

# Book of Mormon

~ Part 5 of 5

(May 1, 2007)

Listen, I'd like to say something relative to a reprehensible trend I see being carried out by some reprehensible souls.

That is, some LDS apologists have decided to label me and our ministry "anti-Mormon."

And even though I have made it abundantly clear that I am NOT anti-Mormon, that I love Mormon people, that my family is Mormon, that I think there are many LDS who are in fine standing with God through their faith in Jesus, and that I am one of the only LDS critics who believes believing Latter-day Saints may go to heaven, it is not enough!

Can a person not question and examine Mormonism without being labeled anti-Mormon?

No.

It's a manipulative tool.

All it takes to keep a majority of the LDS from reading or listening to anything is to have enough members say, "That's anti-Mormon" and the minds and doors snap shut.

I've found that there is nothing I can do to stop this term from being used against anyone and everyone who questions or critiques the LDS church.

I am now inclined by virtue of our mission to fight fire with fire.

As far as I'm concerned any member of the LDS church who claims that **the Church**

**the Lord Jesus Christ established** was lost to apostasy and then restored through the man Joseph Smith is anti-Christian.

You are an anti-Christian if you claim believers have no authority to act in God's name.

You are anti-Christian if you say Mormonism is "the only true church on the face of the earth."

You are anti-Christ if you say salvation comes by anything but grace.

You are anti-Christian if you claim that people must accept temple rites to live with God after this life.

MormonISM has gone on far too long playing the victim card at every single turn and labeling others as hate-mongers and anti-Mormon when your actions against Christianity are just as profound – if not worse.

Your victim days – minimal as they were relative to Christianity – are over.

If I am going to be labeled anti-Mormon with the tacit approval of the LDS leadership, then Mormonism is going to be labeled anti-Christian – because that is what it is under the LDS definition of "anti."

I call on every single Christian in this state and elsewhere to assign this title to any Latter-day Saint who embraces Mormonism to its fullest.

In light of the LDS tactics, this is only fair.

In our examination of the contents of the Book of Mormon over the past four weeks we've uncovered fairly sound evidence that

Joseph borrowed from

- The early American political themes against tyranny and anarchy, which prevailed in his day.
- a variety of popular religious themes including actual revivalistic phrases used by preachers in his day.
- anti-Catholic themes, anti-Masonic themes, Joseph Smith's own name, and an assortment of "restorationist" thoughts relative to America being set apart as a land of religious freedom.

Tonight we're going to examine the role the Bible itself played in Joseph Smith's construction of the Book of Mormon.

Alright, let's begin by looking at the obvious – the writing style Joseph Smith used in the Book of Mormon. It's called King's English and it came straight out of where? The King James Bible!

Now contrary to a really ridiculous opinion that has been bantered about LDS Elder's quorums and seminary classrooms for years, Joseph Smith and his family did NOT speak "King's English" in 1820.

"Father, hast thou been true to thine obligations?"

"Nay," replies the sullen father, "nay."

No, the Smith family wrote and spoke in early American rural English, which may have sounded something like how an articulate and religiously-verbose hillbilly would sound today.

"I seed a lite vary, vary huvenly . . . as thoughd it were a beem stret from God."

So why *would* Joseph Smith translate this ancient record in a style that mimics a translation of the Bible in King's English?

I don't really know. But I would guess that maybe he thought that it would make the book sound more like the Bible and therefore be more competitive with it?

Remember, the Book of Mormon was supposedly written on golden plates in a mysterious language called "reformed Egyptian." Why it reads like a 17<sup>th</sup> Century Shakespearian play is beyond me.

But this isn't all.

There are actual verbatim verses from the King James Version of the Bible THAT MADE IT INTO THE BOOK OF MORMON!

The only reasonable explanation for direct quotes from the KJV of the Bible to make their way into the Book of Mormon would be if Joseph Smith borrowed, stole, or plagiarized them from the Bible itself.

I don't recall this fact being included in my primary lessons on how the Book of Mormon came to be.

Now here's the thing, folks. And listen very closely to this.

