

Jesus Christ Is the Truth – Was Joseph Smith a Prophet of God?

Part Two

Lawrence E. Corbridge
“Stand Forever” Episode 32

Hello, I’m Larry Corbridge and this is Episode 32 of the *Stand Forever Series* in which we continue to address the third of the four Primary Questions: Was Joseph Smith a prophet?

In the last episode, we considered some of the evidence and reason revealing Joseph Smith as a prophet of God. Today we continue that task by looking at the Book of Mormon and latter-day scripture.

Again, I say the divine method of learning, revelation from God by the power of the Holy Ghost, is the most definitive, enduring, and important method of learning by far. Reason or analysis, however, plays a role as well and is the context in which we are considering the Primary Questions for now.

Latter-day Scripture

Standing in stark contrast to the gloom and sickening stupor of thought that pervades the swamp of doubt is the Spirit of light, intelligence, peace, and truth that attends the events and the glorious doctrine of the Restoration, especially the scriptures revealed to the world through the Prophet Joseph Smith. Just read them and ask yourself and ask God if they are the words of lies, deceit, delusion, or truth.

Pick almost any scripture from the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price and ask yourself if they read like the words of deceit, lunacy, or God? For example:

- The Book of Mormon: “For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.”¹
- The Doctrine and Covenants: “How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny

¹ Mosiah 3:19

arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.”²

- The Pearl of Great Price: “And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.”³

Pick almost any scripture we have from Joseph Smith and ask yourself if they read like the words of deceit, lunacy, or God?

The Book of Mormon

The Dispensation of the Fulness of Times is full of extraordinary claims. One of them, already mentioned, is that Joseph Smith did more for the salvation of men than any other man who ever lived with the singular and monumental exception of Jesus Christ,⁴ the Rock of our Salvation, who stands alone, worlds apart from everyone else in that category.

Two other extraordinary claims arise out of the Book of Mormon. The first is a promise found in the last pages of the book: “And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.”⁵ No other book contains such an extraordinary promise—no, not one.

Secondly, Joseph Smith said “that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than any other book.”⁶ That is another extraordinary claim.

² Doctrine and Covenants 121:33

³ Abraham 3:24-26

⁴ Doctrine and Covenants 135:3

⁵ Moroni 10:4

⁶ Introduction of the Book of Mormon

How many people do you know who are worse because of the Book of Mormon? No one. On the contrary, people are universally better. They get closer to God by abiding by its precepts than any other book, as promised.

Following the three-month period of translation between April and June 1829, Joseph Smith produced the manuscript of what would be printed and published the following year as the Book of Mormon, a book of over 500 printed pages. And not just any book—a book dictated in a continuous stream without notes, books, or reference materials, with layers upon layers of complexity involving sophisticated, intricate literary structures and styles, some 300 self-consistent references to chronology, 700 to geography, 24 or more discernible authorship styles with authorship shifts some 2,000 times, words, themes, and phrases unique and attributable to single authors, as well as styles and structures of linguistics and syntax characteristic of Near Eastern languages.⁷

Which is more phenomenal, that within approximately 60 days the Book of Mormon with all its complexity, doctrine, and testimony of Christ was dictated from an ancient source or dictated out of thin air?

The evidence that reveals the authenticity of the Book of Mormon can fill volumes, far more than what can reasonably be included within this episode. We will consider only two: Wordprints and Hebraisms.

Wordprints

Like fingerprints, each person has a discernible authorship style of vocabulary, phrases, ways of speaking, and themes. The Book of Mormon contains individual wordprints consistent with the 24 ostensible authors. There are, for example, 578 words unique to 1st and 2nd Nephi, words that do not appear otherwise in the Book of Mormon. There are 683 words unique to the writings of Alma.⁸

Not only is vocabulary unique among different people, but phrases and themes as well. The phrase “press forward” or “pressing forward,” for example, is a phrase particularly unique to Nephi. It appears five times in all of scripture, four times in the writings of Nephi⁹ and once in the Book of Ether in reference to an army that “did press forward.”¹⁰

⁷ See Terryl L. Givens, *By the Hand of Mormon: The American Scripture that Launched a New World Religion* (Oxford, 2002), 132–135, 155–157.

