

Because of the close association that temple Mormons have with the dead, many claim to actually have contact with the dead. Mormon President, Wilford Woodruff, delivered a discourse in the tabernacle in Salt Lake City where he made this shocking announcement:

“...two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them...These were the signers of the Declaration of Independence, and they waited on me for two days and two nights...I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.” (*Journal of Discourses*, vol. 19, p. 229)

This man-made idea of attempting to redeem the dead is certainly out of harmony with the Word of God, the Bible. Psalms 49:7 clearly states, **“None of them can by any means redeem his brother, nor give to God a ransom for him.”**

SACRED UNDERWEAR

Among the many unchristian aspects of the temple ritual is the obligation to wear a secret temple garment with mystical markings. This garment is to be worn next to the skin for life and is only to be removed for changing or bathing, and for certain “public appearance” exceptions. This underwear is placed upon the temple patron by a temple worker after he or she has gone through a ceremonial washing of various parts of the body, which includes the anointing of the patron’s genitals by the oil moistened hand of the temple worker. He is told that this garment will be a “shield and a protection” against the power of the destroyer. While the original temple garment came down to the wrists and ankles and was not to be altered, the modern temple garment has been abbreviated. Mormon leaders are now placing more emphasis on the importance of the markings rather than the garment itself.

The mystical powers that these secret markings are believed to possess can be demonstrated by a letter sent from the First Presidency of the Mormon Church to presidents of stakes and bishops of wards in which the following appeared:

“Where military regulations require the wearing of two-piece underwear, such underwear should be properly marked, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the marks should be placed on small pieces of cloth and sewed upon the underwear while being worn, then removed

when the underwear is sent to the laundry, and resewed upon the underwear returned.” (letter dated August 31, 1964)

It makes one wonder how people can get so committed to following their leaders that they would disregard their own ability to reason as well as shrug off guidance from the Word of God, the Bible. Proverbs 3:5&6 tells us where we should put our trust: **“Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.”**

While temple Mormons are taught that special undergarments will be a “shield and protection” to them, the Bible says that God and His Word is our shield: **“Every word of God is pure: he is a shield unto them that put their trust in him”** (Proverbs 30:5). **“For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart”** (Hebrews 4:12).

RIDICULE OF PREACHERS AND CHRISTIAN DOCTRINE

Many Mormons seem to believe that the Mormon Church never ridicules others or their teachings, but the temple ceremony reveals just the opposite.

One portion of the pre-1990 temple ceremony referred to as “The Lone and Dreary World,” portrays Preachers as being employed by the devil. The following dialog is given:

LUCIFER: ***Do you preach the orthodox religion?***

PREACHER: ***Yes, that is what I preach.***

LUCIFER: ***If you will preach your orthodox religion to these people and convert them, I will pay you well.***

PREACHER: ***I will do my best.***

Shortly after this, the preacher asks Adam if he believes in a God who **“fills the universe, and yet is so small that he can dwell in your heart; who is surrounded by myriads of beings who have been saved by grace, not by any act of theirs, but by His good pleasure.”** Adam responds, **“I do not.”** Several times in the same scene this doctrine is considered “false doctrine” which is intended to **“lead the posterity of Adam astray.”** Yet, Bible believing Christians DO believe in a God who fills heaven and earth and is capable of dwelling in a man’s heart. Jeremiah 23:24 states: **“Can any hide himself in secret places that I shall not see him? Saith the Lord. Do not I fill heaven and earth? Saith the Lord.”** II Corinthians 6:16 further states **“...ye are the temple of the living God; as God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”**

Furthermore, nothing is more precious to individuals trusting in Christ than those who have humbled themselves before God and His matchless Grace that could never be earned. Ephesians 2:8-9 gives this priceless information: **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast.”**

In the 1990 revised version of the “Lone and Dreary World” scene, LDS leadership removed the specific teachings that criticized the Christian doctrines. They also removed the preacher from the conversation with Lucifer, replaced him with Adam, and changed it as follows:

ADAM: ***I am looking for messengers.***

LUCIFER: ***Oh, you want someone to preach to you. You want religion, do you? There will be many willing to preach to you the philosophies of men, mingled with scripture.***

ADAM: ***But I am looking for messengers from my Father.***

Though they removed the direct attack against Christian preachers, the LDS leadership preserved that Christian churches teach false doctrine within the temple ceremony.