Writings for The New Testament didn't begin until well after the death and resurrection of the Bible – let's say about 50 CE.

Got that?

And when these writings – by Luke, Matthew, Paul, Peter, Mark, and John – were written in Greek.

The Greek was then translated into Latin, and German, and then English.

So the phrases found in the English versions of your Bible ARE NOT exactly the way the apostles wrote them.

Let's look at an example of this:

In Mark 3:5 it states:

*"being grieved for the hardness of their hearts"*

*This is the King James English translation from the Greek, which actually reads:*

*"sunlupoumenos epi tēi pôrōsei tēs kardias autōn"*

A direct translation of this Greek would have read something like this:

*Grieving hard upon heart of themselves.*

Now remember!

The Greek New Testament started to be written around 50 CE.

It was written in Greek.

Translated into Latin.

Then into German.

Then into King's English. And the words had to be turned around to make sense for us.

If any of you have taken Spanish, you know that an English sentence that reads "The red ball" will often read in Spanish, "The ball red."

Okay? Now get this.

The Book of Mormon claims to be an ancient record that began to be written 600 years BEFORE Jesus was even born in a land where there was no Greek.

But the Book of Mormon contains exact phrases taken directly from the King James version of the New Testament!

This is an impossibility!

Let me give you a few examples from a study done by my friend Michael Marquardt.

### **Literary Dependence in the Book of Mormon: Two Studies**

By H. Michael Marquardt

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<b><i>Book of Mormon</i></b>	<b><i>New Testament</i></b>
1. the mysteries of God (1 Ne. 1:1; 2:16)	the mysteries of God (1 Cor. 4:1)
2. being grieved because of the hardness of their hearts (1 Ne. 2:18; 7:8)	being grieved for the hardness of their hearts (Mark 3:5)
3. I also know of a surety that the Lord hath (1 Ne. 5:8)	I know of a surety, that the Lord hath (Acts 12:11)
4. great things the Lord hath done for us (1 Ne. 7:11)	great things the Lord hath done for thee (Mark 5:19)
5. the natural branches (1 Ne. 10:14)	the natural branches (Rom. 11:24)
6. should be grafted in (1 Ne. 10:14)	shall be grafted in (Rom. 11:23)

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| 7.  | the power of the Holy Ghost (1 Ne. 10:17, 19; 13:37)  | the power of the Holy Ghost (Rom. 15:13)                                    |
| 8.  | all those who diligently seek him (1 Ne. 10:17)   | of them that diligently seek him (Heb. 11:6)                                |
| 9.  | the same yesterday, today, and forever (1 Ne. 10:18)  | the same yesterday, and today, and forever (Heb. 13:8)                      |
| 10. | bear record that it is the Son of God (1 Ne. 11:7)  | bear record that this is the Son of God (John 1:34)                         |
| 11. | the Lamb of God (1 Ne. 11:21, 27, 31, 32)   | the Lamb of God (John 1:29, 36)   |
| 12. | the Holy Ghost come down out of heaven and abide upon him in the form of a dove (1 Ne. 11:27) | the Holy Ghost descended in a bodily shape like a dove upon him (Luke 3:22) |
| 13. | the twelve apostles of the Lamb (1 Ne. 11:35, 36; 12:9; 13:26, 39-41; 14:20)                  | the twelve apostles of the Lamb (Rev. 21:14)                                |
| 14. | judge the twelve tribes of Israel (1 Ne. 12:9)  | judging the twelve tribes of Israel (Luke 22:30)                            |
| 15. | made white in the blood of the Lamb (1 Ne. 12:11)   | made them white in the blood of the Lamb (Rev. 7:14)                        |
| 16. | pervert the right ways of the Lord (1 Ne. 13:27)  | pervert the right ways of the Lord (Acts 13:10)                             |
| 17. | endure unto the end ... shall be saved (1 Ne. 13:37)  | endureth to the end shall be saved (Matt. 10:22)                            |
| 18. | tidings of great joy (1 Ne. 13:37)  | tidings of great joy (Luke 2:10)  |
| 19. | last shall be first, and the first shall be last (1 Ne. 13:42)                                | first shall be last; and the last shall be first (Matt. 19:30)              |

