

**Questions
About
Mormon Doctrine**

Shane Fisher

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Publisher's Statement

Betty Burton Choate

Through the decades that we, of the World Evangelism team, have written, printed, and circulated books throughout the world, typically we have dealt positively with the propagation of biblical truths.

A new member of the team, Shane Fisher, expressed his desire to write refutations of various false religions. The first of these studies deals with the doctrines of "The Church of Jesus Christ of the Latter Day Saints." Brother Fisher has quoted extensively from **The Book of Mormon** and **Doctrine & Covenants**, showing through comparisons with the biblical Scriptures, and logic, that these doctrines are false.

We offer this introduction with the prayer that it will lead to further study and conviction that will result in the birth of honest readers into God's family.

Introduction

I wrote this book out of a heart of love for you who are following this false religion because I am deeply concerned for your soul and where you will spend eternity. Please study the text very carefully, reading the relevant Scriptures from the Bible. I have tried to be fair and accurate in every way. I do not wish to misrepresent anyone's position on a doctrinal point. If you wish to discuss matters further, please contact me at this email address:

worlddevangelism1962@gmail.com.

Remember that Jesus is the way, the truth, and the life (John 14:6). He did build one true church (Matthew 16:18) which still exists. Through your faith and obedience to the gospel, you can become a member of the church of Christ today.

I urge you to contact the person who gave you this book or contact myself and we will set up a study with you so you can learn how to become a Christian — a child of God!

Shane Fisher
February 2022

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Questions

About

The Book of Mormon

The Book of Mormon (hereafter **BOM**) is claimed to be another book inspired by God in addition to the Bible. If the **BOM** is from God, then we ought to accept it. However, if it did not originate from God, then it ought to be rejected. We need to be like the Bereans and investigate whether these claims are true or false (Acts 17:10-12). I have read through it several times and have many questions for Latter-Day Saints.

(1) Why did God choose to reveal directly to Joseph Smith the BOM in Elizabethan English rather than nineteenth-century English (the era in which he lived)?

The story starts with Lehi, a Jew, who lives in Jerusalem, during the reign of Zedekiah, king of Judah (1 Nephi 1:2-4). It is said Lehi's family line had learned Egyptian (1 Nephi 3:19).

(2) Why did they learn the language of the Egyptians?

(3) Why would the BOM authors write the record in the Egyptian language instead of the Hebrew language?

Here is the reasoning given in Mormon 9:32,33 (401-423 A.D.): *“And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold we would have no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath*

prepared means for the interpretation thereof (emp. mine).”

(4) Is Moroni claiming imperfections since it was not written in Hebrew?

(5) If so, how is that consistent with true inspiration that requires inerrancy since God is the author of perfection (John 10:35; Titus 1:2)?

Furthermore, three Nephites (living in the first century A.D.) were to tarry on the earth carrying out the ministry until the second coming of Jesus Christ (See Mormon 8:10,11; Ether 12:17; 3 Nephi 28:4-10).

(6) Why were the three Nephites not informed where the records were hidden and why did God not give them the task of translating the reformed Egyptian record?

(7) Why the wait for Joseph Smith, Jr. to come?

(8) If the native Americans did originate from the Lamanites, then why did not these Native American tribes speak and/or write in the Egyptian or Hebrew languages that would have been taught to them at some point?

We also learn Lehi is a prophet who foretells the destruction of Jerusalem by the Babylonians (1 Nephi 1:4). God tells Lehi in a dream to get his family out of the city because there are Jews who seek to kill him (1 Nephi 2:1) and go into the wilderness.

1 Nephi 2:4-5 states: **“And it came to pass that *he departed into the wilderness. And he left his house, and the land of his inheritance* (emp. mine), and his gold and silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness. And he came down by the borders near the shore of the Red Sea; and he traveled in the wilderness in the borders which are nearer the Red Sea...”**

One LDS researcher has claimed to have identified the Wadi Tayyib al-Ism as the location of the river of Laman (1 Nephi

2:8-10) [Potter 1999]. From Jerusalem to the Gulf of Aqaba, the distance is about 155 miles. From there to the Wadi Tayyib al-Isa is about 74 miles. **That is 229 miles, one way!**

The narrative continues with God coming to Lehi in a dream in 1 Nephi 3:2-4: **“And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that *thou and thy brethren shall return to Jerusalem* (emp. mine). For behold, Laban hath the record of the Jews and also a genealogy of my forefathers, and they are engraven upon plates of brass. Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.”**

(9) Why did the Lord not command Lehi to retrieve the genealogical plates of brass in Jerusalem before they ventured out into the wilderness (1 Nephi 2:1-6; 3:1-10)?

In 2 Kings 24:10-18, the Bible states: *“At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. ... Also he carried into captivity all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. **None remained except the poorest people of the land.** And he carried Jehoiachin captive to Babylon. The king’s mother, the king’s wives, his officers, and the mighty of the land he carried into captivity from Jerusalem to Babylon. All the valiant men, seven thousand, and craftsmen and smiths, one thousand, all who were strong and fit for war, these the king of Babylon brought captive to Babylon. Then the king of Babylon made Mattaniah, Jehoiachin’s uncle, king in his place, and changed his name to Zedekiah.”*

The events of the **BOM** supposedly took place in the first year of king Zedekiah (1 Nephi 1:4) **after** 2 Kings 24:10-18. Laban is very rich because he had a treasury.

1 Nephi 4:20 states: **“And after I had done this, I went forth unto the treasury of Laban. And as I went forth towards *the treasury of Laban* (emp. mine), behold, I saw the servant of Laban who had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury.”**

(10) Why was Laban not taken off into captivity earlier since he was one of the rich? The Bible says that only the poorest people of the land remained.

In 1 Nephi 2:4, it states: **“And it came to pass that he [Lehi-SF] departed into the wilderness. And he *left his house, and the land of his inheritance* (emp. mine), and his gold and silver, and his precious things...”**

When Nephi and his brothers returned to Lehi, they showed Lehi the genealogical plates and Lehi discovers he is a descendant of Joseph (specifically Manasseh - 1 Nephi 5:14; cf. Alma 10:3).

(11) Why did Lehi - a Jew who had dwelt his whole life in Jerusalem (1 Nephi 1:4) not know his genealogy?

(12) How did Lehi know the land of inheritance that belonged to him was his land if he did not know his genealogy?

It was very important for Israelites to have known genealogical information.

First, each tribe had received a land inheritance (Joshua 21-22). For an Israelite to inherit land in a specific tribal area would have required evidence that he descended from that particular tribe. **Second**, genealogies were important because they confirmed whether or not a Jewish male could serve in the priesthood (Numbers 3:8-15). **Third**, genealogies were kept meticulously for tracing out the line of the Messiah who would come from David (2 Samuel 7:12-14; Matthew 1; 22:42).*

1 Nephi 4:38; 10b-14a states: **“And it came to pass that**

we [Nephi, Sam, Laman, Lemuel - SF] took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed unto the tent of our father... my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah. And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph.”

(13) Is this not a vast amount of literature that would have required a lot of plates of brass?

1 Nephi 4:22-26 states: “And he [Zoram - Laban’s servant - SF] spake unto me [Nephi - SF] concerning the elders of the Jews, he knowing that his master, Laban, had been out by night among them. And I spake unto him as if it had been Laban. *And I also spake unto him that I should carry the engravings, which were upon the plates of brass, to my elder brethren, who were without the walls (emp. mine). And I also bade him that he should follow me. And he, supposing that I spake of the brethren of the church (emp. mine), and that I was truly that Laban whom I had slain, wherefore he did follow me.”*

(14) Do you really expect one man - Nephi - to have carried all these plates out of the city of Jerusalem?

(15) What does Nephi mean by “the brethren of the

church?”

1 Nephi 5:17-19 states: “**And now when my father [Lehi-SF] saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed — That these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed. *Wherefore, he said that these plates of brass should never perish* (emp. mine); neither should they be dimmed any more by time. And he prophesied many things concerning his seed.**”

(16) Where are these non-perishable plates of brass today?

According to 1 Nephi 7:1-5, Nephi and his brethren were commanded to go up to Jerusalem a second time to find wives in order to raise families in the land of promise.

(17) Why did the Lord not command Nephi and his company to complete that task while they were in Jerusalem earlier? Keep in mind this is another round trip of around 400 miles.

1 Nephi 7:14 states: “**For behold, the Spirit of the Lord ceaseth soon to strive with them; for behold, they have rejected the prophets, and Jeremiah have they cast into prison. And they have sought to take away the life of my father, insomuch that they have driven him out of the land.**”

Jeremiah 32:1,2 states: “*The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. For then the king of Babylon’s army besieged Jerusalem, and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah’s house.*”

Jeremiah 37:15 states: “*Therefore the princes were angry with Jeremiah, and they struck him and put him in prison in the house of Jonathan the scribe. For they had made that the prison.*” (credited to Walters, 10).

(18) If Lehi's company left Jerusalem in the first year of king Zedekiah (597 B.C.), and Jeremiah's imprisonment did not occur until the tenth year of Zedekiah's reign (587 B.C.) [Jeremiah 32:1,2; 37:15], then why does Nephi say that "Jeremiah have they cast into prison" if it has not happened yet for another decade?

1 Nephi 7:22-8:2 states: "And it came to pass that we did come down unto the tent of our father. And after I and my brethren and all the house of Ishmael had come down unto the tent of my father, they did give thanks unto the Lord their God; and they did offer sacrifice and burnt offerings unto him. And it came to pass that we had gathered together all manner of seeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind. *And it came to pass that while my father tarried in the wilderness* (emp. mine) he spake unto us..."

(19) How could Nephi and company have "gathered together all manner of seeds of every kind", both of grains and of fruit in the wilderness?

(20) Why does Lehi reveal the mystery of Christ before it was to be made known according to the apostle Paul in the first century A.D. (Ephesians 3:1-7; Colossians 1:24-2:3; 1 Corinthians 2:7-8; Romans 16:25-27)?

Lehi "prophesied" in 1 Nephi 10:11-14 (supposedly written between 600-570 B.C.): "And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles. Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they

should be compared like unto an olive tree, whose branches should be broken off and should be scattered upon all the face of the earth. Wherefore, he said it must needs be that we should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth. And after the house of Israel should be scattered they should be gathered together again; or, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.”

Gary Summers stated it well: “The Bible tells us that there are some things that were not made known until Jesus and the apostles made them known. We must remember that, although the prophets spoke of future things, they did not understand them. They searched diligently to try to figure out WHEN the things they prophesied of would be fulfilled, as well as what their words did “signify” (1 Peter 1:10-11). They testified beforehand of the sufferings of Christ, but they did not comprehend their own message (1 Peter 1:12). So how can we explain that the Book of Mormon can summarize the whole process of salvation and even preaches “a remission of sins” (a description used only in the New Testament)?” (Summers 413). This same argument can be applied to many other chapters of the *BOM*.

Nephi has grand visions of the future given to him by God. He foresees Jesus being born of a virgin (1 Nephi 11:19-21), being baptized by John (11:27), His miracles (11:31), the crucifixion (11:33), etc. Further down the stream of time, Nephi sees “among the nations of the Gentiles the formation of a great church...an abominable church” (1 Nephi 13:4,6).

Who is this great and abominable church? Its identity can be discovered based on later details in this “prophecy.”

First, Nephi foretells **“a man among the Gentiles, who was separated from the seed of my brethren by the many waters... and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land”** (1 Nephi 13:12). This has been identified as Christopher Columbus.

Second, verses 17-19 foretell of the American Revolutionary War (1775-1783). The “great and abominable church” had to have been formed sometime after the first century A.D. because of the story found in 3 Nephi that after Jesus’ ascension (Acts 1:9-11) He descended into the Americas and appeared to the Nephites. Jesus ordained twelve apostles in America (1 Nephi 12:6-10; 3 Nephi 19:1-30). Therefore, the “great and abominable church” had to have formed between the second and fifteenth centuries. This must be either referring to Roman Catholicism or some generic apostasy. Earlier LDS writings claims it is Roman Catholicism while the modern LDS church’s interpretation claim that it is a generic apostasy. Either way, notice that “the great and abominable church”: **“[they] have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away”** (1 Nephi 13:26).

(21) Did Roman Catholicism/a generic apostasy corrupt the Scriptures?

(22) When and where did this corruption take place in the history of its transmission?

We have thousands upon thousands of copies of the New Testament and there is no evidence of corrupting any of the fundamental doctrines. The **BOM** makes a false assertion that cannot back up its claim! Thus, it is not inspired of God!

(23) What were the “precious things” in the Bible that

were taken away by the corrupted church/a generic apostasy?

(24) What one superior truth has the *BOM* revealed that was not given by the Bible that “*thoroughly equips man unto every good work*” (2 Timothy 3:17)?

Was it: (a) the self-existent, independent, self-sustaining, eternal and absolute Being who is known as God, (b) the Trinity, (c) the spirit of man and his immortality, (d) angels, (e) freedom of choice, (f) the moral law that shows us what is good and evil, (g) the standard of truth that reveals what is true and false, (h) accountability and responsibility to God, (i) the day of judgment and rewards for the righteous and punishment for the wicked, (j) God’s providence, (k) the avenue of prayer, (l) revelation from God of which man could not have attained unless God wanted him to know, (m) the inspiration of chosen men for revealing God’s will, (n) miracles as evidence for confirmation of new revelation, (o) prophecy, (p) sacrifice for sin, (q) the atonement of Christ for all men, (r) Christ serving as the one Mediator between God and man, (s) the ultimate Leader in redemption from sin, (t) Christ giving us the perfect body of teaching for spiritual growth, (u) Christ as the ultimate example to follow, (v) Christ as the object of our faith, love, and full, dedicated devotion, (w) the incarnation of Jesus in the flesh, (x) regeneration and sanctification, (y) terms and conditions of salvation - faith, repentance, confession, water immersion for the remission of sins, faithfulness, (z) a life of righteousness, (aa) the life of each individual, family, nation, and mankind to be molded and shaped by the will of God, (bb) the regulation of all thought, action, and life, in every relation of life, and sphere of action, such as marriage and family, (cc) each person elevates himself in love, righteousness, and self-sacrifice, (dd) endless growth, (ee) the resurrection and glorification of man’s body,

(ff) the system of absolute truth to be believed, worship to be performed, rules of life to be lived, (gg) and the church of Christ as the perfect organization that Christ built throughout endless generations until Christ's return?***

One of the most perplexing peculiarities of the **BOM** is that it contains Biblical quotations that would not have yet been written down. 1 Nephi was supposedly written around 600-570 B.C.

(25) Why does it contain quotations from the Bible (specifically the New Testament written between 40 - 100 A.D.) that had not been recorded yet?

One such example is found in 1 Nephi 10:7-10: **“And he spake also concerning a prophet who should come before the Messiah, to prepare the way of the Lord—Yea, even he should go forth and cry in the wilderness: *Prepare ye the way of the Lord, and make his paths straight*; for there standeth one among you whom ye know not; and he is *mightier than I, whose shoe’s latchet I am not worthy to unloose*. And much spake my father concerning this thing. And my father said he should baptize in Bethabara, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water. And after he had baptized the Messiah with water, he should behold and bear record that he had baptized *the Lamb of God, who should take away the sins of the world*”** (emp. mine).

Compare this to such passages as Matthew 3:3, Luke 3:16, and John 1:23, 26-29. **For the complete list of references from the Bible, please consult the appendix on page 62.**

There are several chapters of Isaiah that are quoted in the **BOM**. Washburn, a LDS author, posed some good questions: “Why is so much of the Isaiah text identical with the King James Version? And of equal importance, why is so much of it different? And what of the differences? These range

from a word to sentences. (Punctuation is not considered here). Why are some portions quoted at great length and without comment while others are evaluated and explained as they run along? Why do textual changes seem more apparent in some chapters than in others? How did the prophet Abinadi happen to be quoting the prophecies of Isaiah way up in the land of Nephi when the Brass Plates were almost certainly down in the land of Zarahemla?" (Washburn, 187).

1 Nephi 22:15 states: **"For behold,' saith the prophet, 'the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.'"**

1 Nephi 22:23 states: **"For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be 'brought low in the dust'; they are those who must be consumed 'as stubble'; and this is according to the words of the prophet."**

What prophet is being discussed? No doubt, it is Malachi. 1 Nephi 22:15 and 23 references Malachi 4:1.

2 Nephi 26:4: ***"Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble (emp. mine). And they that kill the prophets, and the saints, the depths of the earth shall swallow them up, saith the Lord***

of Hosts; and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder. And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, *and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts* (emp. mine). O the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are just. But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution—behold, they are they which shall not perish. *But the Son of Righteousness shall appear unto them* (emp. mine); and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness... Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, *‘with healing in his wings’* (emp. mine); and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.”

Malachi 4:1-2 states: *“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in*

his wings; and ye shall go forth, and grow up as calves of the stall.”

(26) Is there not a problem in that Malachi had not been written down yet? Malachi was written down around the 400s B.C., which is 200 years later than 1st and 2nd Nephi.

Hardy summarizes 2 Nephi quite well in my opinion. He states: **“The tale of Lehi’s family and their journey to the New World ends abruptly at 1 Nephi 18** (emp. mine); of the remaining thirty-seven chapters of First and Second Nephi, **only one consists primarily of narrative (2 Ne. 5)** (emp. mine). The rest are made up of quotations from discourses of Lehi and Jacob (Nephi’s younger brother), **whole chapters borrowed from Isaiah, Nephi’s own reections and interpretations of scripture** (emp. mine), and original prophecies. Aside from the single chapter of 2 Nephi 5, Nephi tells us nothing of life in the Americas. Even though we know that he was made king over his people (2 Ne. 5:18), he provides no information about his reign, policies, challenges, or successes. **For the entire period of his kingship, no specific events are mentioned, no individuals are described, and no interactions are reported** (emp. mine). The only dates in the last thirty-seven chapters occur in that one anomalous section, where Nephi notes that sometime between the thirtieth and fortieth year after their flight from Jerusalem he was commanded to write a second version of his personal history, one that highlighted spiritual matters (2 Ne. 5:28–34). As a result, most of his record consists of undated, contextless excerpts, along with reections on how his religious experiences relate to the remote past and the distant future. **(The contrast with the strict chronological march through Nephite history in the portion of the book narrated by Mormon is striking** (emp. mine), though one wonders what Nephi’s original account from the Large Plates— in the pages lost by Martin Harris— might

have looked like).” (Hardy, 58-59).

(27) Do you think there might be a reason as to why there is a lack of biographical details? Could it not be due to the loss of the 116 pages?

Hardy also states this in regards to the lack of details in 2 Nephi. He states: **“In the revised version of his autobiography, Nephi appears oddly disconnected from the present. He is willing to share details of two or three decades earlier** (emp. mine), when Lehi was leading the family through the wilderness, but he shows little interest in more recent events, the people he rules over, or even his own family members. As mentioned earlier, his wife and children are virtually absent from his account, much to the frustration of those who would like to read modern Mormon family values back into the Book of Mormon. **Nephi seems obsessed with the past** (emp. mine). We have already observed how he uses allusions to link his personal history to the biblical stories of Joseph and Moses; indeed, he sees Lehi’s clan as reenacting sacred history as they deal with sibling rivalries and are led by God to the Promised Land. Yet Nephi, as portrayed in the Book of Mormon, is not so much a storyteller as a writer. He allows us to observe him composing, editing, and revising as he tries to imagine who his future audience might be.” (Hardy, 59).

(28) Why does the BOM adhere to the Calvinistic false doctrine of total hereditary depravity?

2 Nephi 2:21-23 states: **“For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents. And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they**

were created; and they must have remained forever, and had no end. *And they would have had no children; wherefore they would have remained in a state of innocence, having no joy for they knew no misery; doing no good, for they knew no sin.*”

The Bible teaches that sin entered the world through Adam, but all men are lost because all men have sinned against God.

Romans 5:12 states: “*Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—.*”

(29) Why does the BOM promote that Adam and Eve could not have had children unless they sinned? (2 Nephi 2:23). Re-read 2 Nephi 2:21-23. This is absurd because one of the commands of God to Adam and Eve was to be fruitful and multiply in Genesis 1:26,27.

(30) Why does it say that Adam and Eve were “doing no good, for they knew no sin”?

(31) If a person does not sin, is that not good? Jesus did not sin (Hebrews 4:15). Did He not do good?

