

LESSON 4

“Remember the New Covenant, Even the Book of Mormon”

Joseph Smith History 1:27-65; D&C 3; 5; 10; 17; 20:5-15; 84:54-62, Our Heritage, pages 5-10

OVERVIEW:

Joseph Smith’s preparation to receive and translate the Book of Mormon. The miracle of the Book of Mormon’s preservation. Witnesses of the Book of Mormon. Our duty to “remember the new covenant, even the Book of Mormon.”

Sections 3 and 10 are companion revelations.

There are many stories in this lesson that are not necessary to cover for the lesson. They are included just in case someone has a question about an event during this time period.

SCRIPTURES:

JOSEPH SMITH—HISTORY *Moroni appears to Joseph Smith—Joseph’s name is to be known for good and evil among all nations—Moroni tells him of the Book of Mormon and of the coming judgments of the Lord, and quotes many scriptures—The hiding place of the gold plates is revealed—Moroni continues to instruct the Prophet. (Verses 27-54.)*

(What was Joseph doing between the time of the First Vision and the visit of Moroni?) 27 I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to ^aaffirm that I had seen a vision.

28 During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my ^afriends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me—I was left to all kinds of ^btemptations (What temptations was he engaged in?); and, mingling with all kinds of society, I frequently fell into many foolish ^cerrors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of ^dlevity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was ^ecalled of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native ^fcheery temperament.

29 In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, (Why did he pray?) I betook myself to ^aprayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full ^bconfidence in obtaining a divine manifestation, as I previously had one.

30 While I was thus in the act of calling upon God, I discovered a ^alight appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a ^bpersonage appeared at my bedside, standing in the air, for his feet did not touch the floor. (Joseph most likely shared his bedroom with one or more brothers. They were asleep at this time and did not see the vision. Even if they were awake, the Lord could have caused them to not see the vision.)

31 He had on a loose robe of most exquisite ^awhiteness. It was a whiteness beyond anything earthly I

had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

32 Not only was his robe exceedingly white, but his whole person was ^aglorious beyond description, and his countenance truly like ^blightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was ^cafraid; but the ^dfear soon left me.

33 He called me by ^aname, and said unto me that he was a ^bmessenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for ^cgood and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

(What did Moroni tell Joseph he would find in the Hill Cumorah?) 34 He said there was a ^abook deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the ^bfulness of the everlasting Gospel was contained in it, (In saying that the Book of Mormon contains "the fulness of the gospel," what is meant is that it contains those fundamental truths upon which all saving principles must build. These are the principles one should understand before baptism. To be baptized we need not understand all there is to know about the gospel. We simply need to have laid a foundation of faith and understanding upon which we can continue to build until we have received a fulness of all that the Father has (D&C 93:19-20). Revelations of the Restoration, p. 21) as delivered by the Savior to the ancient inhabitants;

35 Also, that there were two stones in silver bows—and these stones, fastened to a ^abreastplate, constituted what is called the ^bUrim and Thummim— (From the Old Testament we learn that the Urim and Thummim was used by priests to receive revelation. Though no clear explanation has been preserved for us we can deduce that this device consisted of ocular objects belonging to the ephod or vestment of the high priest. The Urim and Thummim was carried in the breastplate of judgment, which bore the names of the twelve tribes of Israel on twelve precious stones so as to be on the high priest's heart when he went before the Lord (Exodus 28:15-30; Leviticus 8:8; cf. Ecclesiasticus 45:10; Bible Dictionary, 610). Possession of the Urim and Thummim "was one of the greatest distinctions conferred upon the priestly family" and was connected with the priest's right to stand in the presence of God and to speak in his behalf (International Standard Bible Encyclopedia, 4:3040; Exodus 28:30). Through apostasy, the use of the Urim and Thummim was lost to Israel. Thus, as the Jews returned from their Babylonian captivity, when they were faced with a question they could not answer, it was agreed to postpone their decision until there should rise up "a priest with Urim and with Thummim" (Ezra 2:63; Nehemiah 7:65). Hosea described their plight, saying, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Commenting on this verse, one Bible dictionary observed that "it seems natural to infer that the teraphim were, in these instances, the unauthorized substitutes for the Urim" (Smith, Dictionary of the Bible, 4:3358). Given that the Book of Mormon was ordained in the councils of heaven to be the scriptural record to gather Israel to the true Messiah, it seems most appropriate that its translator would do so with the aid of the same type of seeric device by which revelation was given to the twelve tribes anciently. As the spokesman of the Lord was identified by the possession of the Urim and Thummim before the day of Israel's dispersion so he is identified by the possession of the Urim and Thummim in the great day of gathering. In the Wentworth Letter Joseph Smith said, "With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God" (History of the Church, 4:537). For further information on the breastplate, see commentary on Doctrine and Covenants 17:1, "The breastplate"; on the Urim and Thummim, see commentary on Doctrine and Covenants 9:7-10; 10:1. Revelations of the Restoration, p. 21-22) deposited with the plates; and the possession and use of these

stones were what constituted “^cseers” in ancient or former times; and that God had prepared them for the purpose of translating the book.

36 After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of ^aMalachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

37 *For behold, the ^aday cometh that shall ^bburn as an oven, and all the proud, yea, and all that do wickedly shall burn as ^cstubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.* (1 ^aFOR, behold, the ^bday cometh, that shall ^cburn as an oven; and all the ^dproud, yea, and all that do ^ewickedly, shall be (burn as – Moroni to Joseph Smith) ^fstubble: and the day that cometh shall burn them up, (for they that come shall burn them) saith the LORD of hosts, that it shall leave them neither root nor ^gbranch.)

