referring only to the resurrection body of those who are “in Christ” through *faith*.

1 Corinthians 15:22 KJV

²² For as in Adam all die, even so in Christ shall all be made alive.

Ephesians 1:13 NIV

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,

5. To be “in Christ” and “made alive” (1 Cor. 15:22) is to be *seated together with Christ* (i.e. in the LDS celestial kingdom—**see pages 10.11-10.13**).

Ephesians 2:4-6 NIV

⁴ But because of his great love for us, God, who is rich in mercy,

⁵ made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved.

⁶ And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

6. Therefore, because all believers are *raised and seated together with Christ in His kingdom*, the apostle Paul here is referring to only *one* resurrection body, NOT *three* resurrection bodies with their corresponding glories and kingdoms as the LDS doctrine requires.

2 Corinthians 12:2

LDS Interpretation

“The third heaven” here represents the celestial kingdom and thus is evidence of the other two, namely, the terrestrial and telestial kingdoms. (See *The Mortal Messiah: From Bethlehem to Calvary* by LDS Apostle, Bruce R. McConkie, 1981, 4:394.)

Biblical Interpretation

1. The objection here is NOT that three heavens are implied, but that consignment to any one of them is based on our “works” and “merit” as the LDS gospel requires (see page 8.4).
2. The Bible identifies three heavens as follows:
 - **the atmospheric heaven** where “rain” and “clouds” are formed (Deut. 11:11; Ps. 147:8 KJV, respectively);
 - **the celestial heaven** where the sun and moon or “the lights in the firmament of the heaven ... divide the day from the night” (Gen. 1:14 KJV; see also 1 Cor. 15:40-41 for “celestial bodies”–KJV);
 - **the third heaven** where Jesus “has gone into heaven and is at God’s right hand” (1 Pt. 3:22 NIV). This is the heaven to which the apostle Paul is referring in 2 Corinthians 12:2.
3. Therefore, the LDS doctrine of three kingdoms of glory or heavens is NOT supported here in 2 Corinthians 12:2.

² I [the apostle Paul] knew a man in Christ [speaking of himself] above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. (2 Cor. 12:2 KJV)

LDS Doctrine—We Must Do Good Works to Be Saved

Matthew 7:21

Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)
2. Therefore, obedience to the Father must be ***the manifestation*** of our salvation, ***NOT the mechanism*** of our salvation.
 - True Christians “[do] the will of [the] Father” ***because we are*** saved, ***NOT to be*** saved.
3. Two chapters later in Matthew’s Gospel Jesus clearly demonstrates the faith principle unto *the forgiveness of sins* and thus salvation to the exclusion of works.

Matthew 9:2 NIV

² Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, “Take heart, son; your sins are forgiven.”

4. In John’s Gospel Jesus clearly answers the question: What is the Father’s will? Again it depends on the faith principle unto salvation and eternal life to the exclusion of our works. (See pages 10.4-10.7.)

John 6:40 NIV

⁴⁰ [Jesus declared] “For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.”

²¹ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Mt. 7:21 KJV)

Romans 2:6-7, 13

Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)
2. The apostle Paul here establishes **the conditions** for attaining eternal life apart from faith in Christ, namely, *works and law-keeping*.
3. Paul then uses God's standard of law to magnify **the hypocrisy** of the Jews who "rely on the law" for their salvation and yet "dishonor God by breaking the law" (Ro. 2:17, 23 NIV, respectively).
4. In chapter 3 Paul magnifies **the inadequacy** of *works and law-keeping* as a basis for salvation for "Jews and Gentiles alike" (Ro. 3:9 NIV; see also Gal. 3:10-11).

Romans 3:20 NIV

²⁰ Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

Romans 3:23 NIV

²³ for all have sinned and fall short of the glory of God,

5. Paul then announces **the remedy** for God's standard of perfection and man's terminal condition—*faith in Christ's righteousness*.

Romans 3:21-22 NIV

²¹ But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify.

²² This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference,

Romans 3:28 NIV

²⁸ For we maintain that a man is justified by faith apart from observing the law.

⁶ God "will give to each person according to what he has done."

⁷ To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. (Ro. 2:6-7 NIV)

¹³ For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. (Ro. 2:13 NIV)

2 Corinthians 5:10

Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)
2. "The judgment seat of Christ" is a judgment of rewards for *believers*.
 - Notice the personal pronouns "we" and "us" used by the apostle Paul throughout chapters 4 and 5 (see 5:10 above).

¹⁰ For **we** must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether *it be* good or bad. (2 Cor. 5:10 KJV)

2 Corinthians 4:14 NIV

¹⁴ because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence.

3. Although all Christians will be saved on the sole basis of *Christ's work* (see pages 10.4-10.7), the rewards we receive in heaven will be based on *our work*.

1 Corinthians 3:12-15 NIV

¹² If any man builds on this foundation ["Jesus Christ" v. 11] using gold, silver, costly stones, wood, hay or straw,

¹³ his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

¹⁴ If what he has built survives, he will receive his reward.