(32) Is the spokesman referring to Sidney Rigdon (2 Nephi 3:17,18)? It states: “*And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman...*”

Doctrine & Covenants 100:9 states: “*And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph.*”

Even the footnote refers back to 2 Nephi 3:17,18.

George Q. Cannon, an LDS apostle, stated: “Another most remarkable prediction is given in this same chapter; showing how plainly the Lord revealed to His ancient servants who wrote this Book, that which should take place in the last times. Lehi in speaking about Moses, said, that the Lord had revealed to Joseph the Patriarch,

that He would raise up a mighty prophet named Moses, and that He should raise up for him a spokesman; that Moses would not be mighty in word, but in deed. Here is what the Lord said unto Joseph the Patriarch, as quoted by Lehi: "And the Lord said unto me also:" [that is, Joseph the Patriarch], "I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it."

After the church had been organized some months, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, and Ziba Petersen were appointed by the prophet of God to visit the western boundaries of Missouri. On their journey westward, they passed through the western part of Ohio, where Parley had formerly lived and labored in connection with the Reformed Baptists. They called upon one of the founders of that sect, Sidney Rigdon. They found him in the town of Kirtland, gave him a Book of Mormon, and bore their testimony to him of the restoration of the Gospel. Sidney Rigdon said to them: "You tell me a strange tale. I will examine this book;" and he commenced to do so. They were all young men, Sidney Rigdon was many years their senior. Rigdon examined the book, and became convinced that it was the word of God. He was baptized in the town of Kirtland, and the foundation of a great work was laid there. God afterwards revealed that this man was to be a spokesman, and he became the spokesman to this people and to the world for the prophet Joseph. Those who knew Sidney Rigdon, know how wonderfully God inspired him, and with what wonderful eloquence he declared the word of God to the people. He was a

mighty man in the hands of God, as a spokesman, as long as the prophet lived, or up to a short time before his death. **Thus you see that even this which many might look upon as a small matter, was predicted about 1,700 years before the birth of the Savior, and was quoted by Lehi 600 years before the same event, and about 2,400 years before its fulfillment, and was translated by the power of God, through his servant Joseph, as was predicted should be the case, and at a time, as I have said, when there was not a man upon the earth who was a member of the Church of Jesus Christ of Latter-day Saints** (emp. mine). The church had not yet been organized, and Joseph did not know, unless he knew by the spirit of revelation, whether any man would receive the Gospel. I doubt whether he knew as to how the church would be organized. He had some idea, doubtless; but there were many things which he himself did not know, till he wrote this translation" (Cannon 126).

This is internal evidence suggesting strongly that Sidney Rigdon was involved in the transformation of turning Solomon Spalding's *Manuscript Found* into the *BOM*.

2 Nephi 5:16,17 states: **"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine. And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands."**

(33) How could Nephi and his company construct a building like the temple of Solomon?

It had been 30 years since the family came from Jerusalem (2 Nephi 5:28). Remember there is Lehi and his wife Sariah, the sons of Lehi — Laman, Lemuel, Sam, and Nephi — and we are told that Lehi had daughters, but are not given the number (2 Nephi 5:6). Lehi had two more sons — Jacob and Joseph — in the wilderness (1 Nephi 18:7). Ishmael's family joins them, which consists of Ishmael and his wife, two sons (who already were married and had families) and five daughters, who would go on to marry the descendants of Lehi (1 Nephi 7:6; 16:7). The former slave Zoram was part of the group and married the eldest daughter of Ishmael (1 Nephi 16:7). Given the accelerated birth rate if each family had a child each year, it would not begin to compare with the number of workers needed to build a temple likened to that of Solomon's temple which took seven and a half years to build.

1 Kings 5:13-16 states: ***“Then King Solomon raised up a labor force out of all Israel; and the labor force was **thirty thousand men**. And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon and two months at home; Adoniram was in charge of the labor force. Solomon had **seventy thousand who carried burdens, and eighty thousand who quarried stone in the mountains, besides three thousand three hundred from the chiefs of Solomon's deputies, who supervised the people who labored in the work.**”***

(34) How did these Jews have authority to build a place for God's name and His dwelling place if the rightful place was already in Jerusalem?

Deuteronomy 12:5-7 states: ***“But you shall seek the place where the Lord your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go. There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed***

offerings, your freewill offerings, and the firstborn of your herds and flocks. And there you shall eat before the Lord your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the Lord your God has blessed you.” Also see 1 Kings 8:12-21, 29; 9:3; 11:36; 2 Chronicles 6:5-6; 12:13; John 4:19-24.

2 Nephi 5:26 states: **“And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.”**

(35) How could Jacob and Joseph (from the tribe of Manasseh - Alma 10:3) be ordained priests if they were not from the authorized priesthood of Israel - Levi? See 2 Chronicles 26:16-23 for the incident where Uzziah trespassed against God because he, not being a son of Aaron, was not authorized to burn incense.

2 Nephi 5:34 states: **“And it sufficeth me to say that forty years had passed away, and we had already had wars and contentions with our brethren.”**

(36) Since the population sizes were small as we have already seen, then how does that fit into this idea that within a forty-year time frame that there were already wars and contentions? Having such a small population size already, wouldn't these wars have decreased the population sizes on both sides dramatically? (credited to Lamb, 99)

(37) Why does 2 Nephi 9:9 (c.f. Ether 8:25; Mosiah 16:3) contradict 1 Timothy 2:11-14 in affirming that both Adam and Eve were beguiled when only Eve was beguiled?

2 Nephi 9:9 states: **“And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who *beguiled our first parents*, (emp. mine) who transformeth himself nigh unto an angel of light, and**

stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.”

The first parents are identified in the **BOM** as Adam and Eve (1 Nephi 5:11). It states: **“And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents** (emp. mine).”

1 Timothy 2:11-14 (ASV of 1901) states: ***“Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression.”***

(38) Why does the BOM bring over the KJV copyists’ errors if God was directly inspiring the process in which each word was corrected before Joseph Smith commenced with the final translation?

James Tolle states: “There is no more emphatic proof of the modern origin of the Book of Mormon than its extensive use of quotations from the Bible. It is a plain fact that many hundreds of passages in the Book of Mormon are taken directly from the Bible; e.g., large portions of Isaiah (see 2 Nephi 12 through 24), the Sermon on the Mount (according to Matthew), several verses from the writings of Paul, etc.

“The remarkable thing about these Bible quotations in the Book of Mormon is that they have all been taken from the King James Version, translated by bishops of the Church of England centuries after the last part of the original Book of Mormon was supposed to have been written. Think of it! Here is a book of which the greater part was supposedly written originally in the pure Egyptian language (1 Nephi 1:2) on plates brought by Nephi from the city of Jerusalem six hundred years before Christ, later to undergo one

transcription, and that by the prophet Mormon in reformed Egyptian (Mormon 9:32), and then in the nineteenth century purportedly to be infallibly translated into English through the instrumentality of Joseph Smith by 'the gift and power of God,' with all its Bible quotations agreeing either exactly or essentially with an English translation of the sacred scriptures made in the seventeenth century from Hebrew and Greek texts, which in the case of the Hebrew text had been handed down from generation after generation, copied and recopied hundreds of times! If we accept the claim that the direct Bible quotations in the Book of Mormon which are either exactly or essentially the same as in the King James Version were infallibly translated by "the gift and power of God," then we are driven to the conclusion that the bishops of the Church of England infallibly translated these quotations into English from the Hebrew and Greek texts. But the scholarship of the world concurs that these bishops did make mistakes in their translation, not serious ones which change any basic Bible doctrine or practice, but mistakes nevertheless. And it is undeniably a fact that some of these mistakes were brought over into the Book of Mormon proving beyond all reasonable doubt that the author of this book simply copied quotations from the King James Version, and that the 'gift and power of God' had nothing to do with it" (Tolle 15-17).

Isaiah 2:8-9 (KJV) states: "***Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.***" In the *BOM*, 2 Nephi 12:9 states: "**Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man boweth, not down, and the great humbleth not, therefore, forgive him not.**"

(39) Examine how the text is changed from the Bible. Since this is in the context of idolatry, then should not we forgive the man who refuses to bow down and does not humble himself toward idols?***

Isaiah 9:1 (KJV) states: “*Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*” In the *BOM*, 2 Nephi 19:1 reads: “*Nevertheless, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.*”

(40) Examine how the text is changed from the Bible. Since this is referring to the Red Sea, why is the geography wrong since the Red Sea is over 200 miles away from Galilee?***

(41) Why does the *BOM* seem to be environmentally influenced by the Freemasonry controversy which fits into the nineteenth century American historical context? 2 Nephi 10:11-15; 26:14-22; Helaman 6:22,23; 3 Nephi 3:9; 6:28-30; 7:6-10; Mormon 8:27-41; Ether 8:15-25; 10:33.

2 Nephi 10:3 states: “*Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name (emp. mine)—should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him—for thus it behooveth our God, and there is none other nation on earth that would crucify their God.*”

(42) Why does Nephi state that the name of the Savior would be Christ when it is the Greek equivalent to the Hebrew title - Messiah?

One of the marks of inspiration for the Bible is its *brevity*.

Dave Miller explains: “There are any number of proofs which document that the Bible is inspired of God. But the Book’s uncanny brevity is one obvious proof of its divine origin. Throughout history, humans have been quite verbose in articulating their ideas and thoughts—from multi-volume encyclopedias, history books, and biographies, to the pronouncements of religious authorities via their councils, disciplines, and sundry theologies. In stark contrast to this human inclination, the books of the Bible are incredibly brief. Consider, for example, that Matthew, Mark, Luke, and John were given the weighty responsibility of reporting to the world for all ages the momentous events surrounding the life of Christ while He was on Earth. John even admitted that there were so many activities that occurred during Jesus’ life that, ***‘if they should be written every one, I suppose that even the world itself could not contain the books that should be written’*** (John 21:25). So what should be included, and what should be excluded in such a critical literary endeavor?

“In reporting the events in the life of an extremely eminent figure in world history, what human writer would omit the birth—as Mark and John did? What author would skip over the first thirty years of the person’s life—as all four of the Gospel writers did (with Luke’s one exception of an incident in Jesus’ life at the age of twelve)? The baptism of Jesus is told in twelve lines by Matthew, and in six lines by Mark and Luke. Of the twelve post-resurrection appearances of Jesus, two are noted by Matthew, three each by Mark and Luke, and four by John. In Acts, Luke provided the only inspired report of the first thirty years of the history of the church and the spread of Christianity—and he did it in just twenty-eight chapters! The untimely

death of the first apostle, James, which must have been a tremendous blow to the early church (on the order of, say, the assassination of President John F. Kennedy to Americans), is recorded in a short eleven words. With such cataclysmic, earthshaking subject matter, how did these authors produce such succinct, condensed, concise histories consisting of only a few pages? The answer? They wrote under the overruling influence (in this case, restraint) of the Holy Spirit (2 Peter 1:21)” (Miller 1).

(43) Does not 2 Nephi 31:1,2 violate this principle of brevity? It states: **“And now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few of the words of my brother Jacob. Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying.”** Many other examples could be cited.

2 Nephi 25:10 states: **“Wherefore, it hath been told them concerning the destruction which should come upon them, immediately (emp. mine) after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.”** Considering that 1 Nephi supposedly took place during the first year of the reign of Zedekiah (1 Nephi 1:2) and the destruction of Jerusalem did not happen until the eleventh year of the reign of Zedekiah. See Jeremiah 1:3; 39:2; 52:5.

2 Kings 25:1-2 states: ***“Now it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and they built a siege wall***

against it all around. So the city was besieged until the eleventh year of King Zedekiah.”

(44) Is not nine to eleven years a far stretch for the word “immediately”?

(45) Why are the terms “Messiah” and “Christ” used interchangeably in a few short verses (2 Nephi 25:14-16)?

Nephi prophesies about the arrival of the Messiah in 2 Nephi 25:19: **“For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.”**

Benjamin (124 B.C.) prophesies about the arrival of the Messiah in Mosiah 3:5: **“For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men and shall dwell in a tabernacle of clay...”**

Alma 7:8-9 (83 B.C.) states also a prophecy concerning Jesus’ first arrival: **“For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all—for behold, the time is not far distant that the Redeemer liveth and cometh among his people. Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word.”**

(46) How is it the case that Nephi knows the exact arrival date of the Messiah (600 years from the time his father, Lehi, left Jerusalem), but five hundred years later the prophets, Benjamin and Alma, were very generic

in their prophecy of when Jesus would arrive? In other words, how does Nephi specifically predict the Messiah's arrival when the later *BOM* prophets are also predicting the Messiah's arrival very generically (even though they had the plates passed down from Nephi)?

2 Nephi 25:19 states: “For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.”

(47) Is there not a contradiction between 2 Nephi 25:19 and Matthew 1:22,25 because the name - Jesus - was not given until the announcement of the angel Gabriel to Mary?

2 Nephi 25:24,25 states: “And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. For, for this end was the law given; wherefore *the law hath become dead unto us* (emp. mine), and we are made alive in Christ because of our faith; *yet we keep the law* (emp. mine) *because of the commandments.*”

One of the primary objectives of Jesus was to fulfill the Law of Moses and thereby render it obsolete (Matthew 5:17-18; Ephesians 2:14-16; Colossians 2:14-16; Hebrews 10:9-10).

Paul writes in Romans 7:1-4: “*Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore,*

my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God.”

It is important to realize that until Jesus died on the cross, the law of Moses was still active. When Jesus fulfilled the law by His death, then the Jews were no longer bound to it. They were bound to the new covenant - the law of Christ (Galatians 6:2; Hebrews 8:8-13; 10:1-9). Paul was stating a great theological truth that the two covenants could not be in force at the same time or else the Jews would be committing spiritual adultery.

Bales notes: “If they [the Jews - SF] had been under His covenant, before the law was dead, and before they were dead to the law, they would have been in spiritual adultery. For as long as they were married to the law, they could not be married to Christ. After illustrating his point by the relationship in marriage, he concluded **‘wherefore’** [**‘therefore’** - NKJV- SF] the relationship to the old law had been broken in order that they might be joined to Christ. Yes, they **‘became dead to the law by the body of Christ; “that” they might be** joined to, or **married to Christ’** (7:4). So it is evident that as long as the law was alive, and they were alive to it - living under it - that they could not be delivered from the law (7:4,6). And as long as they were not delivered from the law, they could not be joined to Christ” (Bales 150).

(48) How then could Nephi have said that the law of Moses had become dead to them since Jesus had not yet died?

(49) Also, how could they still keep the law of Moses and the gospel at the same time without committing spiritual

adultery?

2 Nephi 33:1-2 states: “And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught.”

(50) Why are these terms “Holy Spirit” and “Holy Ghost” being used interchangeably when Smith was translating the plates (2 Nephi 33:1-2)? Was he seeing a distinction between the two terms when he was translating?

Jacob 1:9 states: “Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings.”

Jacob 1:15 states: “And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son.”

(51) Why did Jacob not record the name of the king who reigned after his brother, Nephi?

Jacob 2:27,28; 3:5 states: “Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts... Behold, the Lamanites your brethren, whom ye hate

because of their filthiness and the cursing which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our father—that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them.”

(52) Why was the revelation Jacob gave concerning having one wife and no concubines abrogated by *Doctrine & Covenants* 132 (recorded in 1843) which made polygamy lawful?

(53) Why was the law of polygamy repealed in 1890?

(54) Does the long allegory of Jacob 5 copy a mixture of the parable of Luke 13:5-9, the olive tree and wild olive tree from Romans 11:11-36, and Jesus as the true vine from John 15:1-8?

In Jacob 3:12-13 (supposedly between 544 and 421 B.C.), it states: “**And now I, Jacob, spake many more things unto the people of Nephi, warning them against fornication and lasciviousness, and every kind of sin, telling them the awful consequences of them. *And a hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates*** (emp. mine); **but many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings.**”

Jacob was one of the sons of Lehi that was born in the wilderness. In 2 Nephi 5:34, we learn that 30-70 years had passed.

(55) Taking the total number of people they list who came to the new world, would we really conclude this to be a “numerous” people? A hundredth part of their chronicles could not be recorded because there was so much history in

seventy years plus the years that Jacob was living.

(56) Really?

Jacob 7:27 states: **“And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos: Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. *Brethren, adieu* (emp. mine).”**

(57) How did the French word “adieu” come from this reformed Egyptian text?

Lehi had two sons, Jacob and Joseph, during his eight-year journey in the wilderness after leaving Jerusalem in approximately 600 B.C. (2 Nephi 2:1; 3:1). Because the family left Jerusalem in 600 B.C., according to the *BOM*, and Jacob was born during the eight-year sojourn, then he had to be born by at least 592 B.C. 600 B.C. minus 8 years equals 592 B.C. However, we need to recall that Joseph was also born in the wilderness during this eight year period so we can estimate that Jacob was born one or two years before Joseph, which would actually place his birth at 594/593 B.C.

According to Jacob 7:27, Jacob handed the plates to his son, Enos. According to Enos 1:25, it states: **“And it came to pass that I began to be old, and an hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem. And I saw that I must soon go down to my grave...”**

If Jacob was 20 years old when Enos was born, then that would place him at 574/573 B.C. Enos would be 153/152 years old. If Jacob was 25 years old when Enos was born, then that would place him at 569/568 B.C. Enos would be

148/147 years old. If Jacob was 30 years old when Enos was born, then that would place him at 564/563 B.C. Enos would be 143/142 years old. If Jacob was 40 years old when Enos was born, then that would place him at 554/553 B.C. Enos would be 133/132 years old. If Jacob was 60 years old when Enos was born, then that would place him at 534/533 B.C. Enos would be 113/112 years old.

In the Bible, it is true that mankind lived for very long years as shown in Genesis 5. After the global flood, man's ages began to deteriorate very rapidly. For example, Abraham lived to be 175 years old (Genesis 25:7-8), Isaac - 180 years old (Genesis 35:28-29), Joseph - 110 years old (Genesis 50:26), Moses - 120 years old (Deuteronomy 34:7), and Joshua - 110 years old (Joshua 24:29). The years of men continued to decline.

(58) If Enos lived approximately 800 years after the death of Joshua, do you believe that Enos lived to be at least 113 to 153 years old depending on when Jacob became his father (574-533 B.C.)?

There were seven generations between Jacob to King Mosiah II that passed on the plates: (1) Enos (Jacob 7:27), (2) Jarom (Jarom 1:1), (3) Omni (Omni 1:1), (4) Amaron (Omni 1:3) and Chemish [brother of Amaron] (Omni 1:9), (5) Abindadom (Omni 1:10), (6) Amaleki (Omni 1:12) who handed them off to (7) King Benjamin (Omni 1:25), who finally gave them to King Mosiah II.

We know that Mosiah II came to the throne in 124 B.C. Mosiah 6:4 states: **“And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.”** 600 years minus 476 years would make it 124 B.C. Mosiah II would have been born around 154 B.C. since 124 B.C. plus

30 years old was when he began to reign.

If Jacob was born around 594/593 B.C., then the time between Jacob and Mosiah II would be 594/593 B.C. minus 154 B.C. (the birth of Mosiah II) equals 440/439 years. This would mean that there are seven generations that comprise 440/439 years. If the average length of a generation were 25 years, then that would be 25 years times seven generation, which would be 175 years. If the average length of a generation were 30 years, then that would be 30 years times seven generation, which would be 210 years. If the average length of a generation were 40 years, then that would be 40 years times seven generation, which would be 280 years. We would still have 440/439 (the time span between the births of Jacob and Mosiah II minus 280 years (the highest estimate of an average length of a generation for seven generations) , which leaves **160 missing years unaccounted** (credited to Radio Free Mormon podcast).

Birth of Jacob - 594 B.C. - birth of Mosiah II - 154 B.C. =
440 years

7 generations x 25 years (per generation) = 175 years

7 generations x 30 years (per generation) = 210 years

7 generations x 40 years (per generation) = 280 years

440 (timespan of Jacob's birth to Mosiah's birth - 280 (seven generations every 40 years) = 160 missing years

(59) How do you account for the 160 missing years (if the seven generations had to be at least 40 years apart - a total of 280 years)?

Mosiah 2:3 states: **“And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt**

offerings, according to the Law of Moses.”

