

Chapter 1 : LDS - Joseph Smith was a False Prophet according to the Bible | Christian Forums

Introduction. God Himself called Joseph Smith as the prophet 1 of the latter days to restore His true gospel to the earth. "I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments."

The Prophet, The Man, ed. Susan Easton Black and Charles D. Millet was dean of Religious Education and associate professor of Ancient Scripture at Brigham Young University when this was published. Joseph Smith the Mormon prophet was little understood by the people of the nineteenth century and may even be more of an enigma to those who live at the end of the twentieth century. I shall never undertake it. It was a life characterized not only by persecution and suspicion, but also by an isolation known only to those who walk in the glorious light of noontday sun, who know with an absolute certainty, and yet must minister among others who seem content to walk and talk in the fading rays of dusk, those who struggle with faith, those who doubt, and even those who dare not believe. I have given my life into his hands. I am prepared to go at his call. I desire to be with Christ. Such expressions enable us to discern the soul of Joseph Smith, to discover the underlying secret of his success, his humility: But he was the prophet of the Almighty; God knew it and he knew it. Because this era would be a time when God would gather together all things in Christ, both in heaven and on earth Eph 1: It was known and spoken of by them, as was the man who would lead the final dispensation. President Brigham Young thus observed concerning Joseph Smith: It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained in eternity to preside over this last dispensation, as much so as Jesus to be the Saviour of the world. Journal of Discourses 7: We also learn of these prophecies from the Joseph Smith Translation of Genesis 50, and we presume that Lehi, in speaking to his son Joseph of these things, drew upon the ancient prophetic words on the plates of brass that Jehovah had spoken through Joseph: He shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. Unto him will I give power to bring forth my word [the Book of Mormon] unto the seed of thy loins and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them [the Bible]. He shall be like unto me. The resurrected Savior explained to the Nephites concerning the latter-day ensign: In that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. The Master then went on to declare that those who rejected the words of this servant "obviously Joseph Smith" would receive the same condemnation of those who rejected his word: Those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them. And he knoweth their prayers. And he knoweth their faith. And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth. By the meridian of time the Jews on the Eastern Hemisphere were still aware of the coming of a great prophet. That is, he denied that he was the Messiah, the anointed prophet like unto Moses that was to be raised up among the children of Israel Deut And he said, I am not that Elias who was to restore all things. And they asked him, saying, Art thou that prophet? And he answered, No. From the journal of George Laub, under the date of 12 May, we find the following report of a sermon by Joseph Smith: Brother Joseph Smith was chosen for the last dispensation or seventh dispensation. Therefore the Jews asked John the Baptist if he was Elias, or Jesus, or that great prophet that was to come. Why then say the scribes that Elias [meaning, in this case, Elijah] must first come?

And Jesus answered and said unto them, Elias [meaning, in this case, a forerunner] truly shall first come, and restore all things, as the prophets have written. And again I say unto you that Elias has come already, concerning whom it is written, Behold, I will send my messenger and he shall prepare the way before me; and they knew him not, and have done unto him, whatsoever they listed. Likewise shall also the Son of man suffer of them. But I say unto you, Who is Elias? Behold, this is Elias, whom I send to prepare the way before me. Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets. In May of , the Prophet and Seer rendered a literal translation of this passage from his German Bible: And it will be preached, the Gospel of the kingdom, to a witness over all people; and then will the end come. Offering a type of prophetic commentary, a commentary which seems to point up his own role in the latter dispensation, he then said: Teachings of the Prophet Joseph Smith ; hereafter TPJS; emphasis added The Lord and his chosen servants have, from the beginning, known and spoken of the great latter-day seer. There is another sense in which Joseph Smith was known to the ancients: Save Jesus Christ only, the world has never known a more competent scriptural authority than Joseph Smith. A library containing everything the world knows about the Bible, for example, would not rival his understanding. It is one thing to read a book of scripture and quite another to be personally instructed by its authors. Who can speak with authority about life in ancient America because of lessons learned from Nephi, Alma, Mormon, Moroni, and no doubt other ancient American Hebrews? While religious leaders were claiming the heavens were sealed to them, Joseph Smith was being personally tutored by these ancient prophets. In summarizing this point, let us turn to the words of President John Taylor, who spoke so eloquently and with such loyalty for his beloved prophet-leader: Joseph Smith in the first place was set apart by the Almighty according to the councils of the Gods in the eternal worlds, to introduce the principles of life among the people, of which the gospel is the grand power and influence, and through which salvation can extend to all peoples, all nations, all kindreds, all tongues, and all worlds. It is the principle that brings life and immortality to light, and places us in communication with God. God selected him for that purpose, and he fulfilled his mission and lived honorably and died honorably. I know of what I speak, for I was very well acquainted with him and was with him a great deal during his life, and was with him when he died. The principles which he had placed him in communication with the Lord, and not only with the Lord, but with the ancient apostles and prophets; such men, for instance as Abraham, Isaac, Jacob, Noah, Adam, Seth, Enoch, and Jesus, and the Father, and the apostles that lived on this continent, as well as those who lived on the Asiatic continent. He seemed to be as familiar with these people as we are with one another. Because he had to introduce a dispensation which was called the dispensation of the fulness of times, and it was known as such by the ancient servants of God. A Dispensation Head When Aaron and Miriam allowed themselves to be embroiled in a critical spirit in regard to their brother Moses, Jehovah declared: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: There is an order, a hierarchy if you will, even among those called as chosen oracles and mouthpieces of the Almighty. Jesus Christ is the presiding High Priest. Thereafter come the dispensation heads. Then you step down, appreciably, and come to prophets and apostles, to the elders of Israel, and to wise and good and sagacious men who have the spirit of light and understanding. The dispensation head becomes the means by which the knowledge and power of God are channeled to men and women on earth. They become the means by which the gospel of Jesus Christâ€™s plan of salvation and exaltationâ€™are revealed anew, the means by which divine transforming powers, including saving covenants and ordinances, are extended to people during an age of time we call a dispensation. The dispensation head stands as the preeminent witness of Christ; he knows firsthand because of what he has seen and heard and felt and experienced. Because of his central place in the plan and because it is by means of the power of his testimony that men and women come to know the Lord and bask in the light of the Spirit, the calling and position of the dispensation head thus becomes something about which his followers feel to bear witness. Indeed, and appropriately so, men and women of a particular dispensation who stand to express the witness which burns in their bosoms, find themselves bearing testimony of Christ and of the

