

Retractions

After further research, I've discovered that a couple subtopics that used to be present in my documents are non-issues, or are too obscure to be worth debating over. For the sake of accuracy and correcting misinformation (or potential misinformation), I will discuss the removed items here.

Removed: “Though the church already has billions, Lorenzo Snow’s quote is edited in a current Sunday School manual – to increase the amount of tithe payers?”

“I plead with you in the name of the Lord, and I pray that every man, woman and child **who has means** shall pay one-tenth of their income as a tithing.”

~Lorenzo Snow

[archive.org - 1899 Conference Report](#)

“I plead with you in the name of the Lord, and I pray that every man, woman and child ... shall pay one-tenth of their income as a tithing.”

~the manual

[lds.org - Teachings of the Presidents of the Church: Lorenzo Snow](#)

Reason: Lorenzo Snow also said (as quoted in the manual), “There is no man or woman who can not pay one tenth of what he or she receives.” Given this information, “who has means” likely refers to those who receive income. To this day, the church doesn’t expect tithing from those who don’t receive income. Given both quotes, the ellipses aren’t as big of a deal.

Removed: A claim that the Law of Moses commanded raped women to marry their rapists: “If you check the context (v. 25) of the earliest manuscripts it is definitely talking about rape. Here are links to the [Septuagint](#) and the [Masoretic Text](#), which use ‘force her’ and ‘lay hold on her’ interchangeably.”

[Deuteronomy 22:28-29](#) – “28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel’s father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.”

Reason: Though the context in the ancient scripts does suggest that it's talking about rape (it seems like it's going from talking about a betrothed woman who is raped to a virgin who is raped), the change in the Hebrew verb from "chazaq" (force) in verse 25 to "tap[h]as" (take hold) in verse 28 can mean that the text is no longer talking about force ([source](#)). I don't know why the Brenton translation of the Septuagint (that I originally linked to) translated both *chazaq* and *taphas* into the English word *force*.