

Questions

About

Doctrine &
Covenants

(Another “inspired” book claimed by the
Latter-Day Saints)

Shane Fisher

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Comments, suggestions, questions?
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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 second of these studies deals with the doctrines of “The Church of Jesus Christ of the Latter Day Saints” - the Mormon Church. Brother Fisher has quoted extensively from **Doctrine & Covenants**, showing through comparisons with the biblical Scriptures, and logic, that the doctrines are false.

We offer this sequel 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, the church for which Christ died.

Introduction

I wrote this book out of a heart of love for those who are following this false religion because I am concerned deeply for your soul and where you will spend eternity. Please study the text very carefully, reading the relevant Scriptures from the Bible. I have tried to be fair and accurate in every way. I do not wish to misrepresent anyone's position on a doctrinal point. If you wish to discuss matters further, please contact me at this email address: **worldevangelism1962@gmail.com**.

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

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

Shane Fisher

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Questions About Doctrine & Covenants

Shane Fisher

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

Doctrine: The Prophecy of Malachi

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

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

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

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

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

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

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

Doctrine: The Lost Text

In *D & C* 3, the historical context states: *“Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1828, relating to the loss of 116 pages of manuscript translated*

from the first part of the Book of Mormon, which was called the book of Lehi. The Prophet had reluctantly allowed these pages to pass from his custody to that of Martin Harris, who had served for a brief period as scribe in the translation of the Book of Mormon. The revelation was given through the Urim and Thummim.”

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

Interestingly, there is a historical event in the Bible where the word of God was destroyed. In Jeremiah 36:20-32, a scroll was given to the king, he did not like what it had to say, and he cut it up with a pen knife and threw it into the fire. Was God unable to reproduce His word? No! Read

on: *“Now after the king had burned the scroll with the words which Baruch had written at the instruction of Jeremiah, the word of the LORD came to Jeremiah, saying: “Take yet another scroll, and write on it all the former words that were in the first scroll which Jehoiakim the king of Judah has burned...Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the instruction of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And besides, there were added to them many similar words.”*”

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

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

Doctrine: John the Apostle

The historical context is given as follows for *D & C 7: “Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony,*

Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is a translated version of the record made on parchment by John and hidden up by himself.”

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

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

Morris states: “John proceeds to deal with an error that had arisen. A report went out among the brethren. This report was that the disciple would never die. He would live right through until the day when Jesus would return again. One can see how such an interpretation would arise. But John wants his readers to be clear that it was an

interpretation. It was not what Jesus had said. He did not say, "He will not die." He only asked what it mattered to Peter if in fact this man were to remain alive until the return of Christ. John wants us to be clear on what Jesus said and what He did not say" (Morris 878).

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

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

"Who holds the keys of the priesthood?"

The website answer is: "Jesus Christ has always held all of the keys of the priesthood. When He first called His twelve Apostles, Jesus gave all of them the priesthood (see John 15:16). Before He was crucified, Christ gave the keys of the priesthood to Peter, James, and John. This was done on the Mount of Transfiguration. (See Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 158; Matthew 17:1–9.) However, in the centuries that followed the death of the Apostles, these keys were lost; and before men could exercise the priesthood again, these keys had to be restored. For this

reason the Lord sent Peter, James, and John to the Prophet Joseph Smith to restore the Melchizedek Priesthood and the keys of that priesthood (see D & C 27:12–13).

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

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

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

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

by *D & C 7*. Therefore, the keys of the LDS priesthood did not become lost!

Finally, the striking blow against the foundation of the LDS church: If the keys of the LDS priesthood did not become lost [because John the apostle did not die (*D & C 7*)], then there was no reason for Joseph Smith to be the instrument in bringing about the restoration of the true gospel and all that it entailed.

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

Doctrine: The Aaronic Priesthood

Here is the historical context of another “revelation” (*D & C 13*) that was given: *“An extract from Joseph Smith’s history recounting the ordination of the Prophet and Oliver Cowdery to the Aaronic Priesthood near Harmony, Pennsylvania, May 15, 1829. The ordination was done by the hands of an angel who announced himself as John, the same that is called John the Baptist in the New Testament. The angel explained that he was acting under the direction of Peter, James, and John, the ancient Apostles, who held the keys of the higher*

priesthood, which was called the Priesthood of Melchizedek. The promise was given to Joseph and Oliver that in due time this higher priesthood would be conferred upon them. (See section 27:7–8, 12.) The keys and powers of the Aaronic Priesthood are set forth.”