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| 20. the mother of abominations (1 Ne. 14:9)   | the mother of harlots and abominations (Rev. 17:5)   |
| 21. the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people (1 Ne. 14:11) | the great whore that sitteth upon many waters ... The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues (Rev. 17:1, 15) |
| 22. I was carried away in the spirit (1 Ne. 14:30)  | he carried me away in the spirit (Rev. 17:3; 21:10)  |
| 23. hard to be understood (1 Ne. 15:3)  | hard to be understood (2 Pet. 3:16)  |
| 24. judged of their works (1 Ne. 15:32, 33)   | judged every man according to their works (Rev. 20:13)   |
| 25. were past feeling (1 Ne. 17:45)   | being past feeling (Eph. 4:19)   |
| 26. the winds did cease ... and there was a great calm (1 Ne. 18:21)  | the wind ceased, and there was a great calm (Mark 4:39)  |
| 27. all scriptures unto us, that it might be for our profit and learning (1 Ne. 19:23)  | All scripture is given by inspiration of God, and is profitable for doctrine (2 Tim. 3:16)   |
| 28. the lusts of the flesh (1 Ne. 22:23)  | the lusts of the flesh (2 Peter 2:18)  |
| 29. the armor of righteousness (2 Ne. 1:23)   | the armor of righteousness (2 Cor. 6:7)  |
| 30. by the law no flesh is justified (2 Ne. 2:5)  | by the works of the law shall no flesh be justified (Gal. 2:16)  |
| 31. full of grace and truth (2 Ne. 2:6)   | full of grace and truth (John 1:14)  |

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| 32. | the first that should rise (2 Ne. 2:8)  | the first that should rise (Acts 26:23)  |
| 33. | that old serpent, who is the devil (2 Ne. 2:18)   | that old serpent, which is the Devil (Rev. 20:2)   |
| 34. | who is the father of all lies (2 Ne. 2:18)  | he is a liar, and the father of it (John 8:44)   |
| 35. | have chosen the good part (2 Ne. 2:30)  | hath chosen that good part (Luke 10:42)  |
| 36. | O wretched man that I am (2 Ne. 4:17)   | O wretched man that I am (Rom. 7:24)   |
| 37. | the sins which do so easily beset me (2 Ne. 4:18)   | the sin which doth so easily beset us (Heb. 12:1)  |
| 38. | Yea, I know that God will give liberally to him that asketh (2 Ne. 4:35)                                    | If any of you lack wisdom, let him ask of God, that giveth to all men liberally (James 1:5)                    |
| 39. | this corruption could not put on incorruption (2 Ne. 9:7)   | this corruptible must put on incorruption (1 Cor. 15:53)   |
| 40. | transformeth himself nigh unto an angel of light (2 Ne. 9:9)  | Satan himself is transformed into an angel of light (2 Cor. 11:14)   |
| 41. | death and hell must deliver up their dead (2 Ne. 9:12)  | death and hell delivered up the dead (Rev. 20:13)  |
| 42. | the paradise of God (2 Ne. 9:13)  | the paradise of God (Rev. 2:7)   |
| 43. | they who are righteous shall be righteous still, and they who are filthy shall be filthy still (2 Ne. 9:16) | he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still (Rev. 22:11) |
| 44. | the devil and his angels; and they shall go away into everlasting fire;                                     | Depart from me, ye cursed, into everlasting fire, prepared for the devil                                       |

