

What does your church teach?

<u>Elements of Faith</u>	<u>The Book of Mormon Teaches:</u>	<u>Gentile Traditions</u>
God	<p>One God who took on Flesh</p> <p>Mosiah 5:45 LDS: Mosiah 7:27 that <u>God should come down among the children of men and take upon Him flesh and blood and go forth upon the face of the earth;</u></p>	<p>Three or more Gods who are Separate beings. (RLDS/LDS/Restoration and many Protestant and Evangelical)</p>
Salvation	<p>Rely Wholly on The Merits of Christ. If we repent, Salvation is applied. Works show if our heart changed.</p> <p>Moroni 6:5 LDS: Moroni 6:4 And their names were taken that they might be remembered and nourished by the good word of God to keep them in the right way - To keep them continually watchful unto prayer, <u>relying alone upon the merits of Christ who was the author and the finisher of their faith.</u></p>	<p>We Merit Salvation by Jesus and our Works. Works determine the degree of our salvation. (RLDS/LDS/ Restoration)</p>

<p>Salvation For Eternity</p>	<p>Salvation is a perfect parallel, perfectly opposed to punishment (damnation). The two never intersect.</p> <p>Salvation is based on judgment for works in this life, and the judgment lasts for eternity.</p> <p>Our work is whether we were sorry for our sin and remained broken and contrite for salvation to be offered despite our unworthiness.</p> <p>Mercy Parallels Justice, which is another way to say Salvation Parallels Damnation.</p> <p>The saved are fully returned to the presence of the Father; the damned are fully separated from the Father.</p> <p>Salvation is to remove sin, which is removed to those capable of sin who repent.</p> <p>Those receiving Mercy inherit Salvation; those receiving Justice receive damnation.</p>	<p>Salvation is not a parallel, some suggest souls change states of salvation.</p> <p>Salvation requires an atonement but reward is determined by works.</p> <p>Salvation with God is only one of many levels of salvation, and therefore many parallels, given names Celestial, Terrestrial, Telestial.</p> <p>Some leave the Telestial but believed they never enter Celestial.</p> <p>Works determine the level of salvation achieved.</p> <p>RLDs/LDS/Restoration</p>
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Mercy is only to the penitent, and only by the Grace of Jesus.

[3 Nephi 11:33](#) LDS: [3 Nephi 26:5](#)

(of our works)

If they be good,

To the resurrection of everlasting life,

And if they be evil,

To the resurrection of damnation,

Being on a parallel,

The one on the one hand,

And the other on the other hand

According to the mercy and the justice and the holiness which is in Christ,

Which was before the world began.

[2 Nephi 1:80](#) LDS: [2 Nephi 2:10](#)

Wherefore, the ends of the law which the Holy One hath given

Unto the inflicting of the punishment,

Which is affixed,

Which punishment that is affixed

	<p>Is <u>in opposition to that of the happiness which is affixed</u> To answer the ends of the atonement.</p> <p>Alma 19:105-206 (LDS: Alma 42:23) But God ceaseth not to be God, <u>And mercy claimeth the penitent</u>, And mercy cometh because of the atonement; And the atonement bringeth to pass the resurrection of the dead, And the resurrection of the dead bringeth back men into the presence of God.</p> <p>And thus they are restored into His presence, to be judged according to their works, according to the law and justice; For behold, justice exerciseth all his demands, <u>And also mercy claimeth all which is her own; And thus, none but the truly penitent are saved.</u></p>	
<p>Salvation of Children and</p>	<p>Children and those who know no law (of Christ) are covered by the Atonement.</p>	<p>Many Christians believe these are lost to Hell, and struggle</p>

those who do not know God's laws.

Repentance, and therefore Baptism, is only unto those capable of Sin. Little children need no baptism and it mocks God to suggest they do.

[Moroni 8:10](#) LDS: [Moroni 8:9](#)

And after this manner did the Holy Ghost manifest the word of God unto me; Wherefore, my beloved son, I know that it is solemn mockery before God that ye should baptize little children.

[Moroni 8:11](#) LDS: [Moroni 8:11](#)

Behold, I say unto you that this thing shall ye teach: Repentance and baptism unto they which are accountable and capable of committing sin; Yea, teach parents that they must repent and be baptized and humble themselves as their little children, And they shall all be saved with their little children; And their little children need no repentance, neither baptism.