⁸ George Edward Clark, *Why I Believe*, p. 125

⁹ 1 Nephi 8:24 (2x), 30; 2 Nephi 31:20

¹⁰ Ether 14:12

The phrase “profit and learning” or “learning and profit” appears four times in all of scripture, three times in the writings of Nephi¹¹ and once in the Doctrine and Covenants.¹²

The phrase “slow to remember” appears six times in the Book of Mormon. The broader phrase is “slow to remember the Lord their God.” It doesn’t appear in the Old Testament or the New Testament. And, more significantly, it doesn’t appear in the Doctrine and Covenants. Nephi uses it once, Zeniff once, Abinadi once, and Mormon uses it three times throughout his narration. It is a very helpful and descriptive phrase of a common human tendency. If Joseph Smith wrote the Book of Mormon, how could he have avoided using the phrase in the Doctrine and Covenants and the Pearl of Great Price? He didn’t have to because they were not his words; it was not his phrase.

Just a few days ago, Elder Chi Hong Wong, known to friends as Sam, spoke in general conference about the phrase “remember, remember.” He observed it appears five times in the Book of Mormon and spoke about the content of each of those references. It appears first in the writings of King Benjamin.¹³ Alma then uses the phrase when teaching his son Helaman.¹⁴ Helman then uses the phrase twice in his teaching his sons quoting from King Benjamin.¹⁵ Samuel the Lamanite also uses the phrase once and other than one appearance in the Doctrine and Covenants, that’s it.

That phrase is another example of the complexity of The Book of Mormon and hundreds or maybe thousands of examples of word printing, a phrase that is used particularly by only one or two authors that does not otherwise appear throughout latter-day scripture or the writings of Joseph Smith. That kind of complexity is consistent with the premise that the Book of Mormon was written by multiple authors, as Joseph Smith said, and certainly not by him.

Another example is the phrase, “verily, verily” which implies emphasis or importance. It appears 103 times in all Scripture. Based on my review, all the references except one, are the Lord speaking in first person. The only exception is Mormon talking about captain Moroni.¹⁶ All the references in the Bible are from the Gospel of John where it appears 25 times. The phrase shows up in the Book of Mormon also 25 times and always in the context of the Lord speaking in first person with the one exception I

¹¹ 1 Nephi 19:23; 2 Nephi 2:14; 2 Nephi 4:15

¹² Doctrine and Covenants 46:1

¹³ Mosiah 2:41

¹⁴ Alma 37:13

¹⁵ Helaman 5:9, 12

¹⁶ Alma 48:17

noted. They all appear in 3 Nephi. Other authors do not use that phrase. The remaining 53 times are from the Doctrine and Covenants with the Lord speaking in first person.

How could Joseph Smith have maintained the integrity of the narration, maintaining unique wordprints from author to author in a continuous, unstudied, and unassisted dictation if he were not translating from a record composed by various authors?

Alma was admonished by an angel, saying, “Go, and remember the captivity of thy fathers in the land of Helam.”¹⁷ Nothing more on that subject until 18 pages later, when we find Alma teaching throughout the land and asking “have you sufficiently retained in remembrance the captivity of our fathers?”¹⁸

Nothing more on that subject until 62 pages later when Alma says, “Yea, I have always remembered the captivity of my fathers.”¹⁹ He raises the subject a final time 17 pages later while counseling his son Helaman, saying, “I would that ye should do as I have done, in remembering the captivity of our fathers.”²⁰ And that’s the end of it.

That phrase or admonition does not resurface otherwise in the Book of Mormon, except once in reference to Alma’s father, also named Alma.²¹ No one else talks about remembering the captivity of our fathers throughout the Book of Mormon. It’s not in the Doctrine and Covenants. While the concept of remembering God’s intervention in bringing the children of Israel out of Egypt is in the Bible, the phrase of “remembering the captivity of our fathers” is not.