dispensation head—the revealer of Christ—in almost the same breath. This is just as it should be. Elder McConkie thus pointed out: Every prophet is a witness of Christ; every dispensation head is a revealer of Christ for his day; and every other prophet or apostle who comes is a reflection and an echo and an exponent of the dispensation head. All such come to echo to the world and to expound and unfold what God has revealed to the man who was appointed for that era to give his eternal word to the world. Such is the dispensation concept. Thus to Joseph Smith, the Savior affirmed: To bear witness that Joseph Smith is a prophet is to testify that 1 he was a revealer of truth, divine truth; and 2 that he was a legal administrator, a conduit by which the keys of the kingdom of God have been conferred upon men after the long night of apostate darkness. Occasionally we hear people complain that they hear too few testimonies of Christ and too many of Joseph Smith. To be sure, we worship the Father in the name of the Son; Christ our Lord is the way to the Father and his is the only name under heaven whereby man can be saved. And yet, we have seen that the dispensation head is the preeminent revealer of Christ. Thus to bear witness of Joseph Smith is to bear witness of Jesus Christ who sent him, in the same way that a testimony of Christ also implies clearly a testimony of the Eternal Father who sent Him. On the other hand, to deny Joseph Smith outright—to deny the spiritual impressions which attest to his prophetic assignment—is to deny the Lord who sent him. President Brigham Young thus testified that whosoever confesseth that Joseph Smith was sent of God to reveal the holy Gospel to the children of men, and lay the foundation for gathering Israel, and building up the kingdom of God on the earth, that spirit is of God, and every spirit that does not confess that God has sent Joseph Smith, and revealed the everlasting Gospel to and through him, is of Antichrist, no matter whether it is found in a pulpit or on a throne. I have observed that there is a power—a supernal power, an unusual spiritual endowment from that Lord we worship—associated with the bearing of a pure and fervent testimony of Joseph Smith and the Restoration. Smith, nephew of the Prophet, declared: I believe in the divinity of Jesus Christ, because more than ever I have come nearer to the possession of the actual knowledge that Jesus is the Christ, the Son of the Living God, through the testimony of Joseph Smith. Thank God for Joseph Smith. In a spirit of tribute, a spirit of gratitude and praise, Elder John Taylor, a man not prone to hyperbole, wrote: What did Elder Taylor mean? We might consider the following possibilities:

The first of these latter-day prophets was Joseph Smith, a man God called as a prophet in in much the same way as He chose the ancient prophets and apostlesâ€”from among the most humble and unlikely of candidates.

See this page in the original publication. The prophet Joel anticipated that visions would increase in the last days, saying, "Old men shall dream dreams, [and] young men shall see visions" Joel 2: The Prophet Joseph Smith had his first vision at the age of fourteen while praying in a grove of trees in western New York see First Vision. The appearance of the Lord to him, like that to Saul of Tarsus, was attended by a shining light from heaven Acts 9: The Lord spoke face-to-face with Joseph and called him to service. This was the first of a series of visions Joseph Smith received, many of which were shared with other persons. Blessed like John on the isle of Patmos and Paul who spoke of the third heavens, the Prophet Joseph Smith affirmed, "Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject" TPJS, p. He also declared that "the best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching" TPJS, p. President John Taylor said that Joseph Smith had contact with prophets from every dispensation: Because he [Joseph] stood at the head of the dispensation of the fulness of times, which comprehends all the various dispensations that have existed upon the earth, and that as the Gods in the eternal worlds and the Priesthood that officiated in time and eternity had declared that it was time for the issuing forth of all these things, they all combined together to impart to him the keys of their several missions [JD A new dispensation requires the conferral of priesthood and keys, in accordance with the law of witnesses: During the restoration sequence when priesthood and keys were conferred by angelic ministrants, the Prophet was accompanied by one or more witnesses. Distinguishing dreams from visions and associating visions and visitations, Joseph said, "An open vision will manifest that which is more important" TPJS, p. Crucial visions received by the Prophet Joseph Smith are the source of many cardinal doctrines and teachings of the Latter-day Saints. In answer to a biblical prompting that "if any of you lack wisdom, let him ask of God" James 1: Joseph recorded, "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other-This is My Beloved Son. When Joseph left the grove, he possessed the knowledge that God and his Son were actual personages, that the Godhead was composed of separate individuals, and that God hears and answers prayers. He also knew that he must not affiliate with the existing denominations Backman, , pp. This vision set in motion a train of visitations by angelic ministrants directing the young prophet in the process of restoring the gospel of Jesus Christ. The Prophet continued to pursue his common vocations until September 21, , while "suffering severe persecution at the hands of all classes of men," in part as a result of his claims concerning his first vision JS-H 1: As he prayed that evening that he might know his standing before God, an angel appeared at his bedside, saying that he had been sent from the presence of God and that his name was Moroni. He explained "that God had a work for [Joseph] to do; and that [his] name should be had for good and evil among all nations" JS-H 1: He instructed Joseph concerning a book that was written on gold plates, giving an account of the former inhabitants of the continent. The fulness of the everlasting gospel was contained in the record as delivered by the Savior to these people. Joseph was also shown a vision of a nearby hill and the place where the plates containing this record were deposited. The next day, Joseph went to the hill, subsequently known by his followers as Cumorah, removed a stone covering, and viewed the contents of the box beneath, the plates, the Urim and Thummim, and a breastplate. The angel reappeared and informed him that the time for the removal of the plates had not arrived and that he was to meet him for further instruction at that same site over a succession of four years JS-H 1: From to , Joseph returned to the hill each year as specified. On September 22, , he met the angel and received final instructions regarding the record. Moroni gave the record to the Prophet to translate. Joseph said, "The same heavenly messenger delivered them up to me with this charge: The messenger did not limit his instruction solely to these annual meetings, but made contact with Joseph on numerous occasions Peterson, pp. Joseph informed associates that other Book of Mormon prophets also visited him, including Nephi, son of Lehi

Cheesman, pp. Lucy Mack Smith recalled that her son Joseph was enabled from this tutoring to describe "with much ease" the ancient inhabitants of America, "their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship" p. While translating the Book of Mormon at Harmony, Pennsylvania, on May 15, , Joseph Smith and Oliver Cowdery became concerned about baptism for the remission of sins as described in 3 Nephi They went into the woods to pray for enlightenment. Both record that a messenger from heaven, identifying himself as John the Baptist, laid hands on them and ordained them to the Aaronic Priesthood, saying, "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" JS-H 1: John the Baptist also informed Joseph and Oliver that "this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter. This restoration occurred during the latter part of may or early June , someplace between Harmony and Colesville on the Susquehanna River see Melchizedek Priesthood: Restoration of Melchizedek Priesthood. Of this visitation, Joseph Smith later testified, "The Priesthood is everlasting. How have we come at the priesthood in the last days? It came down, down in regular succession. During the latter part of June , in company with Joseph Smith, these three men went into the woods adjacent to the Whitmer home in Fayette, New York, and knelt in prayer. When the promised revelation was not immediately received, Martin Harris stated that he felt he might be the cause of their failure. After Martin Harris withdrew, the others knelt in prayer again. David Whitmer described the visitation of Moroni: The angel stood before us. He was dressed in white, and spoke and called me by name and said "Blessed is he that keepeth His commandments. While we were viewing them the voice of God spoke out of heaven saying that the Book was true and the translation correct [quoted in "Letter from Elder W. Afterward, Joseph found Martin Harris, and together they experienced a similar manifestation. The Three Witnesses later endorsed a statement describing their experience that has been appended to all copies of the Book of Mormon. They swore that they had seen the angel and the plates and that "we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us" see Book of Mormon Witnesses. Subsequently, eight others were privileged to see and handle the plates, but without the presence of the angel or having heard the voice of God. As the two men worked on the Gospel of John, it became apparent to them that many important points concerning the salvation of individuals had been lost from the Bible. On February 16, , in an upper room of the Johnson home, while he and Sidney Rigdon were examining the passage from John 5: This scene was followed by a series of visions, including Perdition and the sons of Perdition and then the celestial, terrestrial, and telestial kingdoms of glory. One witness, Philo Dibble, present in the room recalled that the two men sat motionless for about an hour. One would say, "What do I see," and describe it, and the other would say, "I see the same" Juvenile Instructor 27 [May 15,]: It is apparent that the Prophet Joseph Smith did not impart all that he saw in vision, for he later said, "I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive them" TPJS, p. From January 21 to May 1, , many of the Saints in Kirtland experienced an outpouring of the Spirit, a "Pentecostal season. He beheld the Father and the Son and several ancient worthies, including Adam, Abraham, and his own mother and father both still living , and his brother Alvin, who had died in verse 5. He was also instructed concerning the destiny of little children. The Prophet recorded, "I also beheld that all children who die before they arrive at the years of accountability are saved in the Celestial Kingdom of heaven" verse During the dedication of the Kirtland Temple on March 27, , many testified of the presence of angels. One week later, on April 3, , Joseph Smith and Oliver Cowdery had retired to the Melchizedek Priesthood pulpits on the west side of the first floor of the temple. The curtains were dropped around the pulpit area as the men prayed. The Lord stood before them on the breastwork of the pulpit. Each bestowed specific priesthood keys on the two leaders. Moses came and "committed [to them] the keys of the gathering of Israel" verse As Moses departed, Elias, possessing the keys of "the gospel of Abraham," appeared and administered the keys of this dispensation, saying "that in us and our seed all generations after us should be blessed" verse Further priesthood keys were