	prepared for them (2 Ne. 9:16)	and his angels (Matt. 25:41)
45.	a lake of fire and brimstone (2 Ne. 9:16)	lake of fire and brimstone (Rev. 20:10)
46.	ascendeth up forever and ever (2 Ne. 9:16)	ascendeth up for ever and ever (Rev. 14:11)
47.	their joy shall be full (2 Ne. 9:18)	that your joy might be full (John 15:11)
48.	that lake of fire and brimstone, which is endless torment (2 Ne. 9:19)	the lake of fire and brimstone ... and shall be tormented day and night for ever (Rev. 20:10)
49.	commandeth all men that they must repent (2 Ne. 9:23)	commandeth all men every where to repent (Acts 17:30)
50.	where there is no law given there is no punishment (2 Ne. 9:25)	where no law is, there is no transgression (Rom. 4:15)
51.	their wisdom is foolishness (2 Ne. 9:28)	the wisdom of this world is foolishness (1 Cor. 3:19)
52.	But woe unto the rich (2 Ne. 9:30)	But woe unto you that are rich (Luke 6:24)
53.	hearts are upon their treasures (2 Ne. 9:30)	where your treasure is, there will your heart be also (Matt. 6:21/Luke 12:34)
54.	die in their sins (2 Ne. 9:38)	die in your sins (John 8:21, 24)
55.	to be carnally-minded is death, and to be spiritually-minded is life (2 Ne. 9:39)	to be carnally minded is death; but to be spiritually minded is life (Rom. 8:6)
56.	And whoso knocketh, to him will he open (2 Ne. 9:42)	and to him that knocketh it shall be opened (Matt. 7:8)

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| 57. For should the mighty miracles be wrought among other nations they would repent (2 Ne. 10:4)   | for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented (Matt. 11:21) |
| 58. reconciled unto God (2 Ne. 10:24; 25:23)   | reconciled to God (Rom. 5:10; 2 Cor. 5:20)   |
| 59. through the grace of God that ye are saved (2 Ne. 10:24)   | by grace are ye saved (Eph. 2:8)   |
| 60. the power of the resurrection (2 Ne. 10:25)  | the power of his resurrection (Phil. 3:10)   |
| 61. the fullness of his own time (2 Ne. 11:7)  | the fullness of the time<br><br>(Gal. 4:4)   |
| 62. the Only Begotten of the Father (2 Ne. 25:12)  | the only begotten of the Father (John 1:14)  |
| 63. as many as will believe on his name (2 Ne. 25:14)  | to them that believe on his name (John 1:12)   |
| 64. there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved (2 Ne. 25:20) | there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)                              |
| 65. by grace that we are saved (2 Ne. 25:23)   | by grace are ye saved (Eph. 2:8)   |
| 66. in no wise be cast out (2 Ne. 25:29)   | in no wise cast out (John 6:37)  |
| 67. grind them to powder (2 Ne. 26:5)  | grind him to powder<br><br>(Matt. 21:44/Luke 20:18)  |
| 68. darkness rather than light (2 Ne. 26:10)   | darkness rather than light (John 3:19)   |
| 69. the power of the Holy  | the power of the Holy  |

	Ghost (2 Ne. 26:13)	Ghost (Rom. 15:13)
70.	layeth down his own life (2 Ne. 26:24)	lay down my life (John 10:15, 17; 13:37)
71.	he may draw all men unto him (2 Ne. 26:24)	I ... will draw all men unto me (John 12:32)
72.	bond and free, male and female (2 Ne. 26:33)	bond nor free ... male nor female (Gal. 3:28)
73.	will beat us with a few stripes (2 Ne. 28:8)	be beaten with few stripes (Luke 12:48)
74.	judged according to their works (2 Ne. 28:23)	judged every man according to their works (Rev. 20:13)
75.	a lake of fire (2 Ne. 28:23)	a lake of fire (Rev. 19:20)
76.	gift of the Holy Ghost (2 Ne. 28:26)	gift of the Holy Ghost (Acts 2:38; 10:45)
77.	out of the books which shall be written I will judge the world, every man according to their works (2 Ne. 29:11)	out of those things which were written in the books, according to their works (Rev. 20:12)
78.	ye shall all likewise perish (2 Ne. 30:1)	ye shall all likewise perish (Luke 13:3, 5)
79.	There is nothing which is secret save it shall be revealed (2 Ne. 30:17)	for there is nothing covered, that shall not be revealed (Matt. 10:26/Luke 12:2)
80.	made manifest in the light (2 Ne. 30:17)	made manifest by the light (Eph. 5:13)
81.	the doctrine of Christ (2 Ne. 31:2)	the doctrine of Christ (Heb. 6:1; 2 John 9)
82.	the Lamb of God, which should take away the sins of the world (2 Ne. 31:4)	the Lamb of God, which taketh away the sin of the world (John 1:29)
83.	to fulfill all righteousness	to fulfill all righteousness