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

In the Bible, the Aaronic priesthood was divided into three groups, all of which were descended from Levi: (1) **the high priest** (the highest office; represented the Israelites before God; he entered the Holy of Holies once a year on the Day of Atonement - Leviticus 16), (2) **priests** (who had to be of the sons of Aaron; served at the sacrifices of the altar - Leviticus 1-7), and (3) **the Levites** who cared for the service of the sanctuary (Numbers 3:12,13,41; 8:14-17; Deuteronomy 15:19). All priests were Levites, but not all Levites were priests.

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

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

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

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

Numbers 3:5-13 states: *“And the LORD spoke to Moses, saying: “Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him. And they shall attend to his needs and the needs of the whole congregation before the tabernacle of meeting, to do the work of the tabernacle. Also they shall attend to all the furnishings of the tabernacle of meeting, and to*

the needs of the children of Israel, to do the work of the tabernacle. And you shall give the Levites to Aaron and his sons; they are given entirely to him from among the children of Israel. So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near shall be put to death.” Then the LORD spoke to Moses, saying: “Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am the LORD.”

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

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

In one of his sermons, Young stated: “Take a family of ten children, for instance, and you may find nine of them purely of the Gentile stock, and one son or one daughter in that family who is purely of the blood of Ephraim. It was in the veins of the father or mother, and was reproduced in the son or daughter, while all the rest of the family are Gentiles. You may think that is singular, but it is true. It is the house of Israel we are after, and we care not whether they come from the east, the west, the north, or the south; from China, Russia, England, California, North or South America, or some other locality; and it is the very lad on whom father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, **for Joseph Smith was a pure Ephraimite** (emp. mine), and the Book of Mormon was revealed to him, and while he lived he made it his business to search for those who believed the Gospel.” (Young, “Preaching and Testimony,” 268-269).

We know from the Bible that Joseph, the son of Jacob, had two sons named Manesseh and Ephraim (Genesis 41:50-52). It is in the **BOM** that we discover that Smith would come from the “fruit of the loins” of Joseph in Egypt (2 Nephi 3:1-16), obviously through the line of Ephraim *according to Brigham Young*. However, this does not help Smith at all ***because he came from the wrong tribe!*** Therefore, there is no way he could

have been qualified for the Levitical priesthood without disobeying God!

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

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

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

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

qualified to be of the Aaronic priesthood.

A **second** necessary condition would be that it required the priests to offer sacrifices for sin with animals (Hebrews 10:1-4; Exodus 29:38-44; Leviticus 1-7).

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

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

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

be consecrated according to the Lord's conditions (Exodus 29:1-29).

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

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

As the writer states in Hebrews 7:11-14: *“Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.”*

Ephesians 2:14-16 teaches clearly that the Law of Moses was abolished, which would have

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

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

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

He said, “Behold, I have come to do Your will, O God.” He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all.”

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

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

Doctrine: The Office of Apostleship

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

The LDS denomination sought to restore the office of apostleship, yet the New Testament

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

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

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

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

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

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

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

The **fifth** necessary condition was the apostles had power to work miracles to attest

their commission and to confirm the truth of their doctrine (Acts 2:43; 2 Corinthians 12:12; Hebrews 2:1-4).

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

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

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

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

One of the objections the LDS church uses when others point out that the “age of miracles” has passed away (1 Corinthians 13:1-13;

Ephesians 4:7-16; Jude 3), and asked to perform a miracle, is that they will liken those to the Pharisees who requested a miracle from Jesus. This objection will now be answered.

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

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

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

your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from your midst.”

