

## A comparison of the Laws (or beliefs that bound) the generations of Jews and Christians

The purpose of this table is to show that beliefs have evolved (changed and been refined or discarded) by Christians and specifically the Community of Christ (and its predecessors) over time. The logical question is “Does God and his principles change or does our perception and understanding change? I propose that the answer is the latter.

<b>Laws of Moses Exodus 20:3-17 KJV</b>	<b>Laws of the Pharisees</b>	<b>Early Restoration Laws/Practices</b>	<b>Early Reorganization Laws/Practices</b>	<b>Later Reorganization Laws/Practices</b>
(1) Thou shalt have no other gods before me.	Rigorous application of the Law to everyday life,	Continuing Revelation and open canon of scripture	Continuing Revelation and open canon of scripture	Continuing Revelation and open canon of scripture
(2) Thou shalt not make unto thee any graven image....		Membership comes from Baptism by immersion	Membership comes from Baptism by immersion	With open communion, discussions taking place on honoring the baptism by other churches without regard for method (immersion vs. sprinkling)
(3) Thou shalt not take the name of the LORD thy God in vain;		Disagreement between LDS and RLDS over early church’s participation in plural marriage <sup>1</sup>	Always denounced and rejected plural marriage <sup>2</sup>	Always denounced and rejected plural marriage <sup>3</sup>
(4) Remember the sabbath day, to keep it holy.	Sought to preserve Law of our Fathers (Moses, et. al.)	Priesthood open to men only	Priesthood open to men only	Priesthood open to men & women <sup>4</sup>

<sup>1</sup> “The changing RLDS Response to Mormon Polygamy: A Preliminary Analysis,” by Richard P. Howard, *Restoration Studies III*, Herald Publishing House, Independence, MO, 1986, pages 145-162.

<sup>2</sup> *Doctrine & Covenants* 49:3, “And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto men; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation...” (Joseph Smith Jr.)

<sup>3</sup> *Doctrine & Covenants* 111:4, “All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in the case of death, when either is at liberty to marry again.” (Not a revelation)

<sup>4</sup> *Doctrine & Covenants* 156:9, “I have heard the prayers of many, including my servant the prophet, ...in regard to the question of who shall be called to share the burdens and responsibilities of priesthood in my church...all are called according to the gifts which have been given them.... Therefore, do not wonder that some women of the church are being called to priesthood responsibilities.” (Wallace B. Smith)

(5) Honour thy father and thy mother:		Close(d) communion	Close(d) communion	Open communion
(6) Thou shalt not kill.	Opposed to foreign supremacy (Roman) and influences (Greek)	Zion a physical place for the gathering of the Saints <sup>5</sup>	Zion a physical place for the gathering of the Saints <sup>6</sup>	Communities of believers, not a physical place” <sup>7</sup>
(7) Thou shalt not commit adultery.	Believed in the Resurrection	Baptism of the Dead practiced <sup>8</sup>	Baptism for the Dead “on the books” <sup>9</sup>	Baptism of the Dead rejected
(8) Thou shalt not steal.	Codified Divine Law as given by Moses, Joshua, the Elders and the Prophets	Word of Wisdom <sup>10</sup> (See Below)	Word of Wisdom	Word of Wisdom? (Emphasis on hot drinks rather than coffee)
(9) Thou shalt not bear false witness against thy neighbour.		All surplus contributed to the church and tithed 10% of increase <sup>11</sup>	Tithing (10% of surplus) <sup>12</sup> and filing of Tithing Statement <sup>13</sup>	Church rethinking approach to tithing since compliance has fallen off.

<sup>5</sup> *Doctrine & Covenants* 91:1, “...ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house; and...according to the pattern which I have given unto you.” (Joseph Smith Jr.)

<sup>6</sup> *Doctrine & Covenants* 140:5, “The church is admonished again that all movements toward Zion and the gathering and temporalities connected therewith are within my law, and all things should be done in order...Zion conditions are no further away nor any closer than the spiritual condition of my people justifies....” (Israel A. Smith)

<sup>7</sup> *Doctrine & Covenants* 161:5-6, “Stand firm in the name of the One you proclaim and create diverse communities of disciples and seekers...Heed the urgent call to become a global family united in the name of the Christ...seeking the kingdom for which you yearn and to which you have always been summoned. That kingdom shall be a peaceable one and it shall be known as Zion.” (W. Grant McMurray)

<sup>8</sup> “A temporary baptismal font was dedicated in the still uncompleted Nauvoo Temple November 8, 1841, and the first baptisms for the dead in the font were administered Sunday, November 21, 1841, by Elders Brigham Young, Heber C. Kimball, and John Taylor.” from the commentary on Section 107 from *A Commentary on the Doctrine and Covenants* by F. Henry Edwards, Herald Publishing House, Independence, MO, revised 1967, page 366). The 1977 edition of the *Commentary* identifies Section 107 as one of the “items of uncertain authority” that had been moved to the Appendix.

<sup>9</sup> Section 107:10-11 of the *Doctrine & Covenants* refers to a practice where “my Saints, may be baptized for those who are dead....” The 1970 World conference removed this document from the main body of the *Doctrine & Covenants* to Appendix A with the statement that “‘baptism for the dead’ belongs to those local questions of which the body has said by resolution: ‘that the commandments of a local character, given to the first organization of the church, are binding on the Reorganization only as far as they are either reiterated or referred to as binding by commandments to this church.’” Further, by action of the 1990 World Conference section 107 (Appendix A) was removed entirely from the *Doctrine & Covenants*.

<sup>10</sup> *Doctrine & Covenants* Section 86, “This revelation, now known as the Word of Wisdom, was given through Joseph Smith, Jr., to a conference of high priests assembled at Kirtland, Ohio, February 27, 1833. It was described as ‘A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and the church; and also, the Saints in Zion. To be sent greeting, not by commandment, or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle, with promise; adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints.’”

(10) Thou shalt not covet....	Developed concept of pairing scholars with opposing views	Missionaries sent two-by-two <sup>14</sup>	Missionaries sent two-by-two	What is current practice?
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## Section 86: The Word of Wisdom

1 a. Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

b. that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him.

c. And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.

d. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill.

e. And again, hot drinks are not for the body or belly.

2 a. And again, verily I say unto you, All wholesome herbs God hath ordained for the constitution, nature' and use of man, every herb in the season thereof, and every fruit in the season thereof All these to be used with prudence and thanksgiving.

b. Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

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<sup>11</sup> *Doctrine & Covenants* 106:1, “I require all their surplus property to be put into the hands of the bishop of my church of Zion (Far West, MO), for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of the church.” (Joseph Smith, Jr.)

<sup>12</sup> *Doctrine & Covenants* 114:1-2, “the Twelve will take measures in connection with the Bishop, to execute the law of tithing...that the temporal means so obtained is truly used for the purposes of the church...” (First revelation by Joseph Smith III to church)

<sup>13</sup> *The Priesthood Manual*, Herald Publishing House, Independence, MO, 1990, page 269. “Literally, and primarily, the word *tithe* means a tenth. Restoration teaching emphasizes that it is just, equitable, and scriptural to allow the deduction of basic living needs before the tithe is computed.”

<sup>14</sup> *Doctrine & Covenants* 115:1c and d, “it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry.” (Joseph Smith III)

c. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

3 a. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

b. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals and for mild drinks and also other grain.

c. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures;

d. and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.