

# The Discerner

the voice of... **Religion Analysis Service**

A QUARTERLY EXPOSING  
UNBIBLICAL TEACHING & MOVEMENTS

Volume 29, Number 3

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*"Hereby know we the spirit of truth  
and the spirit of error" 1 John 4:6*

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**NEW RAS WEBSITE PROJECT**

Since 1917 the Religion Analysis Service has published 218 issues of The Discerner. Nearly 1000 articles have appeared in its pages. These articles have been recently compiled in our Archives. With our new Website Project we are providing a great opportunity for students, researchers, and the general public worldwide to access this enormous literature about the cults and aberrant, unbiblical movements. To achieve this, RAS has designed a webpage [www.res.org](http://www.res.org) that guides the viewer to the Index of Archives and then to the desired article. Presently we are scanning articles from 1987-2007, an undertaking that should be completed by the end of 2009.

The website also provides an interesting opportunity for the viewer to take the quizzes that test his or her knowledge on a specific subject. Scores and certificates for the quizzes are given.

The website makes it possible to subscribe to The Discerner at the cost of \$10.00 per year within the USA and for \$14.00 USD for international annual subscriptions.

We are grateful to Rick Dack, an RAS board member and an accomplished graphic artist, for his willingness to lead this project.

Ronald Anderson, RAS Board Member



## DEAR READER

One of the greatest political, social, psychological, and theological deceptions of the human race has been its failure to rightly understand and acknowledge the depravity of the human soul. The Scriptures and Jesus Himself in different contexts declare emphatically the moral shortcomings of all men before God. Both Jesus and Paul say it powerfully and succinctly: "There is one who is good" (Jesus excludes all others) Matthew 19:17; "There is none righteous except God" and "There is none righteous, no, not one!" (the words of Paul in Romans 3:10,12). Our legal system, our penal institutions, and our civil laws in general reflect the necessity to keep the depravity and ravages of human nature in check. The prophets in the Old Testament and the writers of the New Testament warn of sin even among Christians. John the Apostle lays it on the line: "If we claim to be without sin, we deceive ourselves" (1. John 1:8). Yes, these are words to believers (see context).

All of this brings me to say that all trends, movements, psychologies, ideologies, and theologies that lead us to believe that mankind is getting better and better every day and that utopia is right around the corner are dead wrong and deceiving. Countless cults have sought to establish the kingdom of God on earth. Martin Luther probably battled more with "Schwaermer" (enthusiasts) who sought to set up their idyllic communities without religious and civil constraints than with the suffocating doctrines and practices of the Roman Catholic Church. Today there are ideologies, Eastern Religions, and mystical movements that promise utopian results "NOW". Investigations of their beliefs and practices/outcomes belie their promises and preachments. Witness the failure of Communism, Perfectionism, extreme Holiness movements, and esoteric Mysticism! They do not adequately deal with human depravity and its repercussions.

The Bible is clear: "without the shedding of blood, there is no remission of sin" (human depravity); without accepting Jesus Christ as the Lamb of God there is no conclusive victory over the fallen nature and death. Only by constantly abiding and carefully walking in the Spirit (Galatians 5:16) can the Christian enjoy a God-pleasing life and blissful eternal life in His coming kingdom.

Laurence J. Sutherland

## WITH THIS ISSUE

Our plate for this issue is very diversified and full. Our lead article from Keith Jentoft brings us into the realms of current Christian thought and practice of the Charismatic movement as well as into an investigation of its historical roots. This is both wise and refreshing. We can learn so much from history – the historical gives us parameters and balance. Jentoft's insights will provide satisfying answers, we believe, to some current and disturbing configurations within the Charismatic movement.

The examination of Mormonism continues with Part II of Joseph Smith's revelations and mockeries of marriage. Sandra Tanner's detailed and comprehensive research is ruthless but certainly not truthless – the documentation is overwhelming and crushing. Mormonism must acknowledge these facts and face up to them. Is it possible that Mormons just accommodate themselves to these aberrant revelations and practices of their founder without acknowledgement of error that would hopefully lead to repentance and faith in the Son of God and the true biblical revelation?

Robert Helfinstine, a former Honeywell scientist, has often talked with me about his dinosaur research, particularly in Texas. In fact, he has written often about this research; his array of artifacts verify his analyses. I asked him to give us a framework for dinosaur research. With this article, he graciously complied. Have you ever wondered about dinosaurs, their description, their explanation (evolution vs. creation), their environments, or their extinction? Helfinstine supplies answers to many questions.

Women have played a definite role in religion and related movements through the millennia. The quiz probes our knowledge of their roles/contributions. Please let us know if you achieved 100%.

Laurence J. Sutherland



## SOLA SCRIPTURA FOR CHARISMATICS

by Keith Jentoft

Writes frequently for Critical Commentary, Minneapolis.

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The presence and ministry of the Holy Spirit is central to living Christianity. Charismatics have emphasized the working of the Holy Spirit in their lives and see His power as the principal thing that separates them from “dead religion.” It is true that the Holy Spirit must be present and active in the life of a believer; this is the very claim that the Reformers made, especially Luther. On this, the reformers and Charismatics agree. However, they disagree on something just as crucial – their understanding of *how* the Holy Spirit comes and *how* He is active in the lives of believers. Luther believed that the Holy Spirit only comes through the external Word, written and preached. As people hear the external word, the Holy Spirit opens their mind to understand it and gives them faith to believe it and act upon it – faith comes by hearing and hearing by the word of God. The Holy Spirit is the power within the words and the words are the means by which He comes. This understanding of *how* the Holy Spirit exercises His authority in both individuals and the church is where Charismatics have wandered from the foundations of the Reformation.

The Reformation was built upon *sola scriptura* which means “the authority of scripture alone.” More completely, this is the assertion that the Bible as God’s written word is:

- self-authenticating,
- clear to the rational reader,
- its own interpreter (“Scripture interprets Scripture”),
- sufficient of itself to be the final authority of Christian doctrine, teaching and guidance.

This concept was the bedrock of the Reformation and the source of the other four solas; *sola fide* (faith alone), *sola gratia* (grace alone), *solus Christus* (Christ alone), *solus Deo Gloria* (to the glory of God alone). While most Charismatics think they believe in *sola scriptura* and have words to that effect in their church statements of faith, in practice they deny it. How? By the way they perceive, believe and teach about *how* the Holy Spirit interacts with their lives and



churches. Let us be clear. Both the reformers and Charismatics agree that an intellectual understanding of the gospel coupled with a belief that it is true does not result in saving faith. In other words, if people just acknowledge the authority of Scripture and the truth of the gospel they are not necessarily born again nor do they necessarily have the Holy Spirit. Both Luther and Charismatics complain of “dead churches” that are devoid of the Holy Spirit and both agree that “anyone who does not have the Spirit of Christ does not belong to Him” (Rom. 8:9). But how does what is dead become alive and active in the Holy Spirit? What are the *means* of the Holy Spirit’s activity and power?

Sola scriptura claims that the means is the scripture, the external Word written and preached. In contrast, Charismatics believe that the means include internal feelings, impressions, and subjective experiences. The pursuit of the Holy Spirit through these Charismatic *means* is a rejection of sola scriptura and a return to the Roman Catholic paradigm that new internal revelations of men are from the Holy Spirit and have authority. The goal of this article is to show that this conflict is not “new” nor is the Charismatic paradigm the result of some new “outpouring” of the Holy Spirit unique in our time – this error was not even “new” in Luther’s time five hundred years ago. This error was destructive then and the repeat edition continues to harm people today – and the remedy is still the same, sola scriptura.