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

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

In Matthew 16:1-4, the Bible states: *“Then the Pharisees and Sadducees came, and testing*

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

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

It was not wrong to ask for a one-time request of a miracle. There was authority from

Deuteronomy 13:1-5 to ask for a sign from one who claimed to be a prophet. What was wrong is the *repeated* requests of asking for a miracle when a genuine miracle had already been performed before their very eyes. So I honestly request that a genuine miracle be performed just as it was done in the first century A.D.

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

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

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

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

Doctrine: Eternal Conscious Punishment

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

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

(8) How do you reconcile this to previous revelation - the Bible - which teaches eternal conscious punishment?

Doctrine: The “Stick of Ephraim”

In *D & C* 27:1-9, it states: “**Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. Wherefore,**

a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies; Wherefore, you shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, *whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim; And also with Elias* (emp. mine), to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron; And *also* Elijah, unto whom I have committed

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

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

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

LeGrands Richards, a former “apostle” of the LDS church wrote: “Could this promise be fulfilled in a more simple and perfect manner than it was through the coming forth of the book of Mormon? God led a branch of the house of Joseph to America and commanded them to keep records of all their doings. He then commanded his prophet, Moroni, to hide this sacred record in the hill Cumorah in the western part of the state of New York, U.S.A. Centuries later he sent Moroni back to deliver the record to Joseph Smith and gave him power to translate it with the assistance of the Urim and Thummim. Now the two records have been joined together, constituting a complete fulfillment of another

great prophecy...Until someone can explain where the record of Joseph is, **the Book of Mormon stands unrefuted in its claim to be 'the stick of Joseph'** (emp. mine)" (Richards 67-68).

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

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

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

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

Third, Ezekiel is to take two sticks **and they represent two nations, not two records.** Notice what the text states again: "*And when the children of your people speak to you, saying, 'Will you not show us what you mean*

by these?’— say to them, “Thus says the Lord GOD: ‘Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.’”

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

The prophecy concerns the tribe of Ephraim (since it was the prominent tribe representing the northern kingdom), for some of them were to return to Jerusalem from captivity. It also concerns

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

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

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

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

Doctrine: “Elias” and “Elijah”

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

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

“There are several uses of this word in the

scriptures.

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

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

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

(4) A man called Elias apparently lived in

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

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

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

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

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

(1) Malachi 3:1: “*Behold, I will send my*

messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

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

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

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

of John the Baptist.”

John the Immerser was both the preparer/ forerunner **and** restorer in the time of the first century A.D., before Jesus began His ministry. He was the forerunner in the sense that when a king’s entourage was traveling along a road, there would be men who would clear a road and make sure that it ran smoothly without there being any obstacles in the way. John was indeed preparing the way for the great King - Jesus. He was also a restorer because he preached to the children of Israel to change their ways and be restored in a right relationship with God. He preached a baptism of repentance for the remission of sins (Mark 1:4).

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

It states in verses 11-16: *“After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this, Elias appeared, and committed the dispensation of the gospel of Abraham (emp. mine), saying*

that in us and our seed all generations after us should be blessed. After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse (emp. mine)—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”

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

D & C 138:44-48 states: “Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people; Elias, who was with Moses on the Mount of Transfiguration; And Malachi, the prophet who testified of the coming of *Elijah—of whom also Moroni spake to the Prophet Joseph Smith,* (emp.

mine) declaring that he should come before the ushering in of the great and dreadful day of the Lord—were also there. The Prophet Elijah was to plant in the hearts of the children the promises made to their fathers, Foreshadowing the great work to be done in the temples of the Lord in the dispensation of the fulness of times, for the redemption of the dead, and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.”

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

Doctrine: Zechariah 13:6

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

their iniquities; then shall they lament because they persecuted their king.”

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

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

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

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

12:25-28).

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

Zechariah 13:2-6 states: "It shall be in that day," says the LORD of hosts, "that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land. It shall come to pass that if anyone still prophesies, then his father and mother who begot him will say to him, "You shall not live, because you have spoken lies in the name of the LORD.' And his father and mother who begot him shall thrust him through when he prophesies. And it shall be in that day that every prophet will be ashamed of his vision when he prophesies; they will not wear a robe of coarse hair to deceive. But he will say, "I am no prophet, I am a farmer; for a man taught me

to keep cattle from my youth.’ And one will say to him, “What are these wounds between your arms?” Then he will answer, ‘Those with which I was wounded in the house of my friends.’”