38 And again, he quoted the fifth verse thus: *Behold, I will reveal unto you the ^aPriesthood, by the hand of ^bElijah the prophet, before the coming of the great and dreadful day of the ^cLord.* (5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2))

39 He also quoted the next verse differently: *And he shall plant in the hearts of the ^achildren the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.* (6 And he shall ^aturn (plant in) (Joseph Smith said the word “turn” should be “seal” or “bind.” Teachings, p. 330.) the ^bheart(s) of the ^cfathers to the ^dchildren, (the promises made to the fathers) and the heart(s) of the ^echildren (shall turn) to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse. (If it were not so, the whole earth would be utterly wasted at his coming.) Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the present are brought together to prepare the earth for the return of its great King. Moroni uses the phrase “utterly wasted” relative to the purpose of earth life rather than “a curse” as used by Malachi. If we do not accomplish the primary purpose for which we came to mortality, namely the forming of an eternal family unit, we have wasted our lives on matters that are not of eternal importance. Revelations of the Restoration, p. 24)

40 In addition to these, he quoted the eleventh chapter of ^aIsaiah, saying that it was about to be fulfilled. (This prophet, Isaiah tells us, is to be a descendant of both Jesse and Ephraim. Revelations of the Restoration, p. 24. It is Joseph Smith. Isaiah 11: 1 ^aAND there shall come forth a ^brod out of the ^cstem of ^dJesse, and a ^eBranch shall grow out of his roots: 2 And the ^aspirit of the LORD shall rest upon him, the spirit of ^bwisdom and ^cunderstanding, the spirit of ^dcounsel and might, the spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick understanding in the fear of the LORD: and he shall not ^ajudge ^bafter the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall ^ahe ^bjudge the poor, and ^creprove with equity for the ^dmeek of the earth: and he shall ^esmite the earth with the rod of his mouth, and with the ^fbreath of his lips shall he ^gslay the wicked. 5 And righteousness shall be the ^agirdle of his loins, and faithfulness the girdle of his ^breins. 6 The ^awolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of ^athe asp, and the weaned child shall put his hand on the ^bcockatrice’ den. 9 They shall not ^ahurt nor ^bdestroy in all my holy ^cmountain: for the ^dearth shall be full of the ^eknowledge of the LORD, as the waters cover the sea. 10 ¶ And in ^athat day there shall be a ^broot

of Jesse, which shall stand for an ^censign of the people; ^dto it shall the ^eGentiles seek: and his ^frest shall be glorious. 11 And it shall come to pass in that day, that the Lord shall set his hand again the ^asecond time to ^brecover the ^cremnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ^dislands of the sea. 12 And he shall set up an ^aensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not ^aenvy ^bJudah, and Judah shall not vex Ephraim. 14 But they shall ^afly upon the ^bshoulders of the Philistines toward the west; ^cthey shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. 15 And the LORD shall utterly ^adestroy the tongue of the ^bEgyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. 16 And there shall be ^aan ^bhighway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.) He quoted also the third chapter of Acts, twenty-second and twenty-third verses, (22 For Moses truly said unto the fathers, A ^aprophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be ^adestroyed from among the people.) precisely as they stand in our New Testament. He said that that ^bprophet was Christ; but the day had not yet come when “they who would not hear his voice should be ^ccut off from among the people,” but soon would come.

41 He also quoted the second chapter of ^aJoel, from the twenty-eighth verse to the last. (28 ¶ And it shall come to pass afterward, *that* I will ^apour out my ^bspirit upon all flesh; and your sons and your daughters shall ^cprophesy, your ^dold men shall ^edream dreams, your young men shall see ^fvisions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew ^awonders in the ^bheavens and in the earth, blood, and ^cfire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into ^ablood, before the great and the terrible ^bday of the LORD come. 32 And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall.) He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the ^bGentiles was soon to come in. He quoted many other passages of scripture, (Do we know what other scriptures were quoted? The next five pages are those scriptures that were quoted. You may just want to skip those since there are so many of them, or you may want to pick out a couple of significant ones to discuss.) and offered many explanations which ^ccannot be mentioned here. (In letters published in the Messenger and Advocate (the Church newspaper published in Kirtland, Ohio, between 1834 and 1837), Oliver Cowdery gave a much more detailed account of the things Moroni taught Joseph Smith. He cited thirty texts from the Old and New Testaments that were a part of Moroni's instructions to the Prophet. Moroni quoted the following texts from the Bible to Joseph Smith during his visits during the night of 21 September 1823 and the next morning: Deuteronomy 32:23-24, (23 I will heap ^amischiefs upon them; I will spend mine arrows upon them. 24 *They shall be* ^aburnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.) 43 (Rejoice, O ye nations, *with* his people: for he will ^aavenge the blood of his servants, and will render vengeance to his adversaries, and will be ^bmerciful unto his land, *and* to his people.); Psalms 91:6 (*Nor* for the pestilence *that* walketh in darkness; *nor* for the ^adestruction *that* wasteth at noonday.); 100 (1 MAKE a joyful noise unto the LORD, all ye lands. 2 Serve the LORD with ^agladness: come before his presence with ^bsinging. 3 Know ye that the LORD he *is* God: *it is* he *that* hath ^amade us, and not we ourselves; *we are* his people, and the ^bsheep of his pasture. 4 Enter into his gates with ^athanksgiving, *and* into his ^bcourts with praise: be thankful unto him, *and* bless his name. 5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.); 107 (1 O GIVE thanks unto the LORD, for *he is* good: for his mercy