Tolle remarks: “In the law of Moses, the firstlings of the flocks were never to be offered as burning offerings and sacrifices. All firstlings belonged automatically to the Lord and were never counted as a man’s personal property. But all burnt offerings had to be selected from one’s own personal property, or be purchased with his own money for that purpose, while all the firstlings of the flock, being peculiarly the Lord’s property, came into the hands of the high priest, not be used as burning offerings or sin offerings, but the flesh to be eaten by himself and family. Read Exodus 13:2,12; 22:29,30; Number 3:13; 2 Samuel 24:24; Numbers 18:15-18” (Tolle 18).

(60) Why does it say they offered sacrifices according to the Law of Moses when, in fact, they did not observe the Law of Moses in this matter?

Mosiah 20:1-5 states: “Now there was a place in Shemlon where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry. And it came to pass that there was one day a small number of them gathered together to sing and to dance. And now the priests of king Noah, being ashamed to return to the city of Nephi, yea, and also fearing that the people would slay them, therefore they durst not return to their wives and their children. And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them; And when there were but few of them gathered together to dance, they came forth out of their secret places and took them and carried them into the wilderness; yea, twenty and four of the daughters of the Lamanites they carried into the wilderness.”

(61) Is Mosiah 20:1-5 taken from Judges 21:16-24?

Mosiah 18:16,17 (147-145 B.C.) states: “**And after this**

manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God. And they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God was added to his church.”

(62) How had the church already started in Mosiah 18:16,17 (147-145 B.C.) if Jesus had not built it yet according to Matthew 16:18?

(63) Is Mosiah 27 (100-92 B.C.) a plagiarized account of Paul’s conversion from Acts 9?

Mosiah 21:28, in the 1830 edition, read: “**And now Limhi was again filled with joy on learning from the mouth of Ammon that king Benjamin had a gift from God, whereby he could interpret such engravings.**” “King Benjamin” was changed to read “king Mosiah.” in the 1837 edition. Similarly, Ether 4:1 originally read “king Benjamin” where it now reads “king Mosiah.”*

(64) If Joseph Smith was translating this text by the “gift and power of God,” then why did he get this part wrong and why did this change have to be made in a future edition?

Alma 5:3 states: “**I, Alma, having been consecrated by my father, Alma, to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.**”

(65) Why is there a high priest in the church (that is not yet supposed to be in existence - Matthew 16:18) when

Jesus serves as the high priest (Hebrews 7)?

Alma 7:10 states: “And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.”

(66) Why does Alma 7:10 state that Jesus would be born in Jerusalem, *not* Bethlehem (Micah 5:2; Matthew 2:1-6)?

Alma 5:28 (83 B.C.) states: “Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; *for the kingdom of heaven is soon at hand*, and such an one hath not eternal life.”

Alma 5:50 states: “Yea, thus saith the Spirit: Repent, all ye ends of the earth, *for the kingdom of heaven is soon at hand*; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion...”

Helaman 5:32 (30 B.C.) states: “And behold the voice came again, saying: Repent ye, repent ye, *for the kingdom of heaven is at hand*; and seek no more to destroy my servants. And it came to pass that the earth shook again, and the walls trembled.”

Both John the Immerser (Matthew 3:1) and Jesus (Matthew 4:17) stated that the kingdom of heaven was at hand because it came forth in three and a half years. That does make sense.

(67) However, does it make any sense that the *BOM* writers proclaim the kingdom of heaven is at hand when it is 113 years away (Alma) and 60 years away (Helaman)?

Alma 46:14,15 (73-72 B.C.) states: “For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church. And those who did belong to the church were faithful; yea, all those who were true believers in Christ took upon

them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come.”

(68) Is this not a contradiction with Acts 11:26? It states: *“So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were **first** called Christians in Antioch.”*

(69) Is it not the case that the book of Hebrews (written in the first century A.D.) is heavily used in the writing of these chapters (Alma 12:27/Hebrews 9:27; Alma 9:34-36/Hebrews 3-4 - not entering God’s rest; Alma 13:1-31/Hebrews 7:1-10)?

Alma 51:22-27 states: **“Behold, it came to pass that while Moroni was thus breaking down the wars and contentions among his own people, and subjecting them to peace and civilization, and making regulations to prepare for war against the Lamanites, behold, the Lamanites had come into the land of Moroni, which was in the borders by the seashore. And it came to pass that the Nephites were not sufficiently strong in the city of Moroni; therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city, yea, possession of all their fortifications. And those who fled out of the city of Moroni came to the city of Nephihah; and also the people of the city of Lehi gathered themselves together, and made preparations and were ready to receive the Lamanites to battle. But it came to pass that Amalickiah would not suffer the Lamanites to go against the city of Nephihah to battle, but kept them down by the seashore, leaving men in every city to maintain and defend it. And thus he went on, taking possession of many cities, the city of Nephihah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of**

Gid, and the city of Mulek, all of which were on the east borders by the seashore. And thus had the Lamanites obtained, by the cunning of Amalickiah, so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni; all of which afforded strongholds for the Lamanites.”

Alma 53:6 states: “And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanites, and had obtained possession of the city of Mulek, which was one of the strongest holds of the Lamanites in the land of Nephi; and thus he had also built a stronghold to retain his prisoners.”

Grant Hardy, a LDS member, wrote: “Although it is difficult to make concrete correlations with modern maps, the internal geography of the Book of Mormon is **almost perfectly consistent** (emp. mine), even to the extent that travel to certain places is always “up” or “down.” (The **only two geographical mistakes** (emp. mine) occur at Alma 51:26, where “city of Nephihah” seems to be an error for “city of Moroni,” and Alma 53:6, which places the city of Mulek in the southern land of Nephi while Alma 51:22–27 implies that it was actually on the eastern coast)” (Hardy 103).

(70) If the *BOM* is inspired by God, then why does it contain geographical mistakes?

(71) Do you find it interesting that there is a lack of theological material that stretches from Alma 43-63, except very few verses such as Galatians 5:1?

(72) Do the phrases “standard of liberty,” (Alma 46:36; 62:4) fighting for their families (Alma 43:9,45; 44:5), the “cause of our liberty” (Alma 58:12) and other similiar phrases in Alma 43-63 remind you in some way of allusions to the American Revolutionary War? Did

you know that Solomon Spalding served as a private in Obadiah Johnson's regiment? (Spalding, 283).

This section has to do with Question 61. Sometime between 145-123 B.C., the priests of Noah had taken twenty-four wives for themselves. In 74 B.C. (at least 71 years later), Alma 43:13,14 states: **“And the people of Ammon did give unto the Nephites a large portion of their substance to support their armies; and thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the descendants of the priests of Noah. *Now those descendants were as numerous, nearly, as were the Nephites*** (emp. mine); and thus the Nephites were obliged to contend with their brethren, even unto bloodshed.”

(73) Is it honestly possible for the priests of Noah who married twenty-four Lamanite wives in 71 years to bring forth a population as nearly as numerous as the Nephites (which would have approximately been in the number of hundreds of thousands)? (credited to Lamb, 113).

(74) Why does Helaman 12:26 (supposedly written in 6 B.C.) quote John 5:28,29 which had not been written yet? It states: **“Yea, who shall be consigned to a state of endless misery, fulfilling the words which say: They that have done good shall have everlasting life; and they that have done evil shall have everlasting damnation. And thus it is. Amen.”**

Interesting enough, the footnotes attempt to salvage this error by stating that it is from Daniel 12:2-3. You be the judge on deciding which passage is being quoted: (a) Daniel 12:2 - **“*And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and***

everlasting contempt.” (b) John 5:28-29: “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth - those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”

Helaman 14:20 states concerning the crucifixion of Jesus: **“But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, *for the space of three days, to the time that he shall rise again from the dead* (emp. mine).”**

(75) How can you reconcile Helaman 14:20 - darkness for three days occurring with the crucifixion of Jesus with the gospel accounts of darkness for three hours? Also see 3 Nephi 8:3.

In 3 Nephi 9:18, Jesus states to the Nephite multitude (Remember: according to the **BOM** these are supposedly early peoples of the Americas that spoke Hebrew or Egyptian): **“I am the light and the life of the world. I am *Alpha and Omega* (emp. mine), the beginning and the end.”**

(76) What would be the point of Jesus communicating the first and last letter of the Greek alphabet to this audience?

In 3 Nephi 11:13-17, it states: **“And it came to pass that the Lord spake unto them saying: ‘Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.’ And it came to pass that the multitude went forth, and thrust their hands**

into his side, and did feel the prints of the nails in his hands and in his feet; *and this they did do, going forth one by one until they had all gone forth* (emp. mine), and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come. And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying: ‘Hosanna! Blessed be the name of the Most High God!’ And they did fall down at the feet of Jesus, and did worship him.”

Later on we learn the approximate number of the multitude in 3 Nephi 17:25: “**And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself; and they were in number *about two thousand and five hundred souls*** (emp. mine); and they did consist of men, women, and children.”

(77) Are we to honestly believe that over 2,500 people thrust their hands into the wounds of Jesus? Even if each person took 30 seconds to examine Jesus, then it would have taken about 21 hours in total! Also, it must be pointed out that this is supposed to remind us of Thomas (John 20:24-29). Another problem that rises surrounding this story in 3 Nephi is that the multitude had never even seen Jesus nor known him personally before this event. However, the reason why Thomas asked to see the wounds of Jesus is because he had known Him personally for three years and sought evidence that would convince him that this was the real body of the Lord and not a ghost.

3 Nephi 18:8-13 states: “**And it came to pass that when he said these words, he commanded his disciples that they should take of the *wine of the cup*** (emp. mine) and drink of it,

and that they should also give unto the multitude that they might drink of it... And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; *and ye shall do it in remembrance of my blood* (emp. mine), which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock. *But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them* (emp. mine).”

(78) Since the LDS denomination changed the element from wine to water in the Lord’s Supper, are they not disobeying God according to 3 Nephi 18:13?

3 Nephi 20:23-26 states: “Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people. Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me. And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the

earth be blessed.”

(79) Does Jesus quote from Peter’s sermon in Acts 3 (Acts 3:23-25)?

3 Nephi 28:4-12 states: “And when he had spoken unto them, he turned himself unto the three, and said unto them: ‘What will ye that I should do unto you, when I am gone unto the Father?’ And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them: ‘Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven. *And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father* (emp. mine). And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand. And for this cause ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one; And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.’ And it came to pass that when Jesus had spoken these words, he touched every

one of them with his finger save it were the three who were to tarry, and then he departed.”

(80) Where are these three Nephites that are supposed to tarry until the second coming of Jesus Christ? Also see Mormon 8:10,11; Ether 12:17.

(81) Do you find it interesting that there is heavy theological content found in Mormon 7,8, and 9 (that contain numerous New Testament passages) after the final battle sequence takes place?

Mormon 8:1-5 states: “Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father. And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed. And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not. Therefore I will write and hide up the records in the earth; and whither I go it mattereth not. Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also *if I had room upon the plates, but I have not; and ore I have none, for I am alone* (emp. mine). My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.”

Moroni claims he is alone, he has no ore (the material to make the plates), and that he would continue to make the record if he had more room on the plates. He then proceeds to record what is known as Mormon 8-10, the book of Ether (Ether 1:1-5), and the book of Moroni (**a total of 51 pages**).

(82) How is it that he continues to write after stating the space on the plates is limited and there is no material to make the plates?

This next idea actually came from Grant Hardy. Mormon 8:22-25 states: “For the eternal purposes of the Lord shall roll on, **until all his promises shall be fulfilled**. Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall **cry**, yea, **even from the dust** will they cry unto the Lord; and as the Lord liveth he will **remember the covenant which he hath made with them**. And he knoweth their prayers, that they were in behalf of their brethren. **And he knoweth their faith**, for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word. And behold, **their prayers were also in behalf of him that the Lord should suffer to bring these things forth**. And no one need say they shall not come, for they surely shall, for the Lord has spoken it; **for out of the earth shall they come, by the hand of the Lord**.”

2 Nephi 3:14-21: “And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; **for this promise**, which I have obtained of the Lord, of the fruit of my loins, **shall be fulfilled**. Behold, I am sure of the fulfilling of this promise; And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; **for the thing, which the Lord shall bring forth by his hand**, by the power of the Lord shall bring my people unto salvation. Yea, thus prophesied Joseph: I am sure of this thing, even as I

am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever. ...And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had **cried unto them from the dust; for I know their faith**. And they shall **cry from the dust**; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. **Because of their faith their words shall proceed forth out of my mouth unto their brethren** who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the **remembering of my covenant which I made unto thy fathers**.” (cf. Hardy 249-251).

(83) Is it not interesting that there are similar parallels between Mormon 8:13-16 and 2 Nephi 3:14-21? Aren't these supposed to be two different prophets? Could it be that Sidney Rigdon was the true voice of these prophets who inserted similar theological material in both places?

Mormon 9:7-10 (401-421 A.D.) states: **“And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues; Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them. For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing? And now, if ye have imagined up unto yourselves a god who doth vary, and in whom**

there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.”

(84) Why does Mormon 9 (as well as Moroni 7:25-29) claim that miracles have not ceased when the New Testament affirms that the age of miracles did cease in the first century A.D. (1 Corinthians 13:8-13; Ephesians 4:7-16; Jude 3)?

Ether 1:11-12 states: “And Seth was the son of Shiblon. And Shiblon was the son of Com.”

Ether 11:3-5 states: “And they prophesied unto Com many things; and he was blessed in all the remainder of his days. And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an exceedingly great war in all the land. And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people should be put to death.”

(85) In Ether 1:11, why is Shiblon spelled wrong in Ether 11:4-5 (Shiblom)? Isn't Joseph Smith supposed to be translating “the most correct book on earth” by the gift and power of God?

Ether 2:16 states: “And the Lord said: ‘Go to work and build, after the manner of barges which ye have hitherto built.’ And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, *according to the instructions of the Lord* (emp. mine). And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water. And they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof

was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.”

(86) If the Lord did give instructions on how to build the barges, then why does the brother of Jared have to inquire about imperfections in the design such as the ventilation and lighting system in the following verses?

Ether 2:18-25 states: “And it came to pass that the brother of Jared cried unto the Lord, saying: ‘O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.’ And the Lord said unto the brother of Jared: ‘Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood.’ And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried again unto the Lord saying: ‘O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness?’ And the Lord said unto the brother of Jared: ‘What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire. For behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the

winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. And behold, I prepare you against these things; for ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?"

(87) Why does God tell the brother of Jared to make a hole in the bottom of the barge? How will that help with getting air for them to breathe? How will they be able to keep the barges from sinking with holes in the bottom? Even if the barge revolves on its side from time to time, would that not be a lot of work to plug and unplug the holes? The text states it took 344 days to travel to America (Ether 6:11).

In the 1830 text of Ether 4:1, it read: **"And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross; and for this cause did king Benjamin keep them, that they should not come unto the world until after Christ should shew himself unto his people."**

(88) Why was "Benjamin" changed to "Mosiah" in the 1837 edition if Joseph Smith was translating by the gift and power of God?

3 Nephi 7:23-26 states: **"Thus passed away the thirty and second year also. And Nephi did cry unto the people in the commencement of the thirty and third year; and he did preach unto them repentance and remission of sins. Now I would have you to remember also, that there were none who were brought unto repentance who were not baptized**

with water. 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.”

Ether 4:18-19 states: “Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen.”

(89) Why does Ether 4:18-19 state that water immersion is necessary for salvation when it contradicts 3 Nephi 7:23-26? The same can also be said for 3 Nephi 30:2, Mormon 7:8, and Moroni 8:10-11.

Ether 8:1-15 states: “And it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Jared; and Jared begat sons and daughters. And Jared rebelled against his father, and came and dwelt in the land of Heth. And it came to pass that he did a flatter many people, because of his cunning words, until he had gained the half of the kingdom. And when he had gained the half of the kingdom he gave battle unto his father, and he did carry away his father into captivity, and did make him serve in captivity; And now, in the days of the reign of Omer he was in a captivity the half of his days. And it came to pass that he begat sons and daughters, among whom were Esrom and Coriantumr; And they were exceedingly angry because of the doings of Jared their brother, insomuch that they did raise an army and gave

battle unto Jared. And it came to pass that they did give battle unto him by night. And it came to pass that when they had slain the army of Jared they were about to slay him also; and he led with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life. And now Jared became exceedingly sorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom and upon the glory of the world.

“Now the daughter of Jared being exceedingly expert, and seeing the sorrows of her father, thought to devise a plan whereby she could redeem the kingdom unto her father. Now the daughter of Jared was exceedingly fair. And it came to pass that she did talk with her father, and said unto him: ‘Whereby hath my father so much sorrow? Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory? And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the head of my father, the king.’ And now Omer was a friend to Akish; wherefore, when Jared had sent for Akish, the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Jared: ‘Give her unto me to wife. And Jared said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king.’

“And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: ‘Will

ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?’ And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life. And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.”

(90) Is Ether 8:1-15 taken from the historical account of John the Immerser, and Herodias from Mark 6:14-29?

(91) Does it not seem like Ether 12 and part of 13 were edited insertion of theological material in a narrative?

Hardy states: “**Ether 12 and 2 Nephi 33 share similar themes and several common phrases, but they also display a parallel structure (emp. mine).** Nephi, picking up the idea in Joseph’s prophecies that weak things could be made strong (2 Ne. 3:13,21), frames his concluding remarks within two corresponding comments: “the words which I have written in weakness will be made strong unto them [his brethren]” (2 Ne. 33:4) and “ye shall know that I have been commanded of him [Christ] to write these things, notwithstanding my weakness” (2 Ne. 33:11). In between he presents a self-reeptive meditation that features references to faith, hope, and charity— though the latter two terms appear very infrequently in Nephi’s writings. Moroni appears to have adapted Nephi’s model: he sandwiches his own observations on faith, hope, and charity between two admissions of “weakness in writing” (Ether 12:23–25 ,40), and he broadens the Lord’s promise so that not just weak writing

will be made strong but all sorts of weaknesses can be overcome through faith in Christ. This discussion of the three Christian virtues also signals a simultaneous allusion to Mormon, the only other Book of Mormon figure to discuss the three together (again in his sermon at Moro. 7, which itself closely—and anachronistically—reeacts Paul’s eloquent statement on the same at 1 Cor. 13).” (Hardy, 259).

(92) Is it possible and reasonable, because of the 116 pages loss, that Rigdon, who would have been reworking the manuscript after Mosiah, would have incorporated similar religious themes such as Ether 12, which would have been worked on first and then later on in 2 Nephi 33?

It is interesting that Ether 12 was translated by Moroni, yet 2 Nephi 33 is supposedly written by Nephi.

Hardy said something else of interest concerning Ether 12: “After this famous definition of faith, the author of Hebrews provides a long list of things accomplished by faith, including the creation of the world and specific actions taken by Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses’ parents, Moses, the children of Israel, Rahab, Gideon, and others. Moroni begins section II of Ether 12 with almost identical language and then proceeds to offer a parallel list of how faith made possible the appearance of Christ among the Nephites, the giving and fulfilling of the law of Moses, the prison escape of Alma 2 and Amulek, the receiving of the Holy Ghost by the Lamanite guards of Nephi 2 and Lehi 4, the missionary successes of Ammon and the other sons of Mosiah, the death-defying transformation of the three Nephites, and the vision the brother of Jared had of the pre-mortal Christ. Both Hebrews 11 and Ether 12 also include numerous repetitions of the expression “by faith” (sixteen times in Hebrews, eleven in Ether). **There can be little doubt that Moroni’s discourse on faith at Ether**

12 is, in some way, based on the Epistle to the Hebrews (emp. mine), but it is more than simply an imitation; it is a creative adaptation. If Moroni seems to have an uncanny knowledge of the New Testament, he also has a firm grasp of his Book of Mormon predecessors, and he relies heavily upon their ideas and phrases as he thoroughly and deftly integrates their voices with that of the author of Hebrews.” (Hardy, 257).

(93) Was Moroni influenced by the epistle of the Hebrews?

Ether 15:30-31 states: “**And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz. And it came to pass that after he had smitten off the head of Shiz, that Shiz raised up on his hands and fell; and after that he had struggled for breath, he died.**”

(94) How could Shiz struggle for breath after being decapitated?

Moroni 7:45 states: “**And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not *easily* provoked (emp. mine), thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things”**

(95) Why does Moroni 7:45 use the word “easily” which is found in the King James Version, but not found in the original Greek text?