[Moroni 8:13](#) LDS: [Moroni 8:12](#))=

with why God would condemn so many (innocent children). Hence, not understanding baptism, they struggle to baptize at infancy in case the child would perish mortally and (in their thinking) be lost eternally.

(Catholic)

	<p><u>But little children are alive in Christ, even from the foundation of the world; If not so, God is a partial God, and also a changeable Being and a respecter to persons; For how many little children have died without baptism?</u></p>	
<p>Salvation</p>	<p>No Predestination. Salvation is freely offered to all</p> <p>2 Nephi 1:66 LDS: 2 Nephi 2:4</p> <p>And the way is prepared from the fall of man, And <u>salvation is free</u>;</p>	<p>Predestination exists. God has predetermined who can be saved. (Calvinists and many Evangelicals)</p>
<p>Works</p>	<p>We will be judged by how we lived our lives (works).</p> <p>Good works come from a changed heart, they are the outpouring of a thankful heart toward Christ.</p> <p>They are the evidence we aligned our will with the Heavenly Father.</p>	<p>Some churches can not reconcile the New Testament and works, and conclude works don't matter. Instead they teach we must only believe. (Evangelical)</p> <p>Others teach works determine your level of salvation, the</p>

	<p>The summary of our lives will be determined as good or evil.</p> <p>Those with good works have the blood of Jesus applied, their sin removed, and become spiritually clean, to return to God’s presence. Returning to God is not about a quantity of works, but a presence of sin.</p> <p>The sin must be removed, and that can only happen with an infinite atonement.</p> <p>Alma 19:66 LDS: Alma 41:3</p> <p>And it is requisite with the justice of God <u>that men should be judged according to their works; And if their works were good in this life and the desires of their hearts were good, that they should also at the last day be restored unto that which is good;</u></p>	<p>more works, the greater the level. (RLDS/LDS/ Restoration)</p>
<p>Atonement</p>	<p>The cost of our sin was infinite. Only an infinite payment could pay the cost of our sin. Therefore, God Himself (the Infinite One) took on flesh and became the payment for our sin. This is the only way sin could be atoned for.</p>	<p>Some believe Jesus was a created being, a son like a biological son, and that God sent a surrogate to pay the price. But that payment is</p>

[2 Nephi 6:15](#) LDS: [2 Nephi 9:7](#)

Wherefore, it must needs be an infinite atonement - save it should be an infinite atonement, this corruption could not put on incorruption;

[Alma 16:210,213,215](#) LDS: [Alma 34:10](#)

For it is expedient that there should be a great and last sacrifice, Yea, not a sacrifice of man, neither of beast, neither of any manner of fowl, For it shall not be a human sacrifice, But it must be an infinite and an eternal sacrifice.

But the law requireth the life of him who hath murdered; Therefore, there is nothing which is short of an infinite atonement which will suffice for the sins of the world, Therefore, it is expedient that there should be a great and last sacrifice.

And behold, this is the whole meaning of the law, every whit a pointing to that great and last sacrifice, And that great and last sacrifice will be the Son of God, yea, infinite and eternal.

confused with our works as if we can earn our way back to God's presence. (RLDS/LDS / Restoration)

	<p>And thus He shall bring salvation to all those who shall believe on His name.</p>	
<p>The Son of God.</p>	<p>Jesus was God in the flesh. The reason Jesus was called the Son of God is because God took on flesh. He was not the biological offspring of God the Father.</p> <p>Mosiah 8:29 LDS: Mosiah 15:2 <u>And because He dwelleth in flesh, He shall be called the Son of God;</u></p> <p>Mosiah 1:102 LDS: Mosiah 3:8 <u>And He shall be called Jesus Christ, the Son of God, the Father of heaven and of earth,</u> the Creator of all things from the beginning; And His mother shall be called Mary;</p>	<p>Some teach that God and Jesus are separate conscious beings. This comes to the restoration from a modified telling of the first vision.</p> <p>Read about the actual first vision account here Joseph Smith saw only ONE personage not Two. (RLDS/LDS / Restoration)</p>
<p>Repentance</p>	<p>Those who sincerely repent of their sins, align their will to the will of God, and come in at the gate, are guaranteed eternal life. The key is their repentance.</p>	<p>Repentance is an occasional thing, needed to maintain our status with God. But it is not stressed as a departure from</p>

