

## THE BOOK OF MORMON IS UNERRING SCRIPTURE FROM GOD?

Joseph Smith made it a core principle of Mormonism that the Book of Mormon supersedes the Bible for there are issues with the latter's translation. It's an article of faith that the Book of Mormon is the word of God. He said that the Book of Mormon was the most correct book on earth which suggests it is absolutely infallible and translated correctly. He said man can get closest to God through this book.

Smith wrote, "God is in the still small voice. In all these affidavits, indictments, it is all of the devil--all corruption. Come on! ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on the top at last. I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet. You know my daily walk and conversation. I am in the bosom of a virtuous and good people. How I do love to hear the wolves howl! When they can get rid of me, the devil will also go. For the last three years I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ: they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; therefore my enemies cannot charge me with any day, time, or place, but what I have written testimony to prove my actions; and my enemies cannot prove anything against me. They have got wonderful things in the land of Ham. I think the grand jury have strained at a gnat and swallowed the camel".

Clearly he blames Jesus for losing followers and implies he is a better spiritual leader. Jesus claimed to give the words of God as even Smith acknowledged. This implies how strongly Smith asserted his claim to be a prophet or mouthpiece of God. It virtually makes you think of those Mormon heretics who hold that Smith was a god in the flesh and the Holy Spirit.

## QUOTES ABOUT AN INFALLIBLE BOOK OF MORMON

When writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us.

Emma Smith Bidamon Interview with Joseph Smith III, February 1879, cited in Vogel, *Early Mormon Documents*, Vol. 1, p. 541.

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.

David Whitmer, *An Address to All Believers in Christ* (Richmond, MO: n.p., 1887), 12.

I, as well as all of my father's family, Smith's wife, Oliver Cowdery and Martin Harris, were present during the translation... He did not use the plates in the translation.

David Whitmer, *Kansas City Journal*, June 5, 1881, reprinted in *Millennial Star* Vol. 43, p. 423.

Martin Harris related an incident that occurred during the time that he wrote that portion of the translation of the Book of Mormon which he was favored to write direct from the mouth of the Prophet Joseph Smith. He said that the Prophet possessed a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then used the seer stone, Martin explained the translation as follows: By aid of the seer stone, sentences would appear and were read by the Prophet and written by Martin and when finished he would say "Written," and if correctly written that sentence would disappear and another appear in its place, but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used.

Edward Stevenson, *The Salt Lake Herald*, September 3, [1870]

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written correctly it remained until corrected, so that the translation was just as the translation on the plates, precisely in the language then used.

Martin Harris, quoted by B.H. Roberts, *Comprehensive History of the Church* 1:29

The manner in which he pretended to read and interpret, was the same as when he looked for the money-diggers, with a stone in his hat, and his hat over his face, while the Book of Plates were at the same time hid in the woods

Isaac Hale, quoted by Eber D. Howe, *Mormonism Unveiled*, 1834

When Joseph was translating the Book of Mormon [I] had occasion more than once to go into his immediate presence, and saw him engaged at his work of translation. The mode of procedure consisted in Joseph's placing the Seer Stone in the crown of a hat, then putting his face into the hat, so as to entirely cover his face, resting his elbows upon his knees, and then dictating word after word, while the scribes - Emma, John Whitmer, O. Cowdery, or some other wrote it down.

Michael Morse, Emma Smith's brother-in-law, published in an 1879 article in the RLDS publication *Saint's Herald*

Now the way he translated was he put the urim and thummim into his hat and darkened his eyes then he would take a sentence and it would appear in bright roman letters then he would tell the writer and he would write it then that would go away the next sentence would come and so on. But if it was not spelt rite it would not go away till it was rite, so we see it was marvelous. Thus was the hol [whole] translated.

Joseph Knight, Sr,

Source text: "Joseph Knight Sr., Reminiscence, Circa 1835-1847" in *Early Mormon Documents*, ed. Dan Vogel, (Salt Lake City, UT: Signature Books, 2002), 4, 17-18.

These were days never to be forgotten - to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history, or record, called 'The book of Mormon.'

Oliver Cowdery, *Latter Day Saint's Messenger and Advocate*, Vol. 1 No. 1

The manner in which this was done was by looking into the Urim and Thummim, which was placed in a hat to exclude the light, (the plates lying near by covered up), and reading off the translation, which appeared in the stone by the power of God

"William Smith, On Mormonism, 1883" in *Early Mormon Documents*, ed. Dan Vogel, (Salt Lake City, UT: Signature Books, 1996), 1:497.

it was not expedient for him to tell more than had already been told about the coming forth of the Book of Mormon, and it was not well that any greater details be provided.