endureth for ever. 2 Let the redeemed of the LORD say *so*, whom he hath ^aredeemed from the hand of the enemy; 3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south. 4 They ^awandered in the ^bwilderness in a solitary way; they found no city to dwell in. 5 Hungry and thirsty, their soul fainted in them. 6 Then they ^acried unto the LORD in their ^btrouble, *and* he delivered them out of their distresses. 7 And he led them forth by the right way, that they might go to a city of habitation. 8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! 9 For he satisfieth the longing soul, and filleth the hungry soul with goodness. 10 Such as sit in ^adarkness and in the shadow of death, *being* bound in affliction and iron; 11 Because they ^arebelled against the words of God, and contemned the counsel of the most High: 12 Therefore he brought down their heart with labour; they fell down, and *there was none* to help. 13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses. 14 He brought them out of darkness and the ^ashadow of death, and brake their bands in sunder. 15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! 16 For he hath ^abroken the gates of brass, and cut the bars of iron in sunder. 17 Fools because of their transgression, and because of their iniquities, are afflicted. 18 Their soul abhorreth all manner of ^ameat; and they draw near unto the gates of death. 19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses. 20 He sent his word, and healed them, and delivered *them* from their destructions. 21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! 22 And let them sacrifice the sacrifices of ^athanksgiving, and declare his works with ^brejoicing. 23 They that go down to the sea in ships, that do business in great waters; 24 These see the works of the LORD, and his wonders in the deep. 25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. 26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. 27 They reel to and fro, and stagger like a drunken ^aman, and are at their wits' end. 28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. 29 He ^amaketh the storm a calm, so that the waves thereof are still. 30 Then are they glad because they be quiet; so he bringeth them unto their desired haven. 31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men! 32 Let them exalt him also in the ^acongregation of the people, and praise him in the assembly of the elders. 33 He turneth rivers into a wilderness, and the watersprings into dry ground; 34 A fruitful land into barrenness, for the ^awickedness of them that dwell therein. 35 He turneth the ^awilderness into a standing water, and dry ground into watersprings. 36 And there he maketh the hungry to dwell, that they may prepare a city for habitation; 37 And sow the fields, and plant vineyards, which may yield fruits of increase. 38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. 39 Again, they are ^aminished and brought low through oppression, affliction, and sorrow. 40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is no way*. 41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock. 42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth. 43 Whoso *is* ^awise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.); 144
(1 BLESSED *be* the LORD my strength, which teacheth my hands to ^awar, *and* my fingers to fight: 2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me. 3 LORD, what *is* ^aman, that thou takest knowledge of him! *or* the son of man, that thou makest account of him! 4 Man is like to ^avanity: his days *are* as a ^bshadow that passeth away. 5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke. 6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. 7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of ^astrange children; 8 Whose mouth speaketh vanity, and their right hand *is* a right hand of ^afalsehood. 9 I will ^asing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee. 10 *It is he* that giveth ^asalvation unto kings: who delivereth David his servant from the hurtful sword. 11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh ^avanity, and