We read the admonition to Alma to remember the captivity of his fathers, and, intermittently over the course of 100 pages, Alma remembers and talks about it. No one else does. How does one dictate a book as a continuous flow without notes, reference materials, or subsequent draft revisions and keep the strands of teachings and vocabulary of multiple authors separate and consistent without interweaving them into other parts of the book? And that is just one of countless examples of themes, words, and teachings, wordprints peculiar and exclusive to different voices throughout the book.

Hebraisms

¹⁷ Mosiah 27:16

¹⁸ Alma 5:4-6

¹⁹ Alma 29:12

²⁰ Alma 36:2

²¹ Mosiah 25:16

Hebraism is a way of speaking or writing that uses the grammatical or literary styles characteristic of Hebrew. There are many of them in the Book of Mormon, and it is highly improbable Joseph Smith knew anything about them, much less be able to skillfully weave them throughout the entire narrative of the Book of Mormon.

The list of different kinds of Hebraisms in the Book of Mormon is long. Here are a few examples.²²

Hebrew uses conjunctions more frequently than English. In English, for example, the conjunction “and” is placed before the last item in a list of more than two, such as “red, white, *and* blue.” In Hebrew, however, the conjunction is placed before each item: “red *and* white *and* blue.” There are numerous instances of this Hebraic pattern throughout the Book of Mormon such as:

- my gospel ... *and* my rock *and* my salvation²³
- in all manner of wood, *and* of iron, *and* of copper, *and* of brass, *and* of steel, *and* of gold, *and* of silver, *and* of precious ores.²⁴
- they came up upon the north of the land of Shilom, with their numerous hosts, men armed with bows, *and* with arrows, *and* with swords, *and* with cimeters, *and* with stones, *and* with slings²⁵
- And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death *and* with terror, *and* with famine *and* with all manner of pestilence, they will not remember him.²⁶

The literal translation of this pattern of Hebraic grammar makes for choppy and awkward prose and is not what one would compose in English in the first instance, but it suggests characteristics of Near Eastern origin in the original source, the gold plates. It is certainly not consistent with the prose of Joseph Smith.

Because Hebrew has fewer adverbs than English, more prepositional phrases are used instead. For example, the word “joyfully” never appears in the Book of Mormon; “with joy,” however, appears 18 times. “Patiently” never appears but “with patience” appears 6 times. Other examples are “with much harshness” instead of “harshly,”

²² See Donald W. Parry, [*Preserved in Translation. Hebrew and Other Ancient Literary Forms in the book of Mormon*](#) (BYU Religious Studies Center, 2020).

²³ 1 Nephi 13:36

²⁴ 2 Nephi 5:15

²⁵ Mosiah 10:8

²⁶ Helaman 12:3

“with all diligence instead of “diligently,” and “with unwearyingness” instead of “unwearyingly.”

A condition in English is expressed as “if ... then,” such as “If you go, *then* I will go too.” In Hebrew, the conditional construct is “if ... and,” such as “If you go, *and* I will go too.” The Hebraic construct appeared 13 times in the original manuscript and the 1830 version of the Book of Mormon. The most prominent example is “if ye shall ask with a sincere heart, with real intent, having faith in Christ, *and* he will manifest the truth of it unto you.”²⁷ Another example is “if he should command me that I should say unto this water be thou earth, *and* it shall be earth.”²⁸ Joseph Smith and Oliver Cowdery deleted “and” in all 13 instances to improve the flow and meaning in English, not knowing they were removing Hebraic constructs that signaled the authenticity of the Book of Mormon with Near Eastern characteristics.

English uses possessives differently than Semitic languages like Hebrew and Arabic. While in English one would usually say “David’s city,” it would be “city David” in Hebrew, which, when translated, the word “of” would be added (which does not exist in Hebrew) resulting in “city of David.”

This same pattern also applies to descriptions. While the normal English phrasing would be “brass plates,” the Hebrew word order would be “plates brass,” translated as “plates of brass” (with the “of” being supplied by the translator). The phrase “brass plates” does not occur in the Book of Mormon, while “plates of brass” occurs 27 times.