### The Means

The way or mechanism through which we interact with the Holy Spirit is crucial, a key element in understanding sola scriptura. According to John 16:13 when the Holy Spirit comes, “He will guide you into all the truth.” John 14:26 tells us the Holy Spirit will teach us all things. Galatians 5:18, 25 addresses this same concept, “if you are led by the Spirit...If we live by the Spirit, let us also walk by the Spirit.” This mechanism of “being guided by,” “being taught by,” being led by,” living by,” and “walking by” the Holy Spirit is the *means* or way the Holy Spirit carries Christians and rules in their lives – it is *how* He exerts his authority. Christians who submit to His *means* exhibit the fruit of His rule in their lives.

For Charismatics, the *means* the Holy Spirit chooses to operate in their lives is through internal impressions, feelings, thoughts and “anointings.” Luther understood this paradigm and called the





Charismatic concept the “internal word” in contrast to the “external word.” The presence of the Holy Spirit is perceived internally, and His leading is sensed subjectively by those seeking to be led by Him. This is seen in a worship service whose goal is to “feel the presence of God” – God being the Holy Spirit (as Jesus is bodily in Heaven with his Father).

The Charismatic *means* are demonstrated when they pursue internal “words” or revelations that people feel are from the Holy Spirit. The *means* are demonstrated when someone gives a “personal meaning” to scripture that is pulled from its context and stripped of the meaning provided by the original author. Those same *means* show forth in prayers inviting the Holy Spirit to come and manifest his presence as an internal feeling or sensation. I am not implying that the goal of this pursuit of the Holy Spirit is bad. In fact, the goal of the Charismatics’ pursuit of the Holy Spirit is a clearer understanding of God’s guidance, will and direction for individuals and the congregation – people seeking God’s answers to their questions and afflictions. They want to exhibit the fruit of the Spirit in their lives and act as the Holy Spirit leads them to accomplish God’s will in their lives and on this earth. But their *means* are flawed; this pursuit of the Holy Spirit leads to error instead of their goal – and delusion instead of truth.

### Catholic Mysticism and Charismatic Means

The battle Luther fought was not against a “dead church” with no manifestations of the spiritual – some dry hierarchy of church government denying the supernatural. Luther’s battle was about spiritual revelations and the *means* by which the Holy Spirit ruled His church. It obviously had much to do with the papacy, as seen below. The reason the reformers fought the papacy was that this system looked to their own revelations as having authority along with scriptures. They claimed that the Holy Spirit directly inspired their leader and his claims. Luther states:

*The papacy, too, is nothing but enthusiasm, for the pope boasts that “all laws are in the shrine of his heart,”<sup>8</sup> and he claims that whatever he decides and commands in his churches is spirit and law, even when it is above and contrary to the Scriptures or spoken Word.<sup>1</sup>*

<sup>8</sup> Corpus juris canonici, Book VI, l, 2, c.1.

<sup>1</sup> Lappert, I.G. (2000, c1959). The book of concord: The confessions of the evangelical Lutheran church (312). Philadelphia: Fortress Press.



Beyond the pope himself, the Catholics also taught that special or elite Christians could also interact with the Holy Spirit directly through various practices called spiritual disciplines. Luther strongly opposed Catholic mysticism that taught people to seek God's presence inside themselves. Sola scriptura invalidated the Catholic traditions of mysticism that had been embraced by the church for hundreds of years including:

- Direct revelations to popes and other “holy people.”
- “Contemplative prayer” which used eastern style meditation to empty the mind.
- “Lectio divina” which used repetitive reading of the words of scriptures to empty one’s mind.

However, this battle extended way beyond the revelations within the papacy. In fact, some of Luther’s main battles for sola scriptura were against freestyle spirituality and revelations claimed by the new “Charismatics”— Charismatics who emerged from within the Protestant ranks and embraced these mystical traditions. The Charismatics Luther battled were broadly called “enthusiasts” because of their excessive emotional zeal and “subjective” *means* to approach the Holy Spirit. These enthusiasts included Anabaptists and the followers of various leaders people perceived to have a special “anointing.” Luther opposed both Catholic mysticism and Protestant enthusiasts because they both rebelled against the authority of scripture. For Luther and the reformers, the Holy Spirit came to them and interacted with them through the scriptures alone; not through internal feelings. Here is what Luther says concerning their freestyle spirituality.

*It is good to extol the ministry of the Word with every possible kind of praise in opposition to the fanatics who dream that the Holy Spirit does not come through the Word but because of their own preparations. They sit in a dark corner doing and saying nothing, but only waiting for illumination, as the enthusiasts taught formerly and the Anabaptists teach now.<sup>2</sup>*

Luther was not necessarily claiming that these people openly rejected or denied the scripture, but he did claim that they rebelled against its authority by rejecting the meaning originally intended by the author.

<sup>2</sup> Iappert, I.G. (2000, c1959). *The book of concord: The confessions of the evangelical Lutheran church* (312). Philadelphia: Fortress Press.







The enthusiasts, through personal interpretations and allegory they claimed were revealed to them by the Holy Spirit, made scriptures say what they felt or wanted them to say. Luther observes:

*In these matters, which concern the external, spoken Word, we must hold firmly to the conviction that God gives no one his Spirit or grace except through or with the external Word which comes before. Thus we shall be protected from the enthusiasts — that is, from the spiritualists who boast that they possess the Spirit without and before the Word and who therefore judge, interpret, and twist the Scriptures or spoken Word according to their pleasure.<sup>1,3</sup>*

Once freed from the tyranny of the Catholic Church, these enthusiasts continued the Catholic paradigm and rejected the legitimate authority of the Holy Spirit speaking through the scripture. They practiced freestyle Christianity interacting with “the Holy Spirit” through whatever means they felt inspired to follow. These enthusiasts demanded interactions with the Holy Spirit outside of scriptures - revelations perceived internally by individuals as the “voice of the Holy Spirit.” Luther attacked these “revelations” because they had no authority and resulted in people following their own imaginations.

*For the Holy Spirit does not—as the enthusiasts and the Anabaptists, truly fanatical teachers, dream—give His instruction through new revelations outside the ministry of the Word.<sup>4</sup>*

### Error Costs

Luther **considered** this appetite for new revelations dangerous. He physically witnessed these “revelations” cause the deaths of thousands and misery to tens of thousands who were deluded by their own internal feelings and those of their “spiritual leaders” like Thomas Münzer. Münzer, beheaded in 1525 after the Peasants’ War, was one of the leaders of the radicals claiming spiritual revelations as the basis for his rebellion. Luther was opposed to mysticism because it was as damaging among the Protestants as it was within the Catholic Church. Luther fought this Charismatic paradigm with

<sup>1</sup> E.g., Luther’s “Against the Heavenly Prophets” (1925)

<sup>3</sup> Jappert, I.G. (2000, c1959). *The book of concord: The confessions of the evangelical Lutheran church* (312). Philadelphia: Fortress Press.

<sup>4</sup> Luther, M. (1999, c1960). *Vol. 2: Luther’s works, vol. 2: Lectures on Genesis: Chapters 6-14* (J.J. Pelikan, H. C. Oswald & H. I. Lehmann, Ld.). Luther’s Works (2:162). Saint Louis: Concordia Publishing House.





as much vigor as He did the abusive Catholic Church – the mystical root was the same.

Sola scriptura was the foundation that mysticism sought to undermine with internal revelations. Luther says:

*Away with our schismatics, who spurn the Word while they sit in corners waiting for the Spirit's revelation, but apart from the voice of the Word! They say one must sit still in a corner and empty the mind of all speculations, and then the Holy Spirit will fill it.<sup>1</sup>*

The modern Charismatic “paradigm” and their concept of the means to interact with the Holy Spirit is not new. The concepts Luther wrote against in the 1500s are the same issues Charismatics struggle with today when they dilute the authority of Scripture and try to communicate with the Spirit using mysticism, internal feelings, or allegorical and personal interpretations of the scripture. Again, the Reformation considered the work and power of the Holy Spirit to be crucial in the life of the individual and the church. However, the means through which the Holy Spirit came to the church and exerted His rule – how the Holy Spirit interacted with Christians – this was Luther’s battle.