restored by Elijah, who declared, "Behold, the time has fully come, which was spoken of by the mouth of Malachi-testifying that he [Elijah] should be sent to turn the hearts of the fathers to the children, and the children to the fathers" verses ; see also Abrahamic Covenant ; Gospel of Abraham. A variety of accounts affirm that other persons also witnessed such appearances not only in association with the Kirtland Temple but in an earlier period during meetings in the log schoolhouse on the Isaac Morley farm and in the School of the Prophets, held in the Newel K. The visions discussed herein are but a few of the myriad manifestations that gave the Prophet direction. One writer has commented, "He had visions of the past as well as of the future. As a seer, he knew things about the past that are not part of our own scripture, but which he spoke of in discourse" Madsen, p. To Joseph Knight, Sr. He related their condition, observing to the survivors, "Brethren, I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more" HC 2: The organizations of the Quorum of the Twelve Apostles and the First Quorum of the Seventy were made known to him "by vision and by the Holy Spirit," and he established those priesthood offices in February HC 2: In an earlier vision, he "saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept" HC 2: Of a vision of the resurrection of the dead, he explained, "So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly" TPJS, pp. He also saw the Kirtland and Nauvoo temples in vision before their construction and gave detailed instructions to the architects, describing the windows and their illumination JD He foresaw the struggles of the Saints in crossing the plains, their establishment in the Rocky Mountains, and the future condition of the Saints HC 5: Bibliography Anderson, Karl Ricks. Salt Lake City, Investigating the Book of Mormon Witnesses. Joseph Smith, the Man and the Seer. Eyewitness Accounts of the Restoration. Joseph Smith and the Beginnings of Mormonism. The Keystone of Mormonism. The Words of Joseph Smith. The Papers of Joseph Smith, Vol. Joseph Smith the Prophet. Moroni, Ancient Prophet, Modern Messenger. History of Joseph Smith, ed. Doctrine and Covenants Compendium. Reminiscences of Joseph, the Prophet.

Chapter 3 : Joseph Smith - Wikipedia

Joseph Smith Jr. was born 23 December in Sharon, Vermont, to Joseph and Lucy Mack Smith. Born into a poor farming family, he was the fifth child of 11 – nine of whom survived childhood. Born into a poor farming family, he was the fifth child of 11 – nine of whom survived childhood.

They had already accomplished much in the mission field, baptizing Church members in parts of the United States and Canada. Thinking of taking the gospel to all the earth, though, they surely felt their own limitations. What would have to happen to expand from a handful of Church members to a worldwide faith? In the 17th and 18th centuries, Harvard and Yale were seminaries for training clergy, and both were referred to at times as schools of the prophets. Later, reform movements associated with the Second Great Awakening – a widespread religious revival movement in the United States in the early 19th century – established private ministerial schools under the same name. Not yet having a house of the Lord to meet in, the School of the Prophets was officially organized on January 22 and 23, , in a small room above Newel K. Though both men and women attended the January 22 portion of the meeting, the school itself was reserved for men ordained to the priesthood. In farming communities such as Kirtland, winter months provided more time for such activities as schooling. The first session lasted about three months and closed in April. They were to learn history and current events, with perspective on the future through prophetic revelation. They were to learn about foreign countries. The School of the Prophets was the venue in which the seven lectures on theology now known as the Lectures on Faith were delivered. These lectures were included in early editions of the Doctrine and Covenants. The Lectures on Faith endure as an important theological contribution of the early s. Becoming Clean and Unified The School of the Prophets allowed the early Saints to reach for more education than they had access to previously. But it also served purposes that went beyond learning facts and concepts. The first generation of Latter-day Saints grew up in a culture where personal reputation was highly valued and where it was normal and even encouraged to react forcefully to real or perceived slights. The revealed order of the School of the Prophets was designed in part to help members rise above these shortcomings of their culture. Ritual practices underscored the need to become clean and unified. Joseph washed the feet of each new member of the school and repeated the ceremony at other meetings of the School of the Prophets. A more mundane concern with cleanliness also played a role in the School of the Prophets. I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. The first session was wrapped up in April at the time of several mission calls, and a revelation in June Doctrine and Covenants 95 made it clear that the term ended on a dissonant note: Beginning in , Church leaders from both Missouri and Ohio gathered in Kirtland to attend the school and otherwise prepare for the solemn assembly where they would receive the endowment. The two sets of leaders had a history of not getting along, however, and lapses of unity characterized the period. Joseph Smith and his brother William mended a damaged relationship, one that had been characterized by the occasional throwing of fists. The prayer, given by revelation and now published as Doctrine and Covenants , touched on many of the themes that had occupied the School of the Prophets over the long preparation for the endowment of power. It spoke of learning, of spiritual cleanliness, of organization and unity, and of missionary work. At the long-awaited solemn assembly in the temple, many people experienced powerful spiritual experiences that they affirmed as an endowment of power. To All Nations Over the following months, missionaries departed from Kirtland to preach the gospel. In , Orson Hyde and Heber C. Kimball went to England. This mission and ensuing missions in the British Isles brought thousands of people into The Church of Jesus Christ of Latter-day Saints and changed the course of its history.

Chapter 4 : A School and an Endowment

The Hebrew prophets spoke for God for many Truman G. Joseph Smith the Prophet. Salt Lake City, to do something in response to the call. Some prophets.