Conclusion

In conclusion, after investigating the **BOM**, can it honestly be the word of God when it contains:

(a) contradictions with the Bible on the timing of the revelation of the mystery of Christ, the timeframe of the

miraculous age, the timeframe of the darkness when Jesus was crucified, etc.,

(b) many quotations from the New Testament Scriptures that had not yet been written down,

(c) the perpetuation of the King James Version' copyists' errors,

(d) historical anachronisms such as the church of Christ starting before the first century A.D., the name "Christian" given before Acts 11:26, etc.,

(e) nineteenth-century theological discussions over infant baptism, universalism, etc.,

(f) unhistorical oddities such as Jews learning to write reformed Egyptian on metallic plates, Jews from the tribe of Manasseh serving as priests and claiming they were observing the law of Moses, building a temple constructed like Solomon's temple with a small population size, a great multitude who all touched the wounds of Jesus one by one that would have taken several hours to complete, and believing the ancestors of Native Americans were Jews who came from the old world in 600 B.C. **The answer is a resounding NO!**

You can see from this analysis that **The Book of Mormon** that it originated from man, not from God.

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* These ideas were taken and summarized from <https://www>.

** These ideas predominantly came from the *Braden-Kelley Debate*. The Old Paths Book Club, Rosemead, California, 1955, 22-23.

***Credit to Nathan Franson for the two questions.

Appendix 1

This appendix contains a list of the references from the Bible that I personally believe were incorporated into the *BOM*. Some references are quotations, allusions, or copied from an account in the Bible. I have tried to be fair and accurate. The *BOM* reference will be on the left of the backlash “/” in bold, with the Bible verse on the right from which it originated.

1 Nephi

1 Nephi 1:1/1 Corinthians 4:1; **1:3**/Galatians 6:11; **1:14**/Revelation 15:3; **1:18**/1 John 1:3; **1:20**/Matthew 21:33-46; **2:10**/1 Corinthians 15:58; **2:18**/Mark 3:5; **2:24**/2 Peter 3:2; **3:21**/1 Corinthians 7:19; **3:27**/Revelation 12:6; **4:6**/Luke 4:1; **4:13**/John 11:50; **5:8**/Acts 12:11; **5:13**/Acts 3:21; **5:18**/Revelation 14:6; **6:4**/John 17:14; **6:8**/Mark 3:5; **7:8**/Mark 3:5; **8:20**/Matthew 13:38; **10:4**/Acts 3:22-23; John 4:42; **10:7**/Matthew 3:3; **10:8**/John 1:23,26-27; Luke 3:16; **10:9**/John 1:28; **10:10**/John 1:29; **10:12**/Romans 11:17-19; **10:14**/Romans 11:24; Hebrews 11:6; **10:18**/Hebrews 13:8; Matthew 25:34; **10:19**/Hebrews 11:6; **10:21**/Romans 14:10; **11:1**/Matthew 4:8; **11:7**/John 1:34; **11:19**/Revelation 17:3; **11:21**/John 1:29; **11:22**/Romans 5:5; **11:27**/John 1:24; **11:30**/John 1:51; **11:31**/Mat-

thew 10:1; **11:35-36**/Revelation 21:14; 14:6; **12:1**/Revelation 20:8; **12:2**/Matthew 24:6; **12:7**/John 15:16; Acts 10:44; **12:9**/Revelation 21:14; Matthew 19:28; **12:10,11**/Revelation 7:14; **12:18**/Luke 16:26; **12:21**/Matthew 24:6; **13:7**/Revelation 13:2; 17:4; **13:27**/Acts 13:10; **13:34**/Revelation 17:5; **13:37**/Matthew 10:22; Luke 2:10; **13:42**/Matthew 19:30; **14:10**/Revelation 17:5; **14:11**/Revelation 17:1; **14:15**/Matthew 24:6; **14:16**/Revelation 17:5; **15:3**/ 2 Peter 3:16; **15:11**/Matthew 21:22; **15:13**/Romans 11:24-25; **15:15**/John 15:1; **15:18**/Luke 1:73; **15:24**/Ephesians 6:16; **15:30**/Revelation 14:11; **16:2**/John 6:40; **16:38**/Matthew 4:11; **17:30**/2 Corinthians 4:4; **20**/Isaiah 48; **21**/Isaiah 49; **22:5**/Matthew 10:22; **22:13**/Revelation 19:2; **22:14**/Acts 13:10; **22:15**/Malachi 4:1; **22:17**/1 Corinthians 3:15; **22:18**/Acts 2:19; **22:25**/John 10:16; **22:31**/Matthew 10:22; 24:13

2 Nephi

2 Nephi 1:1/Mark 5:19; **1:18**/2 Timothy 2:26; **1:23**/2 Corinthians 6:7; **1:26**/Hebrews 4:12; **2:3**/Galatians 4:4-5; **2:5**/Galatians 2:16; **2:6**/John 1:14-16; **2:8**/John 10:17-18; **2:13**/Romans 4:15; **2:14**/Romans 15:4; **2:26**/Galatians 4:4-5; **2:30**/Luke 10:42; **3:5**/1 Corinthians 4:5; **3:13**/Hebrews 11:34; **4:17**/Romans 7:24; **4:18**/Hebrews 12:1; **4:35**/James 1:5; **9:2**/Acts 3:21; **9:7**/1 Corinthians 15:51-53; **9:9**/2 Corinthians 11:14; **9:15**/John 5:24; 2 Corinthians 5:10; **9:16**/Matthew 24:35; 25:41; Revelation 22:11; 14:11; **9:18**/Hebrews 12:2; Matthew 25:34; **9:22**/Matthew 10:22; **9:23**/Acts 2:38; **9:34**/Luke 10:15; **9:38**/John 8:24; **9:39**/Romans 8:6; **9:41**/Matthew 7:13,14; **9:42**/Matthew 7:8; **9:43**/Matthew 11:25; **10:4**/Matthew 11:21; **10:16**/Galatians 3:28; **12-24**/Isaiah 2-14; **25:4**/Revelation 19:10; **25:12**/Matthew 24:6-7; **25:13**/Malachi 4:2; **25:14**/Acts 5:39; **25:18**/John 12:48; **25:20**/Acts 4:12; **25:23**/Ephesians 2:8-9; **25:25**/Romans 7:4; **25:29**/Matthew 22:37; John 6:37; **26:4**/Malachi

4:1; **26:5**/Matthew 21:44; **26:10**/John 3:19; **26:13**/Revelation 14:6; **26:24**/John 12:32; **26:27**/Acts 17:30; **26:30**/1 Corinthians 13:2; **26:33**/Galatians 3:28; **27**/Isaiah 29; **27:23**/Hebrews 13:8; **28:7,8**/1 Corinthians 15:32; Luke 12:48; **28:11**/Romans 3:12; **28:15**/Luke 10:15; Acts 13:10; **28:23**/Revelation 20:13; **28:26**/Acts 2:38; **28:28**/Matthew 7:24-27; **28:30**/Matthew 13:12; **30:1**/Luke 13:5; **30:6**/Acts 9:18; **30:17**/Matthew 10:26; Ephesians 5:11,13; **31:4**/John 1:29; **31:5,6**/Matthew 3:15,16; **31:9**/Matthew 7:13,14; **31:11**/Acts 2:38; **31:13**/Matthew 3:11; 1 Corinthians 13:2; **31:14**/Mark 16:17; Matthew 3:11; **31:15**/Matthew 10:22; **31:18**/Matthew 7:13,14; **31:19**/Colossians 2:5; **31:21**/Acts 4:12; **32:1**/Mark 2:8; **32:4**/Matthew 7:7; **32:6**/1 Timothy 3:16; **32:9**/Luke 18:1; **33:9**/Matthew 7:13,14.

Jacob

Jacob 2:10/Matthew 5:8; **3:1-3**/Matthew 5:8; **3:11**/Revelation 21:8 ; **4:8**/Romans 11:33; **4:15-17**/Matthew 21:42; **5:9**/Luke 13:7-8; Romans 11:17; **5:20,22,23,32**/John 12:24; **5:32,35**/1 Corinthians 13:2; **5:39**/Luke 6:43; **5:42,46,49**/Matthew 3:10; **5:47**/Luke 13:7-8; **5:63**/Matthew 19:30; **5:64**/Luke 13:8; **5:66**/Matthew 3:10; **5:76**/Luke 13:8; **6:3**/2 Peter 3:10; **6:6**/Hebrews 3:7-8; **6:7**/Matthew 3:10; **6:8**/Acts 2:38; 1 Thessalonians 5:17-19; **6:10**/Revelation 14:11; 21:8; **6:11**/Matthew 7:13-14; **7:5**/Matthew 4:11; **7:14**/Luke 22:42; **7:19**/Matthew 12:31-32; **7:24**/1 Timothy 2:4.

Enos, Jarom, Omni, & Words of Mormon

Enos 1:1/Ephesians 6:4; **1:2**/Acts 10:43; **1:5**/Luke 5:20; **1:6**/Titus 1:2; **1:8**/Matthew 9:22; **1:14**/Galatians 1:14; **1:15**/James 1:6; **1:26**/Romans 9:1; **1:27**/1 Corinthians 15:53-54; Matthew

25:34; John 14:2-3. **Jarom 1:4/2** Corinthians 13:14. **Omni 1:25/1** Corinthians 12:4-11; **1:26/Matthew 10:22**. **Words of Mormon 1:15/Matthew 24:34**; Titus 1:11; **1:16/2** Peter 2:1.

Mosiah

Mosiah 1:5/Galatians 1:14; **1:8/John 20:30**; **1:13/Matthew 16:4**; **1:17/2** Peter 3:2; **2:15/Acts 23:1**; **2:21/Acts 17:24**; Luke 17:10; **2:34/Acts 3:21**; **2:37/Acts 13:10**; 17:24; **2:38/Matthew 3:12**; **3:3/Luke 2:10**; **3:5/Mark 7:37**; Revelation 19:6; **3:9/John 1:11**; Matthew 11:18; **3:12/Acts 20:21**; **3:13/Acts 2:38**; **3:17/Acts 4:12**; **3:18/1** Corinthians 11:29; Matthew 18:3,4; **3:19/1** Corinthians 2:7,11,14; **3:21/Acts 20:21**; **3:26/Revelation 14:10**; **3:27/Revelation 20:10,14**; **4:7/Matthew 25:34**; **4:8/Acts 4:12**; **4:12/Acts 2:38**; **4:14/Acts 13:10**; **4:15/John 13:34,35**; **4:20/Acts 2:38**; 2:17; Titus 1:11; **4:21/Matthew 21:22**; **4:26/Matthew 25:35,36**; **4:27/1** Corinthians 9:24; 14:40; **5:5/Revelation 14:10**; **5:8/Ephesians 1:22,23**; Galatians 5:1; Acts 4:12; **5:13/Hebrews 4:12**; **5:15/1** Corinthians 15:58; Revelation 19:6; **8:17/1** Corinthians 4:5; **12:26/Acts 13:10**; **13:1/Acts 22:22**; **13:3/Acts 23:3**; **13:4/Galatians 4:16**; **13:10/Hebrews 10:1**; **13:12-24/Exodus 20**; **13:31/Colossians 2:17**; **14/Isaiah 53**; **15:11/Acts 3:21**; 2:38; **15:13/Acts 3:21**; **15:19/Matthew 25:34**; **15:21,22,24/Revelation 20:5-6**; **15:26/John 8:24**; **15:28/Revelation 5:9**; **16:2/Matthew 8:12**; **16:3/Revelation 12:9**; 2 Corinthians 11:3; James 3:15; **16:7/1** Corinthians 15:20,55; **16:8/1** Corinthians 15:54-55; **16:9/John 1:4**; 8:12; **16:10/1** Corinthians 15:53-54; **16:11/John 5:29**; **16:14/Hebrews 10:1**; **17:19/Acts 7:59**; **18:8/Galatians 6:2**; **18:9/Romans 12:15**; Revelation 20:5,6; **18:10/Acts 2:17**; **18:12/Acts 2:17**; **18:13/Matthew 25:34**; **18:14/Acts 8:39**; 2:4; **18:17/Acts 20:28**; 2:47; **18:18/Acts 1:3**; **18:19/Acts 3:21**; **18:20/Acts 20:21**; **18:21/Ephesians 4:5**; Colossians 2:2; **19:3/Acts 9:1**; **21:13/Galatians 5:1**; **23:13/Galatians 5:1**; **23:15/Mark 12:33**; **23:22/John 6:40**; **23:23/Galatians 2:4**; **25:15/Acts 20:21**; **25:18/Acts 20:28**; **25:24/Acts 2:17**; **26:21/John 10:27**;

26:22/Matthew 16:18; 3:11; **26:27**/Matthew 7:23; 25:41; **26:31**/Matthew 6:14-15; **26:37**/Ephesians 5:15; **26:39**/1 Thessalonians 5:17-19; **27:11-23**/Acts 9:3-18; **27:10**/Galatians 1:13; **27:13**/Acts 9:4; **27:14**/1 Timothy 2:4; **27:24**/John 3:7; **27:25**/John 3:7; **27:26**/2 Corinthians 5:17; 1 Corinthians 6:9-11; **27:29**/Acts 8:22-23; **27:31**/John 12:48; Philippians 2:10-11; **27:36**/1 Timothy 2:4.

Alma

Alma 1:4/John 6:44; **1:25**/1 Corinthians 15:58; 7:19; **1:30**/Galatians 3:28; **2:1**/1 Corinthians 1:20; **2:4**/Galatians 1:13; **3:27**/Revelation 19:10; **4:13**/Revelation 19:10; **4:14**/Acts 2:38; **4:16**/Acts 20:17; **4:19**/2 Peter 3:2; **4:20**/Revelation 19:10; **5:7**/2 Thessalonians 1:9; **5:13**/1 Thessalonians 1:9; **5:14**/1 John 3:9; **5:15**/1 Corinthians 15:51-53; **5:16**/Matthew 25:34; Titus 3:5; **5:21**/Revelation 7:14; **5:24**/Matthew 8:11; Revelation 7:14; **5:25**/John 8:44; **5:27**/Revelation 7:14; **5:28**/Matthew 3:1,2; **5:34**/Revelation 21:6; **5:35**/Matthew 3:10; **5:37**/Matthew 9:36; **5:38-41**/John 10:11,14; **5:42**/Romans 6:23; **5:46**/Ephesians 1:17; **5:47**/Revelation 19:10; **5:48**/John 1:14,29; **5:49**/John 3:1-8; **5:50**/Matthew 3:2; **5:52**/Matthew 3:10; **5:53**/Hebrews 10:29; **5:54**/Matthew 3:8; **5:56**/Luke 3:9; **5:57**/2 Corinthians 6:17; John 10:11; **5:58**/Philippians 4:3; **5:59**/Matthew 12:11; **5:60**/Matthew 7:15; **5:62**/Matthew 3:11; Revelation 2:7; **6:2**/Acts 2:38; Matthew 3:11; **6:8**/Revelation 19:10; **7:6**/Acts 2:38; **7:9**/Matthew 3:2; **7:14**/John 1:29; John 3:3; 1 John 1:9; **7:15**/Hebrews 12:1; **7:20**/James 1:17; **7:21**/Acts 17:24; **7:24**/1 Corinthians 13:13; **7:25**/Acts 3:21; Matthew 8:11; Revelation 7:14; **8:10**/Matthew 3:11; **8:24**/Ephesians 1:17; Revelation 19:10; **8:30**/Luke 1:15; **9:2**/Matthew 24:35; **9:3**/Matthew 24:35; **9:8**/Matthew 17:17; **9:15**/Matthew 11:22; **9:16,17**/Galatians 1:14; **9:21**/Acts 2:38; **9:23**/Matthew 10:15; **9:25**/Matthew 3:2; **9:26**/John 1:14; **9:28**/Mark 1:3; **9:30**/Matthew 3:8; **10:12**/Revelation 19:10; **10:17**/Matthew 17:17; **10:20**/Matthew 3:2; **10:22,23**/James 5:16; **11:41**/Revelation 20:12; **11:44**/Luke 21:18;

Galatians 3:28; **11:45**/John 5:24; **12:3**/Acts 5:4; **12:9**/1 Corinthians 4:1; **12:11**/2 Timothy 2:26; **12:12**/1 Corinthians 15:51-53; **12:14**/Matthew 12:37; **12:15**/Matthew 3:8; **12:16**/John 8:24; **12:17**/Revelation 14:11; **12:27**/Hebrews 9:27; **12:30**/Ephesians 1:4; **12:34**/John 3:16; Acts 2:38; Hebrews 4:3; **12:35**/Hebrews 3:11; **12:36**/Hebrews 4:3; **13:3**/Acts 2:23; **13:5**/Matthew 25:34; **13:6**/Hebrews 4:3; **13:7**/Hebrews 7:3; **13:9**/Hebrews 7:3; John 1:14; **13:11**/Revelation 7:14; **13:13**/Matthew 3:8; **13:14-18**/Hebrews 7:1-10; **13:20**/2nd Peter 3:16; **13:22**/Luke 2:10; **13:26**/Revelation 19:10; **13:28**/Matthew 26:41; 1 Corinthians 10:13; **13:29**/John 6:54; **13:30**/Revelation 2:11; **13:31**/John 20:30; **14:1**/John 5:39; **14:3**/Matthew 1:19; **14:11**/John 6:54; **14:14**/Revelation 20:10; **14:19**/John 19:10; **14:22,26-28**/Acts 16:23-27; **14:27**/Matthew 27:51; **15:11**/Acts 3:7-10; **15:14**/Matthew 3:5-6; **16:5**/Revelation 19:10; **16:15**/Matthew 3:5-6; **16:17**/John 15:1-6; **17:2**/Acts 17:11; 1 Timothy 2:4; **17:3**/Revelation 19:10; Ephesians 1:17; **17:4**/1 Timothy 2:4; 17:31/John 16:33; **18:32**/Hebrews 4:12; **19:5**/John 11:39; **19:8**/Luke 8:52; **19:10**/Matthew 8:10; **20:23**/Mark 6:23; **21:16**/Luke 4:1; **21:17**/1 Timothy 2:4; **22:1**/Luke 4:1; **22:6**/John 6:54; **22:14**/1 Corinthians 15:54-55,58; **22:15**/Mark 10:17; **22:18**/John 6:54; **23:6,15**/1 Timothy 2:4; **24:15,16**/John 6:54; **24:30**/Hebrews 6:4; 2 Peter 2:20-22; **26:6**/John 6:54; **26:7**/John 6:40,44; **26:12**/Philippians 4:13; **26:20**/Luke 16:26; **26:21**/1 Corinthians 2:11-14; **26:24**/1 Timothy 2:4; **26:30**/1 John 1:4; **26:35**/John 1:12; **27:4**/Matthew 18:27; **27:26**/2 Corinthians 5:17; **27:28**/1 Corinthians 15:54; **29:3**/Philippians 4:11; **29:17**/Matthew 8:11; **30:22**/Acts 13:10; **30:43,49-50**/Luke 1:18-20; **31:10**/Luke 22:46; **31:11**/Acts 13:10; **31:17**/Hebrews 13:8; **31:37**/Matthew 6:31; **32:8**/Matthew 11:29; **32:13,15**/Matthew 10:22; **32:17**/Matthew 16:1; **32:21**/Hebrews 11:1; **32:28**/Luke 8:11; **32:38**/Matthew 13:6; **32:41**/John 4:14; **33:2**/John 5:39; **33:19**/John 3:14; **33:23**/John 4:14; **34:13**/Matthew 5:18; **34:23**/Acts 13:10; **34:29**/Matthew 5:13; **34:30**/Luke 3:8; **34:31**/2 Corinthians 6:2; **34:33**/John 9:4;

34:36/Matthew 8:11; Revelation 7:14; Acts 17:24; **34:37**/Philippians 2:12; **34:38**/John 4:14; **36:3**/John 6:54; **36:18**/Acts 8:23; **36:23**/John 1:13; **36:24**/Luke 1:15; **36:26**/John 1:13; **36:28**/John 6:54; **37:15**/Luke 22:31; **37:19**/1 Timothy 2:4; **37:33-34**/Matthew 11:29; **37:37**/John 6:54; **38:2**/Matthew 10:22; **38:5**/John 6:54; **38:6**/Mark 3:28-29; **38:8**/Acts 2:38; **38:9**/Matthew 11:29; John 8:12; **39:8**/John 6:54; **39:9**/1 John 2:16; **39:15**/John 1:29; **40:2**/1 Corinthians 15:51-53; **40:13**/Matthew 13:42-43; **40:14**/Hebrews 10:27; **40:15-17**/Revelation 20:6; **40:21**/Revelation 20:12; **40:22**/Acts 3:21; **40:23**/Luke 21:18; **40:24**/Acts 3:21; **40:25-26**/Matthew 13:42-43; **41:1**/Acts 3:21; **41:3**/Revelation 20:12; **41:4**/1 Corinthians 15:51-53; **41:11**/Acts 8:22-23; Ephesians 2:12; **42:6**/Hebrews 9:27; **42:23**/Revelation 20:12; **42:26**/Ephesians 1:4; **42:27**/Revelation 22:17; **43:2**/Revelation 19:10; Ephesians 1:17; **43:10**/John 4:24; **49:7,26**/Galatians 5:1; **57:21**/Matthew 9:29; **58:40**/Galatians 5:1; **60:23**/Matthew 23:26; **60:26**/2 Thessalonians 1:4; **61:9,12,21**/Galatians 5:1; **62:45**/Acts 2:38; **62:46**/Acts 20:28.

