

Why did the Mormon Church when referring to God’s supposed messenger (**the angel Moroni**)—who they say brought the Book of Mormon to Mormonism’s Founder, Joseph Smith Smith—refer to the messenger as “**An Angel of Light?**”

Up until at least 1953, the Mormon Church First Presidency published an official statement as an “Explanatory Introduction” to *The Doctrine and Covenants*, one of the Church’s Standard Works of Scripture. *The Pearl of Great Price*, is a compilation of revelations which Joseph Smith (and a few other early Church leaders) claimed they had received from God.

The “Explanatory Introduction” states that Joseph Smith was shown, by an angel named Moroni, gold plates of ancient origin. The plates he supposedly translated “by the gift and power of God” into the Book of Mormon.

The “Explanatory Introduction” states very specifically that the angel Moroni was “**an angel of light.**”

The Apostle Paul, writing in the Bible **warns us against false prophets and deceitful workers who represent themselves as Apostles of Christ!** He further states”

“And no marvel; for Satan himself is transformed into an angel of light.” (2Cr 11:14)

Why would the Mormon First Presidency, in the introduction to what they believe is scripture, use this term “Angel of Light” to describe Moroni, supposedly God’s messenger to Joseph Smith?” Is it possible they did not know what the term meant? That is puzzling because one of the most famous of all Mormon Apostles was Elder Bruce R. McConkie. McConkie authored the widely read Mormon reference work titled *Mormon Doctrine*. **In that book, McConkie equates the term “Angel of Light” to nonother than Satan himself!** And that book has been continuously published by the Mormon Church since 1950, while the First Presidency was using the term to describe the angel Moroni.

See photocopies of the documents that demonstrate this odd declaration on the next page of this document.

The "Explanatory Introduction" to the 1953 version of The Doctrine and Covenants—Mormon "Scripture"

ANGEL	ANGELS
phraim and Manasseh. ore whom my fathers and Isaac did walk. he fed me all my life long ay, <i>The Angel</i> which re-	Version, Ex. 3:2), thus showing that what the King James Version calls <i>The Angel is The Lord.</i>
from all evil, bless the said. (Gen. 48:15-16.) red Version makes no this statement, although of other matters in con- h the same occurrences l in that more perfect ver- usly the meaning is that e <i>Messenger of Salvation</i>	Angel of Light. See DEVIL. Angel of the Bottomless Pit. See BOTTOMLESS PIT, DEVIL. John used this expressive language, <i>angel of the bottomless pit</i> , to describe Satan, having particular reference to his status as the <i>king of hell</i> , the ruling authority over those cast into the pit which is hell. (Rev. 9:11.)

From Bruce R. McConkie's famous Mormon reference book, *Mormon Doctrine*

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The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah, U. S. A.

Certain parts were issued at Zion,
Jackson County, Missouri, in 1833, under the title,
*Book of Commandments for the Government of the
Church of Christ.*

An enlarged compilation was issued at
Kirtland, Ohio, in 1835, under the title,
Doctrine and Covenants of the Church of the Latter-day Saints.

First issued, as divided into chapters and verses
By ORSON PRATT, in
1876

First issued with foot-notes in
1879

First published in double-column pages, with
present chapter headings, revised foot-
note references, and index, in
1921

EXPLANATORY INTRODUCTION

THE Church of Jesus Christ of Latter-day Saints was organized as an institution among men on the sixth day of April, 1830. Through a period of more than six years prior to that date, Joseph Smith, the Prophet, had received at intervals Divine revelations and commandments.

Of these, the first and of all most glorious was the visitation in which, in answer to the young man's prayer for guidance as to which of the numerous and opposing sects of the day he should join, the Eternal Father, and His Son, Jesus Christ, personally manifested themselves, and the Father, pointing to the Christ, thus affirmed and commanded: THIS IS MY BELOVED SON. HEAR HIM!^a

This took place in the early spring of 1820. In September, 1823, and at later times, Joseph Smith received visitations from Moroni, an angel of light, who revealed the resting place of the ancient record from which The Book of Mormon was afterward translated.^b

Many revelations followed, in preparation for the re-establishment of the Church of Jesus Christ on earth, and, later, for the direction of the Church so organized. As early as the summer of 1830, the Prophet, acting under Divine commandment, was engaged in copying and arranging the revelations received up to that time, evidently with a view to their publication in book form. On November 1, 1831, at a conference of the Elders of the Church held at Hiram, Ohio, definite action relating to the publication of the revelations was taken, and the compilation was called the *Book of Commandments*. The Lord's acceptance of the undertaking was made manifest by the giving of the revelation herein appearing as Section 1, which is currently known as the *Preface*.^c

During the conference at Hiram, the Elders present testified individually to their conviction of the Divine origin of the revelations, and of their willingness to proclaim their testimony to the world. Their solemn affirmation was thereupon formulated as follows:

^a see P. of G. P., Writings of Joseph Smith 2:15-17, and History of the Church, vol. 1, page 5. ^b see P. of G. P., Writings of Joseph Smith 2:27-60, and History of the Church, vol. 1, chaps. 1-8. ^c see especially 1-6.

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