CONCLUSION

No doubt, if knowledge of the temple ceremony would promote faith in the LDS Church, Mormons would be eager to talk about it. But the fact that it is kept secret from the world or even from the bulk of its members, casts suspicion upon its godliness. Especially since Jesus made His teachings open to the whole world. When questioned about His doctrine, Jesus responded, **“...I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret I have said nothing”** (John 18:20)

We encourage you to put your trust in the simple message found in John 3:16:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

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THE MORMON TEMPLE

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The Mormon Temple is the very heart of the system of Mormonism. It is here that certain “worthy” Mormons perform secret ordinances that they believe will allow them to obtain the status of “a God” in the hereafter. Secret rituals are also done in behalf of the DEAD.

No worship services are held in this building and non-Mormons are restricted from entering except for a brief period before dedication.

Strange as it may seem, only about 20% of the Mormon population have been through the temple ceremony and fewer than that attend regularly.

Because the Mormon Church considers the temple ordinances “sacred,” they have never published a complete dialog of the temple ceremony. The devout LDS will almost never talk about the secret activity that goes on behind temple doors.

However, there are numerous former “Temple Mormons” who have revealed the ceremonies contained within the temple. Based on recordings made within the temple, we can accurately examine the secret activities performed in the LDS temples. Certainly, truth has nothing to fear from investigation. The Bible even tells us to, “**Prove all things; hold fast to that which is good**” (1 Thessalonians 5:21).

Mormon Apostle, Bruce R. McConkie, gives this information about the “Temple Ordinances”:

“Certain gospel ordinances are of such a sacred and holy nature that the Lord authorizes their performance only in holy sanctuaries prepared and dedicated for that purpose.” (Mormon Doctrine, p. 779)

Although Mormons consider their temple ordinances as “sacred,” the evidence that will be demonstrated in this pamphlet, proves they are far from “Holy” and certainly not Biblical. All quotes directly from the LDS temple ceremonies will be italicized.

BLOODY OATHS

One of the most pagan aspects of the temple ritual is the swearing of 3 specific oaths which involve the forfeiture of one’s life as the penalty for revealing secret names, signs, or penalties given in the temple. Although current temple Mormons are required to make an oath that they would suffer their life to be taken rather than reveal the temple covenants, the wording has been changed to eliminate the distasteful language.

The following compares earlier temple oaths and provides what the oath was changed to after 1990. The first oath is called the “First Token of the Aaronic Priesthood” and was printed in “Temple Mormonism” in 1931.

“We, and each of us, covenant and promise that we will not reveal any of the secrets of this, the first token of the

Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our throats be cut from ear to ear and our tongues torn out by their roots.” (Temple Mormonism, p. 18)

Prior to 1990 the oath was changed to:

*“I, _____ (think of the New Name) covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. **Rather than do so, I would suffer my life to be taken.**”*

It is interesting to note that although the wording was softened after 1931, the Officiator in the Temple Ceremony, prior to 1990, demonstrated these instructions prior to the taking of the oath which had to be followed by each temple patron:

“The execution of the penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat to the right ear, and dropping the hand to the side.”

The second oath is considered the “Second Token of the Aaronic Priesthood” and was printed as follows in 1931:

“We and each of us do covenant and promise that we will not reveal the secrets of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree to have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field” (Temple Mormonism, page 20).

Prior to 1990 this promise was changed to:

*“I, _____ (think of the first given name), covenant that I will never reveal the Second Token of the Aaronic Priesthood, with its accompanying name, sign, and penalty. **Rather than to do so, I would suffer (all patrons pause and bring right hand to left breast) my life (patrons draw hand across chest to right breast) to be taken (patrons drop hands to side).**”*

The third oath is considered the “First Token of the Melchizedek Priesthood” and was printed as follows in 1931:

*“We and each of us do covenant and promise that we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign, or penalty. **Should we do so, we agree that our bodies be cut asunder in the midst and all our bowels gush out**”* (Temple Mormonism, page 20).