Helaman

Helaman 3:29/Hebrews 4:12; Ephesians 6:11; Matthew 7:13,14; **3:30**/Luke 16:26; Matthew 8:11; **4:12,24**/Revelation 19:10; **4:24**/Acts 17:24; **5:8**/Matthew 6:20; **5:9**/Acts 4:12; **5:19**/Galatians 1:14; **5:32**/Matthew 3:2; **5:44**/1 Peter 1:8; **5:47**/1 Peter 1:20; **5:48**/Mark 1:10,13; **6:1**/Matthew 5:20; **6:8**/James 4:13; **6:23**/Romans 6:23; **6:39**/Matthew 7:6; **7:4**/Mark 7:8; **7:10**/Matthew 21:33; **7:18**/John 10:11,27; **8:14,15**/John 3:14,15; **8:17**/John 8:56; **8:24**/Ephesians 1:10; **8:25**/Matthew 6:19,20; Romans 2:5; **9:2**/Acts 12:11; **10:7,8**/Matthew 16:19; 18:18; **10:9**/Matthew 21:21; **12:13,17**/Matthew 17:20; **12:24**/John 1:16; **12:26**/John 5:29; **13:6**/Acts 20:21; **13:25**/Matthew 23:30,31; **13:29**/Matthew 17:17; 23:16; John 3:19; **13:33**/Matthew 23:30,31; **14:2**/John 1:12; **14:18**/Matthew 3:10; Revelation 21:8; **14:25**/Matthew 27:52; **15:1-4**/Matthew 23:38;

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3 Nephi

3 Nephi 1:13/John 16:33, Acts 3:21; **1:25**/Matthew 5:18; **3:19**/Matthew 6:19; **5:1**/Acts 3:21; **5:5**/Acts 9:1; **5:8**/John 21:25; **6:14/1** Corinthians 15:58; **7:16**/Mark 3:5; **7:19**/Matthew 10:1; **9:15**/John 14:10,11; 17:5-6; **9:16,17**/John 1:11,12; **9:20**/Matthew 3:11; **9:22**/Mark 10:14,15; John 10:17; **10:4,5,6**/Matthew 23:37; **10:7**/Matthew 23:38; **10:13**/Acts 2:19; **11:7**/Matthew 17:5; **11:11**/John 8:12; 18:11; **11:14**/John 20:27; **11:17**/Matthew 28:9; **11:25**/Matthew 28:19; **11:27**/John 17:21; **11:32**/John 7:16; Acts 17:30; **11:33-34**/Mark 16:16; **11:37**/Matthew 18:3; **11:38**/Acts 2:38; **11:39**/Matthew 16:18; **11:40**/Matthew 7:24-27; 16:18; **12:1**/Matthew 3:11; **12:2**/Acts 2:38; **12-14**/Matthew 5-7; **15:1**/John 6:54; **15:17**/John 10:16; **16:3**/John 10:3,4; **16:15**/Matthew 5:13; **17:10**/Luke 7:38; **17:12,21**/Mark 10:13,16; John 11:35; **18:6-11**/Luke 22:17-20; **18:11-16**/Acts 2:38; Matthew 7:24-27; **18:18**/Matthew 26:41; Luke 22:31; **18:20**/John 16:23; **18:28,29/1** Corinthians 11:27-29; **19:18**/John 20:28; **19:20**/John 17:6; **19:23**/John 17:20-22; **19:25**/Matthew 17:2; **19:28-29**/John 17:9; **19:35**/Matthew 8:10; **20:8/1** Corinthians 11:23-25; **21:6**/Acts 2:38; **23:9**/Matthew 27:52-53; **26:3/2** Peter 3:10; **26:5**/John 5:29; **26:17**/Acts 2:38; Luke 1:15; **26:18/2** Corinthians 12:1-3; **26:19**/Acts 2:44; 26:21; **27:1**/Acts 2:38; **27:11**/Matthew 3:10; **27:13**/John 6:38; **27:14**/John 12:32; **27:17**/Matthew 3:10; **27:22**/John 6:54; **27:28**/John 15:16; **27:29**/Matthew 7:8; **27:32**/Matthew 6:19; John 17:12; **27:33**/Matthew 7:13,14; **28:7**/Matthew 16:28; **28:8/1** Corinthians 15:51-53; **28:10**/Matthew 8:11; Luke 13:29; **28:13-15/2** Corinthians 12:2-4; **28:31**/Romans 14:10; **28:35**/Matthew 26:24; **29:7**/John 17:12.

4 Nephi

4 Nephi 1:1/Acts 8:15; 2:38; **1:3**/Acts 2:44; 4:32; Hebrews 6:4; **1:5**/Matthew 11:5; Mark 7:37; **1:11**/Matthew 22:30; **1:30**/Matthew 27:51; **1:32**/Daniel 3; **1:33**/Daniel 6.

Mormon

Mormon 1:15/1 Peter 2:3; **2:19**/John 6:44; **3:2**/Acts 2:38; **3:12**/Hebrews 11:6; **3:15**/Romans 12:19; **3:18**/Matthew 19:28; Revelation 20:13; **3:19**/Matthew 19:28; **3:20**/2 Corinthians 5:10; **3:22**/2 Corinthians 5:10; **5:14**/Matthew 16:16; Ephesians 3:11; **5:16**/Ephesians 2:12; **5:21**/James 5:16; **6:21**/1 Corinthians 15:53; **7:5**/1 Corinthians 15:54,56; **7:6**/2 Corinthians 5:10; **7:8**/Acts 2:38; **7:10**/Matthew 3:11; **8:17**/Matthew 5:22; **8:20**/Romans 12:19; **8:21**/Matthew 3:10; **8:24**/Matthew 17:20; **8:30**/Matthew 24:6-7; **8:31**/Acts 8:23; **8:34**/Revelation 1:1; **8:41**/Revelation 16:6; **9:2**/Peter 3:10; **9:5**/Matthew 3:12; **9:6**/Revelation 7:14; **9:7**/1 Corinthians 12:10; **9:9**/Hebrews 13:8; James 1:17; **9:12-13**/1 Corinthians 15:21-22; **9:13**/1 Corinthians 15:52; **9:14**/Revelation 22:11; **9:21**/John 16:23; **9:22**/Mark 16:15; **9:23**/Mark 16:16; **9:24**/Mark 16:17; **9:27**/Philippians 2:12; **9:28**/James 4:3; **9:29**/1 Corinthians 11:27.

Ether

Ether 3:14/Matthew 25:34; John 1:12; **3:21**/1 John 1:3; **4:7**/Acts 26:18; **4:10**/John 6:44; **4:12**/John 12:44; John 8:12; 1:4; **4:13-15**/Matthew 11:28; Matthew 25:34; **4:16**/Revelation 1:1; **4:18**/Mark 16:16,17; **4:19**/John 6:44/Matthew 25:34; **5:3**/Acts 12:11; **5:4**/Matthew 18:16; John 6:44; **8:7-15**/Mark 6:14-29; **12:4**/Hebrews 6:19; **12:6**/Hebrews 11:1; **12:7**/John 7:4; **12:8**/Hebrews 6:4; **12:10**/Hebrews 7:11; **12:11**/1 Corinthians 12:31; **12:14**/Matthew 3:11; **12:17**/Mark 9:1; **12:19**/Hebrews 6:19; **12:26,27**/2 Corinthians 12:9; **12:28**/1 Corinthians 13:13; **12:30**/Matthew 17:20; **12:32**/John 14:2,3; **12:33**/John 10:17; 14:2,3; **12:35**/Matthew 25:28-29; **12:37**/1 Corinthians 13:1;

John 14:2-3; **12:38**/2 Corinthians 5:10; **12:41**/John 14:16; **13:3,4**/Revelation 21:2; **13:8-9**/2 Peter 3:10; 2 Corinthians 5:17; **13:10-11**/Revelation 7:14; **13:12**/Matthew 19:30.

Moroni

Moroni 2:3/Acts 8:15-17; 10:45; 11:15; **3:1**/Acts 20:17; **4:3**/Luke 22:17-20; **5:1,2**/Luke 22:17-20; **6:1**/Luke 3:8; **6:4**/Hebrews 12:2; **6:6**/Luke 22:17-20; **7:1**/1 Corinthians 13:13; **7:6**/1 Corinthians 13:3; **7:7**/Romans 4:3; **7:9**/1 Corinthians 13:3; **7:11**/James 3:11; **7:18**/Matthew 7:2; **7:25**/Matthew 4:4; **7:26**/John 15:16; 16:23; Matthew 21:22; **7:27**/Hebrews 1:3; **7:31**/Acts 9:15; **7:34**/Acts 2:38; **7:35**/Matthew 24:30; John 6:44; **7:43,44**/Matthew 11:29; 1 Corinthians 13:3; **7:45**/1 Corinthians 13:4-7; **7:46**/1 Corinthians 13:8,13; **7:47**/1 Corinthians 13:7; John 6:44; **7:48**/1 John 3:2,3; **8:8**/Mark 2:17; **8:12**/Acts 2:38; Matthew 18:3; **8:14**/Acts 8:23; 1 Corinthians 13:13; **8:16**/1 John 4:18; Acts 13:10; **8:25**/Acts 2:38; **9:6**/Acts 13:10; **9:16**/Mark 8:2-3; **10:8-17**/1 Corinthians 12:4-11; **10:19**/Hebrews 13:8; **10:26**/John 8:24; **10:32**/Titus 2:12; Matthew 22:37; 2 Corinthians 12:9; Colossians 1:28; **10:33**/Matthew 26:28; 2 Peter 3:14.

Questions About Doctrine & Covenants

Doctrine & Covenants (hereafter *D & C*) is claimed to be another book inspired by God in addition to the Bible. If *D & C* is from God, then we ought to accept it. However, if it did not originate from God, then it ought to be rejected. We need to be like the Bereans and investigate whether these claims are true or false (Acts 17:10-12). I have read through it several times and have many questions for Latter-Day Saints. My hope is that brethren will use this list of questions as an evangelistic tool to help a Latter-Day Saint to come to the truth (John 8:31-32).

Doctrine: The Prophecy of Malachi

(1) Why does the angel Moroni state in *D & C* 2 that the prophecy of Malachi 4:5,6, which was given on September 21, 1823 to Joseph Smith had *not* been fulfilled yet when, in fact, it had been fulfilled by John the Immerser?

First, in Matthew 11:1-15, Jesus made it very clear that Malachi was prophesying about John the Immerser coming as the Elijah-type figure.

Second, in Matthew 17:1-13, Jesus states to His disciples that “Elijah” had already come.

Third, in Luke 1:13-17, the angel who appeared to Zachariah, the future father of John the Immerser, stated that the child “*will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord*” referring back to the prophecy found in Malachi.

Messengers and their messages claiming the authority of God, must agree with other recognized messengers and messages of God (Deuteronomy 13:1-5; 18:15-22).

But the messenger, Moroni, who visited Joseph Smith, Jr., did not agree with the certified messages of God, namely, Jesus, Matthew, Gabriel, and Luke (Matthew 11:1-14; 17:10-13; Luke 1:13-17).

Therefore, the messenger, Moroni, who visited Joseph Smith, Jr., was not of God (adapted from Free 21).

Doctrine: The Lost Text

In *D & C* 3, the historical context states: *“Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1828, relating to the loss of 116 pages of manuscript translated from the first part of the Book of Mormon, which was called the book of Lehi. The Prophet had reluctantly allowed these pages to pass from his custody to that of Martin Harris, who had served for a brief period as scribe in the translation of the Book of Mormon. The revelation was given through the Urim and Thummim.”*

This subject of the lost manuscript will be brought up again in *D & C* 10. Notice the Divine objection given to Joseph Smith not to retranslate what had become lost in *D & C* 10:31-33: **“For, behold, they [those who stole the manuscript - SF] shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself. And, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words.”**

Interestingly, there is a historical event in the Bible where the word of God was destroyed. In Jeremiah 36:20-32, a scroll was given to the king, he did not like what it had to

say, and he cut it up with a pen knife and threw it into the fire. Was God unable to reproduce His word? No! Read on: *“Now after the king had burned the scroll with the words which Baruch had written at the instruction of Jeremiah, the word of the LORD came to Jeremiah, saying: “Take yet another scroll, and write on it all the former words that were in the first scroll which Jehoiakim the king of Judah has burned... Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the instruction of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And besides, there were added to them many similar words.”*

Even though Jehoiakim took the scroll and threw it into the fire, the word was reproduced. Jeremiah, being a true prophet of God, was totally capable of reproducing the word of God word for word. Since the LDS god is supposedly the God of the Bible, he and Smith should have had no problem whatsoever in retranslating the words.

(2) Why did the LDS god not allow Smith to retranslate the lost manuscript if He was fully capable of doing so in Jeremiah’s day?

Doctrine: John the Apostle

The historical context is given as follows for *D & C 7*: *“Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is a translated version of the record made on parchment by John and hidden up by himself.”*

D & C 7:3 states: *“And the Lord said unto me [John - SF]: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.”*

Please notice in **D & C 7** that John's wish is to keep on living for the Lord so that he can continue to carry out his ministry. Jesus grants his wish to have power over physical death so that he can continue the ministry. In fact, Jesus states that John will keep on living until He returns. Take note how this supposed parchment from John points back to the historical account of John 21. Note the passage in John 21 points to the *opposite conclusion* of **D & C 7** that John would physically die.

Morris states: "John proceeds to deal with an error that had arisen. A report went out among the brethren. This report was that the disciple would never die. He would live right through until the day when Jesus would return again. One can see how such an interpretation would arise. But John wants his readers to be clear that it was an interpretation. It was not what Jesus had said. He did not say, "He will not die." He only asked what it mattered to Peter if in fact this man were to remain alive until the return of Christ. John wants us to be clear on what Jesus said and what He did not say" (Morris 878).

One of the major LDS doctrines is the doctrine of the priesthoods. It is important to understand it.

According to the LDS official website, it states: "What is the difference between the priesthood and the keys of the priesthood? The priesthood is the power or authority of God. The keys are the right to use this power or authority in specific ways."

"Who holds the keys of the priesthood?"

The website answer is: "Jesus Christ has always held all of the keys of the priesthood. When He first called His twelve Apostles, Jesus gave all of them the priesthood (see John 15:16). Before He was crucified, Christ gave the keys of the priesthood to Peter, James, and John. This was done on the Mount of Transfiguration. (See

Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 158; Matthew 17:1–9.) However, in the centuries that followed the death of the Apostles, these keys were lost; and before men could exercise the priesthood again, these keys had to be restored. For this reason the Lord sent Peter, James, and John to the Prophet Joseph Smith to restore the Melchizedek Priesthood and the keys of that priesthood (see D & C 27:12–13).

These sacred keys have been given to all the Apostles and prophets of the Church and are held by the prophet and Apostles of the Church today.”*

According to the website, all persons who are given the keys of the LDS priesthood are persons who have the right to use the power/authority in specific ways. Peter, James, and John were given the keys of the LDS priesthood by Jesus Christ which was claimed by Joseph F. Smith. Therefore, they had the right to use the power/authority in specific ways.

If **all** authorized persons who were given the keys of the LDS priesthood died, then the keys of the LDS priesthood became lost. The apostles who were authorized persons and were given the keys of the priesthood died as claimed by LDS. Therefore, the keys of the LDS priesthood became lost.

However, if **some** authorized persons who were given the keys of the LDS priesthood did **not** die, then the keys of the LDS priesthood did **not** become lost. John the apostle who was an authorized person was given the keys of the priesthood **DID NOT die**, which is claimed by **D & C 7. Therefore, the keys of the LDS priesthood did not become lost!**

Finally, the striking blow against the foundation of the LDS church: If the keys of the LDS priesthood did not become lost [because John the apostle did not die (**D & C 7**)], then there was no reason for Joseph Smith to be the instrument

in bringing about the restoration of the true gospel and all that it entailed.

(3) Why would Joseph Smith be needed if John was still alive who had access to the keys of the priesthood? How could there have been a total apostasy if not *all* authorized persons of the keys of the priesthood died (such as John)?

Doctrine: The Aaronic Priesthood

Here is the historical context of another “revelation” (*D & C 13*) that was given: *“An extract from Joseph Smith’s history recounting the ordination of the Prophet and Oliver Cowdery to the Aaronic Priesthood near Harmony, Pennsylvania, May 15, 1829. The ordination was done by the hands of an angel who announced himself as John, the same that is called John the Baptist in the New Testament. The angel explained that he was acting under the direction of Peter, James, and John, the ancient Apostles, who held the keys of the higher priesthood, which was called the Priesthood of Melchizedek. The promise was given to Joseph and Oliver that in due time this higher priesthood would be conferred upon them. (See section 27:7–8, 12.) The keys and powers of the Aaronic Priesthood are set forth.”*

D & C 13:1 states: *“Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.”*

In the Bible, the Aaronic priesthood was divided into three groups, all of which were descended from Levi: (1) **the high priest** (the highest office; represented the Israelites before God; he entered the Holy of Holies once a year on the Day of Atonement - Leviticus 16), (2) **priests** (who had to be of the

sons of Aaron; served at the sacrifices of the altar - Leviticus 1-7), and (3) **the Levites** who cared for the service of the sanctuary (Numbers 3:12,13,41; 8:14-17; Deuteronomy 15:19). All priests were Levites, but not all Levites were priests.

If the Aaronic priesthood was restored through the ministry of John the Immerser, then the Aaronic priesthood requires necessary conditions A, B, C, etc.

One necessary condition would be that every priest had to have been born an Israelite of the tribe of Levi and as a literal descendant of Aaron (Exodus 29:9,29,30; Numbers 3:5-13).

Exodus 29:9 states: *“And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons.”*

Exodus 29:29,30: *“And the holy garments of Aaron shall be his sons’ after him, to be anointed in them and to be consecrated in them. That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy place.”*

Numbers 3:5-13 states: *“And the LORD spoke to Moses, saying: “Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him. And they shall attend to his needs and the needs of the whole congregation before the tabernacle of meeting, to do the work of the tabernacle. Also they shall attend to all the furnishings of the tabernacle of meeting, and to the needs of the children of Israel, to do the work of the tabernacle. And you shall give the Levites to Aaron and his sons; they are given entirely to him from among the children of Israel. So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near*

shall be put to death.” Then the LORD spoke to Moses, saying: “Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am the LORD.”

As a person can clearly see, it is impossible to fulfill this necessary condition of being a literal descendant of Aaron in order to restore the Levitical priesthood. God authorized the Aaronic priesthood for Aaron and his sons. God’s silence of the Scriptures prohibits any other tribe from officiating in the Levitical priesthood (Hebrews 7:14; 2 Chronicles 26:16-21).

Smith was even disqualified from the Levitical priesthood according to the “prophet” Brigham Young.

In one of his sermons, Young stated: “Take a family of ten children, for instance, and you may find nine of them purely of the Gentile stock, and one son or one daughter in that family who is purely of the blood of Ephraim. It was in the veins of the father or mother, and was reproduced in the son or daughter, while all the rest of the family are Gentiles. You may think that is singular, but it is true. It is the house of Israel we are after, and we care not whether they come from the east, the west, the north, or the south; from China, Russia, England, California, North or South America, or some other locality; and it is the very lad on whom father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, **for Joseph Smith was a pure Ephraimite** (emp. mine), and the Book of Mormon was revealed to him, and while he lived he made it his business to search for those who believed the Gospel.” (Young, “Preaching and

Testimony,” 268-269).

