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WHOM DO YOU WORSHIP?

Affirmations of The Restored Gospel

As believers in the restoration of Christ's gospel, there are a few basic tenants that we share with you of the Mormon faith. We believe the Book of Mormon contains the word of God and stands next to the Bible as a second witness to the life, death and resurrection of the Lord Jesus Christ. We believe Joseph Smith was a prophet of God, and the Church of Jesus Christ was restored through him. We believe God still reveals himself today, and the same blessings, gifts and powers of the ancient Christian church are available today. However, beyond these basic affirmations there exists a wide gulf which separates us on a number of essential doctrines, the most important of which is the belief concerning God and who He is.

The Importance Of Faith In God

Every religion since the beginning of time has recognized some form of supreme being or power. For those who recognize the Bible as an authoritative work of scripture, believing in God represents the foundation upon which all other beliefs and practices are built. This fundamental belief in God must in turn be compared to the biblical record if one is to make a determination as to the correctness of any religious system.

Before any comparison of belief can be made, it will be necessary to establish what the Bible teaches about God. In this regard, there are three basic principles which must be affirmed. The first is that **one must believe that he exists**. II Chronicles 20:20 states:

They rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; **Believe in the Lord your God**, so shall ye be established; believe his prophets, so shall ye prosper.

Is Faith In God Important?

Having faith in God is the essential first step toward a saving relationship with him. If you do not first believe, then nothing else matters. However, if you examine your own life, you will find that you practice this principle every day of your life. If you did not first believe that the lights would turn on, you would never flip the switch. If you did not believe that you could drive your car, you would never turn the ignition key. If you do not believe that God is the author of salvation, then you will not look to Him for it. Hebrews 11:6 tells us that:

Without faith it is impossible to please him: for he that cometh to God **must believe that he is, and that he is a rewarder of them that diligently seek him**.

Have You Ever Seen God?

It is a common human experience for many people in this world to claim some knowledge of God while never having seen Him. Why is that? Is it possible to know God even though we have never seen Him? While the scriptures record that God has visibly shown himself to a select few of his

servants, why is it that an all-powerful God, who rules the entire universe, chooses not to reveal Himself in that way to all of his creation? How does He expect us to know who He is if we do not see Him?

For some reason, God, who created us and placed us here, chooses to reveal Himself to us through the attributes of His character, not his physical attributes. Are beautiful people more compassionate? Does the size of someone's head tell us how intelligent they are? Can we predict how successful a child will be by their physical appearance? We all know from human experience that physical appearance does not really tell us who a person is. In fact, looks can be very deceiving. This same idea applies in attempting to know God.

Do You Know Him?

Do you know Him? I mean *really* know Him? I'm not talking about being able to describe what He looks like. How do you personally know Him? To you, who is God? And how did you come to know who He is?

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)

The identity of the One we worship is the most fundamental issue in religion. We know God by His attributes, not by his physical appearance. You cannot tell me how tall He is, but you can tell me that He is omnipotent, omnipresent and omniscient. You have never physically seen Him perform a merciful act, and yet you can probably share why you think He is a God of mercy and compassion. It is God who chooses to reveal Himself to us by revealing His personality and character. This is how we know who He is. Eternal life involves an understanding of the personality and character of God.

Whom Do You Worship?

This is a question which addresses an area where Mormon doctrine has had one of the most corrupt, even hideous influences of any religion on earth. No subject could be more crucial for the average believer to understand than the identity of God. Utah Mormonism takes a God who is majestic, holy and unchangeable and tries to instill our carnal humanity in Him by declaring Him to be a progressive being.

There is a gigantic chasm that separates Christian belief and the Utah Mormon gospel, and the question of who God is lies at the very heart of that division. This is precisely why Christ's Restored gospel and the Mormon gospel are worlds apart and why those differences can never be ameliorated. Knowing God is the basis for eternal life, but the god of Mormon belief is not the God of scripture.

Is A Correct Idea Of God Essential?

