

Chapter 17

Pardon me, elder, but would you care to repeat that?

Chapter 17 of *Mormonism a gold plated religion* is dedicated to revealing alleged contradictions in LDS scriptures and writings. Some, such as Isaiah 44:8 and the theology of the Church have already been dealt with in previous chapters. Therefore, I will only dealt with arguments unique to this chapter.

<Alma 34:36 and D&C 130:3 allegedly contradicting one another> (p. 189)

Au contraire. Alma 34:35 makes it clear that he is discussing the Spirit of the Lord and not the Lord Himself. The Spirit of the Lord can dwell in the heart of a man, consistent with the Book of Mormon, the authors' wrenching out of context the Book of Mormon notwithstanding.

<1 Samuel 15:29; Ether 3:12; and 2 Nephi 9:34 contradicting Abraham 2:24> (p. 189)

God did *not* lie in Abraham 2:24. Abraham and his wife were indeed (half) brother and sister, as a simple reading of Genesis would reveal (20:12).

<1 Samuel 15:29 and Alma 41:8 contradicting D&C 56:4-5> (p. 189-90)

There is no real contradiction. The decrees *themselves* are unalterable, but the Lord can command one to no longer perform certain commandments, and so forth. The fulfilment of the Law of Moses through Christ is one example. In light of Jeremiah 18:7-10, this is indeed the hermeneutically sound manner in which to understand the Book of Mormon and Biblical passages cited.

<Genesis 2:7; Alma 42:2; D&C 77:12; and Moses 3:7 vs. Journal of Discourses 2:6> (P. 191)

Man being formed out of the ground is nothing more than just an image.

An understanding of this concept is suggested by a reading of the Book of Job, where Job says, "Thine hands have formed me and fashioned me as clay; and wilt thou bring me into dust again?" (Job 10:9). Job's companion Elihu also remarks, "The breath of the Almighty hath given me life...I also am formed out of clay" (Job 33:4,6).¹

Commentator John D. Davis noted, "Each knew that he had been conceived in the womb and born. It may seem strange, but it is a fact, that the language which the writer of the

¹ Trent D. Stephens, D. Jeffrey Meldrum, and Forrest B. Peterson, *Evolution and Mormonism: A quest for understanding* (Salt Lake City, Utah: Signature Books, 2001), 33

second chapter of Genesis uses to describe man's creation is found in the mouth of these men when speaking of ordinary human conception and birth. And it may well be asked whether they did not believe that God in forming the first man wrought in a manner essentially like that which he adopts in brining every man into the world."²

Interesting thing is that, in a sermon delivered by Brigham Young (*Journal of Discourses* 3:90); he states that Adam and Eve were placed on the earth from another world. He idea that Adam was created in a heavenly garden and transported to earth is also found in some ancient Semitic texts.³

<Isaiah 55:1; Matthew 10:8; Revelations 21:6; and Mormon 8:32 allegedly being in conflict with D&C 64:23> (p. 194)

The authors' eisegesis of the Doctrine and Covenants notwithstanding, the D&C does not state one attains forgiveness of sins through tithing. Tithing is a commandment one must obey to follow the Lord (e.g., Malachi 3:8-10). If we have a faith that does not produce good works, we have nothing less than a dead faith and cannot be saved.

<*The location of the Garden of Eden*> (pp. 194-95)

The post-flood sites known to Noah and his voyagers were their best guess as to where those places might have been prior to the flood. Since the flood transported the ark to the other side of the planet, and since the waters must have transformed the face of the earth, there would be no realistic way of knowing where those sites were pre-flood. Since these ancient peoples would have no idea the scale of their voyage, or the fact that the earth is a sphere, they probably would have assumed that they landed somewhere near where they began, and therefore began assigning familiar names to familiar looking places.

² J.D. Davies, *Genesis and Semitic Traditions* (Grand Rapids, Michigan: Baker Book House, 1990), 45-46, as cited by *ibid.*, 33-34

³ E.g., Qur'an 2:30, 35-36; 7:24