

“The Father being a personage of spirit, glory and power: possessing all perfection and fullness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man.”

In direct conflict with this statement, the LDS Church teaches, “The Father has a body of flesh and bones as tangible as man’s; the Son also” (*D&C 130:22*).

AND, What about the Holy Ghost? Is He not also a member of the LDS Godhead and worthy of mention here?

ALSO, found in the question and answers at the end of **LECTURE SECOND. Of Faith. SECTION II.** (pg. 26) it says,

Q. How do you prove that God has faith in himself independently?

A. Because he is omnipotent, omnipresent, and omniscient...

This statement also conflicts with the LDS belief that “The Father has a body of flesh and bones as tangible as man’s” and as such is not omnipresent in His person.

Brigham Young said, "Some would have us believe that God is present everywhere. It is not so" (*Journal of Discourses 6:345*).

In agreement with Brigham Young, Apostle James Talmage stated, “It has been said, therefore, that God is everywhere present; but this does not mean that the actual person of any one member of the Godhead can be physically present in more than one place at one time... plainly, His person cannot be in more than one place at any one time.” (*The Articles of Faith, chapter 2, Some of the Divine Attributes—God is Omnipresent*).

MARRIAGE CONTROVERSY—One Wife or Plural Wives?

In the 1835 D&C, see also: SECTION C I. MARRIAGE. (pg. 251)—which forbade plural marriage and was removed in the 1876 edition of the D&C, at which time section 132 which commanded plural marriage was added.

It is interesting to note that the Book of Mormon agrees with the 1835 D&C in regard to monogamous marriage, see Jacob 2:22-35.

It is also interesting to note—while this commandment was a part of the D&C the LDS church leaders, starting with Joseph Smith, were practicing plural marriage and breaking this commandment.

Questions? Comments? GospelTruth4U@hotmail.com

Who took the 'D' out of the D&C?

The Doctrine and Covenants is one of the standard works of The Church of Jesus Christ of Latter-day Saints and as such is considered to be inspired scripture, given by divine revelation through the LDS prophets.

The 1835 title page of the D&C reads as follows:

DOCTRINE AND COVENANTS
OF
THE CHURCH OF THE

LATTER DAY SAINTS:

CAREFULLY SELECTED

FROM THE REVELATIONS OF GOD,

AND COMPILED BY

JOSEPH SMITH *Junior*
OLIVER COWDERY,
SIDNEY RIGDON,
FREDERICK G. WILLIAMS

[Presiding Elders of said Church.]

Joseph Smith himself signed a statement which was printed in the preface to the 1835 Edition of the Doctrine and Covenants. In this statement we read:

"The first part of the book will be found to contain a series of Lectures as delivered before a Theological class in this place, and in consequence of their embracing the important doctrine of salvation, we have arranged them into the following work."

PART ONE—is titled:

**THEOLOGY.
LECTURE FIRST**

ON THE DOCTRINE OF THE CHURCH OF THE
LATTER DAY SAINTS.

Of Faith.

PART TWO—is titled:

**PART SECOND.
COVENANTS AND COMMANDMENTS
OF THE LORD**

to his servants of the church of the

LATTER DAY SAINTS.

The Doctrine section titled, "Lectures on Faith", was removed from the Doctrine and Covenants in 1921.

**WHY, after 86 years, was this entire section, over 70 pages—
"ON THE DOCTRINE OF THE CHURCH OF THE LATTER DAY
SAINTS" removed from the Doctrine and Covenants?**

Originally, 'The Lectures on Faith' were voted on unanimously by the conference assembled August 17, 1835 to be included in the forthcoming book of Doctrine and Covenants.

There is, however, no evidence that the Lectures on Faith were voted on by the general conference of the Church to be omitted in the 1921 and all subsequent editions of the Doctrine and Covenants.

Instead, a committee decided to remove the Lectures on Faith. "It was thought by Elder James E. Talmage, chairman, and other members of the committee who were responsible for their omission that to avoid confusion and contention on this vital point of belief [*the doctrine of God*], it would be better not to have them bound in the same volume as the commandments or revelations which make up the Doctrine and Covenants." (*A Study of the Doctrine and Covenants, M.A. Thesis, Brigham Young University, page 344*)

So, what doctrines of God were taught in the Lectures on Faith that bothered Elder James E. Talmage and the other committee members?

LECTURE FIFTH. Of Faith. SECTION V. (pg. 52-53) says, "There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made... —They are the Father and the Son:"