Was he a prophet of the true and living God? There are two ways to find out. First, compare what he says to Scripture and if what the Prophet teaches contradict Scripture, then he is false. The second way is to examine any prophecies that he has made. If a single prophecy fails, then the person is a false prophet. Please note that having several fulfilled prophecies and even a single false prophecy still means that the person is not a true prophet of God. The test for a prophet is not if he gets them most right but all right. The Bible tells us. The prophet has spoken it presumptuously; you shall not be afraid of him. We can see that the criteria of a true prophet is not failing when predicting the future. This is because God, who is outside of time and the creator of the universe, makes no mistakes when he tells us what will happen. Therefore, if anyone claims to be a prophet of God and speaks in the name of God and gives a prophecy that fails, then the person is not of God. Did Joseph Smith make any prophecies? Here are just a few of his false prophecies. He then gave a relation of some of the circumstances attending us while journeying to Zion--our trials, sufferings; and said God had not designed all this for nothing, but He had it in remembrance yet; and it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, for the coming of the Lord, which was nigh--even fifty-six years should wind up the scene. Jesus did not return within fifty-six years when arrived. The Mormons were driven out of Jackson County in They were not gathered there in accordance to this prophecy dealing with building the temple. The prophecy clearly states that the generation present when the prophecy was given would not pass away until the temple was built at the western boundaries of the state of Missouri which is in Independence. All Nations would be involved in the American Civil War--"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; 2 And the time will come that war will be poured out upon all nations, beginning at this place. This is clearly another false prophecy since all nations did not get involved in the American Civil War. Prophecy that the earth will tremble and the sun be hidden in "not many days": I think that 63, days is more than "not many days". For reference to January 1, it was 61, days even , or years, 5 days. Pearl of Great Price Prophecy that Isaiah 11 was about to be fulfilled--"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. The wolf is not dwelling with the lamb, the calf and the lion are not together, nor are the cow and bear grazing together. The lion is not eating straw like an ox. Nursing children are not playing in the dens of cobras.

Chapter 5 : Joseph Smith among the Prophets | Religious Studies Center

Smith had assumed a role as prophet, seer, and apostle of Jesus Christ, and by early , he was introducing himself as "Joseph the Prophet". The language of authority in Smith's revelations was appealing to converts, and the revelations were given with the confidence of an Old Testament prophet.

The day was June 27, The place, Carthage, Illinois. In the early evening Willard Richards, a member of the Quorum of the Twelve Apostles, dispatched sobering news to the Saints in Nauvoo: Taylor wounded, not very badly. A cortege left the hostile county seat of Carthage early the next morning and arrived in Nauvoo just after three in the afternoon. The mourners were waiting in the streets for the return of their prophet-leader. James Madison Fisher described the melancholy: They saw themselves as saints; they saw Joseph as a prophet called of God. For 14 years he had raised up this religion on American soil. It was a religious movement that had attracted the attention of the nation. It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. Little, Brown, and Company, , ; emphasis in original] We are those descendants. Our lives, our very salvation, hinge on our faith in the Lord Jesus Christ and in His gospel restored through the Prophet Joseph Smith. It is his words: For years he stood all alone before the world and testified of his vision in the Sacred Grove. He spoke with God the Father and Jesus Christ face-to-face and shared what he had learned with us. Ponder on the significance of those words. Years later, in Hiram, Ohio, he no longer stood alone. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Fatherâ€” That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. Joseph was born to two good soulsâ€”Joseph and Lucyâ€”in Sharon, a quiet little community in the hills of Vermont. The year is the th anniversary of his birth. Preston Nibley [Salt Lake City: Joseph was that man. That the Lord chose to restore His Church through a young man, not a graduate of an acclaimed school of religion or a preacher from one of the high pulpits in a well-established neighborhood, is unbelievable to those who measure in earthly terms. But this is not an earthly church, nor are we simply living out our days knowing only what is here and now. Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. He lived great, and he died great in the eyes of God and his people. Look at what he did. He translated the Book of Mormon by the power of God, received priesthood keys from ancient prophets, built temples, gathered the faithful to Zion, and taught doctrines that were given to him by direct revelation. When we hear Joseph speak, we hear divinity. If you wish to go where God is, you must be like God. Search your hearts, and see if you are like God. He loved what the Lord loved. In the revelation from the Lord that followed, Oliver was told succinctly: After his martyrdom, as Joseph was returned to his people in a pine box, the streets of Nauvoo were lined with faithful members of The Church of Jesus Christ of Latter-day Saints. They honored him both in life and in death. It was a moment of truth in the Restoration. These faithful picked up their meager belongings buttressed by a faith that commanded their hearts, and they walked west to begin again. Our testimony is the treasure we take with us. Brigham Young University is a haven from the world. You have gathered from all countries to learn and to serve. That was the pattern in Nauvoo. They learned that in spite of death, disappointment, difficulty, and setbacks, the gospel is true, Jesus Christ lives and directs His work, and eternal life is promised to all who believe and act in His name. Keep that perspective in mind as you leave here with your handcart or your wagon and go forth. Stand by Joseph as you work and raise your family. What did he do when his jailers with coarse language and abhorrent behavior rabbled around outside his cell? Pratt recorded, Joseph stood and commanded: Pratt went on to describe: Chained, and without a weapon; calm, unruffled and dignified as an

angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground. I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri. That testimony is received not through books, tapes, or even talksâ€”like this oneâ€”but by the Spirit confirming to your spirit that Joseph Smith was and is a prophet of God. I received my witness not from study but from the Spirit when I was standing by a fence in Fayette, New York, outside the Peter Whitmer farmhouse. The Church was established there in , in the middle of nowhere, as the world gauges place. Someday you will need to know that. Someday is here for every one of us. The world needs our firm testimony of Joseph and the Restorationâ€”right now. Why did he stand upon his feet the morning after being tarred and feathered and preach the gospel of Jesus Christ with great conviction? Why did he endure a dark, lonesome prisonâ€”appealing to the Lord for comfort rather than shaking his fist at the sky for the unjust treatment? Why did he bury one child, then another and another and another, and continue to proclaim his undying devotion to the Lord and a love for His work? Why did he carry on when friends turned against him, when enemies attacked and killed the faithful, when the forces of the adversary raged all around him? The answer is best described in his own words: Jessee [Salt Lake City: Deseret Book,], ; original punctuation. His characterization of himself is so telling. Joseph sent his closest allies to England to preach the word of God when he could have used them by his side in Kirtland. At that time apostasy was rampant in Kirtland. He knows the battlefields and where the battles are best fought and what the battles really are. Joseph Smith was not a self-absorbed leader demanding fealty from his followers. This was a man of God who understood the proclamation of his leader, the Lord Jesus Christ: Joseph lived such commitment to his death. There is no peace in that lifestyle, no happiness. No matter how much glory or goods we get from the world, they will never be enough because within us is the Spirit of God. The Spirit thrives on goodness and light. The Spirit loves what the Lord loves. The Spirit seeks peace and the promise of worlds without end. Darkness fights for place in this world; it stirs around in our lives. Joseph described his difficult times: He did not entertain the idea that he would sink. Do we define ourselves with the terms Joseph usedâ€”virtue, chastity, holy walk? That significant event was followed weeks later by Peter, James, and John appearing to Joseph and conferring the Melchizedek Priesthood by the laying on of hands. Do we appreciate the majesty of the priesthood? Do we recognize that worlds without number were created by that power? That power has healed wounds; it has given me peace, direction, insight, clarity, strength, and comfort. I am so grateful for the blessings of the priesthood and its influence in our family. We raised all sons. We were blessed with the best of boys who have become the best of men. Their hands have rested on my head and blessed me by the power of the priesthood. That, brothers and sisters, is the cause of Christ. What of forgiveness in a culture that seeks retribution, that sues for spilled drinks, that is in your face and on your case rather than offering mercy, patience, and encouragement to one who is struggling? And what of those times when we are feeling secure and successful? Do we pass by on the other side of those who are in need? What of courage to support another through the repentance process, courage to do the right thing, and courage to overcome addictions that can paralyze us in our progress home to our Heavenly Father? He was even cheerfulâ€”cheerful because he really knew and believed the words of the Lord: When we stand by Joseph, bearing witness of Jesus Christ, the Lord stands by us.