	<p>Choosing to sin got humanity separated from God; Choosing to return from sin allows grace to be applied, so our sin can be removed. IF your sin is removed you become spiritually clean and can return to the presence of God.</p> <p>Alma 19:106 LDS: Alma 42:24 And thus they are restored into His presence, to be judged according to their works, according to the law and justice; For behold, justice exerciseth all his demands, And also mercy claimeth all which is her own; And thus, none but the truly penitent are saved.</p>	<p>sin. This exists because communion is misunderstood.</p>
<p>The Lord's Supper</p>	<p>The Lord's Supper (i.e. Communion) is a symbol to remember the body and blood of Jesus. The Body represents our physical renewal; the Blood represents our spiritual cleansing. Partaking of Communion is not done for forgiveness; but is an expression of remembering that without Jesus sacrifice of</p>	<p>Communion is equated to receiving forgiveness when the emblems are taken. This misses the point. Communion is about remembering Him, it's not about us. (LDS/ Restoration)</p>

body and blood, we would have no hope for salvation.

Communion joins the community of those who have come in at the gate. This is called worthiness. It means one is accountable, has made covenant through repentance, baptism and enduring to the end of our lives in Him.

The church are those who have grace applied and therefore remember Him through the emblems.

The emblems are symbols only. They do not become the actual flesh and blood of Jesus.

[3 Nephi 8:60](#) "And now behold, this is the commandment which I give unto you That ye shall not suffer anyone knowingly to partake of My flesh and blood unworthily when ye shall minister it,

For whoso eateth and drinketh My flesh and blood unworthily eateth and drinketh damnation to his soul.

Some have incorrectly received those who have not come in at the gate, offering the emblems of communion. We must first covenant with Jesus in order to have Grace applied. (Community of Christ)

Some believe the holy Eucharist (communion bread/wine) literally become the flesh and blood of Jesus when partaken. This is called transmutation and is a false tradition. (Catholic)

	(LDS: 3 Nephi 18:29)	
Judgment	<p>Salvation applied to those who turn from Sin. If one dies in sin, there is no more chance for repentance (there is no prison house).</p> <p>2 Nephi 6:72 LDS: 2 Nephi 9:38 <u>And in fine, wo unto all they that die in their sins!</u> <u>For they shall return to God and behold His face and remain in their sins.</u></p> <p>Mosiah 8:61 LDS: Mosiah 15:26 But behold and fear and tremble before God, for ye had ought to tremble, <u>For the Lord redeemeth none such that rebelleth against Him and dieth in their sins,</u></p>	<p>Salvation applied with certain minimal works required, then reward increases proportionally by other works. Some who didn't know Jesus will spend time in the prison house spiritually, and eventually be released. These ideas are misunderstandings of scripture. (RLDS/LDS/Restoration)</p> <p>Some don't speak of judgment, teaching a God who is not a God of Justice. (Community of Christ)</p>
Grace	Applied after all we can do and enduring to the end of life. (i.e. after we reconcile our will to God's will)	Grace is applied for believing only, and perhaps adding a prayer asking God to come

	<p>2 Nephi 11:44 LDS: 2 Nephi 25:23 <u>For we know that it is by grace that we are saved, after all that we can do.</u></p>	<p>into your heart. This is not found in scripture. (Evangelical)</p>
<p>The Church Name</p>	<p>The Nephite disciples asked a valid question. What should we name this church? Jesus states in the Book of Mormon that His church would have His name.</p> <p>3 Nephi 12:20 / LDS: 3 Nephi 27:8 For if a church be called in Moses' name, Then it be Moses' church; Or if it be called in the name of a man, Then it be the church of a man; But if it be called in My name, Then it is My church if it so be that they are built upon My gospel.</p> <p>(Some thoughts on church name)</p>	<p>Gentiles churches often assume the name of people, locations, ideas or even bodily responses (Quaker) but most omit the name of Jesus, although none would claim to be acting outside his will.</p> <p>Catholic (means Universal) Episcopalian Baptist Evangelical Methodist Puritan Quaker Jewish Muslim Hindu</p>

Can a church still be Jesus church without his name? Certainly yes, it all depends upon if that church teaches and practices repentance and following his Gospel.

The Book of Mormon doesn't identify a specific organization as His church (like RLDS or LDS or Bickertonite, etc. all claiming to be His restored church).

But His church are those who come in at the gate in humility and endure to the end.

Time ends with two churches only, those who repent and come to Christ and those who do not.