their right hand *is* a right hand of falsehood: 12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace: 13 *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets: 14 *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; *that there be* no complaining in our streets. 15 ^aHappy *is that* people, that is in such a case: *yea, happy is that* people, whose God *is* the LORD.); 146:10 (The LORD shall reign for ^aever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.); Isaiah 1:7, 23-24, 25-26 (7 Your ^acountry *is* ^bdesolate, your cities *are* burned with fire: your land, ^cstrangers devour it in your presence, and *it is* desolate, as overthrown by strangers. (Prediction of the future) 23 Thy ^aprinces (rulers) *are* rebellious, and companions of thieves: every one loveth ^bgifts, (ie bribes) and followeth after rewards: they ^cjudge (Heb do not do justice to) not the fatherless, neither doth the cause of the widow come unto them. (If society respected the rights of those who were most vulnerable, the society was good.) 24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine ^aadversaries, and avenge me of mine enemies: 25 ¶ And I will ^aturn (Heb return) my hand upon thee, and purely ^bpurge away thy dross, and take away all thy tin: (I will refine thee.) 26 And I will ^arestore thy judges as at the first, and thy ^bcounsellors as at the beginning: afterward thou shalt be called, The ^ccity of righteousness, the faithful city.); 2:1-4 (1 THE word that ^aIsaiah (Isaiah chapters 2-14 are quoted from the brass plates by Nephi in 2 Nephi 12-24; there are some differences in wording which should be noted.) the son of Amoz ^bsaw (Heb *khazah*, meaning envisioned. It means Isaiah received his message through a vision from the Lord.) concerning Judah and Jerusalem. 2 And it shall come to pass in the ^alast days, (The principle features of both Zions will be the temple that will be established in each Zion, and the Lord who will sit as king in the throne rooms of the temples (D&C 133:12-13) 12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion. 13 And let them who be of ^aJudah flee unto ^bJerusalem, unto the ^cmountains of the Lord's ^dhouse.) (when) ~~that~~ the ^bmountain of the LORD's ^chouse shall be ^destablished in the top of the mountains, and shall be exalted (The temple represents the highest point on earth which symbolically connects heaven and earth; it is where God's word is revealed to his prophets.) above the hills; and all ^enations shall flow unto it. (The Prophet Joseph Smith said: "All nations (which means some people from all nations) shall come to obey the God of all nations and to build the kingdom of God. For something to flow like a river, up a mountain, a power greater than gravity must be at work; this power is the power of God and of the temple.) 3 And many people shall go and say, Come ye, and let us ^ago up to the ^bmountain of the LORD, to the ^chouse of the God of Jacob; and he will ^dteach us of his ways, (The Lord will teach us through revelation given through his prophets and apostles, through the scriptures, and by way of personal revelation. Specifically, we will learn of God's ways in his temple.) and we will walk in his paths: for out of ^cZion shall go forth the ^flaw, (Heb teaching or doctrine) and the word of the LORD from Jerusalem. (The Salt Lake Temple and Conference Center. President Hinckley, Oct Conf. 2000, p. 89. Law is Constitutional of the United States of America – President Harold B. Lee. See Micah.4:1-2, These will be the two religious capitals for the kingdom of God during the millennium. One will be located in Independence, Missouri; the other will be found in old Jerusalem. Both centers will be called Zion and Jerusalem, and they will possess great temples.) 4 And he shall ^ajudge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn ^bwar any more. (During the Millennium)); 4:5-6 (5 And the LORD will create upon every dwelling place of mount ^aZion, and upon her assemblies, a ^bcloud and smoke by day, and the shining of a flaming ^cfire by night: for upon all (everyone) the glory (of Zion) shall be a defence. (This should read "Canopy." Thus Zion and her inhabitants shall be protected by God from spiritual harm in the same way that individuals are protected from physical harm by seeking shelter during the heat of the day or in great storms.) 6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of ^arefuge, and for a covert from storm and from rain. The storms remove the wicked out of their places as chaff is removed from the wheat, while the righteous, like wheat, are gathered into protected units and preserved in the

Lord's temples and other holy places.); 11 (Already quoted above); 13:10 (For the stars of heaven and the constellations thereof shall not give their light: the sun shall be ^adarkened in his going forth, and the moon shall not cause her light to shine.); 24:20 (The ^aearth shall reel to and fro like a drunkard (5), and shall be removed like a cottage (6); and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again (7). (These may also be referring to the final earthquake in Rev 16:18-20 - And there were voices, and thunders, and lightnings; and there was a great ^aearthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.); 28:21 (21 For the LORD shall rise up as *in* ^amount Perazim (David attacked and smote the Philistines there, with the Lord's help), he shall be wroth as *in* the valley of ^bGibeon, (where the Lord killed Joshua's enemies the Amorites with huge hailstones) that he may do his work, his strange work; and bring to pass his act, his ^cstrange act.); 29:11 (And the vision of all is become unto you as the words of a ^abook that is ^bsealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:); 13-14 (13 ¶ Wherefore the Lord said, Forasmuch as this people ^adraw near *me* with their ^bmouth, and with their lips do ^chonour me, but have ^dremoved their ^cheart far from me, and their ^ffear toward me is taught by the ^eprecept of men: 14 Therefore, behold, I will proceed to do a ^amarvellous ^bwork among this people, *even* a marvellous work and a wonder: for the ^cwisdom of their wise *men* shall ^dperish, and the ^cunderstanding of their ^fprudent *men* shall be hid.); 43:6 (6 I will say to the ^anorth, ^bGive up (or deliver up); and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.); 59:20 (20 ¶ And the ^aRedeemer shall ^bcome to ^cZion, and unto them that ^dturn from transgression in Jacob, saith the LORD.); Jeremiah 16:16 (16 ¶ Behold, I will send for many ^afishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. (Missionaries), 19 (19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the ^aGentiles (or nations) shall come unto thee from the ends of the earth, and shall say, Surely our fathers have ^binherited lies, vanity, and *things* wherein *there is* no profit.); 19:3 (And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall ^atingle.); 30:18-21 (18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have ^amercy on his dwellingplaces; and the city shall be builded upon her own heap, and ^bthe palace shall remain after the manner thereof. 19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will ^amultiply them, and they shall not be few; I will also glorify them, and they shall not be ^bsmall. 20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. 21 And their nobles shall be of ^athemselves, and their governor shall proceed from the midst of them; and I will cause him to ^bdraw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.); 31:1, 6, 8-9, 27-28, 31-33 (1 AT the same time, saith the LORD, will I be the God of all the ^afamilies of Israel, and they shall be my people. 6 For there shall be a day, *that* the ^awatchmen (latter day prophets) upon the mount Ephraim shall cry, Arise ye, and let us go up to ^bZion unto the LORD our God. 8 Behold, I will bring them from the ^anorth country, and gather them from the ^bcoasts (Heb ends) of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. (Note the word "thither." They would be gathered to other lands, not Israel or Jerusalem, which would have been "hither." 9 They shall come with ^aweeping, (They will weep because they knew they rejected Christ) and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a ^bfather to Israel, and ^cEphraim *is* my ^dfirstborn. 27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 28 And it shall come to pass, *that* like as I have ^awatched over them, to ^bpluck up, and to ^cbreak down, and to throw down, and to destroy, and to afflict; so will I ^dwatch over them, to build, and to plant, saith the LORD. 31 ¶ Behold, the days come, saith the LORD, that I will make a ^anew ^bcovenant with the house of ^cIsrael, and with the house of Judah: 32 Not