Chapter 6 : Joseph Smith - First Mormon Prophet Saw God and Jesus in First Vision

The Prophet Joseph Smith brought us the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and many other writings. As far as our records show, he has given us more revealed truth than any prophet who has ever lived upon the face of the earth.

Links Member beliefs The name of the angel that visited Joseph Smith three times on the night of Sept. The name of the angel is mentioned several times in many LDS publications and he has always been referred to as Moroni. This angel is the one who told Joseph Smith where the gold plates were buried and can be seen on top of most LDS temples. There has never been any confusion about his name and he was never referred to as Nephi. Problem summary A close examination of early church history tells a different story. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God has a work for me to do,â€He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. In modern printings of the History of the Church, this has been changed to read " Moroni". It is interesting to note that Joseph Smith lived for two years after the name "Nephi" was printed in Times and Seasons and he never published a retraction. On page 71 of the same volume we read that the " All evidence indicates that this change was made after Joseph Smiths death. Whitmer Lastly, in J. Whitmer made this statement: Whitmer say on several occasions that she was shown the plates of the Book of Mormon by an holy angel, whom she always called Brother Nephi". Moroni, the Angel formally known as Nephi The Pure and simple truth is rarely pure and never simple. It was published in Liverpool, England , by Orson Pratt in , years ago. The quote actually runs from the bottom of page 83 on to page 84 in the original text and Hinckley, in all probability therefore is actually holding an original copy. He calls it "a precious little book" and appears to approve of the original edition. What he does not say is that the book was banned by Brigham Young, collected, burned and then rewritten; a falsified version later being published as if it was the original. It was initially recommended for everyone and the 16th November edition of the Church newspaper, "The Deseret News" reported it was deemed suitable for children. It was used as a "reader" in Church schools in the Utah territory. It was however subsequently "disapproved" of by Brigham Young in The original edition was then suppressed and gathered in, both in England and Utah and burned or destroyed, according to The Deseret News, 21st June Young then had the book "revised" and eventually, in a falsified reprint of the book was published by the Church. It was actually rewritten, rather than being revised in the way that a historian would make revisions by adding footnotes, showing any errors and corrections. Rather, the actual text was rewritten and then published as if it was the original work with over two thousand words added, deleted or changed without any reference, along with a further words deleted with the proper indication, according to Jerald and Sandra Tanner. One may ask why the personal written record of a prophet of God would need 62, changes if he was indeed a prophet. Perhaps the same question should be asked of the Book of Mormon, purported to be declared by God himself , the most correct book ever written, which itself had thousands of changes made after the first supposedly correct edition and continued to have significant changes made to it, until as late as , over years later. In actual fact, if he really is referring to the edition as he says he is, then Hinckley is mistaken or even lying. In the book, Lucy refers to the angel as "Nephi" and not Moroni. Page 79 specifies "Nephi" as the visiting angel. In the reprint, now page 75 , it has been changed to " Moroni" in the falsified text. The reason Lucy thought the angel was Nephi is because that is who Joseph Smith would have told her it was and he recorded it that way himself. Apart from a couple of instances between and , when Joseph Smith and Oliver Cowdery both quote Moroni as the angel, Smith reverted completely to the idea that it was Nephi who was the angel in his later writings and publications, none of which were changed or retracted during his lifetime. Only later was the name changed to Moroni in the accounts, without reference, by other people. In April Smith wrote in "Times and Seasons": Smith had not "corrected" it, following the April printing of Times and Seasons, of which Smith himself was Editor. Although previously using the names of both Nephi and Moroni, he ultimately seemed to settle on Nephi as his personal choice. Most importantly, the original handwritten manuscript of The Pearl of

Great Price, dictated by Joseph Smith himself, shows that the name of the angel was Nephi. Gerald and Sandra Tanner say that in they were able to examine the duplicate copy of the handwritten manuscript, Book A It is usually "the angel" or "an angel of the Lord" or a "messenger" sent by commandment of the Lord. It was inserted along with well over three hundred other words attributed directly to the Lord himself , some years later, in the edition. Prior to no name is given at all. It was actually the other way around. It would actually have been much easier to delete the name of Moroni and use Nephi instead. As time passed and Moroni became a more natural, appropriate and logical candidate for the role, as he had supposedly been the one to bury the fictitious gold plates, the angel "became" Moroni. This clearly indicates that when first considering his experience, the angel had certainly not introduced himself as Moroni or Nephi as the angel spoke of Moroni in the third person and did not give his own name at all. It all started with the idea of finding the gold plates using his money digging seer stone that he found in a well; developed through to spirits and angels with no name; to finally becoming a divinely instructed occurrence involving an angel who Smith ultimately decided to call Nephi, who is now known as Moroni. An effigy of the angel Moroni now appears, clad in gold leaf, atop LDS temples , with the angel Nephi relegated to the pages of the Book of Mormon. General Conference April Changed from "white and delightsome" to "pure and delightsome" in Triple Combination edition. Vol 3 p Mormonism - Shadow or Reality? Pearl of Great Price, 1st edition. P41 gives the name of the angel as "Nephi". History of the Church Vol 1. Gerald and Sandra Tanner. Far West, Missouri, July Book of Commandments Doctrine and Covenants Sec. The original revelation, published as Section 28 in the Book of Commandments in has seven verses. In the current version of the same revelation which appears as Section 27 in the Doctrine and Covenants, there are well over three hundred words added, two deleted and several changed from the original, all without reference and spoken in the first person as if by the Lord himself, although added several years after the supposed original revelation. It is thus extended to fifteen verses. The Diaries and Journals of Joseph Smith. Edited by Scott H Faulring Pp Extract from "The Mormon Delusion" forthcoming publication. Used with permission by MormonThink. This material is available for personal use only and may not be copied, reproduced, shared or disseminated in any manner, electronic or otherwise, without the express written permission of the author. The author can be contacted at jim themormondelusion. True believing LDS member response Malin Jacobs stated that this can probably be traced to a simple mistake, and that the angel is in fact referred to as Moroni in other sources: Joseph Smith may have simply made a mistake in his dictation to his scribe, James Mulholland. According to both Joseph Smith and other early church leaders, he was visited by angels in addition to Moroni. Nephi and Alma are among those specifically mentioned. It is true, that the history reads as though the Prophet himself was writing: Joseph before they got into print. In , Oliver Cowdery identified the angel: Moroni, the person who deposited the plates, from whence the Book of Mormon was translated, in a hill in Manchester, Ontario County, New York, being dead, and raised again therefrom, appeared unto me and told me where they were and gave me directions how to obtain them. I obtained them and the Urim and Thummim with them, by the means of which I translated the plates and thus came the Book of Mormon. The error in the History becomes a non-issue-one of the many insignificant errors that crop up in any human record-keeping effort. Leman Copley in wrote: The Lord told [Joseph] that the man he saw was MORONI, with the plates, and if he had given him the five coppers, he might have gotten the plates again. Mormonism Unveiled , Eber D. Now, this reference to Moroni was the recollection of Joseph walking down the road and encountering a man during the period he had lost the ability to translate. So, while it does not directly refer to the delivery of the plates, it does show that Moroni was associated with the plates -- even in the minds of non-Mormon, uninterested parties. He was readmitted to the church in October He served another mission with Doctor Hurlbut. Who is the "even in the minds of non-Mormon, uninterested parties" referring to? The fact of the matter is that Moroni makes much more sense than Nephi because it was Moroni who was alleged to have buried the plates in the first place.

