

“..that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness.” (D&C 93:19)

Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

2nd Kings 17

Ok.. In the last part of this presentation we discussed how God has always been an unchangeable God from everlasting to everlasting. There were not any Gods before him. He has always been God and will always be God. This is the true doctrine that God teaches about himself in the Holy Scriptures.

The saints were taught this at the pinnacle of Joseph Smith’s revelatory years in Kirtland when the Church of Christ came forth out of the wilderness and the light of the fullness of the gospel was beginning to shine forth.

Once the saints sinned against the fulness of the gospel, the restored Church of Christ was driven back into the wilderness and the condemned church membership was renamed the Church of the Latter day Saints.

At this point, the Lord began to take the true doctrines of salvation away from the saints one by one.

He began this process by covering the eyes of his primary seer who many of the saints worshipped and blindly followed.

In the previous parts of this presentation we discussed how the saints sinned against the fullness of the gospel and failed to be obedient to some of God’s commandments. When this happened, God delivered the saints over to Satan.

Although that sounds pretty harsh and ominous, I want to point out that it was actually a compassionate act on Gods part.

He had done something very similar with the House of Israel in the Old Testament:

In Judges chapter 6 we read about how the children of Israel did **EVIL** in the sight of the Lord and as a consequence the Lord **DELIVERED** Israel into the hand of their enemies for seven years.

“AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.”

It appears that the Lord did this to humble the Children of Israel and soften their hearts so they could repent:

After seven years **“the children of Israel cried unto the Lord because of the Midianites”** and **“the LORD sent a prophet unto the children of Israel”** who delivered the enemy into the hand of the Children of Israel. The name of the prophet was Gideon.

After the Children of Israel became humbled and exercised faith by crying out to the Lord, a deliverer was sent to redeem them from the bondage God had delivered them over to.

That Biblical account is a type and shadow of what is happening in the latter days.

Because the latter day saints did evil in the sight of God, by sinning against the Fulness of the gospel and rejecting it, God **DELIVERED** the saints into the hands of Satan for the space of a little season.

Nevertheless, after a little season, the Lord will send a deliverer like unto Gideon to deliver the saints out of spiritual and temporal bondage.

This is why Joseph Smith told the people that God had revealed to him that **“something new must be done for the salvation of the church”**.

That something new involved temporarily delivering the saints over to Satan for a designated period of time while the knowledge of the fullness of the gospel was taken to the House of Israel. Although we don't know the exact date that redemption from our current bondage will take place, there is reason to believe that it will be four generations after God delivers his people over to Satan, which is pretty soon!

Before detailing doctrine number two I want to acknowledge that God is a mysterious being and that the mystery of Godliness can only be comprehended through the spirit God.

It is obviously not the intent of the author to attempt to reveal the mystery of Godliness.

Only the Lord can reveal himself by the power of the Holy Ghost and by opening the heavens and allowing a person to see and comprehend with their spiritual eyes.

Nevertheless, God has given us sacred sayings to help us understand how to worship and to know what we worship:

“I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.”

In lectures on faith we are informed that we need to believe the basic nature and character of God as He has documented in the scriptures or we will not have the faith to be saved.

Only those who believe God's declaration about his own nature and character will have the faith to be saved in the highest kingdom and the privilege of seeing him during mortality.

To believe God's declarations is to **“obey his voice”**. Obeying God's voice sometimes has to do with *doing* things his voice tells you to do but other times it has to do with simply *believing* the truths that his voice tells you:

“VERILY, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.”

It is possible to believe something even before it is fully understood. That is largely what childlike faith is.

One of the mysterious things about God is that he describes himself as both the Father and Son. That is a mysterious concept that probably can't ever be fully comprehended in "time". It will only be fully revealed in "eternity" when the veil has been parted; however, you don't need to completely understand it to simply believe that it is true.

There are numerous passages where God and his inspired servants refer to the Father and Son as being separate and distinct personages and yet, in numerous passages He and his servants also refer to the Father and the Son as being ONE God and, in some cases, as ONE personage.

The Father and the Son can manifest themselves as one personage or they can manifest themselves as two separate personages.

The *natural man* that attempts to believe in the Christian God has a strong inclination to see those two declarations as contradictory. They seem to feel they need to accept one of those doctrines and reject the other. This issue has divided many Christians.. and Mormons.

While apostate Christianity is divided on this issue, believing one or the other of these apparently separate and contradictory doctrines, I would suggest that both descriptions are true and that they don't contradict each other. They are simply mysterious and difficult to reconcile by the natural mind.

I believe that God has taught that he is a composite being. He is composed of the Father and the Son and that He has the ability to manifest himself as two separate and distinct beings OR as one being.

As hard as this is to believe, I would suggest that it is true.

The scriptures inform us that Christ dwells in the bosom of the Father.

They also inform us that the permeating spirit of the Father dwells in all tabernacles, including that of the Son.

Having touched briefly on the mysterious nature of God, let us proceed to the next true doctrine that was originally taught in the restored church and the scriptures, followed by the corrupted counterpart.

If false doctrine #1 presented in the last post gave you indigestion, this one probably will to.