according to the ^acovenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was ~~an~~ husband unto them, saith the LORD(;)÷33 But this *shall be* the ^acovenant that I will make with the house of Israel; After those days, saith the LORD, I will put my ^blaw in their inward parts, and write it in their ^chearts; and will be their God, and they shall be my people.) ; 50:5 (They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a ^aperpetual ^bcovenant *that* shall not be forgotten.); Joel 2:28-32 (28 ¶ And it shall come to pass afterward, *that* I will ^apour out my ^bspirit upon all flesh; and your sons and your daughters shall ^cprophesy, your ^dold men shall ^edream dreams, your young men shall see ^fvisions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. (With the repentance of the righteous people, the Lord's spirit will be poured out upon all people.) 30 And I will ~~shew~~-(show) ^awonders in the ^bheavens and in the earth, blood, and ^cfire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into ^ablood, (This reference may be that the religious feasts which usually occurred on the full moon have been corrupted by blood.) before the great and the terrible ^bday of the LORD come. 32 And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD (Heb Jehovah) shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall. (Moroni quoted 28-32. He also quoted the second chapter of ^aJoel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the ^bGentiles was soon to come in. (The Millennium will be the greatest era of fulfillment, since it will be the day in which "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But spiritual experiences are had among the Lord's Saints today, and it may be that the time of outpouring, which Moroni said "was soon to be," has now arrived. Perhaps the greatest fulfillment of these words is in the quiet witness that faithful Saints receive in answer to their humble prayers concerning the truthfulness of the gospel and the divine mission of the Church. The most powerful manifestation of the Spirit today is the personal revelation that we call a testimony, which is granted freely by the Lord to the sons, daughters, old and young, servants and handmaids of the Church. God's Spirit is at work among the Latter-day Saints as they quietly "prophesy" enjoy personal revelation in their lives – "dream dreams," "see visions," and otherwise enjoy the blessings of the gift of the Holy Ghost.)); Malachi 3 (part) (already quoted above); Malachi 4 (with variation) (1 ^aFOR, behold, the ^bday cometh, that shall ^cburn as an oven; and all the ^dproud, yea, and all that do ^ewickedly, shall be (burn as – Moroni to Joseph Smith) ^fstubble: and the day that cometh shall burn them up, (for they that come shall burn them) saith the LORD of hosts, that it shall leave them neither root nor ^gbranch. 2 ¶ But unto you that fear my name shall the ^aSun of righteousness ^barise with healing in his wings; and ye shall go forth, and grow up as calves of the ^cstall. 3 And ye shall ^atread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts. 4 ¶ Remember ye the law of Moses my servant, which I ^acommanded unto him in ^bHoreb for all Israel, *with* the statutes and judgments. (The law revealed to Moses in Horeb never was revealed to the children of Israel.) 5 ¶ Behold, I will ^asend you ^bElijah the prophet ^cbefore the coming of the ^dgreat and dreadful ^eday of the LORD: (Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. – Moroni to JS. These changes are the same as in D&C 2) 6 And he shall ^aturn (plant in) (Joseph Smith said the word "turn" should be "seal" or "bind." Teachings, p. 330.) the ^bheart (s) of the ^cfathers to the ^dchildren, (the promises made to the fathers) and the heart(s) of the ^echildren (shall turn) to their fathers, lest I come and ^fsmite the ^gearth with a ^hcurse. (If it were not so, the whole earth would be utterly wasted at his coming.)(Elijah came to the Kirtland Temple on April 3, 1836. A by-product of this process of being sealed to each other, is that those on the earth are sealed to those in heaven and can draw assistance from them. DHC 6:252 Each generation needs to be welded to the one before it, such that a whole, complete, and perfect union can be made. One of the first things necessary for that union is the organization of the righteous from every dispensation into one eternal family. In this way all the keys, powers, and glories from the days of Adam to the

