

“This is truly a great book. In fact, I have never seen anything like it. Miller and Wilder have brought together a team of very knowledgeable ex-Mormon scholars to share from various perspectives why they could no longer stay Mormons. And while many who leave Mormonism simply fall off the grid, the good news presented by author after author is that there is an intellectually and spiritually vibrant alternative: moving from Mormonism to historical Evangelical Christianity. The book is fair, irenic, and inviting. This is now the first place to go for anyone who wants an honest, serious critique of Mormonism, along with an alternative to consider. I give it my top recommendation.”

—JP Moreland, Ph.D.  
Distinguished Professor of Philosophy,  
Talbot School of Theology, Biola University

“*Leaving Mormonism* is a new kind of book that gives the inside story of four former Mormons who are now Christian academics. Each tells how they came to understand the Good News of God’s grace, what sort of questions and challenges—intellectual, emotional, personal and professional—they faced, and how they integrated their academic work with their new Christian faith. There is great wisdom for academics, young and old, who are also navigating this difficult transition.”

—Ken Mulholland, Ph.D.  
President, Western Institute for Intercultural Studies,  
Former President, Salt Lake Theological Seminary

“For anyone with family, friends, or contact with Mormons and the LDS movement, many questions arise. If you are from a traditional or conservative Christian background, you find yourself struggling to reconcile the claims made by those within Mormonism with what the Bible and historic Christianity both teach and claim. Despite the insistence that we are all talking about Christian thought and ideas, as soon as one explores, compares, and considers carefully the actual claims of Christ, they stand in stark contrast to LDS teaching and claims. We are compelled to ask what is the truth? This unique volume is not only written by former “insiders”, who were all in their respective ways committed, but also by a group of deep thinkers who have taken the time to investigate and compare truth claims. Their histories, experiences, and education are all brought to bear on whether or not Mormon teaching is true, accurate, and reliable. As a resource to individuals, churches, or study groups, who will have to read carefully and thoroughly, this is a great tool. I learned much already from the insider view and experience which is a vital part of this work, as the ideas and teachings are rooted in a very demanding culture. I believe it deserves to be widely read, especially by those impacted or influenced by LDS teachings. It makes the Gospel clear by its amazing contrast. May that grace touch many as a result of this work.”

—Stuart McAllister, D.D.  
Ravi Zacharias International Ministries

“‘Leaving Mormonism’ today all too often means rejecting Christianity entirely in the mistaken belief that if Mormonism isn’t true then no form of Christian faith is true. In *Leaving Mormonism*, four Christian scholars, each of whom also happens to be a former Mormon, show that faith in Jesus Christ as he is revealed in the Bible is intellectually and spiritually viable for disillusioned Latter-day Saints. The authors combine their authentic personal stories with scholarly analysis of critical issues and are not afraid to point out how evangelicals have sometimes failed to engage Mormons in a constructive manner. There is much for everyone to learn from this book.”

—Robert M. Bowman Jr., Ph.D.  
Executive Director,  
Institute for Religious Research

“*Leaving Mormonism* provides a charitable and critical analysis of Mormonism by former Mormons who each reflect on their own stories of leaving the LDS Church and their reasons for embracing the eternal gospel of Jesus Christ. The volume spans across the breadth of Mormon theology, plumbs into the depths of Mormon experience, and crosses through some of the murky waters that so many former Mormons have to navigate. Readers will be encouraged and challenged by the unique expressions of anecdote, testimony, and renewed faith.”

—**John Anthony Dunne, Ph.D.**  
**Assistant Professor of New Testament,**  
**Bethel Seminary**

“This book makes a noteworthy contribution to the ongoing academic dialog between Latter-day Saints and evangelical Christians. Even though former Mormons offer a unique perspective to that dialog—as their life experience bridges the gap between both sides—their voice has been missing from that conversation from the start. But this is not just an academic work. It is a stirring combination of inspiring personal stories told by people with warm hearts and vibrant souls as well as sharp minds.”