We know from the Bible that Joseph, the son of Jacob, had two sons named Manasseh and Ephraim (Genesis 41:50-52). It is in the **BOM** that we discover that Smith would come from the “fruit of the loins” of Joseph in Egypt (2 Nephi 3:1-16), obviously through the line of Ephraim *according to Brigham Young*. However, this does not help Smith at all **because he came from the wrong tribe!** Therefore, there is no way he could have been qualified for the Levitical priesthood without disobeying God!

In **D & C 107:13-16**: “**The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron** (emp. mine).”

This is very strange because this would cancel out everyone since no one can trace their genealogies back to Aaron.

(4) Do LDS honestly understand what the text is stating when it uses the term “literal”?

All authorized persons who are qualified to be of the Aaronic priesthood are persons who must descend from the tribe of Levi which is admitted by **D & C 107:16**. But Joseph Smith did not descend from the tribe of Levi. According to 2 Nephi 3:1-16 and Young’s sermon, he descended from the tribe of Ephraim. Therefore, Joseph Smith is not qualified to be of the Aaronic priesthood.

A second necessary condition would be that it required the priests to offer sacrifices for sin with animals (Hebrews

10:1-4; Exodus 29:38-44; Leviticus 1-7).

Hebrews 10:1-4 states: *“For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins.”*

A **third** necessary condition would be that the priests had to be consecrated according to the Lord’s conditions (Exodus 29:1-29).

If the Aaronic priesthood was restored through the ministry of John the Immerser, then the Aaronic priesthood requires that the priests had to be consecrated according to the Lord’s conditions (Exodus 29:1-29). The Aaronic priesthood was restored through the ministry of John the Baptist (asserted by the LDS church). Therefore, the Aaronic priesthood requires that the priests had to be consecrated according to the Lord’s conditions (Exodus 29:1-29).

However, the Latter-Day Saints do not participate in any of these consecration rules under the Aaronic priesthood.

If the Aaronic priesthood was restored, then the necessary conditions were met in restoring the Aaronic priesthood. However, the necessary conditions [the right lineage, sacrificial duties of animals, and consecration] required under the Aaronic priesthood were not met. Therefore, the Aaronic priesthood was not restored.

As the writer states in Hebrews 7:11-14: *“Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of*

Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.”

Ephesians 2:14-16 teaches clearly that the Law of Moses was abolished, which would have included the Levitical priesthood. The Bible states: *“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”*

With the coming of Jesus into the world to offer Himself as that once-for-all-sacrifice to make atonement for the sins of mankind, Jesus would do away with the old law by nailing it to the cross (Colossians 2:14-17) and bring in a better covenant whereby men’s sins could be forgiven.

Hebrews 10:5-10 states: *“Therefore, when He came into the world, He said: “Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, “Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God.””* Previously saying, *“Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them” (which are offered according to the law), then He said, “Behold, I have come to do Your will, O God.” He takes away the first that He may establish the second. By that will we have been*

sanctified through the offering of the body of Jesus Christ once for all.”

Jesus established a better covenant. He not only established a better covenant, but it was an eternal covenant (Hebrews 13:20), which was confirmed by signs, wonders, and miracles (Hebrews 2:3-4). This covenant was established in A.D. 30 after Jesus died on the cross when His will would come into effect (Hebrews 9:15-17).

(5) Why would the Aaronic priesthood need to be restored if it was taken away by Jesus and superseded by a better covenant?

Doctrine: The Office of Apostleship

In *D & C* 21:1,10, it states: **“Behold, there shall be a record kept among you [Joseph Smith - SF]; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ (emp. mine), an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ... Wherefore it behooveth me that he should be ordained by you, Oliver Cowdery mine apostle (emp. mine).”**

The LDS denomination sought to restore the office of apostleship, yet the New Testament teaches that it was a temporary office in the church (as will be seen from the necessary conditions). In order for the LDS denomination to restore the office of apostleship, then it must restore the necessary conditions that are established by the New Testament itself.

If the apostolic office was restored through the Latter-Day Saints, then the apostolic office requires necessary conditions A,B,C, etc.

The **first** necessary condition was that apostles were to be eyewitnesses of the risen Christ (1 John 1:1-4; Acts 1:21,22; 22:14,15).

(6) Have the modern-day LDS “apostles” seen the risen

Christ?

The **second** necessary condition was that the apostles were called and chosen by Christ personally (Luke 6:13; Acts 1:2; 9:6; 24:16-18).

The **third** necessary condition was that the apostles were given the gospel by immediate revelation by means of the Holy Spirit (John 14:26; 16:7-13; Galatians 1:12).

The **fourth** necessary condition was that the apostles had a commission of universal authority (Matthew 28:18-20; 1 Corinthians 4:17; Romans 1:14-16).

The **fifth** necessary condition was the apostles had power to work miracles to attest their commission and to confirm the truth of their doctrine (Acts 2:43; 2 Corinthians 12:12; Hebrews 2:1-4).

The **sixth** necessary condition was that the apostles had the power to impart miraculous gifts on those on whom they laid their hands (Acts 8:14-18; 19:1-6; 2 Timothy 1:6; Romans 1:11).

The **seventh** necessary condition was that the apostles built the church on the foundation of Jesus Christ (1 Corinthians 3:11). See also Ephesians 2:20; 1 Corinthians 12:28; Revelation 21:14).**

(7) Why would anyone want to rip up the foundation to install “new apostles” (i.e. a new foundation)?

Some of these LDS “apostles” might state that they do meet the necessary conditions such as testifying that they have seen the risen Christ, etc., but there is at least two conditions that show they are false apostles: that is they are not able to perform genuine miracles nor impart miraculous gifts unto others. Therefore, they are liars (Revelation 2:2)!

One of the objections the LDS church uses when others point out that the “age of miracles” has passed away (1 Corinthians 13:1-13; Ephesians 4:7-16; Jude 3), and asked to

perform a miracle, is that they will liken those to the Pharisees who requested a miracle from Jesus. This objection will now be answered.

In Deuteronomy 13:1-5, several tests were given to show whether someone was a true prophet or a false prophet.

The first test was to perform a genuine miracle. The second test was that the prophet could not contradict previous revelation that had been given.

Deuteronomy 13:1-5 states: *“If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, ‘Let us go after other gods’—which you have not known—‘and let us serve them,’ you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul. You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him. But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn you away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from your midst.”*

For example, in 1 Kings 18, Elijah was demonstrated to be the true prophet of God and not the prophets of Baal. Elijah passed the first test in which the true God of weather (the God of Israel) performed a miracle through him. The second test was also passed by Elijah because he was teaching that which agreed with previous revelation - there is one God who is YHWH (Deuteronomy 6:6-8). The prophets of Baal were false prophets.

In Matthew 12:38-39, the Bible states: *“Then some of the scribes and Pharisees answered, saying, ‘Teacher, we want to see a sign from You.’ But He answered and said to them, ‘An evil and adulterous generation seeks [i.e. keeps on seeking - SF] after a sign, and no sign will be given to it except the sign of the prophet Jonah.”* This was not just one request, but multiple requests made by the Pharisees for Jesus to perform a miracle even though they had seen one after another genuine sign from God.

In Matthew 16:1-4, the Bible states: *“Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven. He answered and said to them, ‘When it is evening you say, ‘It will be fair weather, for the sky is red’; and in the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times. A wicked and adulterous generation seeks [i.e. keeps on seeking - SF] after a sign, and no sign shall be given to it except the sign of the prophet Jonah.’ And He left them and departed.”* Once again, we see the word “seek” is used in the sense of an ongoing action.

In 1 Corinthians 1:22-23, it states: *“For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request [i.e. keep on requesting - SF] a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness.”* The word “request” is used in an ongoing action type sense. The Jews kept on requesting a sign!

It was not wrong to ask for a one-time request for a miracle. There was authority from Deuteronomy 13:1-5 to ask for a sign from one who claimed to be a prophet. What was wrong is the *repeated* requests of asking for a miracle when a genuine

miracle had already been performed before their very eyes. So I honestly request that a genuine miracle be performed just as it was done in the first century A.D.

LDS member, if you are reading this, request a miracle be done by one of the LDS “apostles.”

If they refuse, then ask them: “Why won’t you do a miracle?”

A second test that must be passed is by asking LDS apostles: “Why are you not consistent with the previous revelation, which is the Bible?”

If the apostolic office was restored, then the necessary conditions required to restore the apostolic office were met. But **some** of the necessary conditions, like having power to work miracles, laying their hands on others to impart miraculous gifts required for the apostolic office were not met. Therefore, the apostolic office was not restored.

Doctrine: Eternal Conscious Punishment

In *D & C* 19:6, it denies conscious eternal punishment. Here is the text: **“Nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment.”**

Notice what LDS scholar, Casey Griffiths, comments: “The Lord resolves Martin’s concerns by explaining that the words “endless” and “eternal” as used in these passages are nouns and not adjectives. The Lord’s name is endless and eternal, and He oversees the rehabilitation of men and women in the afterlife. These terms denote His ownership of the punishment of the wicked, **and not the duration of the punishment itself** (emp. mine).”*** This contradicts the Bible (Daniel 12:2; Matthew 25:41,46; Mark 9:44-48; John 5:28,29; 2 Thessalonians 1:7-9; Revelation 14:9-11; 20:10).

(8) How do you reconcile this to the previous revelation

- the Bible - which teaches eternal conscious punishment?

Doctrine: The “Stick of Ephraim”

In *D & C* 27:1-9, it states: “Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies; Wherefore, you shall partake of none except it is made new among you; yea, in this my Father’s kingdom which shall be built up on the earth. Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, *whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim; And also with Elias* (emp. mine), to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron; And *also* Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children,

and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse (emp. mine).”

The **first major contention** is noticing that this “revelation” explicitly states that the **BOM** is connected to the “stick of Ephraim” in Ezekiel 37.

If you ask a Latter-Day Saint this question: “Is there any evidence that the Book of Mormon would come forth as a latter-day revelation from God that would testify to the gospel?,” one of their normal replies is Ezekiel 37:15-23.

LeGrands Richards, a former “apostle” of the LDS church wrote: “Could this promise be fulfilled in a more simple and perfect manner than it was through the coming forth of the book of Mormon? God led a branch of the house of Joseph to America and commanded them to keep records of all their doings. He then commanded his prophet, Moroni, to hide this sacred record in the hill Cumorah in the western part of the state of New York, U.S.A. Centuries later he sent Moroni back to deliver the record to Joseph Smith and gave him power to translate it with the assistance of the Urim and Thummim. Now the two records have been joined together, constituting a complete fulfillment of another great prophecy...Until someone can explain where the record of Joseph is, **the Book of Mormon stands unrefuted in its claim to be ‘the stick of Joseph’** (emp. mine)” (Richards 67-68).

Scott gave Hugh Nibley’s interpretation of Ezekiel 37: “‘stick of Judah’ is the Bible, because it was written by Judah’s descendants, the Jews; and that the ‘stick of Ephraim’ is the Book of Mormon, written by the Nephites who were descended from Ephraim.” (Scott 58).

Let us take a closer look at Ezekiel 37:15-23.

First, Ezekiel is to take the two sticks and write on them: *“For Judah and for the children of Israel, his companions.” Then take another stick and write on it, “For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.” That is all.* There was nothing else Ezekiel was to write on these sticks. The **BOM** and the Bible have a lot more text than this!

Second, Ezekiel is the scribe to write on them. “The son of man” (occurs about 90 times in Ezekiel) refers to Ezekiel himself. **But Ezekiel did not write the BOM!**

Third, Ezekiel is to take two sticks **and they represent two nations, not two records**. Notice what the text states again: *“And when the children of your people speak to you, saying, ‘Will you not show us what you mean by these?’—say to them, “Thus says the Lord GOD: ‘Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.’”*

Fourth, Ezekiel shows us what the interpretation is: *“Then say to them, “Thus says the Lord GOD: ‘Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.’”*

The prophecy concerns the tribe of Ephraim (since it was the prominent tribe representing the northern kingdom), for

some of them were to return to Jerusalem from captivity. It also concerns Judah (since it was the prominent representing the southern kingdom), which would also return to their homeland, to be joined together as one nation. They would no longer be divided into two nations. Since Jesus was to become the “son of David,” He would rule over the new Israel (that is, His own special people – the church - Romans 9:6; 11:26; Galatians 6:16; Hebrews 8:8-10).

What makes matters worse is that according to the **BOM**, **Lehi’s ancestor was Manesseh, not Ephraim (Alma 10:2,3)!**

If **D & C** is inspired by God, then the “stick of Ephraim” in Ezekiel 37:15-23 is the **BOM (D & C 27:5)**. But the “stick of Ephraim” in Ezekiel 37:15-23 is not the **BOM**. Therefore, **D & C** is not inspired by God.

(9) Why does D & C affirm that the “stick of Ephraim” in Ezekiel 37 is the BOM when, in fact, there is overwhelming evidence against that assertion?

Doctrine: “Elias” and “Elijah”

A **second major contention** will also be shown from this same passage. Please reread **D & C 27:1-9**.

From the official LDS website, here is what is stated about “Elias”:

“There are several uses of this word in the scriptures.

(1) It is the New Testament (Greek) form of Elijah (Hebrew), as in Luke 4:25–26, James 5:17, and Matt. 17:1–4. Elias in these instances can only be the ancient prophet Elijah whose ministry is recorded in 1 and 2 Kings. The curious wording of JST Mark 9:3 does not imply that the Elias at the Transfiguration was John the Baptist, but that in addition to Elijah the prophet, John the Baptist was present (see Mark 9:4 note a).

(2) Elias is also a title for one who is a forerunner;

for example, John the Baptist, as in JST Matt. 11:13–15, JST Matt. 17:10–14, and JST John 1:20–28 (Appendix). These passages are sufficiently clarified to show that anciently two Eliases were spoken of, **one as a preparer and the other a restorer** (emp. mine). John was sent to prepare the way for Jesus, Jesus Himself being the Restorer who brought back the gospel and the Melchizedek Priesthood to the Jews in His day (see JST John 1:20–28 [Appendix]). In this particular instance there is reflected also the comparative functions of the Aaronic and Melchizedek Priesthoods.

(3) **The title Elias** (emp. mine) has also been applied to many others for specific missions or restorative functions that they are to fulfill; for example, John the Revelator (D&C 77:14) and Noah or Gabriel (Luke 1:11–20; D&C 27:6–7).

(4) A man called Elias apparently lived in mortality in the days of Abraham, who committed the dispensation of the gospel of Abraham to Joseph Smith and Oliver Cowdery in the Kirtland (Ohio) Temple on April 3, 1836 (D&C 110:12). We have no specific information as to the details of his mortal life or ministry.”****

Notice the LDS church believes there is to be two Eliases - one was a preparer and the other is a restorer. Notice in their third definition they assert that “Elias” is a title.

In **D & C 27**, it is obviously differentiating between an “Elijah” and an “Elias” by using the word “also” which is an adverb that means “in additon to.”

Anyone who has any acquaintance with Bible knowledge would understand that the King James Version scholars translated the name into English as “Elijah” in the Old Testament and “Elias” in the New Testament (which is affirmed in the above article).

The KJV was used in that time period of Joseph Smith. However, it is totally ignorant on the part of Smith to assert there is a **distinction** between “Elias” and “Elijah.” Please read these verses in the KJV in regards to the prophecies of the OT about John the Immerser fulfilling the “Elijah/Elias”-typological figure:

(1) Malachi 3:1: *“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”*

(2) Mark 1:1-4: *“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”*

(3) Matthew 11:10: *“For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”*

(4) Matthew 17:10-13: *“And his disciples asked him, saying, Why then say the scribes that **Elias** must first come? And Jesus answered and said unto them, **Elias** truly shall first come, and restore all things. But I say unto you, That **Elias** is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of **John the Baptist**.”*

John the Immerser was both the preparer/forerunner **and** restorer in the time of the first century A.D., before Jesus began His ministry. He was the forerunner in the sense that when a king’s entourage was traveling along a road, there would be

men who would clear a road and make sure that it ran smoothly without there being any obstacles in the way. John was indeed preparing the way for the great King - Jesus. He was also a restorer because he preached to the children of Israel to change their ways and be restored in a right relationship with God. He preached a baptism of repentance for the remission of sins (Mark 1:4).

If anyone seeks to challenge me, the same mistake is made again in **D & C 110**. Here is the historical context: *“Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, April 3, 1836.”*

It states in verses 11-16: *“After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this, Elias appeared, and committed the dispensation of the gospel of Abraham (emp. mine), saying that in us and our seed all generations after us should be blessed. After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse (emp. mine)—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”*

The same mistake is also made again in **D & C 138**, which was a “revelation” given to Joseph F. Smith on October 3, 1918.

D & C 138:44-48 states: **“Daniel, who foresaw and**

foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people; *Elias*, who was with Moses on the Mount of Transfiguration; And Malachi, the prophet who testified of the coming of *Elijah*—*of whom also Moroni spake to the Prophet Joseph Smith*, (emp. mine) declaring that he should come before the ushering in of the great and dreadful day of the Lord—were also there. The Prophet Elijah was to plant in the hearts of the children the promises made to their fathers, Foreshadowing the great work to be done in the temples of the Lord in the dispensation of the fulness of times, for the redemption of the dead, and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.”

(10) Why does *D & C* get so confused about “Elias” and “Elijah” as being two different prophets?

Doctrine: Zechariah 13:6

In *D & C* 45:50-53, it states: “And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.”

There is a footnote that verse 52 is referring back to Zechariah 13:6: “*And one will say to him, ‘What are these wounds between your arms?’ Then he will answer, ‘Those with which I was wounded in the house of my friends.’*”

One needs to be reminded of the overall context of Zechariah.

It uses the phrase “in that day” to refer to the future Messianic age (Zechariah 2:11; 3:10; 9:16; 12:3,4,6,8,9,11; 13:1,2,4; 14:4,6,8,9,13,20,21).

In Zechariah 13, he prophesies about the *availability* (Romans 3:23; 1 John 2:1,2) and *capability* of the fountain that will be provided for the cleansing of sin and uncleanness, which is the power of the Savior’s blood that can justify sinners (Romans 5:8,9), redeem sinners (Ephesians 1:7), reconcile sinners (Romans 5:10), and cleanse sinners (1 Corinthians 6:9-11).

Zechariah prophesies that the name of the idols will be cut off from the land, prophets, and unclean spirits will also depart from the land. In regards to unclean spirits (i.e. demons), God allowed Satan to have more power in the miraculous age of the first century A.D., to show Jesus would triumph even in the spiritual realm by casting the demons out of people (Matthew 12:25-28).

When God’s message to man was completed through the coming of Christ and the revelation of the New Testament, there would be no more prophets sent by God. If a person who claimed to be a prophet arose, then that person should be tested (1 John 4:1). The credentials of a true prophet would be that he would not contradict previous revelation (Deuteronomy 13:1-5) and was capable of performing genuine miracles (John 3:2).

Zechariah 13:2-6 states: ***“It shall be in that day,” says the LORD of hosts, “that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land. It shall come to pass that if anyone still prophesies, then his father and mother who begot him will say to him, “You shall not live, because you have spoken lies in the name of the LORD.” And his father and mother who***

begot him shall thrust him through when he prophesies. And it shall be in that day that every prophet will be ashamed of his vision when he prophesies; they will not wear a robe of coarse hair to deceive. But he will say, "I am no prophet, I am a farmer; for a man taught me to keep cattle from my youth." And one will say to him, "What are these wounds between your arms?" Then he will answer, 'Those with which I was wounded in the house of my friends.'"

What was to be done to one found to be a false prophet under the law of Moses? Deuteronomy 13:6-9 states: *"If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, 'Let us go and serve other gods,' which you have not known, neither you nor your fathers, of the gods of the people which are all around you, near to you or far off from you, from one end of the earth to the other end of the earth, you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him; but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people."*

We see an example in 1 Kings 18:40: *"And Elijah said to them, "Seize the prophets of Baal! Do not let one of them escape!" So they seized them; and Elijah brought them down to the Brook Kishon and executed them there."*

Are we to execute those who claim to be prophets today? Zechariah was communicating to his audience in "old covenant" language. Since Zechariah was pointing to the new covenant age, let us turn to 1 Corinthians 5:12,13 which was in the context of disciplining a fornicator: *"For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore "put away from yourselves the evil*

person.”