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

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

Are we to execute those who claim to be prophets today? Zechariah was communicating

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

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

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

Some false prophets might make the attempt to appear genuine by wearing hairy garments like Elijah who was a true prophet of God (2 Kings 1:8). If someone inquired about the wounds on

them, then they would have to admit that it was self inflicted upon themselves just like the false prophets of Baal had done to themselves (1 Kings 18:28). *Zechariah 13:6 is not in reference to Jesus Christ at all!* It is discussing those who claim to be prophets and are found to be false prophets!

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

Doctrine: Miraculous Gifts

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

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

Doctrine: Lucifer

In *D & C 76:25-29*, it states: **“And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten**

Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen, even a son of the morning! And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—Wherefore, he maketh war with the saints of God, and encompasseth them round about.”

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

Interestingly, Alden provides the historical background of how Lucifer came to be known as Satan. He wrote: “Tertullian, commenting on Isaiah 14:12, said, “This must mean the devil...” Origen, too, readily identified “Lucifer” with Satan. John Milton’s *Paradise Lost* has contributed to the dissemination of this erroneous notion...

From these has arisen the popular perversion of the beautiful name Lucifer to signify the Devil.” (Alden 35-36).

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

Doctrine: “Esaiias” and “Isaiah”

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

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

Doctrine: The Gathering of the Saints

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

in order to stand as a true prophet.

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

Sztanyo correctly reasons predictive prophecy is a mark of inspiration because God infinitely foreknows the specific details of the future. He writes in reference to Isaiah 41:21-23: “Notice the Lord says that, if one could announce what is coming, men could know that any who make such predictions would be gods. He simply said that, if these conditions were met, we (would) know that you are gods. The same argument that would prove a divine identity for the false gods (the idols) would also prove that the Lord Jehovah is God. He goes on to say in this context that, what the false gods (and their prophets) could not do, He could certainly accomplish, for He is omniscient (i.e. infinite in knowledge)” (Sztanyo 222).

A true prophecy will always contain the following three necessary ingredients: (1)

significant timing, (2) specific details, and (3) 100% fulfillment.

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

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

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

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

last detail.

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

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

In the fall of 1832, Smith got into more specific details concerning the same prophecy in another

“revelation” given to him concerning the erection of this new temple during that present generation.

D & C 84:1–5: “A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high. Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem. Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation. For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.”

This would stand as a true test as to whether

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

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

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

In 1859, Heber C. Kimball stated: "They are holy places, and they will be held sacred even as Jackson County; and there is not a man living there but at this day has the spirit of fear upon him and expects that he will have to march some day; and, to this day, no man has ventured to cultivate or build upon the Temple Block. Joseph the Prophet dedicated that land, ... and I shall yet see the day that I will go back there, with brother Brigham and with thousands and millions of others, and we will go precisely according to the dedication of the Prophet of the living God. Talk to me about my having any dubiety on my

mind about these things being fulfilled! I am just as confident of it as I am that I am called to be a savior of men, and no power can hinder it” (Kimball, “Increase,” 190).

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

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

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

(Pratt, “The Latter-Day Kingdom,” 138).

In May of 1870, Orson Pratt stated: “I hope this, because God promised in the year 1832 that we should, **before the generation then living had passed away** (emp. mine), return and build up the City of Zion in Jackson County; that we should return and build up the temple of the Most High where we formerly laid the corner stone. He promised us that He would manifest Himself on that temple, that the glory of God should be upon it. We believe in these promises as much as we believe in any promise ever uttered by the mouth of Jehovah. The Latter-day Saints just as much expect to receive a fulfillment of that promise during the generation that was in existence in 1832 as they expect that the sun will rise and set tomorrow. Why? Because God cannot lie. He will fulfill all His promises. **He has spoken, it must come to pass** (emp. mine). This is our faith” (Pratt, “The Latter-Day Work,” 362).