	(2 Ne. 31:5)	(Matt. 3:15)
84.	the Holy Ghost descended upon him in the form of a dove (2 Ne. 31:8)	the Holy Ghost descended in a bodily shape like a dove upon him (Luke 3:22)
85.	receive the Holy Ghost (2 Ne. 31:13)	receive the Holy Ghost (Acts 8:15, 19)
86.	baptism of fire and of the Holy Ghost (2 Ne. 31:13)	baptize you with the Holy Ghost, and with fire (Matt. 3:11/Luke 3:16)
87.	He that endureth to the end, the same shall be saved (2 Ne. 31:15)	he that endureth to the end shall be saved (Matt. 10:22; 24:13)
88.	there is none other way nor name given under heaven whereby man can be saved (2 Ne. 31:21)	there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)
89.	of the Father, and of the Son, and of the Holy Ghost (2 Ne. 31:21)	of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19)
90.	because ye ask not (2 Ne. 32:4)	because ye ask not (James 4:2)
91.	for Christ's sake (Jacob 1:4)	for Christ's sake (1 Cor. 4:10; 2 Cor. 12:10; Eph. 4:32)
92.	lest by any means (Jacob 1:7)	lest by any means (1 Cor. 8:9; 2 Cor. 11:3; Gal. 2:2)
93.	But before ye seek for riches, seek ye for the kingdom of God (Jacob 2:18)	But seek ye first the kingdom of God ... and all these things shall be added unto you (Matt. 6:33)
94.	hope in Christ (Jacob 2:19)	hope in Christ (1 Cor. 15:19)
95.	lake of fire and brimstone which is the second death	lake which burneth with fire and brimstone: which

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|      | (Jacob 3:11)   | is the second death (Rev. 21:8)  |
| 96.  | the branches of the wild olive-tree, and graft them in (Jacob 5:9)   | the branches be broken off, and thou, being a wild olive tree, were grafted in (Rom. 11:17)        |
| 97.  | Nevertheless, not my will be done (Jacob 7:14)   | nevertheless not my will, but thine, be done (Luke 22:42)  |
| 98.  | thy faith hath made thee whole (Enos 8)  | thy faith hath made thee whole (Matt. 9:22/Mark 5:34; 10:52/Luke 8:48; 17:19)                      |
| 99.  | Whatsoever thing ye shall ask in faith, believing ... ye shall receive it (Enos 15)                            | whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22)                       |
| 100. | Come unto me, ye blessed (Enos 27)   | Come, ye blessed (Matt. 25:34)   |
| 101. | <b>grievous to be borne (Mosiah 2:14)</b>  | <b>grievous to be borne (Matt. 23:4)</b>   |
| 102. | <b>clear conscience before God (Mosiah 2:15)</b>   | <b>good conscience before God (Acts 23:1)</b>  |
| 103. | <b>Glad tidings of great joy (Mosiah 3:3)</b>  | <b>good tidings of great joy (Luke 2:10)</b>   |
| 104. | <b>there shall be no other name given nor any other way nor means whereby salvation can come (Mosiah 3:17)</b> | <b>there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)</b> |
| 105. | <b>he judgeth, and his judgment is just (Mosiah 3:18)</b>  | <b>I judge: and my judgment is just (John 5:30)</b>  |
| 106. | <b>become as little children (Mosiah 3:18)</b>   | <b>become as little children (Matt. 18:3)</b>  |
| 107. | <b>natural man is an enemy</b>   | <b>the natural man receiveth</b>   |