Notice that Paul is quoting from Deuteronomy which had used capital punishment upon false prophets (Deuteronomy 13:6), idolaters (17:7), false witnesses (19:19), rebellious children (21:21), and kidnappers (24:7) under the Law of Moses.

Was Paul stating the fornicator was to physically be put to death? No. Because we learn that the man later repented (2 Corinthians 2:1-11). **He was to be withdrawn from in fellowship because he was spiritually dead in God’s sight (cf. Luke 15:32).** This also would apply to those who claim to be prophets today. They are to be withdrawn fellowship so that they might turn back and repent.

Some false prophets might make the attempt to appear genuine by wearing hairy garments like Elijah who was a true prophet of God (2 Kings 1:8). If someone inquired about the wounds on them, then they would have to admit that it was self-inflicted upon themselves just like the false prophets of Baal had done to themselves (1 Kings 18:28). *Zechariah 13:6 is not in reference to Jesus Christ at all!* It is discussing those who claim to be prophets and are found to be false prophets!

(11) Why does D & C 45:52,53 misapply this to Christ’s crucified wounds when it is discussing false prophets in the context of Zechariah 13?

Doctrine: Miraculous Gifts

D & C 46 discusses the nine miraculous gifts that were also mentioned in 1 Corinthians 12. The context makes clear that these gifts will be used in the LDS church. This “revelation” was given on March 8, 1831. The **BOM** also presumed that the miraculous age would be restored (Mormon 8-9; Moroni 10).

(12) If that is indeed the case, then why will not a genuine miracle be performed to show that the LDS are speaking for God?

Doctrine: Lucifer

In *D & C* 76:25-29, it states: **“And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen, even a son of the morning! And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—Wherefore, he maketh war with the saints of God, and encompasseth them round about.”**

There arises a contradiction between the Bible and *D & C* in regards to the identity of Lucifer. The *D & C* author identifies Lucifer as Satan. The only occurrence of Lucifer in the Bible is found in Isaiah 14:12. It is not even referring to Satan, but to Babylon when you examine Isaiah 13-14. See Isaiah 13:1.

Interestingly, Alden provides the historical background of how Lucifer came to be known as Satan. He wrote: “Tertullian, commenting on Isaiah 14:12, said, “This must mean the devil...” Origen, too, readily identified “Lucifer” with Satan. John Milton’s *Paradise Lost* has contributed to the dissemination of this erroneous notion...From these has arisen the popular perversion of the beautiful name Lucifer to signify the Devil” (Alden 35-36).

(13) Why did *D & C* mistake the identity of Lucifer for Satan?

Doctrine: “Esaías” and “Isaiah”

In *D & C* 76:100, it states: **“For these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaías, and some of Isaiah** (emp. mine), **and some of Enoch.”** As was said about Elijah and Elias earlier, there is the same mistake made here in that “Isaiah” is used in the KJV Old Testament (Isaiah 1:1) and “Esaías” is used in the KJV New Testament (Matthew 3:3; 4:14; 8:17; 12:17).

(14) Why does *D & C* get confused on presenting “Esaías” and “Isaiah” as two different prophets when it is referring to the same prophet?

Doctrine: The Gathering of the Saints

One of the internal and objective evidences of inspiration for the Bible is predictive prophecy. There were tests given that a prophet had to pass in order to stand as a true prophet.

Fox states: “God had prohibited the Children of Israel from accepting a prophet without adequate evidence. There were two requirements for the acceptance of a prophet: First, the prophet must not teach anything that contradicts any of God’s Word (Deut. 13:1-5). Second, the prophet must perform a sign that comes to pass (Deut. 13:1–5 and 18:20–22). The Children of Israel were not expected to accept a message that came in “word only” but one that also came with power (1 Thess. 1:5)” (Fox 479-480).

Sztanyo correctly reasons predictive prophecy is a mark of inspiration because God infinitely foreknows the specific details of the future. He writes in reference to Isaiah 41:21-23: “Notice the Lord says that, if one could announce what is coming, men could know that any who make such predictions would be gods. He simply said that, if these conditions

were met, we (would) know that you are gods. The same argument that would prove a divine identity for the false gods (the idols) would also prove that the Lord Jehovah is God. He goes on to say in this context that, what the false gods (and their prophets) could not do, He could certainly accomplish, for He is omniscient (i.e. infinite in knowledge)” (Sztanyo 222).

A true prophecy will always contain the following three necessary ingredients: (1) significant timing, (2) specific details, and (3) 100% fulfillment.

To give an example from the Bible, take Micah 5:2 - the prophecy of where Jesus would be born: “***But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall com forth to Me the One to be Ruler in Israel, Whose goings forth are from of old, from everlasting.***” The prophet Micah lived about 700 years before Jesus was born, which fulfills the significant timing requirement.

He gives the specific detail of pinpointing the exact city where Jesus would be born. There were actually **two Bethlehems** - (1) Bethlehem of Zebulun in the northern part of Palestine (Joshua 19:15; Judges 12:8,10) and (2) Bethlehem of Judah [the birthplace of David - 1 Samuel 16:4; 17:12,15; 2 Samuel 23:14,16]. **Micah got the city correct!** This prophecy was fulfilled to the letter!

If the God of the Bible is the same Author of **D & C**, and it contains prophecies, then it ought to contain similar fulfilled prophecies.

However, the problem is **D & C** contains a number of prophecies that never came to pass because either the specific timing in which it was supposed to occur never took place, the details were wrong, or they were never fulfilled to the last detail.

The specific cases would be a temple that was to be built in Independence, Missouri (Jackson County, MO) on a specific lot that involved a specific piece of ground and notice the specific timing of the prophecy - the temple would be built **within that current generation that heard Joseph Smith's prophecy**. It would have taken around a hundred years for that generation to all die out. **So this prophecy should have been fulfilled at the latest by the 1930s.**

D & C 57:1–3 states: **“Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse.”**

In the fall of 1832, Smith got into more specific details concerning the same prophecy in another “revelation” given to him concerning the erection of this new temple during that present generation.

D & C 84:1–5: **“A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high. Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem. Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western**

boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation. For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.”

This would stand as a true test as to whether Smith was a prophet of God or not. The prophecy failed because history records the LDS church was run out of Jackson County, Missouri by the settlers living there in 1833 (Van Waggoner 142-159).

There were several LDS leaders, who many years later, claimed the Lord would fulfill the prophecy, **but it still has not occurred at the time of this writing in 2022.**

In 1858, Heber C. Kimball stated: “...but if you cannot learn to keep the commandments of God in Great Salt Lake City, how can you learn to keep them when you have to flee to the mountains? And if you cannot keep them here, how do you expect to keep them in Jackson County?—for we are as sure to go back there as we exist” (Kimball, “Organization,” 134).

In 1859, Heber C. Kimball stated: “They are holy places, and they will be held sacred even as Jackson County; and there is not a man living there but at this day has the spirit of fear upon him and expects that he will have to march some day; and, to this day, no man has ventured to cultivate or build upon the Temple Block. Joseph the Prophet dedicated that land, ... and I shall yet see the day that I will go back there, with brother Brigham and

with thousands and millions of others, and we will go precisely according to the dedication of the Prophet of the living God. Talk to me about my having any dubiety on my mind about these things being fulfilled! I am just as confident of it as I am that I am called to be a savior of men, and no power can hinder it” (Kimball, “Increase,” 190).

In 1861, George Smith stated: “Who is there that is prepared for this movement back to the Center Stake of Zion, and where are the architects amongst us that are qualified to erect this temple and the city that will surround it?... And let me remind you that it is **predicted that this generation shall not pass away till a temple shall be built** (emp. mine), and the glory of the Lord rest upon it, according to the promises” (Smith 71).

In 1864, George Q. Cannon stated: “The day is near when a Temple shall be reared in the Center Stake of Zion, and the Lord has said his glory shall rest on that House **in this generation, that is in the generation in which the revelation was given, which is upwards of thirty years ago** (emp. mine)” (Cannon 344).

In April of 1870, Orson Pratt stated: “We have just as much confidence in returning to Jackson County and the building of a great central city...There are many of the old stock, who passed through all those tribulations I have named, still living, whose faith in returning to Jackson County, and the things that are coming, is as firm and fixed as the throne of the Almighty” (Pratt, “The Latter-Day Kingdom,” 138).

In May of 1870, Orson Pratt stated: “I hope this, because God promised in the year 1832 that we should, **before the generation then living had passed away** (emp. mine), return and build up the City of Zion in Jackson

County; that we should return and build up the temple of the Most High where we formerly laid the corner stone. He promised us that He would manifest Himself on that temple, that the glory of God should be upon it. We believe in these promises as much as we believe in any promise ever uttered by the mouth of Jehovah. The Latter-day Saints just as much expect to receive a fulfillment of that promise during the generation that was in existence in 1832 as they expect that the sun will rise and set tomorrow. Why? Because God cannot lie. He will fulfill all His promises. **He has spoken, it must come to pass** (emp. mine). This is our faith” (Pratt, “The Latter-Day Work,” 362).

Orson Pratt stated **in 1874**: “God said, in the year 1832, before we were driven out of Jackson County, in a revelation which you will find here in this book, that before that generation should all pass away, a house of the Lord should be built in that county, (Jackson County), “upon the consecrated spot, as I have appointed; and the glory of God, even a cloud by day and a pillar of flaming fire by night shall rest upon the same.” In another place, in the same revelation, speaking of the priesthood, he says that the sons of Moses and the sons of Aaron, those who had received the two priesthoods, should be filled with the glory of God upon Mount Zion, in the Lord’s house, and should receive a renewing of their bodies, and the blessings of the Most High should be poured out upon them in great abundance. This was given forty-two years ago. **The generation then living was not only to commence a house of God in Jackson County, Missouri, but was actually to complete the same, and when it is completed the glory of God should rest upon it. Now,**

do you Latter-day Saints believe that? I do, and if you believe in these revelations you just as much expect the fulfillment of that revelation as of any one that God has ever given in these latter times, or in former ages (emp. mine). We look, just as much for this to take place, according to the word of the Lord, as the Jews look to return to Palestine, and to rebuild Jerusalem upon the place where it formerly stood. They expect to build a Temple there, and that the glory of God will enter into it; **so likewise do we Latter-day Saints expect to return to Jackson County and to build a Temple there before the generation that was living forty-two years ago has all passed away. Well, then, the time must be pretty near when we shall begin that work** (emp. mine)” (Pratt, “Interest,” 111).

Orson Pratt later on wrote in his book published in 1891: “Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the gospel, and the power and authority of the apostleship, but he also professes to have received through revelation and commandment from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last last days must either be false or true; **if false, then Joseph Smith must be an impostor. It matters not how correct he may have been in all other points of his system, if this one point - the doctrine of the gathering be false, he must be a deceiver. Why? Because he professes to have received this doctrine by direct revelation and commandment** (emp. mine). On the other hand, if the doctrine of the gathering of the Saints be a true doctrine and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God” (Pratt, *Orson Pratt’s Works*, 16).

It never happened! Orson Pratt stated clearly that if Smith was wrong on this prophecy, then he was an impostor and a deceiver.

LDS apologists make two responses. The first response is they will say this was a commandment, not a prophecy. The second response is that they will claim the word “generation” actually means “dispensation.”

In regards to it being a commandment, understand that the early LDS church, those who knew Joseph Smith personally, understood it as a prophecy **also**.

Let us allow Joseph Smith to explain what “generation” meant: “And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of **this generation** (emp. mine) from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. **The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri** (emp. mine); therefore I declare unto you the warning which the Lord has commanded to declare unto **this generation** (emp. mine), remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, “Fear God, and give glory to Him, for the hour of His judgment is come.” Repent ye, repent ye, and embrace the everlasting covenant and flee to Zion, before the overflowing scourge overtake you, **for there are those now living upon the earth**

whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled (emp. mine)” (Smith, *History*, Vol. 1, 315-316).

(15) Since Smith’s prophecy is false, should we not conclude he was a false prophet?

Doctrine: The Temple of Far West, MO

Later, Smith received another “revelation” at Far West, Missouri on April 26, 1838 to build the temple for the gathering of the saints there.

D & C 115:7–12: “Let the city, Far West, be a holy and consecrated land unto me; and it shall be called most holy, for the ground upon which thou standest is holy. Therefore, I command you to build a house unto me, for the gathering together of my saints, that they may worship me. And let there be a beginning of this work, and a foundation, and a preparatory work, this following summer; And let the beginning be made on the fourth day of July next; and from that time forth let my people labor diligently to build a house unto my name; And in one year from this day let them recommence laying the foundation of my house. Thus let them from that time forth labor diligently until it shall be finished, from the cornerstone thereof unto the top thereof, until there shall not anything remain that is not finished.”

However, it also failed because the LDS church was ultimately run out of Far West (Abanes 145-169).

(16) Since Smith’s prophecy is false, should he not be considered a false prophet?

Doctrine: The Civil War Prophecy

D & C 87:1–8: “Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls; And

the time will come that war will be poured out upon all nations, beginning at this place. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation. And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.”

The third failed prophecy is when Smith prophesied in 1832 the American Civil War that would occur thirty years later. As Barfield and Martin explain though, this was no prophecy at all.

Barfield states: “If Smith offered his prophecy on December 25, 1832, he merely reflected widespread public opinion. Worthy of note was a front page

editorial in the Painesville Telegraph and the Geauga Free Press, a newspaper published a few miles from Smith's temporary home in Kirtland, Ohio. Four days before Smith's prophecy, the paper criticized Georgia and South Carolina, noting their action "aims at once at armed rebellion and civil war." Thus, as Jonas explains: "At the time Smith made his prophecy, the nation expected a war between north and south to begin at the rebellion of South Carolina" (Barfield 219).

Martin writes: "In the History of the Church, Vol. I, page 301, Joseph Smith states, "Appearances of troubles among the nations became more visible this season than they have previously been since the church began her journey out of the wilderness...The people of South Carolina, in convention assemble (in November), passed ordinances, declaring their state a free and independent nation." From this we know that Smith could have been aware of South Carolina's succession (sesession - sic) as early as November 1832. If not in November, then the Boston Daily Advertiser & Patriot, December 10, 1832, could be his resource. Fifteen days before Smith's prophecy, the Mormon Apostle Orson Hyde was in Boston while that paper was published. Five days before Smith's prophecy, Mr. Hyde arrived at Smith's house in Ohio" (Martin 222).

Smith had gathered this information from widespread public opinion at the time. Furthermore, Smith got the details wrong, such as: (1) the war would be "poured out upon all nations" (*D & C* 87:2), (2) the involvement of Great Britain and other nations (*D & C* 87:3), and (3) the rebellion of the slaves towards their masters (*D & C* 87:4).

(17) Since Smith's prophecy is false, should he not be considered a false prophet?

Doctrine: Snakes and Poison

In *D & C* 84:65-73, it states: **“And these signs shall follow them that believe—In my name they shall do many wonderful works; In my name they shall cast out devils; In my name they shall heal the sick; In my name they shall open the eyes of the blind, and unstop the ears of the deaf; And the tongue of the dumb shall speak; And if any man shall administer poison unto them it shall not hurt them; And the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.”**

(18) How is it that these signs are not performed by those who believe (i.e., the LDS)?

(19) Why does the LDS not handle snakes?

(20) Why does the LDS not drink poison?

I want to warn LDS members not to handle snakes or drink poison. Over the years, there have been many tragic deaths as a result of denominational preachers handling snakes in the worship assembly - tragically they are bitten by a snake and die. Many of these “snake handlers” will attempt to point to the Scriptures to justify their use of snake handling today, such as Mark 16:17-18: *“And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”*

While the church was growing to maturity during the miraculous age in the first century A.D., Acts 28:3-6 mentions a case where the promise of Mark 16:17-18 was fulfilled: *“But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and*

fastened on his hand. So when the natives saw the creature hanging from his hand, they said to one another, 'No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.' But he shook off the creature into the fire and suffered no harm. However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.' After the natives of the island saw that Paul was unaffected, they were open and more receptive to Paul's message."

There is a stark contrast between modern "snake handlers" and the apostle in that Paul was not deliberately testing God by "snake handling," and he was not even affected by the venomous bite.

(21) Why do denominational "snake handlers" die by the venomous snakes they handle, but Paul walks away unscathed?

One of the principles of hermeneutics (the science of interpreting the Scriptures) is that there is a clear distinction between the age of miracles and the fact that God does not work miracles today. Miracles were performed in the days of the early church to validate and confirm the new message of God's revelation, which has been completely given (2 Peter 1:3; 1 Corinthians 13:8-13). The promise of protection from a venomous snake bite was directly tied to the purpose of the miraculous age – confirming the word of God (Mark 16:20; Hebrews 2:3-4). The word of God has been confirmed by the recorded miracles written down.

Doctrine: Word of Wisdom

In *D & C* 89, what is known as the Word of Wisdom was given. What is interesting is the backstory of how it came to be "revealed" on **February 27, 1833**.

Brigham Young states: “I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph’s kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. **Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry** (emp. mine). You know what it is, and can read it at your leisure” (Young, “School,” 158).

D & C 89:1-21 reads: “A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—To be sent greeting; not by commandment or constraint, but by revelation

and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; *And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine* (emp. mine). All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; And these hath God made for the use of man

only in times of famine and excess of hunger. All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.”

(22) Do LDS eat the flesh of beasts and fowls of the air only in times of winter, cold, or famine?*****

In November 1837, a meeting was recorded: “The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco” (Smith, *History*, Vol. 2, 524).

It is interesting, though, to see how many times throughout the history of the LDS church the rules of this Word of Wisdom were violated. Here are just two examples, although others could be cited.

On **December 22, 1841**, in Nauvoo, IL, Smith stated: “This day I commenced receiving the first supply of groceries at the new store. Thirteen wagons arrived from Warsaw, loaded with sugar, molasses, glass, salt, tea, coffee, & c., purchased in St. Louis” (Smith, *History*, Vol. 4, 483).

June 25, 1843 - Joseph Smith wrote: “It was reported to me that some of the brethren had been drinking

whisky that day in violation of the Word of Wisdom. I called the brethren in and investigated the case, and was satisfied that no evil had been done, **and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey** (emp. mine)” (Smith, *Millennial Star*, 283).

(23) Does it seem that they took the Word of Wisdom seriously? If not, why?

Doctrine: The Prophecy of Joel

The historical context of *D & C* 95 is: *“Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1, 1833. This revelation is a continuation of divine directions to build a house for worship and instruction, the house of the Lord (see section 88:119–36).”* In *D & C* 95:4, it states: *“For the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh—* (emp. mine).”

(24) Had not this already been brought to pass eighteen hundred years ago?

(25) Did not Peter say that Joel’s prophecy was being fulfilled when he uttered it in Acts 2:16,17?

Doctrine: The Meaning of “Sabaoth”

In *D & C* 95:7, it states: *“And for this cause I gave unto you a commandment that you should call your solemn assembly, that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the creator of the first day, the beginning and the end* (emp. mine).”

Isaiah 1:9 (NKJV) states: *“Unless the LORD of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah.”*

Romans 9:29 (NKJV) states: *“And as Isaiah said before: **“Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah.”**”*

According to Isaiah 1:9 and Romans 9:29, Paul is quoting from Isaiah and he, by inspiration, shows us what the word “sabaoth” means, which is “hosts,” NOT “the creator of the first day, the beginning and the end.”

(26) Why does D & C give the wrong interpretation of the word “sabaoth”?

Doctrine: The Melchizedek Priesthood

In **D & C 107:1,2**, it states: **“There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.”**

Bitton and Alexander state concerning this priesthood: “The higher priesthood, to which every worthy adult male in the Church is eligible. It is conferred by the laying on of hands by those who are in authority (Articles of Faith, no. 5). Offices within the Melchizedek Priesthood include elder, high priest, patriarch, seventy, and apostle. As an indispensable part of the restoration of the gospel, Joseph Smith and Oliver Cowdery received the Melchizedek Priesthood in 1829 or early 1830 when the ancient apostles Peter, James, and John appeared and conferred it upon them.” (Bitton and Alexander, “Melchizedek Priesthood,” 137).

A major argument against the LDS view is that Jesus is **explicitly** given this priesthood after the order of Melchizedek based on Psalm 110 and it belongs to Him **alone** (see Psalm 110; Hebrews 5:1-10; 6:20; 7:1-28). If a person examined the practices of what male LDS members do when they enter

into the Melchizedek Priesthood, a person would see staunch differences between it and how the Hebrews writer explains it.