The repentant will be convinced by the word of truth that will come to them, seemingly not by a specific organization but by the convincing power of the Holy Ghost.

Buddhist
Presbyterian
Lutheran
Church of the Brethren
Salvation Army
Potter's House
Bethel Church
Saddelback
Hillsong
Unitarian

	<p>This power could be present within an organization, but is not limited to an organization.</p> <p>It seems the Lamanites return to Jesus first, by the power of God without necessarily an organization of man behind it. From believing Gentiles to the House of Joseph.</p> <p>They will become Jesus church more than by assigning a name to the group, but by repentance from Sin and dedication to Him. It isn't the name of a church that makes it His, but the attitude of the hearts of its believers.</p>	
<p>The Certainty of God's Word</p>	<p>God's word is certain and exact. He means to execute all His words.</p> <p>His word comes to us in plainness and can not be retracted.</p> <p>Mormon 4:82 LDS: Mormon 9:19 And behold I say unto you He changeth not;</p>	<p>God gives some words to work on our hearts but does not mean to execute them exactly (RLDS).</p> <p>RLDS DC 18:2a Again, it is written eternal damnation;</p>

	<p>If so, He would cease to be God; And He ceaseth not to be God,</p> <p>Mormon 4:69 LDS: Mormon 9:10 And now, <u>if ye have imagined up unto yourselves a god which doth vary and in him there is shadow of changing, Then have ye imagined up unto yourselves a god which is not a God of miracles.</u></p>	<p>wherefore <u>it is more express than other scriptures, that it might work upon the hearts of the children of men,</u> altogether for my name's glory;</p>
<p>Authority</p>	<p>The Book of Mormon mentions little on authority. Authority is divided into subgroups—there is authority to speak by the power of the Holy Ghost, there is power of authority of priesthood.</p> <p>It seems the over application of Authority by Priesthood creates concern in our day.</p> <p>Jesus gave authority to preach and baptize. Authority was also transferred through ordinations to righteous men, not necessarily limited by blood lineage. For instance Levi's</p>	<p>Authority spans the spectrum of belief.</p> <p>It describes the ability of humans to represent God-to speak his word, to teach his will, to express God's eternal purpose-to humanity.</p> <p>Some consider institutional training (a PhD in Divinity for example) to be authority.</p>

tribe had power in the Old Testament (blood lineage), but Joseph's lineage also demonstrates equal priesthood authority in the Americas. Jesus was a/the high priest but his lineage was of Judah.

Lacking in the Book of Mormon is discussion on :

- qualifications for receiving authority,**
- boundaries for acting under it.**
- (the long) Doctrine and Covenants passages relating to Authority of priesthood and governance of the church.**

Instead Book of Mormon authority was bestowed on the humble to act in simple ways for Jesus-speaking and baptizing. It was not given to those who craved power.

In fact, the Book of Mormon teaches it was foreordained on account of faith, and therefore choosing good.

Others are suspicious of theological education.

Some require divine authority that no man takes the honor unto himself, but must be called of God like Aaron, thereby requiring a spiritual expression from God to human (i.e. God must speak his will to man).

Those with this authority today believe it traces back to the Apostles.

In the restoration, authority takes a different perspective. Authority provides a framework of safety and trust to the congregants, sometimes earned and often demanded by men with said authority.

[Alma 9:65](#) /LDS: [Alma 13:3](#)

And this is the manner after which they were ordained,

being called and prepared from the foundation of the world according to the foreknowledge of God,

On account of their exceeding faith and good works, in the first place

being left to choose good or evil -

[Mosiah 11:18](#) / LDS: [Mosiah 23:17](#)

And it came to pass **that none received authority to preach or to teach, except it were by him from God;**

[Mosiah 11:114](#) /LDS: [Mosiah 26:8](#)

Now King Mosiah had **given Alma the authority over the church.**

[3 Nephi 5:25](#) /LDS: [3 Nephi 11:25](#)

And now behold, these are the words which ye shall say, calling them by name, saying,
'Having authority given me of Jesus Christ, I

For them, authority governs how the people function in their relation to each other within the church and without, believing this authority holds the Keys to both abiding in and returning to God.

Some restoration churches view membership within a congregation granting authority to speak for God, and requiring similar authority by other congregations (if their baptisms and ordinations are acceptable). A member's baptism can be viewed as null to another congregation-for example, they may be denied communion- if the authority of the ordaining person does not meet their standard.

baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen.'