Orson Pratt stated **in 1874**: “God said, in the year 1832, before we were driven out of Jackson County, in a revelation which you will find here in this book, that before that generation should all pass away, a house of the Lord should be built in that county, (Jackson County), “upon the consecrated spot, as I have appointed; and the glory of God, even a cloud by day and a pillar of flaming fire by night shall rest upon the

same." In another place, in the same revelation, speaking of the priesthood, he says that the sons of Moses and the sons of Aaron, those who had received the two priesthoods, should be filled with the glory of God upon Mount Zion, in the Lord's house, and should receive a renewing of their bodies, and the blessings of the Most High should be poured out upon them in great abundance. This was given forty-two years ago. **The generation then living was not only to commence a house of God in Jackson County, Missouri, but was actually to complete the same, and when it is completed the glory of God should rest upon it. Now, do you Latter-day Saints believe that? I do, and if you believe in these revelations you just as much expect the fulfillment of that revelation as of any one that God has ever given in these latter times, or in former ages** (emp. mine). We look, just as much for this to take place, according to the word of the Lord, as the Jews look to return to Palestine, and to rebuild Jerusalem upon the place where it formerly stood. They expect to build a Temple there, and that the glory of God will enter into it; **so likewise do we Latter-day Saints expect to return to Jackson County and to build a Temple there before the generation that was living forty-two years ago has all passed away. Well, then, the time must be pretty near when we shall begin that work**

(emp. mine)” (Pratt, “Interest,” 111).

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

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

LDS apologists make two responses. The first response is they will say this was a commandment, not a prophecy. The second response is they will

claim the word “generation” actually means “dispensation.”

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

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

is come." Repent ye, repent ye, and embrace the everlasting covenant and flee to Zion, before the overflowing scourge overtake you, **for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled (emp. mine)**" (Smith, *History*, Vol. 1, 315-316).

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

Doctrine: The Temple of Far West, MO

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

D & C 115:7-12: "Let the city, Far West, be a holy and consecrated land unto me; and it shall be called most holy, for the ground upon which thou standest is holy. Therefore, I command you to build a house unto me, for the gathering together of my saints, that they may worship me. And let there be a beginning of this work, and a foundation, and a preparatory work, this following summer; And let the beginning be made on the fourth day of July next; and from that time forth let my people labor diligently to build a house unto my name; And in one year from this day let them recommence laying the foundation of

my house. Thus let them from that time forth labor diligently until it shall be finished, from the cornerstone thereof unto the top thereof, until there shall not anything remain that is not finished.”

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

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

Doctrine: The Civil War Prophecy

D & C 87:1–8: “Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls; And the time will come that war will be poured out upon all nations, beginning at this place. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against

their masters, who shall be marshaled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation. And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.”

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

Barfield states: “If Smith offered his prophecy

on December 25, 1832, he merely reflected widespread public opinion. Worthy of note was a front page editorial in the Painesville Telegraph and the Geauga Free Press, a newspaper published a few miles from Smith's temporary home in Kirtland, Ohio. Four days before Smith's prophecy, the paper criticized Georgia and South Carolina, noting their action "aims at once at armed rebellion and civil war." Thus, as Jonas explains: "At the time Smith made his prophecy, the nation expected a war between north and south to begin at the rebellion of South Carolina." (Barfield 219).

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

Smith's house in Ohio.” (Martin 222).

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

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

Doctrine: Snakes and Poison

In *D & C* 84:65-72, it states: **“And these signs shall follow them that believe—In my name they shall do many wonderful works; In my name they shall cast out devils; In my name they shall heal the sick; In my name they shall open the eyes of the blind, and unstop the ears of the deaf; And the tongue of the dumb shall speak; And if any man shall administer poison unto them it shall not hurt them; And the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.”**

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

(19) Why does the LDS not handle snakes?

(20) Why does the LDS not drink poison?

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

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

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

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

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

One of the principles of hermeneutics (the science of interpreting the Scriptures) is that there is a clear distinction between the age of miracles and the fact that God does not work miracles today. Miracles were performed in the days of the early church to validate and confirm the new message of God's revelation, which has been completely given (2 Peter 1:3; 1 Corinthians 13:8-13). The promise of protection from a venomous snake bite

was directly tied to the purpose of the miraculous age – confirming the word of God (Mark 16:20; Hebrews 2:3-4). The word of God has been confirmed by the recorded miracles written down.