In order for a person to have a saving faith in God, they must have a correct idea of his character. If we do not hold to a correct view of God according to his word, then we cannot exercise the kind of faith that leads to salvation. Can you imagine trusting your life to an airline pilot who did not have a correct understanding of how to fly the plane on which you were traveling? If the answer is no, then can you afford to trust your eternal salvation to anything less than the one true God of the scriptures? There are many attractive religious theories in the world today, but something that simply sounds good will not bring eternal life.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. (Proverbs 14:12)

All persons have a specific personality that characterizes them, and various attributes that comprise their character. It is the same with God. He has a definite character, and specific attributes which make up his character. The Bible, Book of Mormon and Doctrine and Covenants record the character and attributes of God which give us a clear picture of the One whom we should center our faith in.

When we think of the word eternal in relation to God, we think of no beginning nor end. He has always been God, and will continue to be God forever.

The mercy of **the Lord is from everlasting to everlasting** upon them that fear him (Psalm 103:17) Before the mountains were brought forth, or ever thou hadst formed the earth and the world, **even from everlasting to everlasting, thou art God.** (Psalm 90:2)

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

They shall perish; but thou remainest; and they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up, and they shall be changed: **but thou art the same, and thy years shall not fail.** (Hebrews 1:10-12)

That ye had repented before this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the eternal Father of heaven. (Mormon 6:22, LDS; 3:23 RLDS)

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female. (D + C 20:17 LDS; 17:4a RLDS)

God is merciful, gracious, and long suffering. He is merciful to his creation, in that he is kind and forgiving. He is a gracious God who has abundantly given to his children blessings beyond measure, and he is long suffering, demonstrating a patience that has no equal anywhere.

And the Lord passed by before him, and proclaimed, The Lord, **The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.** (Exodus 34:6)

The Lord is **merciful and gracious**, slow to anger, and plenteous in mercy. (Psalm 103:8)

O the wisdom of God! **his mercy and grace!** (II Nephi 9:8 LDS; 6:19 RLDS)

For thus saith the Lord, **I, the Lord, am merciful and gracious** unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. (D & C 76:5 LDS; 76:2a RLDS)

Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, **and of his long suffering towards the children of men?** Behold I say unto you, I can not say the smallest part which I feel. (Alma 26:36 LDS; 14:97 RLDS)

Have you ever dealt with someone that you knew would always make good on their word, someone that you could make a "handshake agreement" with? That is the way God is. He will always give it to you straight with no fine print to worry about. God does not lie.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Numbers 23:19)

And there came a voice unto me saying, Enos, thy sins are forgiven thee, and thou shalt be blessed. And I, Enos, **knew that God could not lie;** wherefore, my guilt was swept away. (Enos 1:5,6 LDS; 1:8 RLDS)

I, the Lord, promised the faithful **and cannot lie.** (D + C 62:6 LDS; 62:2c RLDS)

God is a God of love. He cares for his creation in every aspect of their being. He loved us so much that he sent his only Son to die for our sins. It is because of this love, that salvation is offered to all. He that loveth not knoweth not God; **for God is love.** (I John 4:8)

And I answered him, saying, **Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men;** wherefore it is the most desirable above all things. (I Nephi 11:22 LDS; 3:64 RLDS)

Be faithful and diligent in keeping the commandments of God, and **I will encircle thee in the arms of my love.** (D & C 6:20 LDS; 6:9b RLDS)

It seems that much of the social discussion in today's world centers on race relations. However, this issue has been around for centuries. There are always some people who regard themselves as better than those of another race, religion or creed, and as result, try to exclude them from various circles of fellowship. Fortunately, prejudice is not a part of God's character. He has always offered salvation and all of its accompanying blessings freely to all. God is no respecter of persons.

Then Peter opened his mouth, and said, Of a truth I perceive that **God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.** (Acts 10:34,35)

But little children are alive in Christ, even from the foundation of the world; **if not so, God is a partial God, and also a changeable God, and a respecter to persons;** for how many little children have died without baptism. (Moroni 8:12 LDS; 8:13 RLDS)

And again, verily I say unto you, O inhabitants of the earth, **I, the Lord, am willing to make these things known unto all flesh, for I am no respecter of persons.** (D+C 1:34,35 LDS; 6a RLDS)

It has been said on more than one occasion that "the only constant is change," and in today's fast paced world the apparent truth of that statement seems to stand out with ever increasing frequency. However, those who look to the Word of God can rest in the fact that God does not change. He has consistently taught through his servants and his word the same principles throughout the ages of time, and more importantly, the attributes of his character remain the same. God is unchangeable.