Prior to 1990 the oath was changed to:

*“I covenant in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of the Nail, with its accompanying name, sign, and penalty, **rather than to do so, I would suffer my life (patrons all draw their right thumb quickly across their body) to be taken**”* (patrons all drop their hands to their sides).

Post 1990 revisions of the temple ceremony have removed the penalty signs and oaths, but have preserved

the requirement for patrons to sacrifice their life rather than reveal any part of the temple ceremony.

ELOHIM: “...And as Jesus Christ has laid down his life for the redemption of mankind, so we should covenant to sacrifice all that we possess, even our own lives if necessary, in sustaining and defending the Kingdom of God.

*All arise. Each of you bring your right arm to the square. You and each of you solemnly covenant and promise before God, angels, and these witnesses at this altar that you will observe and keep the Law of Sacrifice, as contained in the Holy Scriptures, as it has been explained to you. **Each of you bow your heads and say “yes.”**”*

PATRONS: “Yes.”

Later in the ceremony each patron makes a covenant never to reveal any of the signs, tokens or covenants made in the temple. Temple Mormons are not even allowed to speak of the temple ceremony to other temple Mormons. After making a pledge to give up their lives in protecting the church, the message is clear to every patron that revealing the temple ceremony means forfeiting their lives.

OATH OF VENGEANCE

One of the temple oaths was such a source of trouble that it was removed entirely. This “oath of vengeance” was added to the temple ceremony after Joseph Smith and his brother Hyrum were murdered in the Carthage jail. It was finally removed completely in 1927.

Just after the turn of the century, Mormon leaders were questioned in court at great length concerning this oath by the United States Government. The investigation produced eye witness accounts which verified that the oath of vengeance against the United States was an obligation received by Temple Mormons in substantially these words:

“You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children’s children unto the third and fourth generation.” (The Reed Smoot Case, Vol. 4, pp. 495-496)

The conclusion of the U.S. Senate Committee was:

“The obligation hereinbefore set forth is an oath of disloyalty to the Government which the rules of the Mormon Church require, or at least encourage, every member of that organization to take...the fact that the first presidency and twelve apostles retain an obligation of that nature in the ceremonies of the church shows that at heart they are hostile to this nation and disloyal to its Government.” (The Reed Smoot Case, Vol. 4, pp. 496-497)

Even before Joseph Smith’s death, this idea of “vengeance” was encouraged by Joseph Smith himself.

The History of the Church gives this statement attributed to Joseph Smith:

“I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God. I want Hyrum to live to avenge my blood, but he is determined not to leave me.” (History of the Church, Vol. 6, p. 546)

The oath of vengeance was of such a violent nature that some early Mormons understood it to mean that they were to personally avenge the blood of Joseph and Hyrum under certain circumstances.

Under the date of Dec. 6, 1889, Apostle Abraham Cannon recorded the following in his diary:

“...Father said that he understood when he had his endowments in Nauvoo that he took an oath against the murderers of the Prophet Joseph as well as other prophets, and if he had ever met any of those who had taken a hand in that massacre he would undoubtedly have attempted to avenge the blood of the martyrs.” (“Daily Journal of Abraham H. Cannon,” Dec. 6, 1889, page 205)

In 1927, after years of criticism, the First Presidency ordered the complete removal of this oath.

WORK FOR THE DEAD

Not only do Mormons believe that secret temple rituals are necessary for their own salvation, but they believe that certain ordinances such as baptism and marriage must also be performed in behalf of the DEAD.

Joseph Smith, founder of Mormonism, made this unbelievable announcement in a sermon given in 1844:

“The greatest responsibility in this world that God has laid upon us is to seek after our dead.” (Teachings of the Prophet Joseph Smith, p. 356)

Joseph Fielding Smith, who became the 10th Prophet of the LDS Church, says this about the “greatest commandment”:

“...the greatest commandment given us, and made obligatory, is the temple work in our own behalf and in behalf of our dead.” (Doctrines of Salvation, Vol. 2, p. 149)

Nowhere in the Bible are we told to perform any rituals in behalf of the dead, or that any work done for a dead person will somehow help him in the hereafter. In fact, contrary to Joseph Fielding Smith, Jesus said that **“the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. THERE IS NONE OTHER COMMANDMENT GREATER THAN THESE”** (Mark 12:29-31).