Both possessives and the normal English descriptive statements (like brass plates) appear much less in the Old Testament and the Book of Mormon than the construct more typical of Hebrew such as:

Descriptives		Possessives	
night of darkness	rod of iron	sword of Laban	record of Jared
words of plainness	land of promise	plates of Nephi	Brother of Jared
mist of darkness	skin of blackness	Book of Mormon	language of Jacob
state of probation	altar of stones	army of Moroni	people of Ammon

Some say the prose of the Book of Mormon is awkward without realizing many of the common characteristics that make it so are also indicia of its authenticity.

²⁷ Moroni 10:4, *emphasis added*

²⁸ 1 Nephi 17:50, *emphasis added*

Shakespeare created 60 new names. The Book of Mormon contains 188, most of which are Semitic or Egyptian. Twenty have been confirmed to be names in Lehi's day.

Another example of Hebraic threads throughout the Book of Mormon is chiasmus which is a literary style of parallel repetition in prose and poetry embedded in ancient writings of the Middle East and Greece. It was employed to link and repeat statements in a parallel fashion. The repetition follows in reverse order to the sequence of the original statement, such as a, b, c, c, b, a.

The pattern of chiasmus was discovered in the Book of Mormon by John W. Welch while serving as a missionary in Germany in 1967. John is one of the founders of Scripture Central, and he can speak to this much better than I.

Chiasmus was used for nearly three thousand years and was then lost and forgotten until theologians in the nineteenth century rediscovered it.²⁹ The primary book published about chiasmus was published in Scotland ten years after the death of Joseph Smith. There is no evidence Joseph Smith had any knowledge of chiasmus. Both the Bible and the Book of Mormon have many chiastic passages.

Here are two examples of chiasmus from the Bible:

Psalms 124:7

a. We have escaped as a bird
b. From the snare of the fowlers
b. The snare is broken
a. And we have escaped

²⁹ Robert Lowth, John Jebb and John Forbes

Isaiah 6:10

- a. Make the heart of this people fat,
- b. and make their ears heavy,
- c. and shut their eyes;
- c. lest they see with their eyes,
- b. and hear with their ears,
- a. and understand with their heart, and return, and be healed

Here are several examples from the Book of Mormon:

Mosiah 3:18-19

(Men will drink damnation to their souls unless)

- a. They HUMBLE themselves
 - b. and become as little CHILDREN
 - c. believing that salvation is in the ATONING BLOOD OF CHRIST
 - d. for the NATURAL MAN
 - e. is an enemy of GOD
 - f. and HAS BEEN from the fall of Adam
 - f. and WILL BE forever and ever
 - e. unless he yieldeth to the HOLY SPIRIT
 - d. and putteth off the NATURAL MAN
 - c. and becometh a saint through the ATONEMENT OF CHRIST
 - b. and becometh as a CHILD
- a. submissive, meek and HUMBLE.

Mosiah 5:10-12

- a. And now it shall come to pass, that whosoever shall not take upon him the NAME of Christ
- b. must be CALLED by some other name;
 - c. therefore, he findeth himself on the LEFT HAND of God.
 - d. and I would that ye should REMEMBER also, that this is the NAME
 - e. that I said I should give unto you that never should be BLOTTED out,
 - f. except it be through TRANSGRESSION
 - f. therefore, take heed that ye do not TRANSGRESS
 - e. that the name be not BLOTTED OUT of your hearts.
 - d. I say unto you, I would that ye should REMEMBER to retain the NAME
 - c. written always in your hearts, that ye are not found on the LEFT HAND of God
 - b. but that ye hear and know the voice by which ye shall be CALLED
 - a. and also, the NAME by which he shall call you

Alma 34:9

- A. For it is expedient that an atonement should be made;
- B. for according to the great plan of the Eternal God there must be an atonement made,
 - C. or else all mankind must unavoidably perish;
 - D. yea, all are hardened;
 - D. yea, all are fallen and are lost,
 - C. and must perish
- B. except it be through the atonement
- A. which it is expedient should be made.