¹⁵ If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

- Notice in verse 15 that only rewards are lost for unworthy "works," NOT salvation!
4. Paul then specifies what our reward is. It is NOT consignment to one of the of three LDS kingdoms of glory.

1 Corinthians 4:5 NIV

⁵ Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.

Philippians 2:12

Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)
2. "Work out" (*katergazomai*) here means "to bring something to completion." The apostle Paul uses the word 20 of the 22 times it occurs in the NT, but only here is "salvation" its object. Therefore, this passage is unique and careful consideration must be given when interpreting it.
3. "Work out" and "your own" are both plural indicating that the command was *corporate*, not *personal*.
4. The church in Philippi was struggling with the following problems:
 - intense opposition (1:27-28);
 - personal rivalries (2:3-4);
 - legalistic Judaizers who demanded that Christians be circumcised to be saved (3:1-3).
5. Therefore, Paul was urging the church in Philippi to bring the problems with which they were struggling to an end as ***the manifestation*** of their salvation, NOT ***the mechanism*** of their salvation.

¹² Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (Php. 2:12 KJV)

James 2:17-18, 24

The Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)
2. The apostle James in chapter 2 admonishes professing Christians for neglecting "the poor" (vv. 3, 6 NIV) by showing "favoritism" (vv. 1, 9 NIV) to the rich.
3. Because the supreme **manifestation** of true Christian faith is keeping "the royal law found in Scripture, 'Love your neighbor as yourself'" (v. 8 NIV), James declares the faith of his audience to be "dead" (v. 17).
4. James then generalizes his argument by explaining how a true Christian is ultimately "justified"—namely, by *a working faith* (v. 24).

The question is: Before whom do our works justify us according to James? The answer: man.

James 2:18 NIV

¹⁸ But someone will say, "You have faith; I have deeds." **Show me** your faith without deeds, **and I will show you** my faith by what I do.

5. Further NT evidence of works being used as a means of justification *before man* is as follows:

Luke 10:25-29 NIV

²⁵ On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

²⁶ "What is written in the Law?" he replied. "How do you read it?"

²⁷ He answered: "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'"

¹⁷ Even so faith, if it hath not works, is dead, being alone.

¹⁸ Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (Jas. 2:17-18 KJV)

²⁴ Ye see then how that by works a man is justified, and not by faith only. (Jas. 2:24 KJV)

²⁸ "You have answered correctly," Jesus replied. "Do this and you will live."

²⁹ But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?"

Luke 16:14-15 NIV

¹⁴ The Pharisees, who loved money, heard all this and were sneering at Jesus.

¹⁵ He said to them, "You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is highly valued among men is detestable in God's sight."

6. This poses no conflict with the apostle Paul's doctrine of justification by faith to the exclusion of works. James stresses works as ***the manifestation*** of our faith to justify us *before man*—Paul stresses faith as ***the mechanism*** of our justification *before God*.

Romans 4:2-5 NIV

² If, in fact, Abraham was justified by works, he had something to boast about--but not before God.

³ What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

⁴ Now when a man works, his wages are not credited to him as a gift, but as an obligation.

⁵ However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Galatians 3:11 NIV

¹¹ Clearly no one is justified before God by the law, because, "The righteous will live by faith."

LDS Doctrine—We Must Be Baptized to Be Saved

Matthew 3:13-15

Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)
2. Jesus' baptism fulfilled "all righteousness" (v. 15) because it was one of *all the commandments* that the Father sent the Son to keep flawlessly (see Jn. 4:34; 5:36; 6:38; 8:29).

Matthew 5:17 NIV

¹⁷ "[Jesus declared] "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Hebrews 7:26 NIV

²⁶ Such a high priest [Jesus Christ] meets our need--one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.

3. God's commandments for mankind, however, increase the trespass (Ro. 5:20), do not impart life (Gal. 3:21), impart death (Ro. 7:10-11); and should "lead us to Christ that we might be justified by faith" (Gal. 3:24 NIV)—and this because "the whole world is a prisoner of sin" (Gal. 3:22 NIV). (See pages 10.4-10.8.)
4. Receiving the *gift of the Holy Spirit* or *baptism of the Holy Spirit*—both being evidence of salvation—can occur BEFORE water baptism. (See pages 9.18-9.19.)

¹³ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

¹⁴ But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

¹⁵ And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. (Mt. 3:13-15 KJV)

Mark 16:16

Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)
2. The Book of Acts consistently records believers being baptized upon their profession of faith in Christ. It was normative then as it should be today.
3. Faith in Christ is **the mechanism** of our salvation *before God*, NOT works. Baptism, being the preeminent public demonstration of our faith in Christ's work (i.e. His death, burial, resurrection and our being cleansed of sins), is **the manifestation** of our faith.
 - This *public profession of faith* would be of paramount importance to Christian missions. (See James 2:17, 18 and 24 on pages 9.12-9.13 for a thorough discussion of how our works justify us *before man*, but NOT God.)
4. Receiving the *gift of the Holy Spirit* or *baptism of the Holy Spirit*—both being evidence of salvation—can occur BEFORE water baptism. (See pages 9.18-9.19.)