Conference of the Church in October 1831, in Orange, Ohio

Warrant issued upon written complaint upon oath of Peter G. Bridgeman, who informed that one Joseph Smith of Bainbridge was a disorderly person and an imposter. Prisoner brought before Court March 20, 1826. Prisoner examined: says that he came from the town of Palmyra, and had been at the house of Josiah Stowel in Bainbridge most of time since; had small part of time been employed in looking for mines, but the major part had been employed by said Stowel on his farm, and going to school. That he had a certain stone which he had occasionally look at to determine where hidden treasures in the bowels of the earth were; that he professed to tell in this manner where gold mines were at a distance under ground, and had looked for Mr. Stowel several times, and had informed him where he could find these treasures, and Mr. Stowel had been engaged in digging for them. That at Palmyra he pretended to tell by looking at this stone where coined money was buried in Pennsylvania and while at Palmyra had frequently ascertained in that way where lost property was of various kinds; that he had occasionally been in the habit of looking through this stone to find lost property for three years, but of late had pretty much given it up on account of its injuring his health, especially his eyes, making them sore; that he did not solicit business of this kind, and had always declined having anything to do with this business.

Josiah Stowel sworn: says that prisoner had been at his house something like five months; had been employed by him to work on farm part of time; that he pretended to have skill of telling where hidden treasures in the earth were by means of looking through a certain stone; that prisoner had looked for him sometimes; once to tell him about money buried in Bend Mountain in Pennsylvania, once for gold on Monument Hill, and once for a salt spring; and that he positively knew that the

prisoner could tell, and did possess the art of seeing those valuable treasures through the medium of said stone; that he found the [word illegible] at Bend and Monument Hill as prisoner represented it; that prisoner had looked through said stone for Deacon Attleton for a mine, did not exactly find it but got a p- [word unfinished] of ore which resembled gold, he thinks; that prisoner had told by means of this stone where a Mr. Bacon had buried money; that he and prisoner had been in search of it; that prisoner had said it was in a certain root of a stump five feet from the surface of the earth, and with it would be found a tail feather; that said Stowel and prisoner thereupon commenced digging, found a tail feather, but money was gone; that he supposed the money moved down. That prisoner did offer his services; that he never deceived him; that prisoner looked through stone and described Josiah Stowel's house and outhouses, while at Palmyra at Simpson Stowel's, correctly; that he had told about a painted tree, with a man's head painted upon it, by means of said stone. That he had been in company with prisoner digging for gold, and had the most implicit faith in prisoner's skill.

Arad Stowel sworn: says that he went to see whether prisoner could convince him that he possessed the skill he professed to have, upon which prisoner laid a book upon a white cloth, and proposed looking through another stone which was white and transparent, hold the stone to the candle, turn his head to look, and read. The deception appeared so palpable that witness went off disgusted. McMaster sworn: says he went with Arad Stowel, and likewise came away disgusted. Prisoner pretended to him that he could discover objects at a distance by holding this white stone to the sun or candle; that prisoner rather declined looking into a hat at his dark colored stone, as he said that it hurt his eyes.

Jonathon Thompson: says that prisoner was requested to look for chest of money; did look, and pretended to know where it was; and prisoner, Thompson and Yeomans went in search of it; that Smith arrived at spot first; was at night; that Smith looked in hat while there, and when very dark, and told how the chest was situated. After digging several feet, struck something sounding like a board or plant. Prisoner would not look again, pretending that he was alarmed on account of the circumstances relating to the trunk being buried [which] came all fresh to his mind. That the last time he looked he discovered distinctly the two Indians who buried the trunk, that a quarrel ensued between them, and that one of said Indians was killed by the other, and thrown into the hold beside the trunk, to guard it, as he supposed. Thompson says that he believes in the prisoner's professed skill; that the board he struck his spade upon was probably the chest, but on account of an enchantment the trunk kept settling away from under them when digging; that notwithstanding they continued constantly removing the dirt, yet the trunk kept about the same distance from them. Says prisoner said that it appeared to him that salt might be found at Bainbridge, and that he is certain that prisoner can divine things by means of said stone. That as evidence of the fact prisoner looked into his hat to tell him about some money witness lost sixteen years ago, and that he described the man the witness supposed had taken it, and the disposition of the money: And therefore the Court find the Defendant guilty.

Joseph Smith's 1826 court transcript

... he used a stone called a "Seers stone," the "Interpreters" having been taken away from him because of transgression. The "Interpreters" were taken from Joseph after he allowed Martin Harris to carry away the 116 pages of Ms [manuscript] of the Book of Mormon as a punishment, but he was allowed to go on and translate by use of a "Seers stone" which he had, and which he placed in a hat into which he buried his face, stating to me and others that the original character appeared upon parchment and under it the translation in English.

David Whitmer, quoted by Zenas H. Gurley, RLDS Saints' Herald 1885

The sum of the whole matter, then, concerning the manner of translating the sacred record of the Nephites, according to the testimony of the only witnesses competent to testify in the matter is: With the Nephite record was deposited a curious instrument, consisting of two transparent stones, set in the rim of a bow, somewhat resembling spectacles, but larger, called by the ancient Hebrews 'Urim and Thummim,' but by the Nephites 'Interpreters.' In addition to these 'Interpreters' the Prophet Joseph had a 'Seer Stone,' possessed of similar qualities to the Urim and Thummim; that the prophet sometimes used one and sometimes the other of these sacred instruments in the work of translation; that whether the 'Interpreters' or the 'Seer Stone' was used the Nephite characters with the English interpretation appeared in the sacred instrument; that the Prophet would pronounce the English translation to his scribe, which when correctly written would disappear and the other characters with their interpretation take their place, and so on until the work was completed