If you accepted the evidence that was presented, then you have begun to realize that perhaps the King Follett Discourse was not as revelatory as you have been led to believe.

Hopefully you are beginning to see what a pearl of great price the Lectures on Faith is.

The truth is that the doctrines pertaining to the nature and character of God in Lectures on Faith and in the King Follett Discourse are not congruent with each other.

You need to choose which Joseph Smith you want to believe.

You need to choose between the original foundational truths that God revealed through Joseph Smith at the beginning of the LDS restoration movement or you need to reject them and embrace the false doctrines he taught in the King Follett discourse after he had fallen and lost his calling as the prophet of the Church.

I realize it is extremely difficult to question the King Follett discourse after being indoctrinated your whole life.

Having made it through that paradigm shift, we now need to review some of the blasphemous doctrines that have been inserted into the Doctrine and Covenants.

True Doctrine #2 “the Father being a personage of spirit, glory, and power.. the Son.. a personage of tabernacle” (LF

False Doctrine #2 “The Father has a body of flesh and bones as tangible as man's”; the Son also (D&C 130:22)

As you can see, we have a contradiction between a passage of scripture in the D&C and an inspired statement in Lectures on Faith that was originally canonized as scripture.

But wait... is section 130 really scripture?

Was it a revelation from God?

Did God authorize anyone to canonize that information?

As you know, the Lord warned the saints in section 124, in 1841, that anything more or less than that which had been accepted as scripture and doctrine up to that time “cometh of evil”.

In other words, don't add or take away from the revelations God has given!

As Joseph Smith had said, a new revelation that is true will never contradict a previous revelation that was true.

The information contained in section 130 is supposedly taken from statements that Joseph Smith made on Sunday, April 2nd, 1843. This date of course, was after the Lord had covered his seers of the latter day restoration.

Brigham Young had section 130 inserted into the Doctrine and Covenants by Orson Pratt in 1876, 42 years after Joseph Smith supposedly made those statements.

You will notice that he did not even make these remarks during a public discourse; this account was put into the History of the Church which Brigham Young and his cohorts made many revisions to.

Logic would dictate that if God had wanted to reveal that He had a body of flesh and bones that he would have given Joseph Smith a revelation stating it.

Furthermore, if God wanted those comments from Joseph Smith in 1843 to be canonized as scripture, he certainly would have commanded Joseph to canonize them. We know that shortly before Joseph's death, he had compiled 8 revelations that he planned on adding to the next edition of the Doctrine and Covenants. Those eight revelations are in the current version as sections 103, 105, 112, 119, 124, 127, 128, and 135.

Curiously, those remarks of Joseph Smith that Brigham Young canonized 42 years after the martyrdom were not included in the passages of scripture that Joseph intended to canonize in the next version of the Doctrine and Covenants.

This leaves us with the question; did Brigham Young get a revelation from the Lord to include Joseph's remarks?

I don't think so.

Now then, let's flesh this thing out and see how all of this occurred.

One of the big red flags about the new doctrine that Brigham Young introduced into the church is that it was nowhere to be found in the standard works before section 130 was inserted.

The second big red flag is that it contradicted previous passages of scripture that had been endorsed by God and sustained by the law of common consent.

Protestants will tell you that God is a spirit because of the following passage of scripture in the Bible:

"God is a Spirit: and they that worship him must worship *him* in spirit and in truth." (John 4:24)

Interestingly, the JST changes that verse to read thusly:

"For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth."

Some people feel that by changing that passage Joseph was acknowledging that it is not correct to refer to God as a spirit because he has a body of flesh and bones.

That is not accurate and it is not reflected in the inspired version of the passage.

The corrected passage is not taking a position one way or the other about whether God is a spirit. It was addressing an all together different topic relating to how we must worship God in spirit.

Since we don't have a passage from the Bible that refers to God the Father as a spirit or a fleshly tabernacle, I will present the following passage from the Book of Mormon as my first scriptural evidence of the nature of the personage of the Father.

Evidence #1 Alma 18:34 God is a spirit:

"And Ammon began to speak unto him with boldness, and said unto him: Believest thou that there is a God? And he answered, and said unto him: I do not know what that meaneth. And then Ammon said: Believest thou that there is a Great Spirit? And he said, Yea.

And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens. (Alma 18:24)

In addition to the testimony of Ammon, I will now present three more passages that declare a major distinguishing feature between the Father and the Son to be that the Son dwells in a tabernacle of flesh-

Evidence #2: 3rd Nephi 1:14 Distinguishing factor between Father and Son is flesh

"Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given."

From those passages we are informed that the “Son” portion of the Godhead is distinctly different from the “Father” portion of the Godhead.

Evidence #3 Mosiah 15 Distinguishing factor between Father and Son is flesh

Mosiah reveals that the reason Christ was called the Son is because he dwelt in a tabernacle of flesh-

“And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father”

- 1 AND now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.
- 2 And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—
- 3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—
- 4 And they are one God, yea, the very Eternal Father of heaven and of earth.

Clearly, Mosiah is pointing out that the Father and Son constitute ONE GOD. It is clear that when the two are manifesting themselves as one, the spirit of the Father dwells in the tabernacle of the Son and the tabernacle of the Son dwells in the bosom of the Father.