Alma 3:2-9

- a. Order of his Son (v.2)
- b. Ordained (v.3)
- c. Called (v.3)
- d. Foreknowledge of God (v.3)
- e. Prepared (v.3)
- f. Foundation of the World (v.5)
- g. Only Begotten Son (v.5)
- h. High Priesthood (v.6)
- i. His Test (v.6)
- h. High Priesthood (v.7)
- g. His Son (v.7)
- f. Foundation of the World (v.7)
- e. Prepared (v.7)
- d. Foreknowledge of all things (v.7)
- c. Called (v.8)
- b. Ordained (v.8)
- a. Order of the Son (v.9)

The entire chapter of Alma 36 is a chiasm:

Alma 36

- A. My son, give ear to my WORDS (1)
- B. KEEP THE COMMANDMENTS of God and ye shall PROSPER IN THE LAND (2)
- C. DO AS I HAVE DONE (2)
- D. In REMEMBERING THE CAPTIVITY of our fathers (2);
- E. For they were in BONDAGE (2)
- F. He surely did DELIVER them (2)
- G. TRUST in God (3)
- H. Supported in their TRIALS, and TROUBLES, and AFFLICTIONS (3)
- I. Shall be lifted up at the LAST DAY (3)
- J. I KNOW this not of myself but of GOD (4)
- K. BORN OF GOD (5)
- L. I sought to destroy the church of God (6-9)
- M. MY LIMBS were paralyzed (10)
- N. Fear of being in the PRESENCE OF GOD (14-15)
- O. PAINS of a damned soul (16)
- P. HARROWED UP BY THE MEMORY OF SINS (17)
- Q. I remembered JESUS CHRIST, SON OF GOD (17)
- Q. I cried, JESUS, SON OF GOD (18)
- P. HARROWED UP BY THE MEMORY OF SINS no more (19)
- O. Joy as exceeding as was the PAIN (20)
- N. Long to be in the PRESENCE OF GOD (22)
- M. My LIMBS received their strength again (23)
- L. I labored to bring souls to repentance (24)
- K. BORN OF GOD (26)
- J. Therefore MY KNOWLEDGE IS OF GOD (26)
- H. Supported under TRIALS, TROUBLES, and AFFLICTIONS (27)
- G. TRUST in him (27)
- F. He will deliver me (27)
- I. And RAISE ME UP AT THE LAST DAY (28)
- E. As God brought our fathers out of BONDAGE and captivity (28-29)
- D. Retain in REMEMBRANCE THEIR CAPTIVITY (28-29)
- C. KNOW AS I DO KNOW (30)
- B. KEEP THE COMMANDMENTS and ye shall PROSPER IN THE LAND (30)
- A. Now this is according to his WORD (30)

The entire book of Mosiah is a chiasm:

The Book of Mosiah

A. King Benjamin exhorts his son (1:1-8)
 B. Mosiah chosen to succeed his father (1:10)
 C. Mosiah receives the records (1:16)
 D. Benjamin's speech and the words of the angel (2:9-5:15)
 E. People enter into a covenant (6:1)
 F. Priests consecrated (6:13)
 G. Ammon leaves Zarahemla for the land of Lehi-Nephi (7:1-6)
 H. People in bondage, Ammon put in prison (7:15)
 I. The 24 gold plates (8:9)
 J. The record of Zeniff begins as he leaves Zarahemla (9:1)
 K. Defense against the Lamanites (9:14-10:20)
 L. Noah and his priests (11:1-15)
 M. Abinadi persecuted and thrown in prison (11-12)
 N. Abinadi reads old law and Messianic prophecies to the priests (13-14)
 O. Abinadi makes new prophecies about Jesus Christ (15-16)
 P. Abinadi persecuted and killed (17:5-20)
 Q. Noah and his priests (18:32-20:5)
 R. Lamanites threaten the people of Limhi (20:6-6-26)
 S. Record of Zeniff ends as he leaves the land of Lehi-Nephi
 T. The 24 gold Plates (21:27, 22:14)
 U. People of Alma in bondage (23)
 V. Alma leaves the land of Lehi-Nephi for Zarahemla (24)
 W. The Church organized by Alma (25: 14-24)
 X. Unbelievers refuse to enter covenant (26: 1-4)
 Y. The words of Alma and the words of the angel of the Lord (26-27)
 Z. Alma the Younger receives the records (28:20)
 AA. Judges chosen instead of a king (29: 5-32)
 AB. Mosiah exhorts his people (29:32-32)

The complexity of the Book of Mormon is astounding on so many levels! What is the likelihood Joseph Smith knew about these and many other Hebraic styles, patterns, and characteristics when he dictated the text of the Book of Mormon, much less have the ability to weave them throughout the entire fabric of the narration dictated as a continuous flow without reference to other books or materials? Zero.