### Sola Scriptura or Popes (one, many or me)

If we reject Luther’s concept of sola scriptura we reject the Reformation – regardless of what is in a statement of faith. To reject sola scriptura is to return to serving popes and the foundations of Catholicism, where God’s will is still revealed to men by the Holy Spirit through freestyle internal revelation. Then the only question left to answer is which pope to serve; the Catholic one, a new “anointed” leader, or perhaps ourselves becoming a “personal pope” receiving revelations for ourselves.

Dr. Karlstadt was **one** such leader in Luther’s day teaching people to be quiet and listen to the voice of the Holy Spirit speaking inside them through “self abstraction.” The means he emphasized was an “inner word” that was “felt” in contrast to an external word that was

<sup>1</sup> Luther, M. (1999, c1972). *Vol. 17: Luther's works, vol. 17: Lectures on Isaiah: Chapters 40-66* (J.J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (17:8). Saint Louis: Concordia Publishing House.





spoken or read. Karlstadt's means are the same ones embraced by Charismatics today. This is what Luther says:

*But should you ask how one gains access to this same lofty spirit they do not refer you to the outward gospel but to some imaginary realm, saying: Remain in "self abstraction"<sup>101</sup> where I now am and you will have the same experience. A heavenly voice will come, and God himself will speak to you. If you inquire further as to the nature of this "self abstraction," you will find that they know as much about it as Dr. Karlstadt knows of Greek and Hebrew. Do you not see here the devil, the enemy of God's order? With all his mouthing of the words, "Spirit, Spirit, Spirit," he tears down the bridge, the path, the way, the ladder, and all the means by which the Spirit might come to you. Instead of the outward order of God ... and the oral proclamation of the Word of God he wants to teach you, not how the Spirit comes to you but how you come to the Spirit. They would have you learn how to journey on the clouds and ride on the wind. They do not tell you how or when, whither or what, but you are to experience what they do.<sup>6</sup>*

Luther rightly condemns this Charismatic teaching. Why? Because our internal feelings do not have the authority of God. God's Word has the authority of God and is the means through which the Holy Spirit speaks to us individually and as a congregation. The Holy Spirit speaks to us with an external voice found in the words of Scripture. As we read it or hear it preached, He empowers these same words to change our hearts and actions. Here is Luther speaking on the role of the Holy Spirit described in John 16:1, "For He will not speak on His own authority, but whatever He hears He will speak."

*Here Christ makes the Holy Spirit a Preacher. He does so to prevent one from gaping toward heaven in search of Him, as the fluttering spirits<sup>7</sup> and enthusiasts do, and from divorcing Him from the oral Word or the ministry. One should know and learn that He will be in and with the Word, that it will guide us into all truth, in order that we may believe it, use it as a weapon, be preserved by it against all the lies and deception of the devil, and prevail in all trials and temptations. For there is, after all, no other way and no other means of perceiving the Holy Spirit's consolation and power, as I have often demonstrated from Holy Writ and have often experienced myself.<sup>7</sup>*

<sup>101</sup> One of the seven stages in the mystic apprehension of God. Cf. p. 88, and MA<sup>1</sup> 4, 3/3

<sup>6</sup> Luther, M. (1999, c1958). Vol. 40: *Luther's works, vol. 40: Church and Ministry II* (J.J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.), Luther's Works (40:147). Philadelphia: Fortress Press.

<sup>7</sup> Cf. Luther's Works, 22, p. 330, note 42

The Reformation view of the Holy Spirit's ruling the church and the authority the leaders themselves exercised was centered on the concept of sola scriptura. The activity of the Holy Spirit working through these leaders was viewed through the lens of sola scriptura, not mysticism with personal revelations or modern prophets. Scripture was the *means* that the Holy Spirit used to interact with the individual and the congregation. This is where they heard the certain voice of God. The message and words of their songs of worship, taken from scripture, were the *means* through which the Holy Spirit was active in their worship – an understanding of what they were singing about. While Luther may not have believed in a literal millennium, He understood the rule of the King through the Holy Spirit at our present time – through the scriptures:

*the Holy Spirit establishes a wide difference among teachers and gives the right rule by which the spirits are to be tested. He wants to say that there are two kinds of teachers. There are some who speak on their own authority; that is, they evolve their message from their own reasoning or religious zeal and judgment. The Holy Spirit is not to be that kind of preacher; for He will not speak on His own authority... In this way Christ sets bounds for the message of the Holy Spirit Himself. He is not to preach anything new or anything else than Christ and His Word. Thus we have a sure guide and touchstone for judging the false spirits.<sup>8</sup>*

While Luther may not have believed in a literal millennium, I believe that scriptures clearly promise a literal Messianic Kingdom for Israel that will come to pass with Jesus reigning in Jerusalem for a thousand years as the actual king over the entire world. At this point in history, this kingdom is only spiritual and found with the Holy Spirit who employs sola scriptura as the *means* through which He rules now in the lives of individuals and the church. This rule is the visible precursor to the coming reign of the literal kingdom of God that will be manifested in the second coming. Rejecting sola scriptura for freestyle spirituality in the name of the Holy Spirit is rebellion against this kingdom – the actions of an enemy of God. Matthew 7:21.

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’”

<sup>8</sup> Luther, M. (1999, c1961). Vol. 24: *Luther's works, vol. 24: Sermons on the Gospel of St. John: Chapters 14-16* (J.J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (24:362). Saint Louis: Concordia Publishing House.



**SACRED MARRIAGE OR SECRET AFFAIR?**

**PART II**

by Sandra Tanner / Salt Lake City Messenger

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**The Revelation**

1 Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, **justified** my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their **having many wives and concubines— ...**

3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them **must obey the same.**

4 ...and if ye abide not that covenant, then are ye **dammned**; for no one can reject this covenant and be permitted to enter into my glory....

19 And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, ... shall inherit thrones, kingdoms, principalities, and powers, dominions, ... and they shall pass by the angels, and the **gods**, ... to their exaltation and glory ... which glory shall be a fulness and a continuation of the seeds forever and ever.

... Then shall they be **gods**, because they have all power, and the angels are subject unto them.....

22 For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it,

...

24 This is **eternal lives**—to know the only wise and true God, and Jesus Christ, whom he hath sent. ...

25 Broad is the gate, and wide the way that leadeth to the **deaths**; and many there are that go in thereat, because they receive me not, neither do they abide in my law...

27 The blasphemy against the Holy Ghost, which shall not be



forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; ...

29 Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne....

32 Go ye, therefore, and **do the works of Abraham**; enter ye into my law and ye shall be saved....

34 God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. ...

37 Abraham received **concubines**, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob ... they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

38 David also received **many wives and concubines**, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

39 David's **wives and concubines** were given unto him of me, ...

40 I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. ...

52 And let mine handmaid, **Emma Smith**, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be **destroyed**, saith the Lord God....

54 And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.

55 But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in





this world, of ...wives and children, and crowns of eternal lives in the eternal worlds....

61 And again, as pertaining to the law of the priesthood—if any man espouse a **virgin**, and desire to espouse another, and the first give her consent, and if he espouse the second, and **they are virgins**, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; ...

62 And if he have **ten virgins** given unto him by this law, he cannot commit adultery, ...

63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be **destroyed**; for they are given unto him to multiply and replenish the earth, ...and for their exaltation in the eternal worlds, that they may bear the souls of men; ...

64...if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be **destroyed**, saith the Lord your God; for I will destroy her; ...