For I am the Lord, **I change not.** (Malichi 3:6)

For I know that God is not a partial God, neither a changeable being; but **he is unchangeable from all eternity to all eternity.** (Moroni 8:18 LDS; 8:19 RLDS)

The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, **for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said;** therefore his paths are straight and his course is one eternal round. (D + C 2:1,2 LDS; 2:1a-c RLDS)

Is There More Than One God?

The scriptures bear witness of the character of God, and are in complete harmony with one another. This fact is important for one critical reason. If the one to whom we look for life and salvation was missing any of the attributes of his character, he would not be God. It is only because God is exactly as the scriptures proclaim him to be that we are able to center our faith in Him. This fact alone should be sufficient to dispel any thought of there being more than one God. However, we only need to look at the many religious philosophies throughout history that have promoted the idea of many gods. Fortunately the word of God reveals to us a strong, consistent witness that there is only one God. In this regard, please consider the following:

And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent. (John 17:3)

And Zeezrom said unto him, Thou sayest there is a true and living God? And Amulek said, Yea, there is a true and a living God. Now Zeezrom said, **Is there more than one God? And he answereth, No.**

Now Zeezrom said unto him again, How knowest thou these things? And he said, An angel hath made them known unto me. (Alma 11:26-31 LDS; 8:79-84 RLDS)

The word of God is clear. There is only one God.

The Nature Of God And The Nature Of Man

The one true God of the universe who is all-powerful, all-knowing, the creator of all things both in heaven and in earth is unchangeable and perfect in every attribute of his character, from eternity to all eternity, with no beginning nor end. These facts are unmistakably clear in light of the word of God. However, the scriptures reveal to us a very different picture of the nature of man, as the following demonstrate:

And now, my son, **all men that are in a state of nature, or I would say, in a carnal state, are in the all of bitterness, and in the bonds of iniquity;** they are without God in the world, and **they have gone contrary to the nature of God;** therefore they are in a state contrary to the nature of happiness. (Alma 41:11 LDS; 19:75 RLDS)

After his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him **the only living and true God**, and that he should be the only being whom they should worship.

But by the transgression of these holy laws, man became sensual and devilish, and became fallen man. (D & C 20:19,20 LDS; 17:4 b, c RLDS)

Behold, Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God. (Genesis 6:50 IV; Pearl of Great Price, Moses 6:49)

There could not be a clearer dichotomy between any two things as there is between the nature of the almighty God and the nature of carnal man.

Was God Once A Man?

It is unfortunate but true that a few isolated passages of scripture have been taken out of context in an attempt to support the theory that the God whom we worship was once a man, and has progressed to the status of the all-knowing, all-powerful and ever-present God of the universe. Before those scriptures can be examined, it will be necessary to first look to those scriptures which are clear on the matter:

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that **ye may know and believe me**, and understand that I am he: **before me there was no God formed, neither shall there be after me.** (Isaiah 43:10)

And God spake unto Moses, saying, **Behold, I am the Lord God Almighty**, and Endless is my name, for **I am without beginning of days or end of years; and is not this endless?** (Pearl of Great Price, Moses 1:3; D+C 22:2 RLDS)

Unless you attempt to read something into the text that is not there, it must be acknowledged that the only correct interpretation of these verses is that He has always been the almighty God and always will be. With this in mind, let us examine the following texts:

I Corinthians 8:5,6: For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

The clear message of this chapter is not that there are other gods, but rather addresses the subject of whether or not believers should eat meat which is sacrificed to idols. The Apostle Paul points out that as far as believers are concerned, an idol is nothing in light of the one true God of Israel. He is the one alone whom we worship. With that in mind, Paul advises fellow believers to abstain from eating meat offered to idols if it might be the cause of a brother or sister stumbling in the faith.

I have said, Ye are gods; and all of you are children of the most High. (Psalm 82:6)

The context of this chapter deals with the unjust dealings of the judges of Israel, and not with the idea of men who would become gods. The Lord points out that these judges would die like other men, and were admonished to see to the poor and needy among them in a just manner. The word

"god" in verse 6 is translated from the Hebrew word *elohiym*, which can also be translated as a "judge" or an "angel", depending on the context. A similar example of this can be found in I Timothy 5:1 where the Greek word *presbuteros* is translated as "elder." The term elder in this passage refers to an older woman. In II John 1, the same Greek work is also translated "elder" and refers to the Apostle John's ministerial office. When this information is considered in clear context, it is easy to determine that Psalm 82:6 does not support the idea of man becoming a god.