Doctrine: Word of Wisdom

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

Brigham Young states: “I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph’s kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first they did was to light their pipes, and, while smoking, talk about the great things of

the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. **Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry** (emp. mine). You know what it is, and can read it at your leisure” (Young, “School,” 158).

***D & C 89:1-21* reads: “A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn**

you, by giving unto you this word of wisdom by revelation—That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; *And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine* (emp. mine). All grain is ordained for the use of man and of beasts, to

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

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

In November 1837, a meeting was recorded:

“The congregation, after a few remarks from Sidney Rigdon, unaniously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco” (Smith, *History*, Vol. 2, 524).

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

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

June 25, 1843 - Joseph Smith wrote: “It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom. I called the brethren in and investigated the case, and was satisfied that no evil had been done, **and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey** (emp. mine)” (Smith, *Millennial Star*, 283).

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

Doctrine: The Prophecy of Joel

The historical context of *D & C* 95 is:

“Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1, 1833. This revelation is a continuation of divine directions to build a house for worship and instruction, the house of the Lord (see section 88:119–36).”

In *D & C* 95:4, it states: “For the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, *that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh—* (emp. mine).”

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

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

Doctrine: The Meaning of “Sabaoth”

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

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

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

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

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

Doctrine: The Melchizedek Priesthood

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

Bitton and Alexander state concerning this priesthood: “The higher priesthood, to which every worthy adult male in the Church is eligible. It is conferred by the laying on of hands by those who are in authority (Articles of Faith, no. 5). Offices within the Melchizedek Priesthood include elder, high priest, patriarch, seventy, and apostle. As an indispensable part

of the restoration of the gospel, Joseph Smith and Oliver Cowdery received the Melchizedek Priesthood in 1829 or early 1830 when the ancient apostles Peter, James, and John appeared and conferred it upon them.” (Bitton and Alexander, “Melchizedek Priesthood,” 137).

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

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

Doctrine: The Adam-God Doctrine

I have been waiting to introduce a doctrine here found in *D & C* 128 where all the verses concerning it will now be presented. *D & C*

27:10-11 states: “And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; And also with *Michael, or Adam, the father of all, the prince of all, the ancient of days* (emp. mine).”

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

up and blessed Adam, and called him Michael, the prince, the archangel (emp. mine).”

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

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

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

According to **D & C** 116, Adam is the Ancient of Days. According to **D & C** 128, Michael is Adam.

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

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

This is very inconsistent because the teaching

of the LDS church states that the President is infalliable since he is God's mouthpiece.

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

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

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

He states in the beginning of his sermon: “My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views...The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary...Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. **He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and**

spoken—HE is our FATHER and our GOD, and the only God with whom WE have to do (emp. mine). Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later” (Young, “Self-Government,” 50).

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

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

“Self-Government,” 50).

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

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

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

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

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

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

Doctrine: Modern-Day Revelation

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

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

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

Doctrine: The Nauvoo House

In *D & C* 124:56-60, it states: “**And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the**

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

Joseph Fielding Smith stated: “**The Nauvoo House, which was begun in the days of Joseph Smith, was never finished, and in the course of time the walls were torn down by Mr. Lewis C. Bidamon** (emp. mine), second husband of Emma Smith, and the contents of this cornerstone, which had so long been exposed to the elements, were found to be nearly ruined. Some of the articles, however, were preserved and have been

widely distributed.” (Joseph F. Smith 584).

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

Doctrine: Baptism for the Dead

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

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

What does this passage mean?

Remember that context is king. Paul had been discussing the physical, bodily resurrection of Jesus Christ from the dead and how it is connected to the general resurrection of the righteous and the wicked at the consummation of the age, which some at Corinth were denying. Paul began by showing evidence that there were many eyewitnesses that saw the post-resurrection appearances of Jesus Christ (1 Corinthians 15:1-11). He then followed up with the dangerous implications on what if the resurrection of Jesus Christ had not occurred (1 Corinthians 15:12-19).