[3 Nephi 5:44](#) /LDS: [3 Nephi 12:1](#)

And it came to pass that when Jesus had spake these words unto Nephi and to those which had been called - **now the number of them which had been called and received power and authority to baptize were twelve -**

The LDS movement subjected followers to the men leading the church, believing any priesthood members authority as divine. Leaders authority and actions were never to be questioned.

The early restoration seemed obsessed with authority of the priesthood.

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Therefore, on the ordinances thereof the power of godliness is manifest; **and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;** for without

		<p>this no man can see the face of God, even the father, and live.</p>
<p>Marriage</p>	<p>Marriage is One Man, One Wife only</p> <p>Jacob 2:36 LDS: Jacob 2:28</p> <p>Wherefore my brethren, hear me and hearken to the word of the Lord: <u>For there shall not any man among you have save it be one wife, And concubines he shall have none;</u> For I, the Lord God, delighteth in the chastity of women,</p>	<p>Plural marriage (one man, two or more wives) was and is allowed by various religions: Polygamy is rare around the world and mostly confined to a few regions</p> <p>LDS:Encouraged from 1840s until it was outlawed by the same church in 1890, although some continue to practice it in and outside of the United States. The official view of the LDS church now condemns polygamous relationships, although many assume it is a celestial aspect that may find</p>

		<p>its place among believers someday.</p> <p>Islam: Allows for up to four wives under specific conditions, though it's not universally practiced.</p> <p>Hinduism: Historically allowed polygamy, but it is declining in practice.</p> <p>Some African and Polytheistic Religions: Many traditional African and polytheistic religions have historically permitted polygamy, though practices vary widely across cultures.</p>
<p>Priesthood Order</p>	<p>Was only ever called the Order of God</p> <p>Alma 9:69 LDS: Alma 13:6</p>	<p>An Order of Melchizedek/ and Aaron exist. The Aaronic is to assist the Melchizedek order.</p>

	<p>And thus being called by this holy calling and ordained unto <u>the high priesthood of the holy order of God</u>, to teach His commandments unto the children of men, that they also might enter into His rest,</p>	<p>Jesus never referred to an Order of Melchizedek.</p>
<p>Priesthood Structure</p>	<p>Simple Nephite priesthood: Disciple, High Priest, Elder, Teacher, Priest</p> <p>Moroni 3:1 LDS: Moroni 3:1 The manner which the disciples, which were called the <u>elders of the church, ordained priests and teachers.</u></p>	<p>Derived from Testament: Apostle, Disciple, Patriarch, High Priest, Bishop, Seventy, Elder, Teacher, Priest, Deacon (RLDS/LDS/ Restoration)</p>
<p>Priesthood Responsibility for Baptism</p>	<p>All Priesthood baptized, including Teachers.</p> <p>Alma 10:103 LDS: Alma 15:13 And Alma established a church in the Land of Sidom, And consecrated priests and teachers in the land to baptize unto the Lord whosoever were desirous to be baptized.</p>	<p>Deacons, Teachers not allowed to baptize. (RLDS/LDS/ Restoration)</p> <p>DC 17:11e but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands;</p>

<p>Prison House</p>	<p>No Prison House taught or mentioned. Repentance in this life <u>IS</u> God’s mercy. This life the only chance to turn from sin.</p> <p>Alma 16:228 LDS: Alma 34:32 For behold, <u>this life is the time</u> for men to prepare to meet God; Yea, behold, <u>the day of this life is the day for men to perform their labors.</u></p> <p>Alma 16:230 LDS: Alma 34:33 For after this day of life which is given us to prepare for eternity, Behold, if we do not improve our time while in this life, then cometh the night of darkness wherein <u>there can be no labor performed.</u></p>	<p>A Spiritual prison house exists after this life for souls who didn’t know Jesus, and there they can hear the gospel and repent. (RLDS/LDS/Restoration)</p>
<p>Death in this life</p>	<p>Brings Judgment whether life was good or evil. We meet God at end of this life.</p> <p>Alma 19:43 LDS: Alma 40:11 Behold, it hath been made known unto me by an angel</p>	<p>A 2nd judgment for those in the prison house. Some leave the prison house and return to God.</p>