How does an uneducated young man produce a complicated narration of multiple literary structures and styles, a web of hundreds of chronological and geographical references, multiple discernible authorship styles, hundreds of authorship shifts, language patterns and idioms of the Near East and also fill the scores of gaps of truth missing from the Bible, all in a continuous, unassisted, unedited flow of dictation in about 60 working days? How does one reasonably explain the Book of Mormon other than what it is, a sacred record brought forth by the power of God?

In the common law there is a principle known by the Latin phrase, "res ipsa loquitur." The literal translation is "the thing speaks for itself." The principle applies particularly to the law relating to negligence and asserts negligence may be inferred from an injury that does not ordinarily occur without negligence. If someone, for example, suffers a broken leg, the mere fact of a broken bone does not imply the injury was sustained because of someone's negligence. More proof would be required. If, however, the injury was a sponge or a clamp left inside of a patient following surgery, no additional proof would be necessary to show negligence, because sponges and clamps don't otherwise occur inside the human body. "The thing speaks for itself."

The miracles and teachings of Jesus “speak for themselves.” The Book of Mormon appearing on the scene within two months, containing what it contains, does not happen in the ordinary course of events without the intervention of a higher power. The Book of Mormon “speaks for itself.”

“We Believe the Bible and They Do Not.”

At different times and places, Joseph Smith was asked to explain how The Church of Jesus Christ of Latter-day Saints differs from other religions. On one of those occasions he replied, “We believe the Bible, and they [meaning other Christian religions] do not.”³⁰ Another bold statement.

What did he mean? Maybe he was saying they would recognize and embrace the truths of the restored Gospel of Jesus Christ if they understood and believed the Bible. He may also have had in mind all the Bible contains that is explained and understood only in light of truths revealed in our time as the restoration unfolds. Here are some examples:

| Old Testament | Latter-day Scripture |
|--|---|
| Joseph is a fruitful bough, running over the wall, Gen 49:22 | Fulfilled by Lehi and his posterity, 2 Nephi 3:5 |
| Tithing: Over 40 references in the Bible | “One tenth of their interest annually,” DC 119:4 |
| Truth shall spring out of the earth, Psalms 85:11 | Fulfilled by the record unburied from the earth translated by the power of God as the Book of Mormon, Mormon 8:16 |
| Voice shall be ... familiar spirit, out of the ground, Isaiah 29:4 | Those whose record is included in the Book of Mormon will speak as if out of the ground as one with a familiar spirit, 2 Nephi 26:14-18 |
| Cannot read a sealed book. Isaiah 29:11-14 | Fulfilled by Martin Harris, Professor Charles Anthon; JS History 1:64-65, |
| The stick of Judah and Joseph joined as one, Ezekiel 37:15-17 | The Bible and the Book of Mormon joined together, 1 Nephi 13:41; 2 Nephi 3:12 |
| God will do nothing except by prophets, Amos 3:7-8 | Joseph Smith and successors, DC 132:7 |
| Pre-earth life: “Where wast thou when I laid the foundations of the earth?” Job 38 | Pre-mortal life and council heaven explained, Moses 4, Abraham 3 |
| Fall of Lucifer, council in heaven, Isaiah 14:12-13 | Pre-mortal life, fall of Lucifer, council in heaven explained, Moses 4, Abraham 3 |
| The Godhead and the nature of God: “God created man in his image” Gen 1:27; “The Lord spoke to Moses face to face” Exo 33:11 | “The Father has a body of flesh and bones ... the Son also ... Holy Ghost ... personage of spirit” DC 132:22 |
| The stem, rod and root of Jesse, Isaiah 11:1-5 | Christ, and probably Joseph Smith, DC 113 |
| Aaronic Priesthood, 2 Kings 23:4; Exo 28:1 | DC 107:1-5, two priesthoods; DC 20 |
| Melchizedek Priesthood, Psalms 110:4 | DC 107:1-5, two priesthoods; DC 20 |
| Apostasy and Restoration, Isa 29:13-14 | Joseph Smith History |