Doctrine and Covenants, Section 76

Wherefore, as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; (76:58 LDS; 76:5h RLDS)

This verse is one passage in a series which describes those who will obtain the Celestial glory at the resurrection of the just. The phrase, "they are gods," does not refer to men who will become gods. The very next phrase "even the sons of God" demonstrates this. When all of the passages which discuss the Celestial glory are read in context, it is abundantly clear that those who will receive this reward are those who receive the fullness of salvation because they have given their all for Jesus' sake, and will spend eternity in the worshipping God in his presence. In addition, verse 61 (LDS; 5i RLDS) leaves no room for doubt when the Lord declares "wherefore, let no man glory in man, but rather let him glory in God." For a man to presume that he will become a god like the almighty God of Israel is to take glory to himself, and not give it to God.

Does The Joseph Smith Translation Of The Bible Support The Theory of Man Becoming a God?

It is well known among Latter Day Saints that Joseph Smith, in the early years of the church produced an inspired revision of the Biblical text. In the process of this revision, several passages which could be misapplied to support the idea of man becoming a god were clarified in such a way so that an eisegesis of the specific texts could not be applied to support the theory of eternal progression of man. The following passages from the King James and the Joseph Smith Translation are representative of these revisions:

King James Version	Inspired Version Through Joseph Smith
And the Lord said unto Moses, See, I have made thee a god to Pharaoh : and Aaron thy brother shall be thy prophet. (Exodus 7:1 KJV)	And the Lord said unto Moses, See, I have made thee a prophet to Pharaoh ; and Aaron thy brother shall be thy spokesman. (Exodus 7:1 JST)
Thou shalt not revile the gods , nor curse the ruler of thy people. (Exodus 22:28 KJV)	Thou shalt not revile against God , nor curse the ruler of thy people. (Exodus 22:28 JST)
And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth . (I Samuel 28:13 KJV)	And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw the words of Samuel ascending out of the earth . And she said, I saw Samuel also. (I Samuel 28:13 JST)
And hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen. (Revelation 1:6 KJV)	And unto him who loved us, be glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father . To him be glory and dominion, forever and ever. Amen

It is obvious from these examples that the Prophet Joseph Smith did not want the Bible to support the theory that men could become gods, or that there were other living gods in addition to the one true God of which the Bible clearly testifies.

Is There Further Evidence Of Only One God In The Book Of Mormon?

In addition to what has already been quoted, there is clear, additional testimony from the Book of Mormon that affirms the existence of only one, true living God:

For mine own sake, yea, for mine own sake, will I do this; for I will not suffer my name to be polluted, and **I will not give my glory unto another.** (1 Nephi 20:11 LDS; 6:18 RLDS)

And he had sworn in his wrath unto the Brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, **the true and only God**, or they should be swept off when the fullness of his wrath should come upon them. (Ether 2:8 LDS; 1:30 RLDS)

The combined testimony of both the Bible and the Book of Mormon is clear: There is only one God.

Did The Doctrine and Covenants As Published During The Lifetime Of Joseph Smith Teach Eternal Progression or Multiple gods?

The first edition of the Doctrine and Covenants was published in 1835 at Kirtland, Ohio, nine years **before** the death of Joseph Smith. The second edition was published at Nauvoo, Illinois by John Taylor in September of 1844, about 2 months **after** Joseph's death. All of the passages which are quoted from the Doctrine and Covenants in this essay were found in both of these editions. To the contrary, there were no passages in either of these two editions which affirmed the belief in the theory of eternal progression or multiple gods. All of the questionable material which has been attributed to Joseph Smith on these subjects did not appear in **any** edition of the Doctrine and Covenants until the Utah Mormon edition of 1876, over 32 years **after** Joseph's death.

Does God Still Reveal Himself, And Can We Test New Revelation For Truthfulness?