	<p>that the spirits of all men, as soon as they are departed from this mortal body, <u>Yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.</u></p>	
<p>Covenant to Gather/ Restore Israel</p>	<p>Abrahamic Covenant fulfills all scripture leading to Zion/Gathering</p> <p>2 Nephi 12:74 LDS: 2 Nephi 29:14 And I will show unto them that fight against My word, And against My people, which are of the house of Israel, <u>That I Am God and that I covenanted with Abraham,</u> <u>That I would remember his seed forever.</u></p>	<p>A questionable Enoch Covenant overrides the minds of conservative members.</p>
<p>Satan</p>	<p>Was (only) an angel who fell</p> <p>2 Nephi 1:101 LDS: 2 Nephi 2:17</p>	<p>Was a contender to be Savior. But this can't be reconciled as humanities sin required an</p>

	<p>And I, Lehi, according to the things which I have read, Must <u>needs suppose that an angel of God,</u> <u>According to that which is written,</u> <u>Had fallen from heaven;</u></p>	<p>INFINITE atonement (see Atonement). Genesis 3:4 (Inspired Version Only)</p>
Zion	<p>Built after Lamanites turn back to Christ, repentant Gentiles assist.</p> <p>Ether 6:8 LDS: Ether 13:8 Wherefore, <u>the remnant of the house of Joseph</u> shall be built up upon this land, And it shall be a land of their inheritance; <u>And they shall build up a holy city unto the Lord,</u> like unto the Jerusalem of old; And they shall no more be confounded until the end come when the earth shall pass away;</p>	<p>Built by a gathering of Gentiles.</p>
End of World	<p>Good overcomes Evil. The Good people population is small, but it grows until it dominates the earth.</p> <p>1 Nephi 3:230 LDS: 1 Nephi 14:14</p>	<p>Good people raptured from the Earth, Earth succumbs to Evil. (Evangelical)</p>

	<p>And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb and upon the covenant people of the Lord which were scattered upon all the face of the earth;</p>	
<p>Baptism</p>	<p>For those capable of Sin in this life, after repentance, decision to be baptized is made only by the sinner.</p> <p>Children need no baptism because they are blameless-they can not sin and can not repent.</p> <p>Moroni 8:11 LDS: Moroni 8:11 Behold, I say unto you that this thing shall ye teach: Repentance and baptism unto they which are accountable and capable of committing sin</p> <p>Moroni 8:9 LDS: Moroni 8:8 Behold, I came into the world, not to call the righteous, but sinners to repentance;</p>	<p>Proxy Baptism for those who have previously died (Mormon).</p> <p>Infant Baptism (Catholic).</p> <p>The commandment to baptize was misunderstood. Little children are blameless, they have no sin. There is no need for baptism for baptism is only for those capable of sinning and repentance.</p>

	<p><u>The whole need no physician, but they that are sick;</u> <u>Wherefore, little children are whole, for they are not capable of committing sin;</u> <u>Wherefore, the curse of Adam is taken from them in Me,</u> That it hath no power over them; And the law of circumcision is done away in Me.'</p>	
<p>The Need for Baptism</p>	<p>The Book of Mormon stresses that Baptism is a testimony to follow the Savior with full purpose of Heart. Baptism is not a work of the Law of Moses, but was an example demonstrated by Jesus himself that we are to follow.</p> <p>2 Nephi 13:16 LDS: 2 Nephi 31:13 Wherefore my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, Acting no hypocrisy and no deception before God, but with real intent,</p>	<p>Baptism is diminished in many churches, some even incorrectly teach against baptism, thinking they are explaining the scriptures.</p>

repenting of your sins,
Witnessing unto the Father that ye are willing
to take upon you the name of Christ
by baptism,
Yea, by following your Lord and Savior down
into the water according to His word,
Behold, then shall ye receive the Holy Ghost;

[Mosiah 9:179](#) LDS: [Mosiah 21:35](#)

They were desirous to be baptized as a witness
and a testimony that they were willing to serve
God with all their hearts -

[3 Nephi 3:69](#) LDS: [3 Nephi 7:25](#)

Therefore, there were ordained of Nephi men
unto this ministry, that all such as should come
unto them should be baptized with water, And
this as a witness and a testimony before God
and unto the people that they had repented
and received a remission of their sins;

[1 Nephi 3:73](#) LDS: [1 Nephi 11:27](#)