	to God (Mosiah 3:19)	not the things of the Spirit of God (1 Cor. 2:14)
108.	enemy to all righteousness (Mosiah 4:14)	enemy of all righteousness (Acts 13:10)
109.	whatsoever ye ask that is right, in faith, believing that ye shall receive (Mosiah 4:21)	whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22)
110.	grievous to be borne (Mosiah 7:15)	grievous to be borne (Matt. 23:4)
111.	a leathern girdle about their loins (Mosiah 10:8)	a leathern girdle about his loins (Matt. 3:4)
112.	He is the light ... of the world (Mosiah 16:9)	I am the light of the world (John 8:12; 9:5)
113.	This mortal shall put on immortality (Mosiah 16:10)	this mortal shall have put on immortality (1 Cor. 15:54)
114.	This corruption shall put on incorruption (Mosiah 16:10)	this corruptible shall have put on incorruption (1 Cor. 5:54)
115.	And then I will confess unto them that I never knew them (Mosiah 26:27)	And then will I profess unto them, I never knew you (Matt. 7:23)
116.	forgive one another your trespasses (Mosiah 26:31)	forgive men their trespasses (Matt. 6:14)
117.	Pray without ceasing (Mosiah 26:39)	Pray without ceasing (1 Thess. 5:17)
118.	born of the Spirit (Mosiah 27:24)	born of the Spirit (John 3:8)
119.	Marvel not that all mankind ... must be born again (Mosiah 27:25)	Marvel not that ... Ye must be born again (John 3:7)

120. the gall of bitterness and bonds of iniquity (Mosiah 27:29)      the gall of bitterness, and in the bond of iniquity (Acts 8:23)

To clarify, it would be like me saying I found a 2000 year old book buried in my backyard which was written in the “Jujujianist language” and I translated it into English.

**But when you read through my translation you come across phrases and words that belong to a completely different era!**

**Suppose on page one, I have a general on the stand in an ancient courtroom shouting “You can’t handle the truth!” and then on page 5 there’s the words “microwave popcorn,” “Boeing 747,” and “McDonald’s Happy meal.”**

What would you say about the ancient book I claim to have discovered in my back yard? You would say that I and it are frauds!

Then why can’t you say this about the Book of Mormon?

<p>In addition to hundreds of exact anachronistic phrases that have been taken from the Bible and placed in the Book of Mormon, Joseph also took 5 full chapters right out of the biblical record and stuck them in the book!</p> <p>3<sup>rd</sup> Nephi 12, 13, 14, 24, 25 – and these don’t include some very lengthy quotes taken right out of the text too.</p> <p>And then there are biblical themes running throughout the Book of Mormon, including a theme closely replicating the Exodus.</p> <p>In “An Insiders View of Mormon Origins,” Grant Palmer provides some excellent “ comparisons between the New Testament narrative and it’s real life characters and the fictional</p>	
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<p>characters found in the Book of Mormon.</p>	
<p>A)</p> <p>In the Book of Mormon, Alma 19, Joseph Smith includes a story about a man named Lamoni who is dying.</p> <p>Lamoni's wife sends for the righteous Nephite character Ammon to save him.</p> <p>It says that some say "<i>he stinketh</i>" but Ammon says, "<i>He is not dead but "sleepeth" and "shall rise again."</i> Then Ammon said unto the wife, "<i>Believest thou this?</i>" And she said unto him <i>I believe and rose.</i>"</p>	<p>B)</p> <p>In the Bible, we have the story of Lazarus found in John 11.</p> <p>They <i>sent</i> for Jesus and (Jesus said) "<i>This sickness is not unto death for Lazarus sleepeth.</i>" Jesus also said "thy brother shall rise again" and asked "<i>Believest thou this?</i>" She said unto Him, <i>Yea, Lord.</i> She also said, "<i>He stinketh.</i>"</p> <p>Summary:</p> <p>The phrase "he stinketh" appears once in the Bible and once in the Book of Mormon.</p> <p>The words "he stinketh" and "he sleepeth" are found together only in these two chapters.</p> <p>The seven-word phrase, "believest thou this? She said unto him," appears only in John and Alma.</p> <p>Here is the question for you – were these words in the Golden plates or were they borrowed from the Bible by Joseph Smith.</p> <p>You know the answer, but what the answer mean to you is devastating . . . and so you rationalize out of self-protection.</p>
<p>Let's take another.</p> <p>Consider the Book of Mormon character Alma the Younger and the</p>	

Biblical figure Paul.