One of the outstanding distinctives of the Restoration movement is the affirmation that God still reveals himself, and that the canon of scripture has not been closed. We believe that the following admonition of God to Israel has current application to his people:

Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. (II Chronicles 20:20)

We believe that God speaks, his servants throughout the ages have heard, and have recorded his instructions for our benefit. However, we need to test any purported communication from the Lord in order to keep from being deceived. How can this be? Once again, we can look to the Word of God for an answer:

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and **searched the scriptures daily, whether those things were so.** (Acts 17:10,11)

And inasmuch as ye [Sidney Rigdon] do not write, behold, it shall be given unto him [Joseph Smith] to prophesy; and thou shalt preach my gospel; **and call on the holy prophets to prove his words,** as they shall be given him. (D & C 35:23 LDS; 34:5d RLDS)

The clear message of these passages is that we are to rely on what has been written in the established word of God, and to test any purported revelation against that word. That is one of the key safeguards that God has given to his people in order to keep us from being deceived by the false doctrines of men.

Does The Book Of Abraham Pass This Test?

And then the Lord said: Let us go down. And they went down at the beginning, and they, **that is the Gods,** organized and formed the heavens and the earth. (Pearl of Great Price, Abraham 4:1)

In the beginning **God** created the heaven and the earth. (Genesis 1:1)

Believe in **God**; believe that he is, **and that he created all** things both in heaven and in earth; (Mosiah 4:9 LDS; 2:13 RLDS)

It should be obvious from this simple example that the teaching of the Book of Abraham is diametrically opposed to that of the Bible and the Book of Mormon. As we have previously established beyond a doubt, the testimony of the established scriptures is that there is only one God. In regard to the Book of Abraham this dichotomy of the teaching concerning God in relation to the Bible and the Book of Mormon is amplified when the history of the Book of Abraham is considered.

The Book of Abraham first appeared in print in 1842, in the March 1 and 15th *Times and Seasons*, Vol. III, pp. 703-706; 719-722. The most noteworthy aspect of this printing is the fact that Joseph Smith himself did not in any way claim that the Book of Abraham was divinely translated or intended to be included in the canon of scripture. In this vein, it is interesting to note the differences between the introduction to the Book of Abraham as found in Vol. III of the *Times and Seasons* and in the Pearl of Great Price:

Times and Seasons	Pearl of Great Price
A Translation of some Ancient Records that have fallen into our hands, from the Catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt...(Times and Seasons, Vol. III, p. 703)	A Translation of some ancient Records, that have fallen into our hands from the catacombs of Egypt.-----The writings of Abraham while he was in Egypt...(Pearl of Great Price, Abraham 1)

Do you see a significant difference?

It should be further noted that in this same Vol. III of the *Times and Seasons* Joseph also published the basic beliefs of the church, which were later to be named as the Articles of Faith, with the following as part of the first paragraph:

We believe in God, the Eternal Father...(Times and Seasons, Vol. III, p. 709)

Because this was all published when Joseph was the editor of the *Times and Seasons*, don't you think that he would have given at least some endorsement to the teachings of many gods as found in the Book of Abraham? This question is further compounded when it is realized that the Pearl of Great Price did not appear until 1851, when Mormon Apostle F.D. Richards published it in England, seven years after Joseph Smith's death. In addition, the Pearl of Great Price was not canonized by the Mormon until 1880, *thirty-six years* after Joseph's death! When all of these indisputable facts of history are considered, it is plain to see that the Book of Abraham is not in harmony with the scriptures as published and accepted by the church during the life of Joseph Smith, nor did Joseph ever claim divine authority for the translation.

Does The Utah Doctrine And Covenants Section 121 Pass This Test?

The text that now comprises section 121 of the Utah Mormon Doctrine and Covenants was taken from a letter signed by Joseph Smith, Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McCrae while they were imprisoned in the Liberty jail. This letter was first published in Vol. I, Number 7 of the *Times and Seasons* in May of 1840. It did not become part of the Utah Mormon canon of scripture until 1876, and when the differences between the two printings are compared, it is not difficult to see why. Consider the following:

Times and Seasons	Utah Doctrine and Covenants
...was ordained in the midst of the council of heaven in the presence of the eternal God , before this world was. (Times and Seasons, Vol. I, p. 103)	...was ordained in the midst of the Council of the Eternal God of all other gods before this world was...(Utah Doctrine and Covenants 121:32)

It has never been established who the author of these changes to the text of the original was, but one thing is certain, Joseph Smith was not. The original printing of this letter occurred early enough in the Nauvoo period for Joseph Smith to have made any corrections. However, the evidence is clear that due to the nature of the changes which were made to this letter, it is difficult to comprehend why Joseph would have allowed the text to read as it did in the original if he really believed in the concept of many gods. The fact that Joseph Smith taught the concept of only one God during his life should sufficiently prove that he was not responsible for the changes to this text.