—**Ross Anderson, D.Min.**  
**Teaching Pastor,**  
**Alpine Church, UT**

“I’ve read and highly recommend *Leaving Mormonism: Why Four Scholars Changed their Minds*. As a Pastor in Utah we have a shortage of reliable resources that we can recommend without hesitation to those who are leaving Mormonism and making their way into Gospel Christianity. This is at the top of my list for that kind of resource. Because the greatest factor in ministering to former Mormons is trust, I’m grateful that we can partner with the authors in providing ‘trustworthy’ reading for our people.”

—**Paul Robie, D.Min.**  
**Lead Pastor,**  
**South Mountain Community Church, UT**

“A one of a kind book blending powerful personal testimonies with persuasive reasons for the truth and goodness of Christianity and the falsity of the Mormon faith. Written with compassion, charity, and courage, this will be the go-to book for those interested in Christian-Mormon dialogue for years to come.”

—**Paul M. Gould, Ph.D.**  
**Associate Professor of Philosophy and Christian Apologetics,**  
**Southwestern Baptist Theological Seminary**

“*Leaving Mormonism* is a unique book that combines both personal stories and first-rate scholarship. Regardless of where you are on your spiritual journey, you will be challenged and equipped by reading and studying this book.”

—**Sean McDowell, Ph.D.**  
**Assistant Professor of Christian Apologetics,**  
**Biola University**

“Most who leave Mormonism leave faith altogether. With this understanding, *Leaving Mormonism* stands as a book like no other on this subject. Scholars formerly from within the ranks of the LDS community share not only their reasons for leaving Mormonism, but also the evidence for turning to the Christ of the New Testament.”

—**Steve Crane, D.Min.**  
**Senior Minister,**  
**Eagle Christian Church, ID**

# LEAVING MORMONISM

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*Why Four Scholars Changed their Minds*

COREY MILLER, LYNN K. WILDER,  
VINCE ECCLES, AND LATAYNE C. SCOTT

EDITED BY COREY MILLER AND LYNN K. WILDER

 **RatioChristiBOOKS**  
*Defending Truth & Christianity at the University*

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*Leaving Mormonism: Why Four Scholars Changed their Minds*

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*Non nobis, non nobis, Domine,  
sed nomini tuo da gloriam.*



# FOREWORD

*By Dr. Richard Land*

PRESIDENT OF SOUTHERN EVANGELICAL SEMINARY

Leaving Mormonism is indeed a unique and valuable volume. As Dr. Corey Miller and Dr. Lynn Wilder, contributing authors and co-editors, explain, no other book on Mormonism is written by people who are former Mormons, are trained professional academics, and confessed followers and disciples of Jesus Christ as Savior and Lord.

Drs. Miller and Wilder explain the unique tenor of the book, which is not mean-spirited or hostile to Mormons as people. Speaking for the authors, Dr. Miller says, “As former insiders, we have a unique perspective. As scholars, we value truth. As Christians, our commitment to Christ compels us to genuine love without which we could not claim to be anything but mere critics . . . .”

Dr. Miller also states unequivocally that the spirit motivating *Leaving Mormonism* was one of “urgent concern for those we love about a future that goes well beyond this life.”

Apologetics trends toward left-brained, linear thinking, and rational argumentation. That is really the inherent nature of much of the apologetic enterprise: building on impressive cognitive, rational defense of Christianity’s compelling truth claims, based on evidence, logic, and argumentation.

However, it can sometimes feel rather aridly academic and sterile to those non-Christians that Christian apologists are seeking not only to convince intellectually, but to convert to personal allegiance to Jesus Christ as their Lord and Savior.

That is where the right-brained arguments of personal narratives and stories are important. That is one reason this book is so powerful. The intellectual fire-power is there in abundance, marshalling the intellectual and evidential arguments for the veracity of the Christian faith. However, you also have the personal stories of the spiritual journeys of these four individuals who found Mormonism insufficient in meeting both their spiritual journey and intellectual questions. The personal testimonies are far more than academic treatises. These are heart-felt stories, connect-

ing heart-to-heart with readers, narrating their personal journeys out of Mormonism and into truth and personal fulfillment and contentment in surrendering their lives and eternal destinies into the safe-keeping of the resurrected, ascended, victorious, and returning Christ.