65 Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, ... and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife. ...<sup>66</sup>

It is obvious that the revelation was specifically worded to justify polygamy and to use spiritual coercion to get Emma to accept it or be damned. In relation to verse one, the LDS Church gave the following explanation to the use of the word “concubines”:

#### **D&C 132:1. What Are Concubines?**

*Concubine*, a word commonly used in the Old Testament, was defined by Elder Bruce R. McConkie as follows: “Anciently they were considered to be secondary wives, that is, wives who did not have the same standing in the caste system then prevailing as did those wives who were not called concubines. There were no concubines connected with the practice of plural marriage in this dispensation, because the caste system which caused some wives to be so designated did not exist.”<sup>67</sup>

By this definition it would seem that all of Joseph Smith's wives would fall into the category of "concubine." They certainly did not have the "same standing" as Emma, were not publicly acknowledged and had no rights of inheritance.

Mormons today try to separate eternal marriage from polygamy but the revelation makes these one and the same. In section 132 the Biblical term "eternal life" is redefined as "eternal lives," thus changing man's goal of being with God eternally to that of becoming a God with the ability to procreate eternally.<sup>68</sup> The *Doctrine and Covenants Student Manual* explains:

***D&C 132:22–25. What is "the Continuation of the Lives" and the "Deaths"?***

*Elder Bruce R. McConkie taught: "Those who gain eternal life (exaltation) also gain eternal lives, meaning that in the resurrection they have eternal 'increase,' 'a continuation of the seeds,' a 'continuation of the lives.' Their spirit progeny will 'continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.' " ... President Joseph Fielding Smith further explained that "the term 'deaths' mentioned here has reference to the cutting off of all those who reject this eternal covenant of marriage and therefore they are denied the power of exaltation and the continuation of posterity. To be denied posterity and the family organization, leads to the 'deaths,' or end of increase in the life to come."<sup>69</sup>*

Doing the "works of Abraham," as mentioned in section 132:32-37, thus becomes eternal procreation, or "eternal lives." Those who enter into this covenant "are not angels but are gods." In opposition to the clear teaching of the Bible that there is only one God,<sup>70</sup> Smith taught there is an endless stream of men progressing to godhood.<sup>71</sup>

Mormons today seem to view D&C section 132 as mainly relating to a man being sealed to his wife in an eternal marriage, with plural marriage only an outdated appendage. The early Mormons viewed it just the opposite, declaring that plural marriage was necessary for exaltation. In Joseph Smith's day eternal marriage was synonymous with plural marriage. Curiously Smith wasn't even sealed to his legal wife, Emma, until May 28, 1843, after he had already been sealed to two dozen women. If Smith's concern was to be married eternally to his wife why did he put so many women ahead of her? It seems obvious that the issue was getting her to accept plural marriage. Once she agreed to the new doctrine Smith had her sealed to him.



### Virgins or Married Women?

In contradiction to the revelation restricting marriage to “virgins” Smith married over a dozen women with living husbands.<sup>72</sup> Mary Elizabeth Rollins Lightner, married and a faithful Mormon, told how Joseph Smith had approached her to be his secret plural wife with the claim that God had sent an angel to him “three times between the year of ’34 and ’42 and said I [Smith] was to obey that principle [plural marriage] or he would lay (destroy) me.” Todd Compton observed that “Smith linked plural marriage with salvation, as he did in later marriages. If Mary accepted him as her husband, her place in heaven would be assured.”<sup>73</sup>

Richard Van Wagoner tells more of Mary’s sealing to Smith:

*Mary Elizabeth Rollins, married to non-Mormon Adam Lightner since 11 August 1835, was one of the first women to accept the “celestial marriage” teachings of the prophet. “He was commanded to take me for a wife,” she declared... “I was his, before I came here,” she added... Brigham Young secretly sealed the two in February 1842 when Mary was eight months pregnant with her son, George Algernon Lightner. She lived with Adam Lightner until his death in Utah many years later. In her 1880 letter to Emmeline B. Wells, Mary explained: “I could tell you why I stayed with Mr. Lightner... I did just as Joseph told me to do, as he knew what troubles I would have to contend with.”<sup>74</sup>*

No explanation is given as to how married women met the criteria for “virgins” in Smith’s plural marriage revelation.

### Presenting the Revelation to the Nauvoo Stake High Council

With rumors of polygamy growing in number, Joseph evidently decided it was time to present the revelation to a larger audience. George Smith explains:

*On August 12, 1843, as Hyrum Smith read his brother’s month-old dictated revelation to a dozen or more individuals at a Nauvoo Stake High Council meeting, reactions were mixed. Reports of the event contain references to dissent in the leadership for the first time since Oliver Cowdery’s private objection in 1838 to the prophet’s conduct with Fanny Alger or the year-ago protest of President John Bennett when he defected over what he called “gross sexual improprieties, ethical degradation, financial misbehavior, theft, and murder.” Four supporters of plural marriage, James Allred, David Fullmer, Thomas Grover, and Aaron Johnson, as well as a critic, Leonard Soby, reported on the meeting in letters and affidavits. ...*

*Not long afterward, two members of the High Council, Cowles (father of Smith's plural wife, Elvira Cowles) and Soby, withdrew from the church and revealed the content of the revelation to the public. It created a wave of confusion and discontent as these formerly esteemed leaders accused Smith and others of marital infidelity. Citizens in the surrounding area needed little prompting to join their own voices to the chorus of protesters. It was during this period, before and after the Smith brothers' martyrdom, that many first realized that plural marriage was, in fact, a reality among the LDS hierarchy.<sup>75</sup>*

Even though Emma knew of Joseph's marriages to the Partridge sisters and the Lawrence sisters, and possibly a few others, she must not have known the extent of Smith's marriages. On August 16, 1843, Smith's secretary, William Clayton, recorded in his diary:

*This A.M. Joseph told me that since E[mma] came back from St. Louis she had resisted the P[riesthood] in toto and he had to tell her he would relinquish all for her sake. She said she would [have] given him E[liza] and E[mily] P[artridge], but he knew if he took them she would pitch on him and obtain a divorce and leave him. He however told me he should not relinquish anything.<sup>76</sup>*

Then on August 18 Clayton records a conversation with Joseph about a visit he and Emma made at the Woodworths. Evidently this was the first that Emma realized Joseph had already wed young Flora Woodworth, his eighteenth plural wife:

*President Joseph told me that he had difficulty with E[mma] yesterday. She rode up to Woodworths with him and called while he came to the Temple. When he returned she was demanding the gold watch of F[loria]. He reprovved her for her evil treatment. On their return home she abused him much and also when he got home. He had to use harsh measures to put a stop to her abuse but finally succeeded. . .<sup>77</sup>*

One of the last leaders to be introduced to polygamy by Joseph Smith was apostle Amasa Lyman in 1844. George Smith details Lyman's conversion to plural marriage:

*Amasa Lyman ... was preparing to go to Boston in the spring of 1844 when Joseph Smith spoke with him about plural marriage. As Lyman reported it, "a few days after the [April] conference, I had an interview with the Prophet, in which he taught me some principles on celestial marriage. On the day of my parting with him, he said as he warmly grasped my hand for the last time, 'Brother Amasa, go and practice on the principles I have taught you, and God bless you.'"*





... Lyman understood that the "plurality of wives" was a matter that "as yet was to be kept carefully from the ears of the world." In Lyman's last conversation with the prophet, Smith used "impressive words" to emphasize "the import and obligation of this ancient law," saying that "to obey that law" was "one of the essentials to salvation."