As Free argues in referring to this LDS doctrine: “There was nothing like it in the New Testament church; it is a new doctrine, a product of new and continued revelation, and falls under the condemnation of Gal. 1:8. Such a system of priestly offices being unknown in Bible times, it could not be restored, it being impossible to restore something that never before existed.” (Free 231).

Doctrine: The Adam-God Doctrine

I have been waiting to introduce a doctrine here found in *D & C* 128 where all the verses concerning it will now be presented. *D & C* 27:10-11 states: “**And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; And also with Michael, or Adam, the father of all, the prince of all, the ancient of days** (emp. mine).”

In *D & C* 107:41,42,50-54: “**This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam’s) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth;...Methuselah was one hundred years old when he was ordained under the hand of Adam. Lamech was thirty-two years old when he was ordained under the hand of Seth. Noah was ten years old when he was ordained under the hand of Methuselah. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity**

who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel (emp. mine)."

In **D & C** 116:1, it states: "**Spring Hill is named by the Lord Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days (emp. mine) shall sit, as spoken of by Daniel the prophet.**"

In **D & C** 128:21, it states: "**And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time (emp. mine), all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!"**

So according to **D & C** 27:10,11, Michael is Adam and also the Ancient of Days. According to **D & C** 107, Adam is Michael the archangel. According to **D & C** 116, Adam is the Ancient of Days. According to **D & C** 128, Michael is Adam.

Brigham Young, heralded some unique teachings that would be recorded into the sermon archive books known as the *Journal of Discourses*.

One of the unique teachings came to be known by popularity as the Adam-God Doctrine. Before we journey any further, it will be made known that the LDS church that operates out

of Salt Lake City, Utah does not recognize this teaching as a fundamental teaching of their faith. In the General Conference meeting that was held in October 1976, President Spencer W. Kimball stated in his speech entitled: "Our Own Liahona" states: "Another matter. We hope that you who teach in the various organizations, whether on the campuses or in our chapels, will always teach the orthodox truth. We warn you against the dissemination of doctrines which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. **Such, for instance, is the Adam-God theory. We denounce that theory and hope that everyone will be cautioned against this and other kinds of false doctrine** (emp. mine).*****

This is very inconsistent because the teaching of the LDS church states that the President is infallible since he is God's mouthpiece.

Take for instance, Joseph Smith, the first President, who claimed: **"When did I ever teach anything wrong from this stand? When was I ever confounded? ...I never told you I was perfect, but there is no error in the revelations which I have taught** (emp. mine)" (Smith, *History*, Vol. 6, 366).

(27) Why would the LDS church not receive what Young - the second President - stated?

(28) Was it that outrageous, outlandish, and false? Judge for yourself and see what Brigham Young taught.

He states in the beginning of his sermon: "My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views... The question has been, and is often, asked, who it was

that begat the Son of the Virgin Mary...Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. **He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken— HE is our FATHER and our GOD, and the only God with whom WE have to do** (emp. mine). Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later” (Young, “Self-Government,” 50).

Please do not miss the important details of his sermon. He states that: (a) Adam was actually God, (b) God brought *one of his wives* with Him named Eve, (c) this is how the human race was started by God having sexual relations with Eve, (d) He is known as Michael, the Archangel, the Ancient of Days, and (e) He is our heavenly Father and God.

Young states further: “When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was **not** (emp. mine) begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone” (Young, “Self-Government,” 50).

Notice that according to Young, Adam had sexual intercourse with Mary who then gave birth to Jesus the Son of God and that He was **not** begotten by the power of the Holy Spirit (which contradicts the inspired testimony of Matthew [Matthew 1:20]).

Young further states: “Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, “it is an immaterial substance!” What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation. I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and forever, that Jesus Christ was **not** (emp. mine) begotten by the Holy Ghost” (Young, “Self-Government,” 50-51).

As a LDS member, you might say, “The modern LDS church does not accept this teaching as true doctrine. Why must you keep on bringing it back up?”

It is because your Presidents stated that these other prophets would never lead the church astray. They would never teach false doctrine. Yet, we have a clear-cut example from the LDS sources themselves where Brigham Young taught a false doctrine.

(29) Also, what do you make of these sections on *D & C* that identifies Adam as Michael and the Ancient of Days?

(30) How does one reject the Adam-God doctrine that Young taught yet keep to what *D & C* teaches here?

Doctrine: Modern-Day Revelation

In *D & C* 121:26, it states: “God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now.”

(31) Is it not the case that the apostles were guided into ALL truth in the first century A.D. (John 16:13)?

(32) How is it then the case that there is further truth to be revealed?

Doctrine: The Nauvoo House

In *D & C* 124:56-60, it states: “And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation. For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed. Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord. And let the name of that house be called Nauvoo House; and let it be a delightful habitation for man, and a resting-place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the cornerstone thereof.”

Joseph Fielding Smith stated: “The Nauvoo House, which was begun in the days of Joseph Smith, was never finished, and in the course of time the walls were torn down by Mr. Lewis C. Bidamon (emp. mine), second husband of Emma Smith, and the contents of

this cornerstone, which had so long been exposed to the elements, were found to be nearly ruined. Some of the articles, however, were preserved and have been widely distributed.” (Joseph F. Smith 584).

(33) Why is the Nauvoo House still not standing for the housing of weary travelers? Was it not supposed to as God said it would?

Doctrine: Baptism for the Dead

D & C 124, 127, and 128 discuss baptism for the dead. *D & C* 128:15-16 states: **“And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect. And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29: Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”**

The Latter-Day Saints will take 1 Corinthians 15:29 out of its context and apply it to a present-day religious practice (proxy baptism – a living person is baptized on behalf of a person who has already died so that they can receive salvation) that God never intended.

What does this passage mean?

Remember that context is king. Paul had been discussing the physical, bodily resurrection of Jesus Christ from the dead and how it is connected to the general resurrection of the righteous and the wicked at the consummation of the age, which some at Corinth were denying. Paul began by showing evidence that there were many eyewitnesses that saw the post-

resurrection appearances of Jesus Christ (1 Corinthians 15:1-11). He then followed up with the dangerous implications on what if the resurrection of Jesus Christ had not occurred (1 Corinthians 15:12-19).

Next, Paul discussed the logical implications of the fact that Jesus has been raised from the dead (1 Corinthians 15:20-28). In this section, containing our perplexing verse (1 Corinthians 15:29-34), Paul was showing that both the doctrine and conduct of the apostles (as well as other witnesses) of the resurrection were given as evidence for the resurrection of Jesus Christ. *Whatever this verse means, it is dealing with the subject of the general future bodily resurrection.*

(1) The word “they” here probably refers to those who denied the resurrection of the dead.

(2) The word “for” is from the Greek word, *huper*, which means “in reference to.”

(3) The word “dead” is in the plural, which means “dead ones.”

(4) When they were baptized into Christ, they came from a spiritually dead state (Ephesians 2:1, 2) to a spiritual living state (Romans 6:1-10). They were raised to walk in newness of life (Romans 6:4). They, being baptized, **implicitly** also relate to a future physical, bodily resurrection of the dead.

“Otherwise, what will they (those that deny the doctrine of the resurrection of the dead) ***do who are baptized for*** (in reference to) ***the dead*** (ones), ***if the dead*** (ones) ***do not rise at all? Why then are they baptized for*** (in reference to) ***the dead*** (ones)?”

To state it in a paraphrased way: “Or why did the ones denying the resurrection get themselves baptized since baptism ultimately foreshadows the general future resurrection from the dead? If there is no future resurrection from the dead, why would they submit to an act that relates to the future

resurrection of the dead [ones]?”

Lipscomb and Sewell wrote: “All who are buried with Christ in baptism declare by that act that they believe that he was buried and rose again; **and in believing that he rose, we at the same time believe and by our action declare our faith in a resurrection of all the dead. In our immersion, therefore, we declare by that action that we believe in the resurrection of all the dead, of Christ first and through Him all others** (emp. mine). If Christ did not rise from the dead, burial with Him in baptism would be meaningless; and if He rose not, then no others will rise, and the religion of Jesus is a failure at last.” (Lipscomb and Sewell 165).

It also is the case that the “baptism for the dead” doctrine contradicts the *BOM*. Read Alma 34:32-35; 42:4,13,28; Helaman 13:38; 2 Nephi 9:24,25,27.

(34) Why does *D & C* pervert 1 Corinthians 15:29 and why does it also contradict its other “inspired” book - the *BOM* - which teaches there is no second chance of salvation after physical death (Alma 34:32-35)?

Doctrine: Handshaking with Spirits

In *D & C* 129:1-9, it states: “**There are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones—For instance, Jesus said: Handle me and see, for a spirit hath not flesh and bones, as ye see me have. Secondly: the spirits of just men made perfect, they who are not resurrected, but inherit the same glory. When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you. If he be an angel he will do so, and you will feel his hand. If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can**

appear—Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.”

(35) Do LDS genuinely believe this “revelation” came from God?

One of the teachings of the LDS church is that they believe that celestial angels are human beings. But the Bible teaches genuine distinctions between angels and humans.

First, humans were made in the image of God (Genesis 1:26,27). Second, humans were made a little lower than the angels (Psalm 8:4-6). Third, humans will judge angels (1 Corinthians 6:3). Fourth, God allowed the plan of redemption for mankind, not angels (Hebrews 2:15,16; 2 Peter 2:4; Jude 6). Sixth, God created angels sometime before day six of creation (Job 38:7). Humans were created on day six of creation (Genesis 1:26,27).

In *D & C* 130:22, it states: “*The Father has a body of flesh and bones as tangible as man’s* (emp. mine); *the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.*”

(36) Does the Father eternally preserve a physical body of flesh and bones?

Doctrine: Polygamy

In *D & C* 132, the doctrine of polygamy was given. *D & C* 132:4 states: “**For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be**

permitted to enter into my glory.” Later on, this doctrine was abrogated by further “revelation” given by the LDS church in 1890. How convenient to receive such a “revelation” because at the time the U.S. government was putting pressure on them.

(37) Whatever happened to it being a “new and everlasting covenant” (D & C 132:4,6,19,26,41,42)?

(38) Did not God command that this law *must* be obeyed (D & C 132:3,27)?

In *D & C 132:35*, it states: **“Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.”**

(39) Did God command Abraham to marry Hagar or was it Sarai? Genesis 16:1,2 states: *“Now Sarai, Abram’s wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, ‘See now, the LORD has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her.’ And Abram heeded the voice of Sarai.”*

In *D & C 132:55*, it states: **“But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.”**

This is quoted from Mark 10:29,30: *“So Jesus answered*

and said, ‘Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.’” Jesus is not speaking of polygamous families, but of the spiritual family of God! (Matthew 12:46-50; Romans 16:13; 1 Timothy 5:1,2).

(40) Why does D & C pervert these verses from Mark 10:29,30?

Polygamy is a doctrine that needs to be understood from the Bible as a whole. In the beginning of the creation, God joined one man (Adam) and one woman (Eve) in marriage together. When man sinned against God, man also began to change what God had designed for marriage. For instance, Lamech, from the line of Cain, was the first polygamist, as recorded in Genesis 4:19-24.

In Genesis 16:3, Abraham took Hagar as his wife. There were certainly fewer privileges for Hagar, and problems began to erupt between Sarah and Hagar (Genesis 21). Did Abraham die in a saved condition even though he was a polygamist (Genesis 25:6-8)? Matthew 8:11 and Luke 16:19-31 conclude that Abraham was in a saved condition.

Does that mean that polygamy is morally and scripturally right **today**?

Here are some principles to remember:

(1) We know that polygamy often created hard feelings (Genesis 30:1) and conflict (Genesis 26:34) between the other wives. Is that what God would desire in a marriage?

(2) We know that the law of Moses regulated this less than ideal situation (Exodus 21:10; Deuteronomy 21:15). Under it, a husband was to support and take care of her because God prevented irresponsible treatment. It *regulated*, but it did not

prohibit polygamy.

(3) Polygamy was **not** the norm. Proverbs 5:15-20, Malachi 2:14-16, and Song of Solomon talk about how a husband is to enjoy the one wife of his youth.

(4) We know that polygamy was **less than ideal**.

(5) God permitted and tolerated polygamous behavior for some time under the Old Testament system (Acts 17:30). However, Jesus pointed back to the beginning of Eden and only authorized **one man, one woman for life** (Matthew 19:1-12).

(6) Further evidence is found in 1 Corinthians 7:2-3, in that every man is to have his **own wife and every woman is to have her own husband**. Ephesians 5:22-33 was a mystery that typologically prophesied of Jesus and His one church (Ephesians 1:22,23; 4:4). Jesus is not a spiritual polygamist! In 1 Timothy 3:2,12, a bishop and a deacon were to be a “**husband of one wife**.” In 1 Timothy 5:9, a widow was to be enrolled if she fulfilled being the “**the wife of one man**.” Under the New Testament, polygamy is unauthorized and sinful.

Doctrine: Mistranslations and Transliterations

(41) When *D & C* references the Bible, why does it include the KJV mistranslations of certain Greek words such as “the gates of hell (ᾠδης)”? *D & C* 10:69; 17:8; 18:5; 21:6; 33:13; 98:22; 128:10 all contain “the gates of hell” which is most likely taken from Matthew 16:18 of the KJV. “Hell” here is **not** *gehenna* (γέεννα) [the place where the wicked will be for all eternity]. It is the waiting place of departed spirits.

If God inspired Smith, why did not He give him the correct words to be conveyed in the receptor language? *D & C* will use for its majority usage (except *D & C* 13:1 - “immerse”) the transliterated word - “baptize/baptism/etc.” from the Greek word, βαπτίζω, which does mean “immerse, dip, plunge.”

(42) While it is the case that *D & C* was not translated from any Greek manuscripts, but was “revealed” directly by God, why did not God give him the correct wording all the time to be conveyed in the English language such as “immerse/dip” for βαπτίζω?

Conclusion

If a person is honest, he/she will come to the realization that this book did not come from God. It contradicts the Bible and even contradicts the Book of Mormon. It contains false prophecies that never came to pass.

I wrote this book out of a heart of love for you because I am concerned deeply for your soul and where you will spend eternity. Remember that the true Jesus is the way, the truth, and the life (John 14:6). He did build one true church (Matthew 16:18) that you can become a member of today. I urge you to contact the person who gave you this booklet or contact myself (information on page 2) and we will set up a study with you where you can learn how to become a Christian - a child of God! What are you waiting for? Act today!

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**** Credit is due to Lance Mosher for the great insight.

***** See the whole message here: <https://www.lds.org/general-conference/1976/10/our-own-liahona?lang=eng>).

Some of the logical argumentation is developed and adapted from Jack Free, *Mormonism and Inspiration*, Concord, CA: Pacific Publishing Company, 1962.

Appendix 2

This appendix contains a list of the references from the Bible that I personally believe were incorporated into *D & C* to make it imitate the Bible. I have tried to be fair and accurate. The *D & C* reference will be on the left of the backlash “/” in bold, with the Bible verse on the right from which it originated. It is true that in the footnotes of *D & C* that many of these verses are cited, but it is also the case that sometimes *D & C* does not cite the Bible verse. What is important, as already stated, is that it is trying to sound like the Bible.

Doctrine & Covenants

D & C 1:1/Matthew 16:18; 1:2/1 Corinthians 2:9; 1:3/1 Timothy 6:10; 1:4/Hebrews 1:1; 1:10/Matthew 16:27; 1:14/Isaiah 53:1; 1:16/Genesis 1:26; Hebrews 8:13; Revelation 14:8 or 18:2; 1:19/1 Corinthians 1:27; 1:20/John 4:42; 1:23/Luke 21:12; 1:30/Matthew 3:17; 1:31/Habakkuk 1:13; 1:33/Genesis 6:3; 1:35/Acts 10:34; Revelation 6:4; 1:38/Matthew 24:35; 2:1,2/Malachi 4:5,6; 3:2/Joshua 1:7; 3:8/Ephesians 6:16; 3:20/Mark 1:15; Acts 3:16; 4:1/Isaiah 29:14; 4:2/Deuteronomy 11:13; 30:6; 4:2/John 6:44; 4:4/John 4:35; 4:5/1 Corinthians 13:13; 4:6/2 Peter 1:5-9; 4:7/Matthew 7:7; 5:7/John 12:47; 5:15/Deuteronomy 17:6; 5:16/John

3:5; **5:18**/Hebrews 3:15; **5:19/2** Thessalonians 2:8; **5:25**/Acts 1:25; **6:1**/Isaiah 29:14; **6:2**/Hebrews 4:12; **6:3**/John 4:35; **6:4**/Hebrews 5:4; **6:5**/Matthew 7:7; **6:6**/John 14:15; **6:7/1** Corinthians 4:1; **6:11/1** Timothy 2:4; **6:15**/John 14:17; **6:16**/Hebrews 4:12; **6:19/1** Corinthians 13:13; **6:21**/John 1:1,5; **6:27**/Matthew 6:20; **6:27**/Matthew 18:16; **6:34**/Luke 12:32; Matthew 7:24; **6:35**/John 8:11; **6:37**/John 20:27; **7:1**/John 15:16; **7:3**/John 21:22; Luke 24:26; Revelation 10:11; **7:4**/John 21:23; **7:6**/Hebrews 1:7,14; **8:1**/Mark 11:24; **8:2**/Acts 1:8; **8:9**/John 15:16; **8:10**/Hebrews 11:6; **9:14**/Luke 21:18; John 6:40; **10:2**/Ephesians 4:18; **10:15**/Matthew 4:7; **10:21**/John 3:19; **10:27**/Job 1:7; **10:46**/Acts 3:21; **10:53**/Hebrews 3:8,15; 4:7; **10:58**/John 1:5; 8:12; **10:59**/John 10:16; **10:60**/John 10:16; **10:63/2** Peter 3:16; **10:65**/Matthew 23:37; **10:66**/Revelation 22:17; **10:69**/Matthew 16:18; **10:70**/John 1:4; **11:2**/Hebrews 4:12; **11:3**/John 4:35; **11:4**/Hebrews 5:4; **11:5**/Matthew 7:7; **11:11**/John 1:5; **11:12**/Micah 6:8; **11:20**/Luke 10:27; **11:23**/Luke 12:31; **11:25**/Revelation 19:10; **11:28**/John 1:4; **11:29**/John 1:11; **11:30**/John 1:12; **12:2**/Hebrews 4:12; **12:3**/John 4:35; **12:4**/Hebrews 5:4; **12:5**/Matthew 7:7; **12:8/1** Corinthians 13:13; **12:9**/John 8:12; 1:4; **13:1**/Acts 2:38; **14:2**/Hebrews 4:12; **14:3**/John 4:35; **14:4**/Hebrews 5:4; **14:5**/Matthew 7:7; **14:8**/John 15:16; **14:11**/Luke 6:35; **17:8**/Matthew 16:18; 2 Corinthians 12:8; **18:5**/Matthew 16:18; **18:9**/Acts 17:30; **18:18**/John 15:16; **18:19/1** Corinthians 13:13; **18:21**/Ephesians 4:15; **18:22**/Acts 2:38; **18:23**/Acts 4:12; **18:28**/Mark 16:15; **18:31/2** Corinthians 12:8; **18:41**/Acts 2:38; **19:1**/Revelation 22:13; **19:2**/Philippians 3:21; **19:3**/Revelation 20:13; **19:5**/Matthew 24:51; **19:9**/Hebrews 4:5; **19:10/1** Timothy 3:16; **19:22/1** Corinthians 3:2; **19:24**/John 5:30; **19:25**/Exodus 20:17; **19:31**/Acts 2:38; Matthew 3:11; **19:38**/Acts 2:17; **19:40**/Matthew 23:16; **20:1**/Hebrews 1:1,2; **20:5**/Acts 2:38; 2 Peter 2:20; **20:6**/Matthew 28:3; Mark 16:5; **20:8**/Luke 24:49; **20:12**/Hebrews 13:8; **20:13**/Hebrews 12:1; **20:17**/Psalm 90:2; **20:18**/Genesis 1:27; **20:19/1** Thessalonians 1:9; **20:20**/James 3:15; **20:21**/John 3:16; **20:23/1** Corinthians 15:4; **20:24**/Mark 16:19; **20:26**/Acts 2:38; **20:31**/Deuteronomy

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