The transparency and honesty of the authors in telling their personal stories is touching and powerful. In reading their personal narratives, I was reminded of what one of my pastoral mentors told me many years ago: “Every Christian has at least one great sermon to preach—what Jesus did for them and how He changed their lives as He transformed them from death to life, from darkness to light, and from the bondage of sin to the freedom of salvation.”

Drs. Corey Miller, Latayne C. Scott, Lynn K. Wilder, and Vince Eccles are to be commended for producing a compelling narrative that will be invaluable in sharing the Gospel with Mormons and former Mormons, and in inspiring, informing, and equipping those who are seeking to defend the Gospel (especially in Miller and Wilder’s chapter 6).

I will keep two copies of this book in my library, one for reference and one to lend to others.



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INTRODUCTION

**CONTEMPLATING MORMONISM  
LOVINGLY, CREDIBLY, AND TRUTHFULLY**

*Corey Miller*

*“If you look for truth, you may find comfort in the end;  
if you look for comfort you will not get either comfort or  
truth only soft soap and wishful thinking to begin, and in  
the end, despair.”*

—C. S. Lewis

**T**here is no other book like this. No other multi-authored volume on Mormonism exists that satisfies the following three criteria of authorship: each author possesses an earned academic doctorate, is a former Mormon, and yet is a follower and apprentice of Jesus Christ. As such, the authors of this book possess a unique perspective in that we were all once LDS “insiders.” But rather than reject God altogether, as is common among so many who leave the LDS faith, all contributing authors trust in Jesus Christ alone for salvation. What follows are the individual accounts from our personal testimonies contributing to our various reasons why we can no longer be members of the Church of Jesus Christ of Latter-day Saints (hereafter LDS). We are followers of Christ, and the love of Christ compels us. This constitutes a major impetus for writing this book.

There is much to appreciate about LDS people. They share many things in common with evangelical Christians, not the least of which is the fact that we make natural alliances in civil and societal matters related to the consequences of theology and ethics.<sup>1</sup> For many of the same reasons, both groups experience their share of hostile opposition in an increasingly secular society.<sup>2</sup> This alone suggests a reason for reluctance in writing this book. At a time when we need each other greatly, given the massive assault on people of faith in this country, we nonetheless have the conviction to proceed and hope to generate more light than heat. Why? Because as one evangelical leader put it in 2013 to a Brigham Young University audience,

as reported in the *Deseret News*, “I do not believe that we are going to heaven together, but I do believe we may go to jail together,” later adding, “only those with the deepest beliefs and even the deepest differences can help each other against the encroaching threat to religious liberty, marriage, and the family.” The month prior, another evangelical guest lecturer said, “When it comes to religious freedom, we all hang together or we all hang separately. We are common targets in this.”<sup>3</sup>

It is with that spirit that we write this volume as friends and, in a respect, allies, but with urgent concern for those we love about a future that goes well beyond this life. This is a book for Mormons. It is also a book for Christians who are in dialogue with Mormon friends and family.