**Joseph's ultimatums**

At first, Lyman found polygamy to be "strange, startling, astonishing" and "rather too much to grasp in a moment." He also perceived a "tone" of "power and authority" in Smith's voice. More and more often, Joseph would threaten colleagues with eternal damnation if they did not accept the promised rewards of plural marriage. If Lyman rejected this principle, Joseph told him, "he would be damned." ... When he returned from the East, he dutifully married eight women and by old age would father thirty-seven children.<sup>78</sup>

While *Nauvoo Polygamy* discusses Smith's various wives, it also details the extent of early polygamy among the leaders in Nauvoo. George Smith offers the following tally:

*From 1843 through the first half of 1844, Joseph Smith expanded the number of his confidants. John Bennett had broken the story to the newspapers, but publicity had not prevented the inner circle from swelling to thirty-three brethren, excluding Bennett, by the time Joseph and Hyrum Smith were assassinated on June 27, 1844. As we have seen, new plural marriages ceased for a few months after Bennett's intimate accounts in 1842, but the next year and a half saw seventy-one more celestial weddings, twenty-one for Smith and fifty for other men. In fact, celestial marriages more than tripled in 1843. Young married his second and third plural companions on November 2, 1843, the same day Smith married his last plural wife. Kimball would not marry in 1843, but chose to postpone his second plural sealing until the fall of 1844. Cahoon would not marry again, after joining Lucinda Johnson in 1842 matrimony, until January 1846. Knight, of course, had died. However, twenty-eight other men complied with the principle: twenty in 1843 and eight in the first half of 1844 (see chapter 5).*

*Before the Saints left Nauvoo in 1846, this total would swell to 196 men and 719 women.<sup>79</sup>*

**Events Leading to Joseph's Death**

The last few months of Joseph's life were full of strife and confusion, much of it in relation to polygamy. Emma seems to have enlisted the help of various friends to keep an eye on Joseph's movements. On April 17, 1844, the *Warsaw Signal* reported the following:



*We learn direct from Nauvoo, that Jo Smith, on Friday last, turned his wife out of doors. "Sister Emma's" offence was, that she was in conversation with Mr. E[benezer]. Robinson, and refused, or hesitated to tell the Prophet on what subject they were engaged. The man of God, thereupon, flew into a holy passion, and turned the partner of his bosom, and the said Robinson, into the street—all of which was done in broad day-light, and no doubt in the most approved style.<sup>80</sup>*

In his journal and autobiography, Joseph Lee Robinson, Ebenezer's brother, frankly admitted that Joseph and Emma had a fight over plural marriage:

*... Angeline Ebenezer's wife had some time before this had watched Brother Joseph the Prophet had seen him go into some house that she had reported to sister Emma the wife of the Prophet it was at a time when she was very suspicious and jealous of him for fear he would get another wife ... she was determined he should not get another if he did she was determined to leave and when she heard this she Emma became very angry and said she would leave ... It came close to breaking up his family...the Prophet felt dreadful bad over it, he went to my Brothers and talked with Angelene on the matter, and she would not give him any satisfaction, and her husband did not reprove his wife, and it came to pass the prophet cursed her severely, . . . I thought that I would not have a wife of mine do a thing of that kind for a world, but if she had done it she should get upon her knees at his feet and beg his pardon....<sup>81</sup>*

Smith was not only facing opposition at home, some of his top leaders came out against him and his new doctrines. Besides teaching polygamy and multiple gods, Smith also had himself secretly ordained king and was planning the political kingdom of God. Several leaders filed lawsuits against Smith, one was by William Law.<sup>82</sup> After repeatedly pleading with Joseph to renounce plural marriage, Law decided to bring a lawsuit against Smith for "living in an open state of adultery" with Maria Lawrence. Richard Van Wagoner explains:

*Smith commented on the charges the next day in Sunday services, noting that such accusations were not new to him. "Another indictment has been got up against me," he said. "I had not been married scarcely five minutes, and made one proclamation of the gospel, before it was reported that I had seven wives, . . . What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one" ([HC 6]:408-11). Smith, who had been sealed to Maria and Sarah Lawrence in the summer or early fall of 1843, had himself appointed legal guardian of the two orphan girls on 4 June 1844, two weeks after Law's charges were filed. . . .*





*Law's charge of adultery against the prophet was apparently his final attempt to get Smith to abandon polygamy. . . . On 18 April 1844 Law and his wife Jane and brother Wilson were excommunicated for "unchristianlike conduct." Ten days later they and other dissidents founded a separatist church, declaring Smith a fallen prophet. The group issued a prospectus for an opposition newspaper, *The Nauvoo Expositor*, 10 May 1844.<sup>13</sup>*

### **Nauvoo Expositor Destroyed**

On June 7, 1844, the first and only edition of the *Nauvoo Expositor* was printed. In it were charges of secret polygamy, the doctrine of plural gods and the Mormons' political agenda:

*We are earnestly seeking to explode the vicious principles of Joseph Smith, and those who practice the same abominations and whoredoms; which we verily know are not accordant and consonant with the principles of Jesus Christ...*

*Many of us have sought a reformation in the church, without a public exposition of the enormities of crimes practiced by its leaders . . . but our petitions were treated with contempt; and in many cases the petitioner spurned from their presence, and particularly by Joseph . . .*

*It is a notorious fact, that many females . . . are requested to meet brother Joseph, or some of the Twelve, at some insulated point, or at some particularly described place on the bank of the Mississippi, or at some room, which wears upon its front—Positively NO admittance. . . . they are told, after having been sworn in one of the most solemn manners, to never divulge what is revealed to them, with a penalty of death attached, that God Almighty has revealed it to him that she should be his (Joseph's) Spiritual wife; . . . The Prophet damns her if she rejects. . . .*

*Our hearts have mourned and bled at the wretched and miserable condition of females in this place; many orphans have been the victims of misery and wretchedness, through the influence that has been exerted over them, under the cloak of religion and afterwards, in consequence of that jealous disposition which predominates over the minds of some, have been turned upon a wide world, fatherless and motherless, destitute of friends and fortune; and robbed of that which nothing but death can restore. . . .*

*The next important item which presents itself for our consideration, is the attempt at Political power and influence, which we verily believe to be preposterous and absurd. . . .*



*Among the many items of false doctrine that are taught the Church, is the doctrine of many Gods, one of the most direful in its effects that has characterized the world for many centuries. We know not what to call it other than blasphemy, for it is most unquestionably, speaking of God in an impious and irreverent manner.—It is contended that there are innumerable Gods as much above the God that presides over this universe, as he is above us: . . .*<sup>84</sup>

Also in the paper was a statement by William Law's wife, Jane:

*I certify that I read the revelation referred to in the above affidavit of my husband, it sustained in strong terms the doctrine of more wives than one at a time, in this world, and in the next, it authorized some to have to the number of ten, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation before God.*<sup>85</sup>

Three days later the Nauvoo City Council, with Joseph Smith officiating as mayor, ordered the Marshal to destroy the press:

*The Council passed an ordinance declaring the Nauvoo Expositor a nuisance, and also issued an order to me [Joseph Smith] to abate the said nuisance. I immediately ordered the Marshal to destroy it without delay... About 8 p.m., the Marshal returned and reported that he had removed the press, type, printed paper, and fixtures into the street, and destroyed them.*<sup>86</sup>

The Mormon account sounds quite tame in comparison to the June 12, 1844, version given by Charles A. Foster, one of the publishers of the Expositor:

*... a company consisting of some 200 men, armed and equipped, with muskets, swords, pistols, bowie knives, sledge-hammers, &c, assisted by a crowd of several hundred minions, who volunteered their services on the occasion, marched to the building, and breaking open the doors with a sledge-hammer, commenced the work of destruction.... They tumbled the press and materials into the street, and set fire to them, and demolished the machinery with a sledge hammer, and injured the building very materially.*<sup>87</sup>

While Mormons try to justify the destruction of the press on the basis that the paper was full of lies,<sup>88</sup> history has shown that the charges were legitimate. The destruction of the press caused a public uproar, and fearing a riot Smith called out the Nauvoo Legion. This led to the arrest of both Joseph Smith and his brother, Hyrum. While the Smiths were awaiting a hearing the jail was stormed by an angry mob and the brothers were shot to death.<sup>89</sup>



### Joseph's Widows

Between 1844 and 1846 LDS Church leaders would marry twenty-four of Joseph Smith's thirty-seven plural wives before their trek west. George Smith explains:

Susa Young Gates recalled that her father, Brigham, approached the widows to tell them that "he and his brethren stood ready to offer themselves to them as husbands" in order to contribute to their comrade's offspring, and that the widows were free to "choose for themselves." Within just a half a year, six of the women married Young, four married Kimball, and one married Amasa M. Lyman. Over the next year and a half, Young, Kimball, and six others . . . would marry thirteen more of the widows for a total of twenty-four of Smith's thirty-eight wives.<sup>90</sup>

Emma Smith, rejecting Brigham Young's leadership and polygamy, stayed in Illinois and married Lewis Bidamon, a non-Mormon, in December of 1847.<sup>91</sup>

### Smith's Legacy

LDS scholars Danel Bachman and Ronald K. Esplin defend Joseph Smith's practice of polygamy with this claim:

*Far from involving license, however, plural marriage was a carefully regulated and ordered system. Order, mutual agreements, regulation, and covenants were central to the practice.<sup>92</sup>*

This might cover many of the later plural marriages in Utah but it hardly is a picture of the way Smith took wives. Pressuring a woman into accepting him as a husband by using claims of an angel with a drawn sword, threatening Smith with destruction if she refuses him, hardly seems to fit the description given above. Smith's relationship with numerous teenagers and married women looks like "license." These "mutual agreements" usually did not include Emma's consent and Smith did not establish a home with any of these women or publicly acknowledge them. The Partridge sisters entered into plural marriage in good faith but after repeated run-ins with Emma, Joseph seems to have divorced them and sent them on their way. How does this fit with the claim of eternal "covenants"?

It is estimated that there are currently 60,000 people who claim Joseph Smith as their prophet (even though not members of the LDS

Church) who are involved in polygamy, spread among a number of off-shoot groups and independent polygamists.<sup>93</sup> The recent raid on the polygamist group in Texas and the arrests in Canada have brought the issue to public attention and created a public relations nightmare for the Mormons. While the LDS Church tries repeatedly to distance itself from the current practice there is no denying that the only reason there are splinter groups today practicing polygamy is because of Joseph Smith and his revelation, which is still printed in the Doctrine and Covenants.

After looking at the heartbreaks and confusion of polygamy one is drawn to Christ's simple teaching:

“For this reason a man will leave his father and mother and be united to his wife, and **the two** will become **one flesh.**”  
(Matthew 19:5)

66 Doctrine and Covenants, section 139, Church of Jesus Christ of Latter-day Saints, 1981. Emphasis added.

67 Doctrine and Covenants Student Manual, p. 327.

68 Compare D&C 132:22,24 with Matthew 7:13 and John 17:4.

69 D&C Student Manual, p. 327.

70 Isaiah 43:10 11; 44:6, 8, 24; 45:5-7, 22.

71 Joseph Fielding Smith, ed., Teachings of the Prophet Joseph Smith, Deseret Book, pp. 312, 345-347.

72 Smith, Nauvoo Polygamy, pp. 223-224.

73 Compton, In Sacred Loneliness, p. 212.

74 Van Wagoner, Mormon Polygamy, p. 43.

75 Smith, Nauvoo Polygamy, p. 369.

76 George D. Smith, ed., An Intimate Chronicle: The Journals of William Clayton, Signature Books, 1995, p. 117.

77 Smith, An Intimate Chronicle, p. 118.

78 Smith, Nauvoo Polygamy, pp. 363-364.

79 Smith, Nauvoo Polygamy, p. 310.

80 Jerald and Sandra Tanner, Mormonism—Shadow or Reality? Utah Lighthouse Ministry, 1987, p. 210.

81 Journal of Joseph Lee Hobnison, as quoted in Tanner and Tanner, Mormonism—Shadow or Reality? p. 210.

82 Salt Lake City Messenger, no. 106, pp. 16-17.

83 Van Wagoner, Mormon Polygamy, p. 66.

84 Nauvoo Expositor, June 7, 1844, pp.1-2.

85 Ibid., p. 2.

86 History of the Church, vol. 6, p. 432.

87 Warsaw Signal, June 12, 1844.

88 Encyclopedia of Mormonism, “Nauvoo Expositor,” vol. 3, 1992, p. 996.

89 Brodie, No Man Knows My History, pp. 392-394.

90 Smith, Nauvoo Polygamy, p. 282.

91 Newell and Avery, Mormon Enigma, p. 246.

92 Encyclopedia of Mormonism, “Plural Marriage,” vol. 3, p. 1094.

93 Salt Lake Tribune, June 7, 1998.



## Joseph Smith's Wives

The chart below contains information from *Nauvoo Polygamy* by George D. Smith.<sup>a</sup> Although Fanny Alger is not included in the list by George Smith (GS), Todd Compton lists her as Joseph Smith's first plural wife in his book, *In Sacred Loneliness*.<sup>b</sup> In 1887, Andrew Jenson, assistant church historian, listed Fanny Alger as one of Smith's first plural wives in the *Historical Record*.<sup>c</sup> The numbers in parentheses (#) represent Compton's [TC] list of Joseph's plural wives. The asterisk (\*) in the first column [AJ] notes the twenty-seven plural wives on Jenson's list.

AJ	TC	GS	Name of Plural Wife	Marriage Date	Joseph's age	Wife's age
			Emma Hale	Jan 18 1827	21	22
*	(1)		Fanny Alger	early 1833	27	16
*	(3)	1.	Louisa Bejajman	April 5 1841	35	26
*	(4)	2.	Mrs. Zina Diantha Huntington (Jacobs)	Oct 27 1841	35	20
*	(5)	3.	Mrs. Presendia Lathrop Huntington (Buell)	Dec 11 1841	35	31
		(6)	4. Agnes Moulton Coolbrith (Smith)	Jan 6 1842	36	30
*	(2)	5.	Mrs. Lucinda Pondleton (Morgan Harris)	after Jan 17 1842	36	40
*	(8)	6.	Mrs. Mary Elizabeth Hollins (Lightner)	Feb 1842	36	23
*	(7)	7.	Mrs. Sylvia Porter Sessions (Lyon)	Feb 8 1842	36	23
		(9)	8. Mrs. Patty Bartlett (Sessions)	Mar 9 1842	36	47
*	(12)	9.	Mrs. Sarah M. Kingsley (Howe Cleveland)	after Mar 1842	36	53
		(11)	10. Mrs. Elizabeth Davis (C. Brackenbury Durfee)	after Mar 1842	36	50
		(10)	11. Mrs. Marinda Nancy Johnson (Hyde)	April 1842	36	26
		(13)	12. Delicena Diadama Johnson (Sherman)	approx. June 1842	36	35
*	(14)	13.	Eliza Roxcy Snow	June 29 1842	36	38
		14.	Mrs. Sarah Rapson (Poulterer)	after July 1842	36	49
*	(15)	15.	Sarah Ann Whitney	July 27 1842	36	17
		(16)	16. Martha McBride (Knight)	after Aug 5 1842	36	37
*	(17)	17.	Mrs. Ruth Daggoll Vose (Sayers)	Feb 1843	37	35
*	(18)	18.	Hiora Ann Woodworth	Mar 4 1843	37	16
*	(19)	19.	Emily Dow Partridge	Mar 4 1843	37	19
*	(20)	20.	Eliza Maria Partridge	Mar 8 1843	37	22
*	(21)	21.	Almira Woodward Johnson	after Apr 25 1843	37	29
*	(22)	22.	Lucy Walker	May 1 1843	37	17
*	(23)	23.	Sarah Lawrence	May 11 1843	37	16
*	(24)	24.	Maria Lawrence	approx. May 1843	37	19
*	(25)	25.	Helen Mar Kimball	approx. May 1843	37	14
*	(27)	26.	Mrs. Elvira Anna Cowles (Holmes)	June 1 1843	37	29
*	(28)	27.	Rhoda Richards	June 12 1843	37	58
*	(26)	28.	Fannah S. Ellis	mid 1843	37	30
		29.	Mary Ann Frost (Stearns Prall)	July 24 1843	37	34
*	(30)	30.	Olive Grey Frost	mid-1843	37	27
*	(32)	31.	Nancy Maria Winchester	after mid-1843	37	14
*	(29)	32.	Desdemona Catlin Wadsworth Fullmer	after July 1843	37	33
*	(31)	33.	Melissa Lott	Sept 20 1843	37	19
		34.	Sarah Scott (Mulholland)	after Oct 25 1843	37	26
		35.	Mrs. Phebe Watrous (Woodworth)	after Oct 29 1843	37	38
		36.	Mary Huston	approx. Oct 1843	37	25
*	(33)	37.	Fanny Young (Carr Murray)	Nov 2 1843	37	55

a. George D. Smith, *Nauvoo Polygamy*, pp. 621-623.

b. Todd Compton, *In Sacred Loneliness*, pp. 4-6.

c. Andrew Jenson, *Historical Record*, 1887, vol. 6, pp. 233-234.