Chapter 7 : Did Joseph Smith see Nephi or Moroni?

Joseph F. Smith was the sixth President of the Church and the last President to have personally known the Prophet Joseph Smith.. "My childhood and youth were spent in wandering with the people of God, in suffering with them and in rejoicing with them.

Joseph Smith Funeral On June 28, , after being shot by a mob, the bodies of Joseph and Hyrum Smith were placed in two separate wagons covered with branches to stop decay caused by the summer sun, and taken to Nauvoo by Willard Richards, Samuel Smith, and Artois Hamilton. The wagons left Carthage at 8: Thousands of mourners silently filed past the bodies throughout the day. At the public funeral, John Taylor wrote and read a stirring eulogy, which can now be found in the Doctrine and Covenants, section In life they were not divided, and in death they were not separated! Praise to the man who communed with Jehovah! Jesus annointed that Prophet and Seer. Blessed to open the last dispensation, Kings shall extol him, and nations revere. Hail to the Prophet, ascended to heaven! Traitors and tyrants now fight him in vain. Mingling with Gods, he can plan for his brethren; Death cannot conquer the hero again. Praise to his memory, he died as a martyr; Honored and blest be his ever great name! Long shall his blood, which was shed by assassins, Plead unto heaven while the earth lauds his fame. Great is his glory and endless his priesthood: Ever and ever the keys he will hold. Faithful and true, he will enter his kingdom, Crowned in the midst of the prophets of old. Sacrifice brings forth the blessings of heaven; Earth must atone for the blood of that man. Wake up the world for the conflict of justice. Eventually Brigham Young, the senior Apostle , was sustained as the next prophet and president of the Mormon Church. On August 8, , Brigham Young spoke to the members of the Church.

Chapter 8 : List of prophecies of Joseph Smith - Wikipedia

Joseph Smith's experiences spoke of an autocratic personality determined to make a name for himself regardless of the outcome. At the time he wrote this he was trying to lay low and stay away from the law.

The Muhammad-Joseph Smith Comparison: Subjective Metaphor or a Sociology of Prophethood? *Spiritual Foundations and Modern Manifestations*, ed. Green At the time of the symposium, Arnold H. The comparison of one individual to another can occur in a variety of literary or social contexts. It is in an essentially historical vein, for example, that a number of authors have attributed to Lafayette the aspiration to become the George Washington of France. Rarely does a comparison receive the supreme tribute of being taken seriously, whereupon it is elevated from a rhetorical to an academic level and may even come to be regarded as the demonstration of a scientific principle. One of the few comparisons in this class is that which depicts Joseph Smith as an American Muhammad. What follows is an attempt to determine how and why this analogy developed and whether it belongs to the realm of metaphor or to that of science. *Metaphors and Polemics* The comparison of Joseph Smith to Muhammad¹ and of Mormonism to Islam² seems to have entered the literary record as an example of what psychologists call transference. They were thrown upon the shoulders of the great prince of deceivers, Mohammed, in order to carry in his train the host of ignorant and superstitious of his time. In Thomas B. *The Mohammedanism of the West* Louisville, Ky: The Islam of America New York: In the context of cryptomohammedanism, the Muhammad³-Joseph comparison functions essentially as a figure of speech in the rhetoric of sectarian polemics. Figurative references of this sort have less to do with objective historical realities than with subjective linguistic symbols. Since another group might attribute different qualities to the same person, the connotations of his name are subjective or are associated with a particular state of mind. Benedict Arnold might imply a traitor to Americans but a loyalist to Englishmen, just as George Washington might stand for an opportunistic rebel in eighteenth-century England but a nation-founding hero in the United States. Just as George Washington may now imply a nation-founder to many Englishmen, a Muhammad may convey positive rather than negative implications to certain Christians. The first agent of this transplant possibly was Richard Francis Burton, who is well known for his attempts to discover the source of the Nile, for his translation of *Nights*, and for his visit to Mecca disguised as a Muslim notable. Burton traveled through Utah to California in and then published his *The City of the Saints* the following year. Having discovered the Muhammad⁴-Joseph Smith comparison while reading up on Mormonism but familiar with Islam as none of the American clergymen were, Burton agreed that there were indeed a number of bona fide similarities. He thus hints, somewhat in accordance with the diffusionist methodology of the historian of ideas, that Joseph Smith had knowledge of many religions from which he indiscriminately plagiarized his dogmas and rituals. It was perhaps via Burton that the comparison came to the attention of a less adventurous, more bookish orientalist: Margoliouth of the University of London. In his widely read and much reprinted *Mohammed and the Rise of Islam* 3d ed. Margoliouth did not take the comparison beyond these two points, however. The orientalist who took it well beyond these points was the German historian of ancient Near Eastern religions, Eduard Meyer. He found numerous specific points of comparison, and his work became the main source for virtually all those who subsequently became interested in the Muhammad⁵-Joseph Smith comparison. The many points of similarity Meyer itemized include: Joseph Smith brought forth a Bible for America; a Bible for the Arabs is what Mohammed longed for and received bit by bit. It is perhaps understandable that henceforth Meyer became the main source of those inclined, for whatever reason, to pursue the comparison between Muhammad and Joseph Smith. Meyer was at once a German Hegelian historian and a nineteenth-century European orientalist; the weaknesses and follies of these two scholarly traditions manifest themselves clearly in his comparison of Mormonism with Islam. As a Hegelian, Meyer believed that the *Zeitgeist* the spirit of the time moved through history determining the course of events. When conditions were comparable, the *Zeitgeist* created comparable movements and institutions. Eduard Meyer, whose primary interest was ancient Near Eastern religions, took this study of proxies a step further. Because the revealed religion of Islam was underdocumented, he would study