	<p><u>And the Lamb of God went forth and was baptized of him;</u></p>	
<p>Baptism by Immersion</p>	<p>The Book of Mormon demonstrates that Baptism was always performed by completely immersing the sinner, although this is not stipulated. The Greek word baptize means to immerse.</p> <p>Baptism by immersion symbolizes the hope for a resurrected body (immortal), rising from the grave.</p> <p>Mosiah 9:45 LDS: Mosiah 18:14 And after Alma had said these words, both Alma and Helam were <u>buried in the water;</u> <u>And they arose and came forth out of the water rejoicing, being filled with the Spirit.</u></p> <p>3 Nephi 9:12 LDS: 3 Nephi 19:11 And it came to pass that <u>Nephi went down into the water and was baptized</u></p>	<p>Baptism became sprinkling in the middle ages by the Catholic church, presumably as a precaution against illness by immersion in water during the winter. The precaution became the tradition. (Catholic)</p>

Baptism-The Connection	<p>Baptism by itself does not save. But Baptism is a result of keeping the commandments, which is a result of repentance, which all result in the remission of sin by the Holy Ghost.</p> <p>Baptism by water with sincerity to repent brings a baptism by the Holy Ghost.</p> <p>Moroni 8:12 LDS: Moroni 8:11 <u>Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins;</u></p> <p>2 Nephi 13:15 LDS: 2 Nephi 31:12 And also the voice of the Son came unto me, saying: <u>He that is baptized in My name, To him will the Father give the Holy Ghost, like unto Me; Wherefore, follow Me and do the things which ye have seen Me do.</u></p> <p>2 Nephi 13:16 LDS: 2 Nephi 31:13 Wherefore my beloved brethren, <u>I know that if ye shall follow the Son with full purpose of</u></p>	No other church seems to connect Baptism to repentance and remission of sin.
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	<p><u>heart, Acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, Witnessing unto the Father that ye are willing to take upon you the name of Christ by baptism, Yea, by following your Lord and Savior down into the water according to His word, Behold, then shall ye receive the Holy Ghost;</u></p>	
<p>Why Two Baptisms (by water and the Holy Ghost)?</p>	<p>The two baptisms represent the promise of renewal of our body and promise of renewal of our spirit. Both body and soul have promise of renewal. This is also paralleled by communion, the bread for the body, the wine for the soul. Returning to God promises rising from the dead at the last day and receiving an immortal body along with a soul cleansed from Sin. The Holy Ghost in this life cleanses from Sin if we are diligent. Fire symbolically cleanses and purges.</p> <p>Mosiah 9:44 LDS: Mosiah 18:13</p>	<p>This understanding seems to be lost on Christianity outside of the Book of Mormon. Churches that choose to baptize do so with some semblance of water baptism, but there is no explanation of the baptism by spiritual fire and the holy ghost.</p>

	<p>And when he had said these words, the Spirit of the Lord was upon him and he said: Helam, <u>I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve Him until you are dead, as to the mortal body; And may the Spirit of the Lord be poured out upon you, And may He grant unto you eternal life through the redemption of Christ which He hath prepared from the foundation of the world.</u></p> <p>3 Nephi 9:44 LDS: 3 Nephi 20:8</p> <p>And He saith unto them: "He that eateth this bread, eateth of <u>My body to their soul, And he that drinketh of this wine, drinketh of My blood to their soul, And their soul shall never hunger nor thirst, but shall be filled.</u>"</p>	
<p>When does the Baptism of the Holy Ghost occur?</p>	<p>The Book of Mormon demonstrates that God baptizes by the Holy Ghost after water baptism, but he also baptizes before water baptism when true repentance occurs.</p>	<p>Strict restorationists assume no baptism by the Holy Ghost occurs until after water</p>

Many Lamanites were baptized by the Holy Ghost prior to water baptism. It was evidenced by being physically overcome to being unconscious for a time. Their water baptism historically occurred later, but is generally not recorded in the text.

[3 Nephi 4:50](#) LDS: [3 Nephi 9:20](#)

And whoso cometh unto Me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, Even as the Lamanites, because of their faith in Me at the time of their conversion, were baptized with fire and with the Holy Ghost, And they knew it not.

[Alma 13:53](#) LDS: [Alma 22:18](#)

(King Lamoni's conversion):

And if there is a God and if Thou art God, wilt Thou make Thyself known unto me?

And I will give away all my sins to know Thee and that I may be raised from the dead and be saved at the last day! 54 And now when the

baptism, and that only by their authority.