B.H. Roberts, *The Seventy's Course in Theology*, First Year, p.111

Mr. Harris says: "Joseph Smith, jr., found at Palmyra, N. Y., on the 22d day of September, 1827, the plates of gold upon which was recorded in Arabic, Chaldaic, Syriac, and Egyptian, the Book of Life, or the Book of Mormon. I was not with him at the time, but I had a revelation the summer before, that God had a work for me to do. These plates were found at the north point of a hill two miles north of Manchester village. Joseph had a stone which was dug from the well of Mason Chase, twenty-four feet from the surface. In this stone he could see many thing to my certain knowledge. It was by means of this stone he first discovered these plates.

Martin Harris, (August 1859) *Mormonism*—No. II, *Tiffany's Monthly*, 5(4), Joel Tiffany, ed., pp. 163–170

We were waiting on Martin Harris who was doing his best to sell a part of his farm, in order to raise the necessary funds. After a time Hyrum Smith and others began to get impatient, thinking that Martin Harris was too slow and under transgression for not selling his land at once, even if at a great sacrifice. Brother Hyrum thought they should not wait any longer on Martin Harris, and that the money should be raised in some other way. Brother Hyrum was vexed with Brother Martin, and thought they should get the money by some means outside of him, and not let him have anything to do with the publication of the Book, or receiving any of the profits thereof if any profits should accrue. He was wrong in thus judging Bro. Martin, because he was doing all he could toward selling his land. Brother Hyrum said it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copy-right of the Book of Mormon for considerable money: and he persuaded Joseph to inquire of the Lord about it. Joseph concluded to do so. He had not yet given up the stone. Joseph looked into the hat in which he placed the stone, and received a revelation that some of the brethren should go to Toronto, Canada, and that they would sell the copy-right of the Book of Mormon. Hiram Page and Oliver Cowdery went to Toronto on this mission, but they failed entirely to sell the copy-right, returning without any money. Joseph was at my father's house when they returned. I was there also, and am an eye witness to these facts. Jacob Whitmer and John Whitmer were also present when Hiram Page and Oliver Cowdery returned from Canada. Well, we were all in great trouble; and we asked Joseph how it was that he had received a revelation from the Lord for some brethren to go to Toronto and sell the copy-right, and the brethren had utterly failed in their undertaking. Joseph did not know how it was, so he enquired of the Lord about it, and behold the following revelation came through the stone: "Some revelations are of God: some revelations are of man: and some revelations are of the devil." So we see that the revelation to go to Toronto and sell the copy-right was not of God, but was of the devil or of the heart of man. When a man enquires of the Lord concerning a matter, if he is deceived by his own carnal desires, and is in error, he will receive an answer according to his erring heart, but it will not be a revelation from the Lord.

David Whitmer, An Address to All Believers in Christ, p.30 - p.31

at Peter Whitmer Sr's residence he [Orson Pratt] asked Joseph whether he could not ascertain what his mission was, and Joseph answered him that he would see, & asked Pratt and John Whitmer to go upstairs with him, and on arriving there Joseph produced a small stone called a seer stone, and putting it into a Hat soon commenced speaking and asked Elder P[ Pratt]. to write as he would speak, but being too young and timid and feeling his unworthiness he asked whether Bro. John W[hitmer]. could not write it, and the Prophet said that he could: Then came the revelation to the Three named given Nov 4th 1830.

Source text: James R. B. Vancleave to Joseph Smith III, 29 Sept. 1878, "Miscellaneous Letters and Papers," Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri. See also Lyndon W. Cook, ed., David Whitmer Interviews: A Restoration Witness (Orem, UT: Grandin Book Co., 1991), 239-40. Quoted in H. Michael Marquardt & Wesley P. Walters, Inventing Mormonism. (19

Brother Hiram Page had in his possession a certain stone, by which he had obtained certain "revelations" concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations. As a conference meeting had been appointed for the 26th day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter; and before conference convened...

Source text: History of the Church, by Joseph Smith, 1:109-10.

OBSERVATIONS - Nobody ever saw the translators - the Urim and Thummim. Smith realised he needed witnesses for the plates. But why not the translators? That's odd. And the three witnesses of the Book of Mormon were involved in the production of the text before they saw the plates. They were biased. They had suffered for their involvement. No wonder they might have known there were no plates and no wonder they would have been determined to keep the real truth to themselves. They lied that there were plates. When Smith was a money digger, he was able to say a lot of things with his face stuck in a hat. Thus he could have written the Book of Mormon and memorised the text so that he could recite it to those who wrote down what he dictated. We have only Smith's word for it that visions could be seen on the stone in the hat. None of this is enough to justify establishing a religion on. It could be thought that if Smith really had the power to use the Urim and Thummim to translate, then the translation was correct only when he used them. But as he also used the seer stone he might have got a false translation as well. If so, then the Book of Mormon is only right where the Urim and Thummim were used. God would not have chosen such a useless prophet.