Additionally, a major distinguishing factor between the Father and the Son is that when they manifest themselves as separate entities, the Son dwells in a tabernacle of “flesh” while the Father does not dwell in a distinctly separate tabernacle of flesh.

Evidence #4 D&C 93:1-4 Distinguishing factor between Father and Son is fleshly tabernacle

“VERILY, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; And that I am the true light that lighteth every man that cometh into the world; And that I am in the Father, and the Father in me, and the Father and I are one— The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.”

We have here yet another witness that Christ and God constitute the one true God by dwelling in each other and yet when they manifest themselves distinctly from each other, they differ in that Christ “made flesh his tabernacle”.

Evidence #5 Lectures on Faith

“There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made... They are the Father and the Son, the Father being a personage of spirit, glory, and power, possessing all perfection and fullness, the Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man.... possessing the same mind, being transformed into the same image or likeness, even the express image of Him who fills all in all; being filled with the fullness of His glory, and

become one in Him, even as the Father, Son and Holy Spirit are one.... power over all things, by whom all things were created and made...they are the Father and the Son: **The Father being a personage of spirit, glory, and power...The Son...a personage of tabernacle**...The Only Begotten of the Father...possessing the same mind with the Father, which mind is the Holy Spirit..."

The above passages from lectures on Faith is making a distinction between the Father who is a "personage of spirit, glory and power" vs. the "personage of tabernacle" we refer to as the Son.

This inspired declaration from the Lectures on Faith is completely consistent with the four scriptural passages already cited from the Bible, Book of Mormon and the Doctrine and Covenants.

The above doctrine from Lectures on Faith was canonized into the 1835 Doctrine and Covenants and was sustained as the doctrine portion of the Doctrine and Covenants.

This doctrine that declares the Father to be a personage of spirit and the Son to be a personage of tabernacle was taught in the school of the prophets which resulted in several of the elders in seeing the Father and the Son. This brings me to my sixth and final piece of evidence that I am providing to prove that the doctrine that Brigham Young canonized is blatantly FALSE.

Evidence #6 the testimony of Zebedee Coltrin

Here is an account of Zebedee Coltrin who participated in the School of the Prophets. After hearing the truths in the Lectures on Faith preached in the school of the prophets, he had a childlike faith to believe them and his faith resulted in seeing the Father and the Son. Here is an account of his experience:

At one of these meetings after the organization of the school, (the school being organized_ on the 23rd of January, 1833, when we were all together, Joseph having given instructions, and while engaged in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath, **a personage walked through the room from east to west, and Joseph asked if we saw him. I saw him and suppose the others did and Joseph answered that is Jesus, the Son of God**.... Afterward Joseph told us to resume our former position in prayer, which we did. **Another person came through; he was surrounded as with a flame of fire. He (Brother Coltrin) experienced a sensation that it might destroy the tabernacle as it was of consuming fire of great brightness. The Prophet Joseph said this was the Father of our Lord Jesus Christ.**

I saw Him.

When asked about the kind of clothing the Father had on, Brother Coltrin said: I did not discover his clothing for he was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but his person.

I saw his hands, his legs, his feet, his eyes, nose, mouth, head and body in the shape and form of a perfect man. He sat in a chair as a man would sit in a chair, but this appearance was so grand and overwhelming that it seemed I should melt down in his presence, and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones. [Brother Coltrin stated that Jesus was clothed in modern clothing, apparently of gray cloth]

The Prophet Joseph said: Brethren, now you are prepared to be the apostles of Jesus Christ, for you have seen both the Father and the Son and know that they exist and that they are two separate personages.”

The above testimony from Zebedee Coltrin is 100% consistent with Lectures on Faith and the other four passages of scripture that I have provided.

Now you have the six evidences listed above vs the statement that Brigham Young inserted into the D&C.

Believe what you will.

False and True doctrine #3 is forthcoming... are you beginning to see that the major things you have been taught about God are false?

Are you beginning to see that the God of modern day Mormonism has been created by uninspired men who have walked in their own way and after the image of their own God whose image is in the likeness of the world? (1:16)

The very belief in a false God in and of itself would negate the benefits of an otherwise procedurally correct ordinance!

Hence, by entering into idolatry and blasphemy, and by rejecting the truth about God, have we not negated the ordinances and thus strayed from the ordinances and broken the everlasting covenant? (1:15)

Are we not up to our eyeballs in Babylon which is going to fall? (1:16)

The good news is that God foresaw this calamity that we are in and therefore has given commandments to the first elders of the last kingdom to arise at the appointed time to usher in the final dispensation and proclaim the truth to the world and invite the latter day saints to repent and received the spiritual rebirth and prepare for the gathering and for the weak and simple first elders to return to the Lord from which they have fallen and to break down the mighty and strong ones... (1:17-19)

The return of these servants will enable all of those who repent to speak directly to God that faith may increase in the earth and that the everlasting covenant might be established once again in the earth (1:20-22)

This will all take place because those first elders who erred will have it made known and will repent, seek wisdom, be instructed and chastened, repent and become strong. (1:25-28)