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

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

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

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

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

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

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

Lipscomb and Sewell wrote: “All who are buried with Christ in baptism declare by that act that they believe that he was buried and rose again; **and in believing that he rose, we at the same time believe and by our action declare our faith in a resurrection of all the dead.** In our

immersion, therefore, we declare by that action that we believe in the resurrection of all the dead, of Christ first and through Him all others (emp. mine). If Christ did not rise from the dead, burial with Him in baptism would be meaningless; and if He rose not, then no others will rise, and the religion of Jesus is a failure at last.” (Lipscomb and Sewell 165).

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

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

Doctrine: Handshaking with Spirits

In *D & C* 129:1-9, it states: **“There are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones—For instance, Jesus said: Handle me and see, for a spirit hath not flesh and bones, as ye see me have. Secondly: the spirits of just men made perfect, they who are not resurrected, but inherit the same glory. When a messenger**

comes saying he has a message from God, offer him your hand and request him to shake hands with you. If he be an angel he will do so, and you will feel his hand. If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.”

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

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

First, humans were made in the image of God (Genesis 1:26,27). Second, humans were made a little lower than the angels (Psalm 8:4-6). Third, humans will judge angels (1 Corinthians 6:3).

Fourth, God allowed the plan of redemption for mankind, not angels (Hebrews 2:15,16; 2 Peter 2:4; Jude 6). Sixth, God created angels sometime before day six of creation (Job 38:7). Humans were created on day six of creation (Genesis 1:26,27).

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

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

Doctrine: Polygamy

In *D & C* 132, the doctrine of polygamy was given. *D & C* 132:4 states: ***“For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.”*** Later on, this doctrine was abrogated by further “revelation” given by the LDS church in 1890. How convenient to receive such a “revelation” because at the time the U.S. government was putting pressure on them.

(37) Whatever happened to it being a “new and everlasting covenant” (*D & C*

132:4,6,19,26,41,42)?

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

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

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

In D & C 132:55, it states: “But if she will not abide this commandment, then shall my servant

Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.”

This is quoted from Mark 10:29,30: “*So Jesus answered and said, ‘Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.’*” Jesus is not speaking of polygamous families, but of the spiritual family of God! (Matthew 12:46-50; Romans 16:13; 1 Timothy 5:1,2).

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

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

of Cain, was the first polygamist, as recorded in Genesis 4:19-24.

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

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

Here are some principles to remember:

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

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

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

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

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

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

Doctrine: Mistranslations and Transliterations

(41) When *D & C* references the Bible, why does it include the KJV mistranslations of certain Greek words such as “the gates of hell (ἁδης)”? *D & C* 10:69; 17:8; 18:5; 21:6; 33:13; 98:22; 128:10 all contain “the gates of hell” which

is most likely taken from Matthew 16:18 of the KJV. “Hell” here is **not** *gehenna* (γέεννα) [the place where the wicked will be for all eternity]. It is the waiting place of departed spirits.

If God inspired Smith, why did not He give him the correct words to be conveyed in the receptor language?

D & C will use for its majority usage (except *D & C* 13:1 - “immerse”) the transliterated word - “baptize/baptism/etc.” from the Greek word, βαπτίζω, which does mean “immerse, dip, plunge.”