Other volumes on Mormonism exist involving scholars with a connection to discussion between Mormonism and evangelical Christianity, but there has been a wall at times precluding dialogue which seems to be coming down over these last few decades, and which calls for a new look at the relationship between Mormonism and traditional Christianity. Some works are in the form of Mormon and evangelical dialogue while others are simply collections or individual evangelical or Mormon scholars treating a topic that was largely responsible for this new direction, in the work heralded by BYU scholar Stephen E. Robinson, *Are Mormons Christians?* (Salt Lake City: Deseret Book Co., 1991). Following this was the dialogue Robinson had with an evangelical New Testament scholar in a collaborative work: Craig L. Blomberg and Stephen E. Robinson, *How Wide the Divide? A Mormon and an Evangelical in Conversation* (Downers Grove, Ill: InterVarsity Press, 1997). Then came the first major multi-authored critique of Mormonism by evangelical scholars: Francis J. Beckwith, Carl Mosser, and Paul Owen, *The New Mormon Challenge* (Grand Rapids: Zondervan, 2002). All of this set the stage for interreligious scholarly dialogue over the last decade: Robert L. Millet and Gerald R. McDermott, *Claiming Christ: A Mormon-Evangelical Debate* (Grand Rapids: Brazos Press, 2007); Richard J. Mouw, *Talking with Mormons: An Invitation to Evangelicals* (Grand Rapids: Eerdmans, 2012); Robert L. Millet and Richard Mouw, *Talking Doctrine: Mormons and Evangelicals in Conversation* (Downers Grove, Ill: InterVarsity Press, 2015). Others exist within the genre but are from a Catholic perspective, including Stephen H. Webb, *Mormon Christianity: What Other Christians Can Learn from the Latter-day Saints* (Oxford: Oxford University Press, 2013); Stephen H. Webb and Alonzo L. Gaskill, *Catholic and Mormon: A Theological Conversation* (Oxford: Oxford University Press, 2015).

Chatter among evangelicals about the trajectory of this dialogue seems to be moving in one of two general directions: (1) interpreted pessimistically sometimes as naive evangelical concession in light of academic pleasantries by those who do not truly understand Mormonism, or (2) interpreted optimistically as charitable dialogue that paves the way for either (a) hope that LDS people will “see the light” from the top down and

come to faith in the biblical Christ, or (b) the realization that the two faith communities really are not as far apart as previously thought given that there was never really an opportunity for serious conversation about this.

Absent from all of this in the discussion is the present book. There are many works with good understanding—some authors were former LDS and some were not—who do good scholarly work but do not possess a doctorate or are not evangelical (sometimes they are atheists, agnostics, or otherwise). But our volume alone has the unique perspective of being written by a multidisciplinary group of evangelical scholars, all of whom have an insider's perspective as former Mormons. This provides a unique aspect of credibility. Furthermore, we desire engaging in respectful dialogue, but for serious theological reasons we refuse to sugarcoat matters. Truth matters, truth sometimes hurts, but truth can also set free.

The title may be misunderstood by some. Not all of us were scholars while we were Mormon. Two of us were. Some of us were born and raised Mormon either inside or outside of Utah and left the LDS faith later in life. Others were converted to Mormonism later in life and departed only after learning certain truths about the teachings and practices of the LDS faith. None of us makes the claim to be better scholars than others doing research in the field, since there are plenty of good works out there both in print and online. We simply have a unique perspective as authors having been students or faculty at BYU, lived in Utah, and/or seen things from the inside as critical thinkers who used reasoning in our pursuit of truth. In any case—and this cannot be overemphasized—even though we are all anti-Mormonism, none of us are anti-Mormon because of our love for God and our love for Mormons. We enjoy our Mormon connections, families, and friends, and are thus taking a substantial risk that could compromise those relationships by writing a volume like this. It is a risk that we would otherwise like to avoid. But we believe that our stories need to be told. As former insiders, we have a unique perspective. As scholars, we value truth. As Christians, our commitment to Christ compels us to genuine love, without which we could not claim to be anything but mere critics in this volume. Indeed, we could not claim to love Mormons if we withheld our stories, our testimonies, and our reasons. In fact, it is precisely *because* we esteem our LDS friends that we are convicted to offer an alternative view of faith and of Christ to that of their own. Consider these comments by LDS prophets followed by an illustration supporting our claim to goodwill:

Joseph Smith said, “One of the grand fundamental principles of ‘Mormonism, is to receive truth, let it come from whence it may.”<sup>4</sup>

Brigham Young said, “Take up the Bible, compare the religion of the Latter-day Saints with it, and see if it will stand the test.”<sup>5</sup>

John Taylor said, “I want no association with things that cannot be talked about and will not bear investigation.”<sup>6</sup>