Mormonism instead. Of the many new religious movements originating in our time, Mormonism very early awakened my interest, especially because of its surprising and close resemblance to the historical development of Islam. The basic impulses and forms under which it appeared gave reason to hope for important conclusions regarding the understanding of Muhammad and his religion. This new religion grew up during the nineteenth century, so that we can pursue its origin and history by means of the rich contemporary tradition, handed down by adherents and foes, and a body of well-dated documents which have grown in number with every passing day. Therefore, that which is generally unavailable to students of other revealed religions, is directly and reliably documented. The origin and growth of Mormonism have become of great value to the religious historians; this value is further increased by the fact that among revealed religions, it is one of the most unsophisticated and least intellectual. Without the least exaggeration, we may designate the Mormons as the Mohammedans of the New World according to their origins and their manner of thinking. There is hardly a historical parallel which is so instructive as this one; and through comparative analysis both receive so much light that a scientific study of one through the other is indispensable. Sociology of Religion and the Nemesis of Ulterior Motives Having been conceptualized by the end of the nineteenth century, the social sciences were identifying their specialized subject matters and developing their respective methodologies. A group of such historians as Montesquieu, de Tocqueville, Comte, and Marxâ€™ disgruntled at the tendency of traditional historians to narrate political-military or religious developments without providing adequate explanations as to why they happened as they didâ€™ had pioneered the new science of sociology. They would accomplish this by using the method of observation and experiment with which Newton and Bacon had revolutionized the physical sciences and also by using the comparative method with which Lamarck and Darwin had revolutionized biology. Equipped with new interests and methods, the sociologists proceeded to explain various kinds of social phenomena by sorting them into categories and by suggesting cause-and-effect relationships between them. Religion was a social phenomenon to which some first-generation theorists like Karl Marx gave little serious attention. Yet a few second-generation sociologists like Emile Durkheim, Vilfredo Pareto, and Max Weber become particularly interested in religion and, in effect, pioneered the sociology of religion. These pioneers were careful to stipulate that the process whereby committed believers acquire information about and provide explanations for religious phenomena, a process involving unobservable inner feelings and credulous respect for authority, was different from the ideal method of the sociologists, who ought to remain emotionally detached in their efforts to document and to explain those religious institutions and developments the outward manifestations of which can be witnessed by impartial observers. One of the principal obstacles to this development lies in the fact that the sociology of religion is a field in which sociological thinking and religious thinking are not always distinguished clearly. One aspect of this obstacle is the problem of means and ends. According to the founding fathers of their discipline, sociologists ought to employ the comparative method as a means to the end of categorizing and explaining social phenomena. A religious partisan could employ it instead as a means to the end of, say, pinning a label of heresy on a rival sect. Both relied extensively on Eduard Meyer for their information and neither contributed any substantially new points of comparison. Rather, according to them, their originality consisted of their sociological methodology and framework. I wish to describe this cult in so far as it shows parallels to another great religion of world history, Islamâ€™ parallels not only in its outward appearance but also in its inner essence. His purpose consequently appears to be polemical after all. Notwithstanding his opening disclaimer, he does indeed criticize from the point of view of a particular Christian doctrine. What he calls comparative religion is essentially nineteenth-century cryptomohammedanism masquerading as twentieth-century sociology of religion. Another sociologist of religion who took a keen interest in the Muhammadâ€™ Joseph Smith comparison, Georges-Henri Bousquet, appears to have been much better prepared for the task than Thimme was. He was a formally trained sociologist who congratulated himself on lacking a religious commitment. His treatment of the Muhammadâ€™ Joseph Smith comparison is therefore equally disappointing, although for different reasons. A weakness of Bousquet that becomes immediately apparent is that he relies very heavily on Meyer and makes little effort to apply to his comparisons the methods and categories of sociology. As a Frenchman, Bousquet naturally came under the influence of

Durkheim, whose school of sociology was essentially grounded in the theory of evolution. The corollary is that a sociologist can understand the essence of religion per se by studying the simplest forms of it; Durkheim himself studied totemism among the Australian aborigines. If the sociologist shows people the wrong side of the embroidery or what goes on behind the scenes, he runs the risk of destroying indispensable illusions. But compared to the French-born Durkheim and the French-educated Pareto, the German-born and -educated Weber seems to have had little influence on Bousquet. And yet the sociology of religion after World War I was essentially Weberian in its basic concepts and categories, the influences of Durkheim and Pareto having greatly declined. But is this the most we can say of Bousquet: In Edouard Bremond published his *Berberes et Arabes*: The comparison evokes an impression of remarkable sterility. It is a crude passage; Bousquet apologizes for composing it, and I apologize for reproducing it here. Yet it is too appropriate in another sense not to do so. It was this ulterior motive, along with other factors, which prevented Bousquet from realizing the full potential of the sociology of religion and, consequently, from treating the Muhammadâ€™Joseph Smith comparison in a meaningful and instructive way. A Sociology of Prophethood This intriguing comparison, which has existed in the literature for nearly years, has thus been pursued for questionable reasons and with questionable methods: But if no one has thus far pursued the comparison with impartiality, genuinely using sociological concepts and methods, does that mean that it cannot be done or that it is not worth doing? Could we do it ourselves if we wanted to? There are, on the one hand, hopes of possibilities that such a task could be done properly. We should first have to select an appropriate conceptual framework, preferably one derived from Weber rather than from Durkheim or Pareto, and then proceed to reexamine the comparison in its light. An example of an appropriate conceptual framework might be the section on prophets in *The Sociology of Religion* by Joachim Wach, a leading Weberian sociologist of religion. In his section on prophets, Wach explicitly disagrees with certain earlier writers who deny the title of prophet to all but the Hebrew personalities of the Old Testament. Konig argued that the Hebrew figures of the Old Testament were the only genuine prophets. He then proceeds to discuss the observable characteristics of typical prophets. Most notably, according to Wach, a prophet is charismatic charisma being a concept which Weber borrowed from the New Testament account of Peter being filled with the Holy Ghost. In his precall phase, the prophet is typically of humble origins rather than from among the elite or the learned yet is spiritually sensitive and has a natural disposition to receive and to interpret divine manifestations. As a rule, these manifestations are not induced, as in the case of the diviner or medium. Like the founder, the prophet enjoys a number of charismatic gifts or tendencies: The prophet shares at least two qualities with the seer. Frequently he possesses the ability to transcend limitations of time, thereby to illuminate the past and to foretell the futureâ€™or to prophesy. He is also eschatological, perceiving the conditions and developments of the world in the light of its ultimate destiny. In a final set of traits, the prophet resembles the reformer: Someone pursuing the Muhammadâ€™Joseph Smith comparison in accordance with this or another framework might then proceed to discover that Muhammad and Joseph Smith shared many of these prophetic characteristics. Most notably, each was of humble birth, each displayed a predisposition to spirituality, each had a profound initial religious experience involving heavenly messengers, each articulated the concept of restoring a primeval religion, each founded a religion without becoming an object of its worship, each was a medium for the issuing of new scriptures, each established new rituals, each directed a community of believers continuously via revelation, and each extended prophetic authority into the political realm. On the other hand, there are at least two reasons for suggesting caution to someone inclined to pursue the comparison beyond this point. The first of these is that, alongside the similarities, there exist a number of significant differences between Muhammad and Joseph Smith. Even those who pursued the comparison most zealously acknowledged some important dissimilarities. For example, Burton observed that Joseph Smith endowed Mormonism with a hieratic priesthood, whereas Muhammad left Islam without any priesthood at all; and Bousquet pointed out that, in Islam, revelation ended with Muhammad, whereas it continued in Mormonism after the death of Joseph Smith.

