

# Questions About The Book of Mormon

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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.

# 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-Isim 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-Isim 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."*

**(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 88.**

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 reactions 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?

(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

concur 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 dname 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 a 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 a 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?

2Nephi25:24,25 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), Issac - 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).**

**(73) 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).”

**(74) 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.”**

**(75) 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.”

**(76) 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).”

**(77) 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.”

**(78) 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.”

(79) 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.

(80) 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).

**(81) 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).

**(82) 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.”

**(83) 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.”

**(84) 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.”

**(85) 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?”

**(86) 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.”

**(87) 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.”

**(88) 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 swore 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.”

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

**(90) 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-reflective 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—repeats Paul's eloquent statement on the same at 1 Cor. 13)." (Hardy, 259).

**(91) 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).

### **(92) 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.**”

### **(93) 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**”

### **(94) 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 Manesseh 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.gotquestions.org/genealogies-Israel.html>.

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

# Appendix

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**/Matthew 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

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## **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;

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**5:37**/Matthew 9:36; **5:38-41**/John 10:11,14; **5:42**/  
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**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**/  
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**12:12**/1 Corinthians 15:51-53; **12:14**/Matthew  
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**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**/  
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**17:2**/Acts 17:11; 1 Timothy 2:4; **17:3**/Revelation  
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**19:8**/Luke 8:52; **19:10**/Matthew 8:10; **20:23**/Mark  
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