Both men . . .

Were wicked before they were dramatically converted.

Both traveled about persecuting and seeking to destroy the Church of God.

Both were persecuting the church when they saw a heavenly vision.

Both had companions fall to the earth while not being able to understand the voice that spoke to them.

Both were asked in vision why they persecuted the Lord.

Both were struck dumb or blind, causing helplessness, and were assisted by their companions.

Both went without food before converting.

Both then preached the gospel and both performed the same miracle.

Both supported themselves by their own labors.

Both were put in prison, and after they prayed, and earthquake resulted in their bands being loosed.

Both used the exact same phrases in their exhortations – and there are a number of them.

Remember, Alma the Younger was supposed to have been tooling around the ancient Americas more than a hundred years before Jesus was even born – and the Book of Mormon has

<p>him speaking the same words as Paul whose ministry began AFTER the death and resurrection of the LORD.</p> <p>You want more?</p> <p>How about one more of the many?</p>	
	<p>Joseph didn't limit his plaguerisms to the official and authorized books of the Bible but included some plaguerisms from the apocrapha!</p> <p>Apocrypha (means hidden, spurious)</p> <p>the name given to certain ancient books which found a place in the LXX and the Latin Vulgate versions of the Old Testament.</p> <p>They were also appended to all the great translations of the Bible made in and around the sixteenth century.</p> <p>They have, however, no claim to be included in the inspired Word.</p> <p>First,</p> <p>They are not once quoted by the New Testament writers, who frequently quote from the LXX.</p> <p>Our Lord and his apostles confirmed the authority the ordinary Jewish canon, which was the same as we now have it.</p> <p>Second,</p> <p>These books were written not in Hebrew but in Greek during the "period of silence," between the end of Malachi and the beginning of the Christian era.</p> <p>Third,</p>

The contents of the books themselves show that they were no part of Scripture. The Old Testament Apocrypha consists of fourteen books, the chief of which are the Books of the Maccabees (which, by the way, has the name Nephi in it), the Books of Esdras, the Book of Wisdom, the Book of Baruch, the Book of Esther, Ecclesiasticus, Tobit, Judith, etc.

The New Testament Apocrypha consists of a very extensive literature, which bears distinct evidences of its non-apostolic origin, and is pretty shameful relative to the rest of the word.

Anyway, in the apocrapha, there is a writing called the Story of Judith.

In Insiders View of Mormon Origins, Grant Palmer compared this apocraphal work called the Story of Judith with the story of Laban in the Book of Mormon.

Here's how it plays out.

Judith (of the apocrapha) and Nephi (of the Book of Mormon) are both servants of God.

Judith encounters Holofernes who seeks to destroy God's people.

Nephi encounters Laban who is also antithetical to the good of the people(interestingly enough the name Laban is found in the apocraphal book

of Judith!)

Okay . . .

Both Judith and Nephi leave or enter the city by night, both find Holofernes and Laban on the ground drunk or asleep with wine.

Then both Judith and Nephi take their respective target by the hair and cut off their head with their own swords.

Then both take the dead mens possessions and when they return to their people there is rejoicing.

Finally, both celebrate this success by beheading by offering burnt offerings to the Lord.

The evidence isn't just mounting, my brothers and sisters, it's overwhelming.

It should be more than apparent by now – especially if you have watched all of this years shows – that something is very suspect in the supposed translation of the Book of Mormon.

Remember, I'm not saying the Book doesn't teach some good Christian principles through a moral narrative. I'm saying that the story of it's origins are categorically fraudulent and that would make the rest of Joseph's claims worthy of abandonment.

Why would I want you to abandon Joseph Smith? Because Jesus calls.

He lived and died for you.

He is the complete author and finisher of your faith.

	He is ALL you need to have peace, hope, salvation or eternal life.
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