³⁰ Joseph Smith Journal, January 21, 1836. *The Papers of Joseph Smith*, edited by Dean C. Jesse 2:155

| New Testament | Latter-day Scripture |
|---|---|
| "Other sheep," John 10:16 | "Ye are they of whom I said," 3 Nephi 15:21 |
| "I have ordained you," John 15:16 | "We believe a man must be called by prophesy and the laying on of hands" Article of Faith 5 |
| Aaronic and Melchizedek Priesthoods, Heb 5, 7 | Two priesthoods, DC 20, DC 107:1-5, |
| "In my Father's house are many mansions," John 14:2 | Degrees of glory, DC 76 |
| Spirits in prison; Christ preaching to the dead, 1 Peter 3 | How the preaching of the gospel was organized among the spirits, DC 138 |
| Atonement, mentioned only once, Romans 5:11 | Atonement explained and mentioned 39 times in the Book of Mormon |
| Resurrection 41 references but without explanation | Resurrection explained and mentioned 91 times in the Book of Mormon |
| Baptism for the dead, 1 Cor 15:29 | "Vicarious baptism," DC 138:33 |
| Essential nature and purpose of baptism, John 3:5 | "Baptized ... sanctified by Holy Ghost" 3 Nephi 27:20 |
| Baptizing where there was much water, John 3:23 | "Then shall ye immerse him or her," DC 20:74 |
| Apostasy, 2 Thessalonians 2:1-3 | Joseph Smith History |
| "Restitution of all things," Acts 3 | Restoration; "keys ... dispensation for the fulness of times" DC 27:12-13 |
| "Another angel fly in midst" Rev. 14:6,7 | Moroni, DC 20:6; JSH 1:30 |
| "Man is not without the woman in the Lord" 1 Cor 11:11 | Celestial, highest degree, eternal marriage, DC 131:1-2 |
| Laying on of hands for the gift of the Holy Ghost, Acts 8 | How to be done and by whom, DC 20:41, 58, 68 |
| Administrations to the sick: laying on of hands, anointing with oil, call elders of Church, Mark 6, James 5 | Purpose, how to be performed and by whom, DC 42:44 |
| Celestial kingdom, 1 Cor 5:40; 2 Cor 12:2 | Celestial kingdom and who will attain, explained DC 76 |
| "I beheld Satan as lightning fall from heaven." Luke 10:18 | Satan Fell from Heaven, Moses 4; Abraham 3; DC 29 |
| War in heaven: Rev 12:4, 7 | War in heaven explained, Moses 4; Abraham 3; DC 29 |
| Church built on foundation of apostles and prophets, Jesus Christ chief corner stone; apostles, prophets, evangelists, pastors, teachers, deacons, seventy, Ephesians 2 and 4 | Church organization as Christ did, as revealed in the Doctrine and Covenants and throughout the restoration |

The Book of Mormon and latter-day scripture complement, enhance, and amplify the Bible as Ezekiel prophesied that the stick (scroll) of Judah, the Bible, and the stick of Joseph, the Book of Mormon, would be joined "one to another into one stick; and they shall become one in thine hand."³¹

³¹ Ezekiel 37:15-17

That is only a sample of the evidence that Joseph Smith was a prophet of God. As I said before, the amount of evidence in support of the primary questions is endless, far too much to fit within any one episode or the entire series. Consequently, what is offered here is far from exhaustive but only illustrative of the evidence and reason relevant to the primary questions.

There is overwhelming evidence of the primary truths; the problem is people are blind to it. They look only at arguments against because they think they know the evidence in support, but they don't—not really. The supporting evidence dwarfs the opposing claims. It takes no faith to know the answers to the primary questions, only eyes to see. Joseph Smith was a prophet of God.

In the next two episodes, we will tarry in the realm of the analytical method of learning, focusing on the evidence that points to The Church of Jesus Christ of Latter-day Saints as the kingdom of God on the earth today. I hope you will join me for that.