Accepting the sanctioned invitation of these LDS authorities and pursuing the good life, we seek to generate more light than heat, to contend for the truth while not being contentious, to provide reasonable argument while not being argumentative, and to share our testimonies of the biblical Jesus depicted in traditional Christianity.<sup>7</sup>

We encourage LDS readers to take such statements by their leaders seriously and with care concerning our mutual intent to seek the light and truth of Christ. It is all too common to dismiss critical considerations such as ours as “anti-Mormon” as a means of poisoning the wells of the message otherwise well-intended by conjuring up an alleged validation that one belongs to the truth simply on the grounds that one feels “persecuted” purely by virtue of disagreement. We need to defuse the cry of persecution since it is not necessarily persecution to be critical of a particular perspective—at least no more critical than roughly 85,000 missionaries informing traditional Christian, non-Mormon people in their homes that all their Christian creeds are an abomination and in need of restoration rather than mere reformation.<sup>8</sup>

Not all Christians who maintain a critical view of Mormonism should be branded as hating rather than loving LDS people. Consider an illustration involving someone you love who behaves in a destructive manner—physical or spiritual—to themselves or to others. Presumably, the loving thing to do is to respectfully confront the one you love with the truth. Suppose you have younger siblings and one of them is addicted to cocaine. Further, suppose this one steals family heirlooms for drug money. Moreover, he persuades at least one other sibling to follow in his path. Which of these three options is the most loving response under the circumstances? You can (1) celebrate him by purchasing some cocaine for him because you know that he likes cocaine and is sure to appreciate the gesture, (2) say nothing so as to coexist in the spirit of “live and let live,” or (3) speak lovingly, but sternly, warning him of his destructive beliefs and behavior. Clearly, one would not be chastised for the phenomenon we will call “cocaine-o-phobia”<sup>9</sup> by choosing option (3). On the contrary, one may be chastised for choosing either of the other two options that encourage destructive beliefs and lives or express indifference for the same. Likewise, being critical of Mormonism does not necessarily make one guilty of Mormon-a-phobia if done with the right motives. Remember, LDS prophets have admonished people to investigate the truth wherever it is found. And the apostle Paul has this to say, “Have I now become your enemy by telling you the truth?” (Gal. 4:16). So please read with an open mind and without judging the motives and intents of our hearts prematurely.

Dr. Corey Miller has a Ph.D. in philosophical theology and is coeditor of a work that includes multiple authors who are either Christian or atheist.<sup>10</sup> He teaches philosophy and comparative religions at Indiana University and is the president of Ratio Christi, a global campus ministry that is dedicated to equipping faculty and students with scientific, philosophical, and historical reasons for following Jesus Christ. Like all other chapters in this

one-of-a-kind volume (although some chapters have titled them differently), chapter 2 consists of two distinct sections, “Testimonies” and “Reasons,” where Dr. Miller provides his personal testimony and distinct reasons for moving away from the LDS faith to his faith in Jesus represented by biblical and historical Christianity. His chapter is aptly titled, “In Search of the Good Life,” the life of happiness that we are all after and that is only found in the knowledge of God. After having covered his testimony of growing up in Utah as a sixth-generation Mormon with ancestors who personally interacted with Joseph Smith nearly 180 years ago, Dr. Miller turns to the Reasons section. He examines the nature and reliability of testimony, crediting Mormon ideas where appropriate while fairly assessing both the value and level of confidence one can justifiably have in such a testimony, especially in a competing marketplace of testimonies. He then explores the path toward the good life according to Mormonism, which includes two fundamental steps: moral perfectibility and eternal progression (the LDS concepts of salvation and deification). Emphasizing the relevant analysis of LDS scriptures and prophetic authority regarding these matters, he concludes that the LDS path to the good life appears to be unattainable.