## DINOSAURS – PAST AND PRESENT

by Robert Helfinstine

The word Dinosaur brings to ones mind a variety of images based on their individual exposure to books, television, statues, artwork or plastic models of various types of these creatures. Because of the popularity of dinosaurs in education, children learn the names of many dinosaur types. In the process of learning, each person develops a set of presuppositions related to the origin of life, past history and present status of these creatures and their relationship to man.

The basic presupposition in most education material and secular reports of dinosaurs is that the Earth had millions of years of history. Dinosaurs supposedly became extinct 65 million years ago, and therefore historical man never saw a living dinosaur. But a variety of ancient art works show details of dinosaur features and activity that could only come from actual observation and interaction with them. There are those who choose to reject this evidence and accept the long age philosophy.

From a Biblical, young Earth presupposition, both dinosaurs and man were created on Day 6 of Creation week and have been contemporaries up to the present time. Dinosaurs are not an abundant species in our modern world, but they are not totally extinct. Modern dinosaurs are found in the Lake Tele region of the Congo in Africa and in SE Asia.

One of the often-asked questions about dinosaurs is this: did Noah take dinosaurs on the ark? Yes, he did. They didn't have to be full-grown adults. Being reptiles they continue to grow all their life, so taking two juveniles of each basic dinosaur type would not have presented a space problem. The amount of evidence for dinosaurs in the post-Flood world confirms the fact that they were on the ark.

Most of what we know of pre-flood dinosaurs is based on the fossil record. Their bones are found all over the world. Evolutionists interpret this evidence in terms of long ages and a gradual accumulation of sedimentary strata. The Geologic Column of fossil layers has dates assigned by the types of fossils found in them. The dating of a dinosaur fossil is done primarily by the theoretical age





of the rock stratum in which it was found. There is considerable controversy among paleontologists as to the dates and names of some strata because of the varieties of fossils found in the same layer, not all of which fit the general dating scheme.

At Creation as described in Genesis, birds and every winged fowl were created on Day 5, so they were in existence before the dinosaurs which were created on Day 6. They are not evolutionary ancestors of dinosaurs. Similarity of body structure is an indication of a common intelligent designer.

Richard Owen, an early dinosaur excavator, first used the name 'dinosauria' in 1841. It means 'terrible lizards.' (Baker, p159) (Milner and Burrows, p3)

Based on the fossil record, dinosaurs have been classified as either herbivores or carnivores. But at Creation, all animals were herbivores according to Genesis 1:30. Fossil remains of large dinosaurs have been found with skeletons and bones in their rib cages. This indicates that these large creatures were caught in a sudden catastrophe with their last meal undigested in their stomach. (von Fange, 108) In a survival situation that faced both men and animals in the Flood, and with most vegetation in the process of being destroyed, satisfying hunger could turn herbivores into carnivores. Those with long claws and sharp teeth may have had a temporary advantage until the Flood also overwhelmed them.

Tidal action during the 150 days that the Flood prevailed on the Earth sorted and deposited successive layers of sediment along with the remains of the plants and animals we find as fossils. Fossil footprints, ichnofossils, of men, birds, dinosaurs, and other animals are found in some of the sedimentary rock layers.

Distribution of animal remains during the Flood by wind, wave and tidal action could partially explain the masses of bones in some locations. Contrary to evolutionary theory, where the remains are found is not necessarily where they lived.

Where are bones found? In North America there is a broad band of fossil bearing land extending from Alaska through Canada and the United States down to Mexico. The states of Montana, Wyoming, South Dakota, Colorado, New Mexico and Texas have produced many bones and tracks. Bones have also been found in Alabama and from Ohio to the East Coast. (von Fange, p89) In South



America significant finds have occurred in Argentina, Brazil and Peru. Dinosaur bones have been found in most of Europe including England. Asian bone sites include China, Mongolia, India and Siberia. African dinosaur beds extend from the Sahara Desert down to South Africa. The richest collection of dinosaur fossils is located in Tanzania, and the island of Madagascar is noted for its large bone beds. Bones have also been found in Australia, New Zealand and Antarctica. (von Fange p100 ) The worldwide extent of dinosaur fossils is an indication that dinosaurs were predominant species in the pre-Flood world.

The orientation of the landmasses on the Earth's surface and the climate conditions were changed at the time of the Flood. It is generally accepted that the Earth had a uniformly warm climate before the Flood, a condition that allowed vegetation and dinosaurs to thrive and achieve large sizes on a worldwide basis. [Note: In our modern world, an orientation that would provide such a uniform mild climate is one in which the tilt of the spin axis is less than 5 degrees. The global airflow patterns would be changed such that there would be no winter and summer seasons, only spring.] Other factors affecting growth and longevity in the pre-Flood world were higher atmospheric pressure, higher oxygen content and a stronger magnetic field. (Ref. Baugh, p15)

How many types of dinosaurs were there prior to the Flood? Catalogs of dinosaur remains that have been discovered and documented can be found on the Internet under the category of Dinosaur Types. Records go back hundreds of years. Actual names given to some of the specimens do not always reflect the specific type. Identical dinosaurs from widely separated locations have been given different names, often related to the location where they were found but not to their type. Some listings provide the name of the basic type of creature that the fossil bones represent.

#### Dinosaur Categories

Most dinosaurs fit into two main categories based on the bone structure in their hips. They are the Saurischia or lizard hipped and the Ornithischia or bird hipped.

The 5-toed Saurischians are in the sub category Sauropoda, and the three toed ones in the sub category Therapoda that is further divided into Carnosaurs and Coelurosaurs.



**Sauropoda**

Apatosaurus  
 Brachiosaurus  
 Diplodocus  
 Supersaurus  
 Ultrasaurus

**Therapoda**

**Carnosaurs**

Acrocanthosaurus  
 Allosaurus  
 Megalasaurs  
 Tyrannosaurus

**Coelurosaurs**

Comsognathus  
 Oviraptor  
 Velociraptor

The Ornithischians are subdivided into four categories. These are the Ornithopoda, Ceratopians, Stegasoria and Ankylosauria.

**Ornithopoda**

Camptosaurus  
 Hadrosaurus  
 Iguanodon  
 Pachycephalosaurus

**Ceratopians**

Pentaceratops  
 Protoceratops  
 Triceratops

**Stegasauria**

Stegasaurus

**Ankylosauria**

Ankylosaurus  
 Hylaeosaurus

Ref. (Baker, pp11-15 ) , (Milner and Burrows)

How large did dinosaurs get to be prior to the Flood? Reconstruction of skeletons from fossil bones provides an awesome display in museums where you can stand next to one and imagine what it would be like to stand next to a live one. Even more realistic are the large models with articulating heads and limbs now found in parks and museums.

Some of the largest dinosaur fossils found indicate lengths up to 150 feet long for Apatosaurus type dinosaurs with estimated weights of 150 tons.