What About The King Follett Funeral Sermon?

The report of this sermon by Joseph Smith has long been the source of controversy for two reasons. The first has to do with Joseph purportedly teaching the concept of many Gods, as the following extract demonstrates:

You have got to learn how to be gods yourselves; to be kings and priests to god, the same as all Gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power. (Times and Seasons, Vol. V, p. 614)

There are several problems surrounding this sermon. The first is that the excerpt just quoted is contrary to the established word of God in the Bible, Book of Mormon, and the revelations approved by the church during the life of Joseph Smith. The second problem has to do with when the sermon was first published. Joseph was to have preached this sermon on April 7, 1844. Joseph Smith was killed in June of 1844, and the first printing of this sermon occurred in August of 1844, two months after Joseph's death. As a result, he was not in a position to either affirm or deny its contents. The third problem centers around a statement found in the history as recorded by the Utah Church which states:

It must be remembered that the above report of the Prophet's remarks, as also the report of the King Follett sermon (preached in April, 1844, and which will appear in Volume V of this history)...were reported in long hand and from memory, so that they are very likely to contain **inaccuracies and convey wrong impressions.** (History of the Church, Vol. IV, p.556)

The fourth and final problem has to do with the testimony of James Whitehead, Joseph Smith's personal secretary who was in the congregation when this sermon was preached. He testified that:

I heard what is known as the "King Follett" sermon preached. That sermon was published. Joseph Smith **did not in that sermon teach the plurality of gods.** (Complainant's Abstract of Pleading and Evidence, Herald Publishing House, Lamoni, IA, 1893, p. 37)

When all of this information regarding the King Follett is considered, it would be suspect at best to consider this a an authoritative teaching of Joseph Smith.

What About The Sermon, "The Christian Godhead: Plurality Of Gods?"

Recorded in Vol. VI of the Utah Church's history are some purported remarks by Joseph Smith on the subject of the plurality of gods. This is another so-called sermon which was never printed, let alone endorsed by Joseph Smith during his lifetime. An interesting quote from this document reads as follows:

I will preach on the plurality of Gods. I have selected this text for that express purpose. I wish to declare I have always and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. **It has been preached by the Elders for fifteen years.** (History of the Church, Vol. VI, p. 474)

With all of the scriptures which have been quoted in this essay from the Bible, Book of Mormon, and the revelations accepted by the Church during the life of Joseph Smith, it is nothing short of preposterous for someone, whoever that was, to represent Joseph as claiming that the Elders of the Church had endorsed the teaching of the plurality of gods since before the Church's founding in 1830. There is absolutely no evidence whatsoever that any Latter Day Saint minister preached on

this subject with the approval of Joseph Smith or the Church at any time during Joseph's tenure as its leader. All one has to do is to study the Lectures of Faith, a series of theological lectures which were included in the 1835 edition of the Doctrine and Covenants to know where the stance of the Church rested in regard to the concept of God. Once again, unless there is additional evidence to the contrary, this supposed sermon on the plurality of gods which was reportedly preached less than one month before his death cannot in any way be classified as a true teaching of Joseph Smith.

Conclusions

It has been the object of this essay to bring your mind to focus on one central reality: there is only one God who is the creator of the universe who is omnipotent, omnipresent, and omniscient, the same God from all eternity to all eternity. There is no other god like him, neither shall there ever be. For a person to believe that the God of the Bible and the Book of Mormon was once a fallible, carnal, sensual and devilish creature like those who look to him as God defies all reason. If you truly believe that God was once a man, then you trust in a god which gives you a false assurance of salvation. There are so many other issues that could be discussed in regard to the differences between the Mormon gospel and the true gospel, but the point is that if you have built your house on the sandy foundation of a changeable god, then the god in whom you trust does not have the power to save. We who adhere to the Restored Gospel of Jesus Christ proclaim that the almighty God of the Bible and the Book of Mormon is the only one with whom you can center your faith in for life and salvation. If you have questions concerning this issue, then you must also question the other tenants of your faith, such as marriages for eternity. It is only as you are willing to put your trust in the one true God that you will ever be able to find lasting peace.