In chapter 3, “I Was There. I Believed,” Dr. Latayne C. Scott relates her time as a happy, faithful Mormon on scholarship at Brigham Young University, and describes the compelling attraction of Mormonism’s lifestyle and doctrine. With a doctorate in biblical studies from Trinity Southwest University in Albuquerque, NM, she is the award-winning author of more than seventeen books, including one in print for nearly thirty years, *The Mormon Mirage*, now in its third edition. She has spoken on over sixty radio and television programs. In her chapter she not only shares what pulled her away from the life to which she was committed, but she goes on to examine the Mormon Church’s historical, philosophical, and practical relationship to truth. Using principles from her dissertation on representational theology, the chapter examines the relationship between facts and representations and its implications for an understanding of the Trinity and also for ex-Mormons struggling with such things as false prophecy and “past issues.” In the last section of her chapter, she utilizes principles from linguist Dr. John W. Oller Jr. to examine the difference between a true narrative representation (TNR) and its degenerate forms—error, fiction, and lie—and how such concepts can illuminate the relationship of Mormonism to biblical truth.

Chapter 4, “Social Consequences of Mormon Teachings: Finding Post-Mormon Mental Health,” is by Lynn K. Wilder, author of the popular book *Unveiling Grace: The Story of How We Found Our Way Out of the Mormon Church*. She is a professor, scholar, speaker, and author with a doctorate in education.<sup>11</sup> Dr. Wilder is an executive associate editor for the journal *Multicultural Learning and Teaching*. Once tenured faculty at Brigham Young University, Dr. Wilder resigned in 2008 when she experienced a crisis of faith and accepted a professorial position at Florida Gulf Coast University. Indeed, teaching diversity at Brigham Young University was one in a se-

ries of catalysts that initiated her faith crisis. This chapter explains why she left the Mormon Church and her beloved job at BYU and how she came to faith in another, more powerful Jesus. Over the years, she has mentored thousands of students, chairing doctoral committees, and has produced sixty scholarly publications. These publications span both her professional field and that of faith, with publications in *Christianity Today* and *Christian Post*. She has also appeared on Christian TV and radio, including interviews by Janet Parshall, Michael Brown, Terry Meeuwsen, a TV series with Sandra Tanner on the John Ankerberg show, and a monthly interview on Dove TV. Dr. Wilder and her husband of forty-two years, Michael, cofounded a Christian ministry, Ex-Mormon Christians United for Jesus. Among her reasons for leaving Mormonism are discussions relative to current LDS scriptures on dark skin and polygamy, LDS practices regarding the Jewish connection, and the many social consequences directly or indirectly related to LDS teachings, including depression, prescription drug abuse, sexual abuse, pornography, suicide, etc. However, the most important reason for her leaving the LDS Church was that the God of the Bible rocked her world and his teachings were not in the Mormon scriptures.

Chapter 5, “Wrestling with Nature and God,” was authored by James Vincent Eccles. Vince is a research scientist with a doctorate in physics. After finishing his postdoctoral work at Max Planck Institute for Extraterrestrial Physics in Garching, Germany, Dr. Eccles worked in industry and university environments on topics of atmospheric and space science. As a young Mormon, Vince integrated his interest in science and history with his faith in God. His ideas about God and his desire for an honest approach to human knowledge came into conflict with the beliefs of his local Mormon leaders. Life events revealed a racist and judgmental quality within his inherited conservative Mormon culture. Vince drifted away from his Mormon heritage and eventually discovered a new faith within biblical Christianity. He and his wife have served in small evangelical churches for many years. After thirty years in evangelical Christian congregations, Vince succumbed to a deeper crisis of faith caused by converging difficulties in life as well as continuing conflicts with many biblical Christians over the integration of science and faith. Vince details his path from Mormonism to biblical Christianity to a deep crisis of faith and a cathartic return with what he sees as a healthy dose of epistemic humility. The Creator, Jesus the Son, and the Spirit of the New Testament continue to provide the ground for faith and life.

Chapter 6 marks the conclusion: “Why Believe in God? Objections to Faith by the New Atheism,” written by Drs. Miller and Wilder. With a heart for those former LDS who have embraced atheism or agnosticism, we discuss the importance of sound thinking in matters of faith. We present logical fallacies we learned in Mormonism and why they do not represent sound thinking. This chapter raises three typical arguments that post-Mormon atheists make against belief in God and discusses each. Where we and post-Mormon atheists differ is that we *do* believe God exists and



we believe there are rational, evidential reasons for that faith. The authors provide a vision for future dialogue and a foray into the path forward to experiencing the good life via the good news.