**Fossil remains of large sea monsters**

Marine reptiles are not true dinosaurs, but they lived in the pre-Flood world. They would not have been taken on the ark because their home was in the ocean.

Fossils from the pre-Flood world show the variety of ocean creatures God created, some types of which are still living today.

In the days of sailing ships that glided silently across the ocean there were occasional reports of sighting large creatures in the ocean that were distinctly different from whales. One creature that is mentioned in the Bible is Leviathan. The 41<sup>st</sup> chapter of Job provides a detailed description of this creature that fits the monster crocodile Sarcosuchus, found as a fossil in what is now part of the Sahara

Desert. (Wieland, pp 44-47) It was 40 feet long and weighed nearly 8 tons. With hundreds of sharp teeth and rows of armor plates on its back it could withstand the assault of hunters.

The Mosasaurus was up to 50 feet in length. Fossils are found on every continent.

Megaladon was also up to 50 feet in length and was considered a predator.

A current living sea monster, Rhincodon, is 15 feet longer than Megaladon.

Basilosaurus has a long snake-like body up to 65 feet long. Reports of large sea serpents could possibly be sightings of this creature.

### **Dinosaurs After the Flood**

Since the name dinosaur wasn't used until about 1840, what were they called prior to that time? They were the dragons of early history.

Animal nature was changed after the Flood according to Genesis 9:2 when the fear of man was placed on all animals. We don't have records of how animals in the pre-Flood world reacted to human beings, but in the post-Flood history records, dragons are referred to as cruel and vicious creatures. But they could be tamed and used as beasts of burden.

There is some experimental evidence to indicate that a change in the Earth atmosphere occurred at the time of the Flood. The atmospheric pressure was reduced significantly, and this had a noticeable effect on animal temperament. Tests conducted in hyperbaric chambers have shown beneficial effects on human health and reduced aggressive behavior in some animals when atmospheric pressure is doubled.

Author Bill Cooper, in his detailed studies tracing the ancestry of Anglo-Saxon kings, also ran across numerous records of dinosaurs that he included in his book *After the Flood*. (Cooper, chapter 10) They are graphic details of encounters between humans and animals referred to as large reptiles, reptilian monsters, giant reptiles, flying reptiles and water serpents.





**Brief summary:**

336 BC A British king was killed and devoured by a reptilian monster.

1405 AD A giant reptile with crested head and long tail devoured a shepherd and many of his sheep.

1449 AD Two large reptiles were seen fighting on a riverbank.

1614 AD A strange reptile was seen near village of Dragon's Green. A man and woman on whom it spat venom died.

Small flying reptiles were common in Wales. They appeared to be covered with jewels that sparkled when they flew. Farmers killed them because of their raids on the chickens.

Lake monsters were frequently sighted in Loch Ness, Loch Lomond, Loch Awe, Loch Rannoch and Loch Morer, even in recent years.

A total of 81 British sites had records of dinosaur activity.

The Loch Ness monster has been identified as a Plesiosaur based on recent sonar images. (Snigier)

The Beowulf Epic is a record in poetic form that has been translated from its original language into a number of modern languages.

The monster Grendel preyed on the Danes for 12 years from AD 503 to 515. It was larger than a human and had large hind legs and small fore limbs similar to a Tyrannosaurus. Grendel lived in a swampy lake with other monsters and serpents. Its hunting habits were to attack people while they slept. Thirty Danish soldiers were killed in one night. Spears and arrows were ineffective in stopping the monster.

Beowulf had a reputation for slaying sea serpents preying on fishermen working in open boats. He went to meet Grendel, walked up to the monster, grabbed one forearm and twisted it off. Grendel then ran back to the lake and swam to the bottom where it bled to death.

Had Beowulf learned this fighting technique from others?



### **Evidence for recent dinosaur activity.**

Artworks in different forms include representations of birds and animals. Some of the animals represented are dinosaurs. These are found in pictographs and Petroglyphs left by early Americans on cave walls and rock outcroppings.

Effigy mounds, raised earth forms in the likeness of birds, fish and animals covered a large portion of Wisconsin, Iowa and Minnesota before farming activities destroyed most of them. Fortunately drawings were made of many of them and are preserved in the Historical Museum of Minnesota. Several distinct dinosaur types are evident in some of the mounds. (McGlenn)

Pottery and ceramic figurines from Mexico and Peru show many details of dinosaurs. The museum in Acambaro, Mexico has hundreds of figurines on display dating from 800 BC to 200 AD. (Patton, video) Art figures on Moche vases from Peru include a variety of dinosaur types. Peruvian textiles also have dinosaur figures woven into them. (Swift, picture section)

Burial stones from Peru have engraved figures on their surface, many of which are recognizable dinosaur types. Humans are often shown in association with the dinosaurs, sometimes fighting and often riding. The details in the figures show a familiarity with the dinosaur types, indicating coexistence of men and dinosaurs. Stones have been dated from 200 to 1100 AD. (Swift p124)

A Cambodian temple carving of a Stegosaur dates from 1200 AD. (Swift p81)

A Roman mosaic found in Israel dating to the third century AD has figures of men and a dinosaur.

The Tucson Artifacts, dating from 775-900 AD, are lead ceremonial pieces in the form of swords, spears and arrows with engravings on them. One of the figures is the shape of an Apatosaurus dinosaur with its tail raised, a position only recently recognized as being correct. (Koenig )



### Modern dinosaur sightings

Pygmies in the Lake Tele region of the Congo have identified several types of dinosaurs seen there when they were shown pictures of dinosaurs. The Apatosaurus was often identified, and the Triceratops and Stegosaurus were seen less often.

Pterodactyl sightings in New Guinea have been reported since the days of WW II when military personnel reported seeing them. The native name for them is Ropcn. These large winged creatures are known to be nocturnal but are often seen in the daytime. Recent sightings by Peace Corps personnel confirm their presence.

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**QUIZ:**  
**WOMEN IN CULTS AND MOVEMENTS**

1. Acknowledged as prophetess by Seventh-Day Adventists:
  - a. Clara Barton
  - b. Ellen White
  - c. Clara Booth Luce
  - d. Betsy Ross
  
2. Received mesmeric treatments by a certain Dr. Quimby:
  - a. Mary Baker Eddy
  - b. Madame Bovary
  - c. Helena Blavatsky
  - d. Marian Anderson
  
3. Founder of the Christian Women's Temperance Union:
  - a. Joan Sutherland
  - b. Jane Addams
  - c. Coya Knutson
  - d. Marian Anderson
  
4. Crusader for women's suffrage:
  - a. Pearl Buck
  - b. Frances Willard
  - c. Florence Nightingale
  - d. Gertrude Stein
  
5. Instrumental in the founding of New Age:
  - a. Whoopi Goldberg
  - b. Eleanor Roosevelt
  - c. Winfrey Oprah
  - d. Shirley MacLaine
  
6. Advocate for the homeless and hopeless in Calcutta:
  - a. Joan of Arc
  - b. Sister Kenny
  - c. Mother Teresa
  - d. Margaret Thatcher





7. Who was Queen of England just before the publication of the King James Version of the Bible?
- a. Victoria
  - b. Elizabeth II
  - c. Catherine the Great
  - d. Elizabeth I
8. The wicked queen, contemporary of King Ahab:
- a. Deborah
  - b. Huldah
  - c. Rahab
  - d. Jezebel
9. Killed Sisera, the Syrian general:
- a. Jael
  - b. Athaliah
  - c. Vashti
  - d. Miriam
10. Early revivalist with the Pentecostal movement:
- a. Henrietta Mears
  - b. Amee Semple McPherson
  - c. Joyce Meyer
  - d. Kathryn Kuhlmann

**Answers:**

1. (b); 2. (a); 3. (b); 4. (b); 5. (d); 6. (c); 7. (c); 8. (d); 9. (a); 10. (b)

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