present are brought together to prepare the earth for the return of its great King.)); Matthew 19:30 (But many *that are* ^afirst shall be last; and the last *shall be* first.); John 10:27 (27 He answered them, I have told you already, and ye did not ~~hear~~ (believe): wherefore would ye ~~hear it~~ (believe if I should tell you) again? ~~will ye also~~ (and would you) be his disciples? (“He replied fearlessly, and with such pertinent logic as to completely offset their skill as cross-examiners.” Jesus the Christ, p. 385. In other words, Why are you asking me again? Is it because I have converted you? Do you now believe? Are you ready to become his disciples? MM, 3:206)); Acts 3:22-23 (22 For Moses truly said unto the fathers, A ^aprophet (Jesus Christ, see Joseph Smith History 1:40) shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be ^adestroyed from among the people.); Romans 11:25 (25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own ^aconceits; that ^bblindness (callousness) in part is happened to Israel, until the ^cfulness of the ^dGentiles be come in. (Joseph Fielding Smith said: “We may observe that the times of the Gentiles are rapidly nearing their close by watching the signs of the times. One of the first signs that the days of the Gentiles are nearing their close was given when Palestine was turned over to Great Britain and a Jewish state proclaimed. Another indication is the fact that the Jews are beginning to believe in Christ. They have not yet reached the point where they are willing to receive him as their Redeemer, and they will not, only here and there an individual, until Christ comes as their Deliverer. During the past one hundred years, however, there has come a wonderful change in belief and attitude on the part of our Jewish brethren towards Jesus Christ. One hundred years ago, they had no good words to say about him, but now many of their influential men accept him as one of their prophets. A remarkable thing about this is that Nephi prophesied and said: ‘And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.’—II Nephi 30:7.” (*The Restoration of All Things* [Salt Lake City: Deseret News Press, 1945], 164. For the nearly two thousand years between Abraham and Christ, the statutes and judgments of God were reserved almost exclusively for the seed of Abraham and for the house of Israel. During the mortal ministry of our Lord, the message was limited to Israel, to the Jews, and it was not then offered to the Gentiles. After Jesus’ resurrection, Peter opened the door to the preaching of the gospel of the Gentiles, and Paul became their chief apostolic advocate and teacher. Thus, there was a period or time for the Gentiles to take precedence. The times of the Gentiles is the period during which the gospel goes to them on a preferential basis, and this will continue until they have had a full opportunity to accept the truth, or in other words until the fullness of the Gentiles. Then the message will go again to the Jews, meaning to the Jews as a nation and as a people. DNTC, 2:290. See also, D&C 45:19, 25, 28-30.)); 1 Corinthians 1:27-29 (27 ~~But~~ (For) God hath chosen the ^afoolish things of the world to ^bconfound (shame, frustrate) the wise; and God hath chosen the ^cweak things of the world to confound the things which are mighty; (How is it that weak and untried persons have spiritual powers and understanding which is often denied the learned and worldly wise? It is in large measure a matter of pre-existent preparation. Some people developed in the pre-mortal life the talents to recognize truth, to comprehend spiritual things, to receive revelation from the Spirit; others did not. Those so endowed spiritually were foreordained and sent to earth to serve at God’s command as his ministers. Hence, we find Paul extolling the spiritual powers of the weak and simple and decrying the foolishness of the worldly wise who seek religious preferment and status on the basis of intellectuality and persuasive powers. In our day the Lord has taken the same approach. “I call upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my Spirit. (D&C 35:13) To Joseph Smith he said: “I have raised you up, that I might show forth my wisdom through the weak things of the earth.” (D&C 124:1, 17-24) DNTC, 2:317) 28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought (a) things that are (mighty): (In the English of the 1600s, base meant lowly or humble.) 29 That no flesh should glory in his presence.); 1 Thessalonians 4:7 (7 For God hath not called us unto ^auncleanness, but unto

holiness. (Remember, brethren, that he has called you unto holiness and, need we say, to be like him in purity. How wise, how holy, how chaste, and how perfect, then, you ought to conduct yourselves in his sight. Joseph Smith's Commentary on the Bible, p. 183)) (Messenger and Advocate, 1:79-80). Revelations of the Restoration, p. 26-27)

42 Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled (How long was Joseph going to have to wait to actually obtain the plates?)—I should not show them to any person; ("Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!" (2 Nephi 27:12-14). Restating this same principle, Moroni directed himself to the translator of the plates, saying: "Ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day" (Ether 5:2-4). Revelations of the Restoration, p. 27-28.) neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be ^adestroyed. (How did Joseph know the place where the plates were hidden?) While he was conversing with me about the plates, the vision was opened to my ^bmind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

43 After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ^aascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance. (Did the subsequent visits of Moroni include any new information from the first visit?)

44 I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my ^ameditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

45 He commenced, and ^aagain related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great ^bjudgments which were coming upon the earth, with great desolations by ^cfamine, ^dsword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

46 By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in ^aastonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to ^btempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting ^crich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other ^dmotive than that of building his kingdom; otherwise I could not get them.

47 After this third visit, he again ascended into heaven as before, and I was again left to ^aponder on the

strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

48 I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my ^astrength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I ^bfell helpless on the ground, and for a time was quite unconscious of anything.

49 The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my ^afather and tell him of the vision and commandments which I had received.

50 I obeyed; I returned to my ^afather in the field, and rehearsed the whole matter to him. He ^breplied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

51 Convenient to the village of Manchester, Ontario county, New York, stands a ^ahill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

52 Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the ^aplates, the ^bUrim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

(Why couldn't Joseph get the plates on this first visit to Cumorah?) 53 I made an attempt to take them out, but was forbidden by the messenger, (Oliver Cowdery gave us a description of a very important lesson taught to the youthful prophet. When Joseph first attempted to take possession of the record, "a shock was produced upon his system, by an invisible power which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not— there was the pure unsullied record, as had been described— he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, 'Why can I not obtain this book?' 'Because you have not kept the commandments of the Lord,' answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when this holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away. At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord

shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, 'Look!' and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, 'All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God'" (Messenger and Advocate, 2:197-98; Times and Seasons, 2:393.) and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. (Why did Joseph go to Cumorah each year?)

54 Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his ^akingdom was to be conducted in the last days.

Joseph Smith marries Emma Hale—He receives the gold plates from Moroni and translates some of the characters—Martin Harris shows characters and translation to Professor Anthon, who says: "I cannot read a sealed book." (Verses 55-65.)

55 As my father's worldly circumstances were very limited, we were under the necessity of ^alaboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continuous ^blabor were enabled to get a comfortable maintenance.