Others churches never address the Holy Ghost baptism, just assuming it occurs by believing.

	<p><u>king had said these words, he was struck as if he were dead.</u></p>	
<p>The Spirit of Christ</p>	<p>The Book of Mormon teaches the Spirit of Christ is given to all people who live. This is the essence of Life. It gives knowledge of how to judge good from evil. This is not the same as the Gift of the Holy Ghost, which is the covenant of eternal life given to those who repent and come in at the Gate.</p> <p>Moroni 7:14 (LDS: Moroni 7:16) <u>For behold, the Spirit of Christ is given to every man, that they may know good from evil.</u> Wherefore, I show unto you the way to judge: For everything which inviteth to do good and to persuade to believe in Christ is sent forth by the power and gift of Christ;</p>	<p>This distinction is lost on churches outside of the Book of Mormon.</p>

<p>Those who die without knowing about Jesus</p>	<p>The Book of Mormon teaches that those who die without understanding, the Atonement of Jesus covers their sin.</p> <p>Jesus Grace covers those who keep the commandments, are steadfast to follow him, and those who die in ignorance. These are delivered from Hell.</p> <p>2 Nephi 6:54 LDS: 2 Nephi 9:26</p> <p>For they are delivered by the power of Him; <u>For the atonement satisfieth the demands of His justice upon all those who hath not the law given to them,</u> That they are delivered from that awful monster death and hell and the devil, And the lake of fire and brimstone, which is endless torment;</p> <p>Moroni 8:25 LDS: Moroni 8:22</p> <p>For behold <u>that all little children are alive in Christ, and also all they that are without the law;</u></p>	<p>Many protestant churches harshly teach those who died without knowing Jesus are doomed to suffer eternally in Hell.</p> <p>These churches, while they talk of Grace, never understood the full meaning of Grace. (Many Protestant and Evangelical)</p> <p>Also, this principle counters the false notion that the dead need a symbolic baptism by someone living in order to be reconciled to God. No, Jesus blood already reconciled them to God. (LDS)</p>
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	<p>26 For <u>the power of redemption cometh on all they that have no law</u>; Wherefore, he that is not condemned, or he that is under no condemnation, cannot repent, And unto such baptism availeth nothing;</p> <p>27 But it is mockery before God! denying the mercies of Christ and the power of His Holy Spirit and putting trust in dead works. 28 Behold, my son, this thing had not ought to be! For repentance is unto them that are under <u>condemnation and under the curse of a broken law</u>;</p>	
<p>Sin</p>	<p>God does not allow the least degree of sin.</p> <p>Alma 21:18 LDS: Alma 45:16</p> <p>And as I have said, so shall it be; For this is the cursing and the blessing of God upon the land, For <u>the Lord cannot look upon sin with the least degree of allowance.</u></p> <p>Helaman 2:72 LDS: Helaman 5:10 And remember also the words which Amulek spake unto Zeezrom in the City of Ammonihah; For he</p>	<p>Some sin will be winked at but forgiveness assumed by associate with the right church. (Restoration)</p>

	said unto him that the Lord surely should come to redeem His people; But that He should not come to redeem them in their sins, But to redeem them from their sins;	
Lineage	<p>Book of Mormon comes to Gentiles, from them to Lamanites. After Lamanite return, Gentiles are numbered among the remnant of Joseph who are of Manasseh.</p> <p>3 Nephi 10:1 LDS: 3 Nephi 21:23 But if they (<i>Gentiles</i>) will repent, and hearken unto My words, and harden not their hearts, I will establish My church among them; And they shall come in unto the covenant and be numbered among this, the remnant of Jacob, Unto whom I have given this land for their inheritance, And they shall assist My people, the remnant of Jacob -</p>	<p>Gentiles become adopted into Ephraim and receive the greater blessing. (RLDS/LDS/Restoration)</p> <p>DC 108:6c And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence.</p> <p>DC 108:6d And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children</p>

		<p>of Ephraim; and they shall be filled with songs of everlasting joy.</p> <p>DC 108:6e Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.</p>
<p>Eternity</p>	<p>Salvation is a full return to God or full separation from God.</p> <p>1 Nephi 4:61 LDS: 1 Nephi 15:35 <u>Wherefore, the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken;</u></p>	<p>Salvation is divided: multiple salvations, some with God, some with Jesus, Some with Holy Ghost only. (RLDS/LDS/ Restoration)</p>