¹⁶ [Jesus declared] He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mk. 16:16 KJV)

John 3:5

Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)
2. Being “born of water” refers to the water of the mother’s womb and physical/natural child birth for the following reasons:

- Being “born again” (vv. 3, 7) presupposes two births, the first of which would logically be physical/natural.

John 3:3 KJV

³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

John 3:7 KJV

⁷ Marvel not that I said unto thee, Ye must be born again.

See also the apostle Paul’s discourse on the “natural” and “spiritual” body in 1 Corinthians 15:44-49 for a similar sequence.

- Nicodemus understands the first birth to be physical/natural.

John 3:4 KJV

⁴ Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

- Jesus confirms the first birth to which He alludes to be physical/natural.

John 3:6 KJV

⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

3. Receiving the *gift of the Holy Spirit* or *baptism of the Holy Spirit*—both being evidence of salvation—can occur BEFORE water baptism. (See pages 9.18-9.19.)

⁵ Jesus answered, Verily, verily, I say unto thee [Nicodemus], Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (Jn. 3:5 KJV)

Acts 2:38

Biblical Interpretation

1. The faith-grace-gift principle unto salvation is mutually exclusive to our works or commandment-keeping. (See pages 10.9-10.17.)

Therefore, baptism here—being a work—cannot be **the mechanism** for receiving “the gift of the Holy Ghost.” Rather, baptism is **the manifestation** of a saving faith.

³⁸ Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38 KJV)

2. Repentance (i.e. turning to God in faith for salvation) is the necessary condition “for the remission of sins,” NOT baptism. In the same sermon the apostle Peter conspicuously omits baptism in his gospel of salvation.

Acts 3:19 NIV

¹⁹ Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

- “Repent” (*metanoēō*) here means “to change one’s mind.” Peter, therefore, exhorts his Jewish hearers *to change their minds* by turning to and trusting in Christ for their salvation.
3. Baptism “**for** [eis] the remission of sins” here is supported by Greek grammar to indicate that repentance “with a view to” the resultant spiritual cleansing that baptism *symbolizes* are causal, NOT the rite per se (Darrell L. Bock, *ECNT-Acts*, 2007, pp. 142-144).
 4. Receiving “the gift of the Holy Spirit”—being evidence of salvation—can occur BEFORE water baptism. (See pages 9.18-9.19.)

Biblical Doctrine–Water Baptism Is Not Necessary to Receive the Gift or Baptism of the Holy Spirit

Question: What was the gospel Peter was preaching? (See 10:39-43.)

Question: Are any “works” or is baptism included in Peter’s gospel?

Question: What did the Gentiles receive “while Peter was still speaking these words” (10:44)? (See 10:44, 45, 47 and 11:15, 16, 17.)

Question: Did Cornelius and his household receive the gift of the Holy Spirit and baptism of the Holy Spirit **before or after** they were water-baptized? (See 10:44, 47-48 and 11:15-17.)

Question: What did Cornelius and his household and Peter and the apostles do to receive the gift of the Holy Spirit? (See 11:17.)

Acts 10:39-48 NIV

³⁹ [The apostle Peter explained] “We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree,

⁴⁰ but God raised him from the dead on the third day and caused him to be seen.

⁴¹ He was not seen by all the people, but by witnesses whom God had already chosen--by us who ate and drank with him after he rose from the dead.

⁴² He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead.

⁴³ All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

⁴⁴ While Peter was still speaking these words, the Holy Spirit came on all who heard the message [the relatives and close friends of Cornelius–Acts 10:24].

⁴⁵ The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles.

⁴⁶ For they heard them speaking in tongues and praising God. Then Peter said,

⁴⁷ "Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have."

⁴⁸ So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

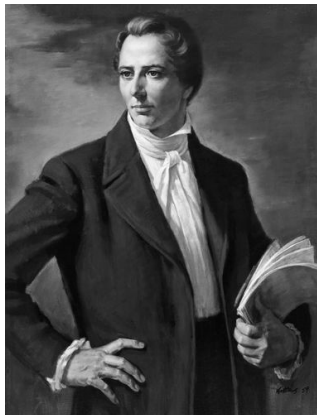
Acts 11:15-17 NIV

¹⁵ "As I [Peter] began to speak, the Holy Spirit came on them [Cornelius and his household] as he had come on us at the beginning.

¹⁶ Then I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.'

¹⁷ So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?"

Joseph Smith Contradicts Acts 10:39-48 & 11:15-17



Attention: Joseph Smith must contradict the apostle Peter and the whole of NT Scripture by separating *faith in the truth of the Gospel* from receiving *the gift of the Holy Ghost* to make his case for the LDS gospel of works!

"Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, **but he could not receive the gift of the Holy Ghost until after he was baptized.** Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him."

Joseph Smith, Founding Prophet of the LDS Church
Teachings of the Prophet Joseph Smith, 1943, p. 199