(What did Alvin die of?) 56 In the year 1823 my father's family met with a great ^aaffliction by the death of my eldest brother, ^bAlvin. (Lucy Mack Smith recorded the particulars concerning the death of her eldest son: "On the fifteenth of November, 1823, about ten o'clock in the morning, Alvin was taken very sick with the bilious colic. He came to the house in great distress and requested his father to go immediately for a physician, which he accordingly did. But the doctor who generally attended upon our family being absent, Mr. Smith was compelled to go further than he expected. However, he found in the next village one Dr. Greenwood, who, when he came, immediately administered a heavy dose of calomel to the patient, although he objected much against it. [Calomel was a mixture of mercury-oxide

and arsenic. It was administered in a clay- like substance formed into bars. Pieces were broken from these bars to be ingested by the afflicted individual.] This calomel lodged in his stomach, and all the powerful medicine which was afterwards prescribed by skillful physicians could not remove it. On the third day of his sickness, Dr. McIntyre, the favorite of the family and a man of great skill and experience, was brought and with him four other professors of medicine. But all their exertions were of no avail, just as Alvin had declared would be the case. He said, "The calomel is still lodged in the same place and you cannot move it. Consequently, it must take my life" (History of Joseph Smith, 1996, 115). Before his death, Alvin spoke to each of his brothers and sisters separately. Lucy Mack Smith recorded that he admonished his brother Joseph: "I am going to die now. The distress which I suffer and the sensations that I have tell me my time is very short. I want you to be a good boy and do everything that lies in your power to obtain the record. Be faithful in receiving instruction and in keeping every commandment that is given you. Your brother Alvin must now leave you, but remember the example which he has set for you, and set a good example for the children that are younger than you. Always be kind to Father and Mother." "He then asked me to take his little sister Lucy up and bring her to him, for he wished to see her. This child was the youngest of the family, and he was extremely fond of her and was in the habit of taking her up and caressing her, which naturally attached her to him. She could not then talk plainly, and always called her brother 'Amby.' I went to her and said, 'Lucy, Amby wants to see you.' At this she started out of her sleep and screamed out, 'Oh, Amby, Amby.' We took her to him, and she sprang from my arms and caught him round the neck and cried out, 'Oh, my Amby,' and kissed him again and again. "To Lucy he said, 'You must be the best girl in the world and take care of Mother. You can't have your Amby anymore. Amby is going away; he must leave little Lucy.' He then kissed her and said, 'Take her away. I think my breath offends her.' We took hold of the child, but she clenched hold of him with such a desperate grasp that it was very difficult to disengage her hands. "As I turned with the child, Alvin said, 'Father, Mother, brothers, sisters, farewell! I can now breathe out my life as calmly as a clock,' and immediately closed his eyes in death. "The child still cried to go back to Alvin. One present said to her, 'Alvin is gone. An angel has taken his spirit to heaven.' When the babe heard this, she renewed her cries, and as I bent over his corpse with her in my arms, she again threw her arms around him and kissed him repeatedly, screaming as before. And until the body was taken from the house, she continued constantly crying and showing such manifestation of affection mingled with terror at the scene before her as is seldom witnessed in a child. "This harrowed up our feelings almost to distraction, for Alvin was a youth of singular goodness of disposition—kind and amiable manners, so much so that lamentation and mourning filled the whole neighborhood where we lived, and, of course, more than usual grief filled the hearts of those from whose immediate circle he was taken, those who felt and saw the effects of his nobleness and generosity every hour of his existence. "It was the wish of the principal physician that Alvin's body should be cut open to ascertain, if possible, the cause of his disease and death. When this was done, they found the calomel still lodged in the upper bowels, untouched by anything which he had taken to carry it off. It was as near in its natural state as it could be, surrounded as it was with gangrene. "Dr. McIntyre and Dr. Robinson performed the operation. The last named doctor was seventy years of age. He spoke long and earnestly to the younger physicians upon the danger of administering powerful medicine without the thorough knowledge of the practice of physic. 'Here,' he said 'is one of the loveliest youth that ever trod the streets of Palmyra destroyed, murdered as it were, by him at whose hand relief was expected, cast off from the face of the earth by a careless quack who even dared to trifle with the life of a fellow mortal.' "When the time for interment arrived, the inhabitants of the surrounding country gathered together, and during the funeral obsequies they gave the most affectionate manifestations of their sympathy; but there was one that felt our grief more deeply than the rest— a lovely young woman who was engaged to be married to my son. The disconsolate girl was rendered most desolate by his unexpected death, and as long as we knew her, she never recovered her wonted animation and good spirits. "Thus was our happiness blasted in a moment. When we least expected the blow, it came upon us. The poisoned shaft entered our very hearts' core and diffused to

deadly effect throughout our veins. We were for a time almost swallowed up in grief, so much so that it seemed impossible for us to interest ourselves at all about the concerns of life. The feeling of every heart was to make speedy preparation to follow him who had been too much the idol of our hearts. And then if it pleased God to take us also, we would receive the call as a favor at his hands from whom it came.