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

Conclusion

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

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

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

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

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

Appendix

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

Doctrine & Covenants

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

John 4:35; **4:5**/1 Corinthians 13:13; **4:6**/2 Peter 1:5-9; **4:7**/Matthew 7:7; **5:7**/John 12:47; **5:15**/Deuteronomy 17:6; **5:16**/John 3:5; **5:18**/Hebrews 3:15; **5:19**/2 Thessalonians 2:8; **5:25**/Acts 1:25; **6:1**/Isaiah 29:14; **6:2**/Hebrews 4:12; **6:3**/John 4:35; **6:4**/Hebrews 5:4; **6:5**/Matthew 7:7; **6:6**/John 14:15; **6:7**/1 Corinthians 4:1; **6:11**/1 Timothy 2:4; **6:15**/John 14:17; **6:16**/Hebrews 4:12; **6:19**/1 Corinthians 13:13; **6:21**/John 1:1,5; **6:27**/Matthew 6:20; **6:27**/Matthew 18:16; **6:34**/Luke 12:32; Matthew 7:24; **6:35**/John 8:11; **6:37**/John 20:27; **7:1**/John 15:16; **7:3**/John 21:22; Luke 24:26; Revelation 10:11; **7:4**/John 21:23; **7:6**/Hebrews 1:7,14; **8:1**/Mark 11:24; **8:2**/Acts 1:8; **8:9**/John 15:16; **8:10**/Hebrews 11:6; **9:14**/Luke 21:18; John 6:40; **10:2**/Ephesians 4:18; **10:15**/Matthew 4:7; **10:21**/John 3:19; **10:27**/Job 1:7; **10:46**/Acts 3:21; **10:53**/Hebrews 3:8,15; 4:7; **10:58**/John 1:5; 8:12; **10:59**/John 10:16; **10:60**/John 10:16; **10:63**/2 Peter 3:16; **10:65**/Matthew 23:37; **10:66**/Revelation 22:17; **10:69**/Matthew 16:18; **10:70**/John 1:4; **11:2**/Hebrews 4:12; **11:3**/John 4:35; **11:4**/Hebrews 5:4; **11:5**/Matthew 7:7; **11:11**/John 1:5; **11:12**/Micah 6:8; **11:20**/Luke 10:27; **11:23**/Luke 12:31; **11:25**/Revelation 19:10; **11:28**/John 1:4; **11:29**/John 1:11; **11:30**/John 1:12; **12:2**/Hebrews 4:12; **12:3**/John 4:35; **12:4**/Hebrews 5:4; **12:5**/Matthew

7:7; **12:8**/1 Corinthians 13:13; **12:9**/John 8:12; 1:4; **13:1**/Acts 2:38; **14:2**/Hebrews 4:12; **14:3**/John 4:35; **14:4**/Hebrews 5:4; **14:5**/Matthew 7:7; **14:8**/John 15:16; **14:11**/Luke 6:35; **17:8**/Matthew 16:18; 2 Corinthians 12:8; **18:5**/Matthew 16:18; **18:9**/Acts 17:30; **18:18**/John 15:16; **18:19**/1 Corinthians 13:13; **18:21**/Ephesians 4:15; **18:22**/Acts 2:38; **18:23**/Acts 4:12; **18:28**/Mark 16:15; **18:31**/2 Corinthians 12:8; **18:41**/Acts 2:38; **19:1**/Revelation 22:13; **19:2**/Philippians 3:21; **19:3**/Revelation 20:13; **19:5**/Matthew 24:51; **19:9**/Hebrews 4:5; **19:10**/1 Timothy 3:16; **19:22**/1 Corinthians 3:2; **19:24**/John 5:30; **19:25**/Exodus 20:17; **19:31**/Acts 2:38; Matthew 3:11; **19:38**/Acts 2:17; **19:40**/Matthew 23:16; **20:1**/Hebrews 1:1,2; **20:5**/Acts 2:38; 2 Peter 2:20; **20:6**/Matthew 28:3; Mark 16:5; **20:8**/Luke 24:49; **20:12**/Hebrews 13:8; **20:13**/Hebrews 12:1; **20:17**/Psalm 90:2; **20:18**/Genesis 1:27; **20:19**/1 Thessalonians 1:9; **20:20**/James 3:15; **20:21**/John 3:16; **20:23**/1 Corinthians 15:4; **20:24**/Mark 16:19; **20:26**/Acts 2:38; **20:31**/Deuteronomy 6:5; **20:32**/Hebrews 3:12; **20:35**/Revelation 22:18,19; **20:37**/Psalm 51:17; **20:73**/Matthew 28:19; **20:80**/Galatians 6:1; **21:2**/Jude 20; **21:6**/Matthew 16:18; **21:8**/Acts 2:38; **21:9**/John 14:16; Acts 2:38; **22:2,4**/Matthew 7:13,14; **23:1**/Romans 8:1; Luke 22:46; **23:3,4,5**/

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