Chapter 9 : Failed Prophecies of Joseph Smith | Mormons in Transition

Early years. Smith came from an unremarkable New England family. His grandfather, Asael Smith, lost most of his property in Topsfield, Massachusetts, during the economic downturn of the 1790s and eventually moved to Vermont, where Smith's father, Joseph Smith, Sr., established himself as a farmer.

Your browser does not support the audio element. I adopt that form of salutation for several reasons: I should like to be for a few minutes a witness in support of the proposition that the gospel of Jesus Christ has been restored in our day and that this is His Church, organized under His direction through the Prophet Joseph Smith. I should like to give some reasons for the faith I have and for my allegiance to the Church. Perhaps I can do this more quickly by referring to an interview I had in London, England, in 1840, just before the outbreak of the war. I had met a very prominent English gentleman, a member of the House of Commons, formerly one of the justices of the supreme court of England. He called me on the phone one day and asked if I would meet him at his office and explain some phases of the gospel. If there is, you will have to return to America and we may not meet again. When I went to his office he said he was intrigued by some things I had told him. He asked me to prepare a brief on Mormonism. I may say to you students that a brief is a statement of law and facts that lawyers like President Wilkinson prepare when they are going into court to argue a case. He asked me to prepare a brief on Mormonism and discuss it with him as I would discuss a legal problem. I cannot understand how a barrister and solicitor from Canada, a man trained in logic and evidence, could accept such absurd statements. What you tell me about Joseph Smith seems fantastic, but I think you should take three days at least to prepare a brief and permit me to examine it and question you on it. I can only give you, in the few minutes at my disposal, a condensed and abbreviated synopsis of the three-hour conversation that followed. In the interest of time I shall resort to the question-and-answer method, rather than narration. Can you give me a reason? Perhaps God does not speak to man anymore because He cannot. He has lost the power. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. We agreed between us that the following characteristics should distinguish a man who claims to be a prophet: He will boldly claim that God had spoken to him. Any man so claiming would be a dignified man with a dignified message—no table jumping, no whisperings from the dead, no clairvoyance, but an intelligent statement of truth. Any man claiming to be a prophet of God would declare his message without any fear and without making any weak concessions to public opinion. If he were speaking for God he could not make concessions, although what he taught would be new and contrary to the accepted teachings of the day. A prophet bears witness to what he has seen and heard and seldom tries to make a case by argument. His message and not himself is important. Such a man would predict future events in the name of the Lord, and they would come to pass, as did those predicted by Isaiah and Ezekiel. He would have not only an important message for his time but often a message for all future time, such as Daniel, Jeremiah, and others had. He would have courage and faith enough to endure persecution and to give his life, if need be, for the cause he espoused, such as Peter, James, Paul, and others did. Such a man would denounce wickedness fearlessly. He would generally be rejected or persecuted by the people of his time, but later generations and descendants of his persecutors would build monuments in his honor. The consequence or result of his message and work would be convincing evidence of his prophetic calling: His teachings would be in strict conformity with scripture, and his words and his writings would become scripture. Now I have given but an outline that you can fill in and amplify and then measure and judge the Prophet Joseph Smith by the work and stature of other prophets. As a student of the life of the Prophet Joseph Smith for more than 50 years, I say to you young men and women: I believe that Joseph Smith was a prophet of God because he talked like a prophet. He was the first man since the apostles of Jesus Christ were slain to make the claim that prophets have always made—viz. He lived and died like a prophet. I believe he was a prophet of God because he gave to this world some of the greatest of all revelations. I believe that he was a prophet of God because he predicted many things that have come to pass—things that only God could bring to pass. If Joseph Smith had the testimony of Jesus, he had the spirit of prophecy. And if he had the spirit of prophecy, he was a prophet. I submit to you,

and I submitted to my friend, that as much as any man who ever lived, he had a testimony of Jesus, for, like the apostles of old, he saw Him and heard Him speak. He gave his life for that testimony. I challenge any man to name one who has given more evidence of the divine calling of Jesus Christ than did the Prophet Joseph Smith. I believe the Prophet Joseph Smith was a prophet because he did many superhuman things. One was translating the Book of Mormon. Some people will not agree, but I submit to you that the Prophet Joseph Smith in translating the Book of Mormon did a superhuman work. I ask you students to undertake to write a story on the ancient inhabitants of America, to write as he did without any source of material. Include in your story 54 chapters dealing with wars, 21 historical chapters, and 55 chapters on visions and prophecies. And, remember, when you begin to write on visions and prophecies, you must have your record agree meticulously with the Bible. You must write 71 chapters on doctrine and exhortation, and here, too, you must check every statement with the scriptures or you will be proven to be a fraud. You must write 21 chapters on the ministry of Christ, and everything you claim He said and did and every testimony you write in your book about Him must agree absolutely with the New Testament. I ask you, would you like to undertake such a task? I would suggest to you too that you must employ figures of speech, similes, metaphors, narrations, exposition, description, oratory, epic, lyric, logic, and parables. Undertake that, will you? For over one hundred years some of the best students and scholars of the world have been trying to prove from the Bible that the Book of Mormon is false, but not one of them has been able to prove that anything he wrote was not in strict harmony with the scriptures—”with the Bible and with the word of God. The Book of Mormon not only declares on the title page that its purpose is to convince Jew and Gentile that Jesus is the Christ, the Eternal God, but this truth is the burden of its message. We felt of His hands and His side. Joseph Smith undertook and accomplished other superhuman tasks. Among them I list the following: He organized the Church. I call attention to the fact that no constitution effected by human agency has survived years without modification or amendment, even the Constitution of the United States. The basic law or constitution of the Church has never been altered. He undertook to carry the gospel message to all nations, which is a superhuman task still in progress. He undertook, by divine command, to gather thousands of people to Zion. He instituted vicarious work for the dead and built temples for that purpose. He promised that certain signs should follow the believers, and there are thousands of witnesses who certify that this promise has been fulfilled. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were declaring; namely, that Jesus was the Christ. Then Christians believing in Christ would be justified in opposing him. I testify that I saw Him and I talked with Him. He is the Son of God. Why persecute me for that? Brown, I wonder if your people appreciate the import of your message. He threw out the challenge: I hope it may be true. God knows it ought to be true. I have brought to you very briefly some of the reasons why I believe that Joseph Smith was a prophet of God. But undergirding and overarching all that, I say to you from the very center of my heart that by the revelations of the Holy Ghost I know that Joseph Smith was a prophet of God. Although these evidences and many others that could be cited may have the effect of giving one an intellectual conviction, only by the whisperings of the Holy Spirit can one come to know the things of God. I thank God for that knowledge and pray for His blessings upon all of you in the name of Jesus Christ, amen.