Our hope is that our words will be respectfully, honestly, and openly considered with both mind and heart.

## NOTES

1. For the convergent and divergent relationship of the LDS and evangelical faith perspectives, see one LDS author's recent perspective: J. B. Haws, "Mormons and Evangelicals in the Public Square," in *Talking Doctrine: Mormons and Evangelicals in Conversation*, ed. Robert L. Millet and Richard Mouw (Downers Grove, Ill: InterVarsity Press, 2015), 90–99.
2. Sociology professor George Yancey dispels the myth that there exists no bias against certain conservative and religious people in academia. Indeed, the results of surveying faculty attitudes regarding the likelihood of hiring someone with an LDS or evangelical faith background is startling. Given that both are amongst the lowest in terms of favorability when compared with various demographics, it is clear that one stands a far better chance of being hired at a university if one were a Muslim, a communist, or an atheist. This opposition is not relegated to academia alone. George Yancey and David A. Williamson, *Compromising Scholarship: Religious and Political Bias in American Higher Education* (Waco, TX: Baylor University Press, 2011); *So Many Christians, So Few Lions: Is There Christianophobia in the United States?* (Lanham, Maryland: Rowman & Littlefield, 2014).
3. These lecturers, Albert Mohler and Richard Land, are both presidents of respected seminaries in the evangelical world. Tad Walch, "At BYU, Baptist Says Mormons and Evangelicals 'May Go to Jail Together,'" *Deseret News*, October 21, 2013, <http://www.deseretnews.com/article/865588850/At-BYU-Baptist-says-Mormons-and-evangelicals-may-go-to-jail-together.html?pg=all>.
4. Joseph Smith, *History of the Church*, 7 vols., ed. B. H. Roberts, 2nd ed. (Salt Lake City: Deseret Book Co., 1978), 5:499.
5. Brigham Young, *Discourses of Brigham Young*, comp. John Widtsoe (Salt Lake City, Deseret Book Company, 1925), 126.
6. John Taylor, *Journal of Discourses* Vol. 20, (March 2, 1879): 264. [https://en.wikisource.org/wiki/Journal\\_of\\_Discourses/Volume\\_20/The\\_Interest\\_of\\_Humanity\\_Should\\_be\\_Observed](https://en.wikisource.org/wiki/Journal_of_Discourses/Volume_20/The_Interest_of_Humanity_Should_be_Observed).
7. The subtitle of the Book of Mormon makes clear that it is intended as "Another Testament of Jesus Christ." We believe, however, that it is a testament of *another* Jesus Christ, one that is not well-grounded in the biblical narrative. Traditional Christians, for example, do not believe that Jesus was polygamous, the spirit brother of Lucifer, sexually procreated via normal biological processes, and someone who at some point became a god himself. Some recent authors, however, seem to be unaware of the stark differences of the identity of the LDS Jesus compared with the traditional view of Jesus. Simply using the name "Jesus" for common reference fails to capture the breadth of differences. See Stephen H. Webb, "Mormonism Obsessed with Christ," February 2012, <http://www.firstthings.com/article/2012/02/mormonism-obsessed-with-christ>.
8. For statistics on full-time missionaries, see <http://www.mormonnewsroom.org/article/2014-statistical-report-for-2015-april-general-conference>. Last accessed August 28, 2015.
9. Literally, "phobia" connotes a sort of fear. But as used in contemporary vernacular like "homophobia," the term is used to include hatred.
10. Corey Miller and Paul Gould, eds. *Is Faith in God Reasonable? Debates in Philosophy, Science, and Rhetoric*. N.Y.: Routledge, 2014.
11. Find Dr. Wilder's academic curriculum vitae at: <http://coe.fgcu.edu/1228.asp> and ministry bio at: <http://www.unveilingmormonism.com/bio/>