"Alvin had ever manifested a greater zeal and anxiety, if it were possible, than any of the rest with regard to the record which had been shown to Joseph, and he always showed the most intense interest concerning the matter. With this before our minds, we could not endure to hear or say one word upon that subject, for the moment that Joseph spoke of the record it would immediately bring Alvin to our minds with all his kindness, his affection, his zeal, and piety. And when we looked to his place and realized that he was gone from it, to return no more in this life, we all wept with one accord over our irretrievable loss, and we could 'not be comforted, because he was not'" (Smith, *History of Joseph Smith*, 1996, 116-19.) In the month of October, 1825, I hired with an old gentleman by the name of Josiah Staal, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, State of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

57 During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Staal.

58 Owing to my continuing to assert that I had seen a vision, ^apersecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Staal's, and went to my father's, and ^bfarmed with him that season.

59 At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to ^ame with this charge: that I should be ^bresponsible for them; that if I should let them go carelessly, or through any ^cneglect of mine, I should be cut off; but that if I would use all my endeavors to ^dpreserve them, until he, the messenger, should call for them, they should be protected.

("When Joseph first took the plates into his hands, the angel of the Lord stood by and said: "Now you have got the record into your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men, for they will lay every plan and scheme that is possible to get them away from you. And if you do not take heed continually, they will succeed. While they were in my hands I could keep them, and no man had power to take them away, but now I give them up to you. Beware, and look well to your ways, and you shall have power to retain them until the time for them to be translated" (Smith, *History of Joseph Smith*, 1996, 145). See commentary on Doctrine and Covenants 3:5. The Prophet Joseph Smith had to actively protect the plates from the moment he received them. He was creative in his choice of hiding places, and in many instances he depended on inspiration from God to fulfill his responsibility. Lucy Mack Smith recorded that Joseph first hid the plates in a hollow birch log. When he later returned to retrieve them, "Joseph took the plates from their place and, wrapping them in his linen frock, put them under his arm and started for the house. After walking a short distance in the road, he thought it would be safer to go across through the woods. Traveling some distance after he left the road, he came to a large windfall, and as he was jumping over a log, a man sprang up from behind and gave him a heavy blow with a gun. Joseph turned around and knocked him to the ground, and then ran at the top of his speed. About half a mile further, he was

attacked again in precisely the same way. He soon brought this one down also and ran on again, but before he got home, he was accosted the third time with a severe stroke with a gun. When he struck the last one, he dislocated his thumb, which, however, he did not notice till he came in sight of the house. He threw himself down in the corner of the fence to recover his breath. As soon as he was able, he rose and finished his race for the house, where he arrived altogether speechless from fright and exhaustion" (Smith, *History of Joseph Smith*, 1996, 144). After Joseph arrived home, the plates were placed in a chest and secreted under a hearthstone in the Smith home. Later, Joseph hid the plates in the Smiths' cooper shop across the street from the house. During his and Emma's removal to Harmony, Pennsylvania, he hid them in barrel of beans. One may wonder what those who sought the plates would have done had they ever obtained them and whether their only purpose was to obtain them for the gold of which they were made. Regardless, these people were determined to destroy the work of God. Mormon wrote: "Having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I . . . hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord" (Mormon 6:6). Revelations of the Restoration, p. 35-37)

60 I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to ^aget them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. ("Joseph kept the Urim and Thummim constantly about his person, by the use of which he could in a moment tell whether the plates were in any danger" (Smith, *History of Joseph Smith*, 1996, 142).) When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this ^bday, being the second day of May, one thousand eight hundred and thirty-eight. (There are at least 23 recorded instances when Moroni appeared to Joseph Smith.)

61 The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating ^afalsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county, in the State of Pennsylvania. While preparing to start—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise—in the midst of our afflictions we found a friend in a gentleman by the name of ^bMartin Harris, who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability.

62 By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the ^aUrim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

63 Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:

64 "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were

Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

65 “He then said to me, ‘Let me see that certificate.’ I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of ^aangels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were ^bsealed, (Although it is true that “there never were greater things made manifest than those which were made manifest unto the brother of Jared” (Ether 4:4), it is also true that others were shown things equally great. Such noble souls as Adam, Enoch, Abraham, Moses, Nephi, John the Revelator, the Prophet Joseph Smith, and others were given views of things from the foundation of the world to the eternities. Elder Bruce R. McConkie expounded on the scriptural description of those things contained in the sealed part of the plates, indicating that “an account of life in preexistence; of the creation of all things; of the Fall and the Atonement and the Second Coming; of temple ordinances in their fulness; of the ministry and mission of translated beings; of life in the spirit world, in both paradise and hell; of the kingdoms of glory to be inhabited by resurrected beings, and many such things” must surely be recorded thereon (*Sermons and Writings*, 277). This part of the record will come forth during the Millennium, for “the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. 2 Nephi 27:8. Revelations of the Restoration, p. 37-38) and that I was forbidden to bring them. He replied, ‘I cannot read a sealed book.’ I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.”

THE DOCTRINE AND COVENANTS SECTION 3

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, July 1828, relating to the loss of 116 pages of manuscript translated from the first part of the Book of Mormon, which was called the “Book of Lehi.” The Prophet had reluctantly allowed these pages to pass from his custody to that of Martin Harris, who had served for a brief period as scribe in the translation of the Book of Mormon. The revelation was given through the Urim and Thummim. HC 1: 21—23. See also Section 10. (This revelation is not about the loss of the manuscript. That was taken care of thousands of years ago. This revelation is about Joseph and his lack of obedience.)

1—4, The Lord’s course is one eternal round; 5—15, Joseph Smith must repent or lose the gift to translate; 16—20, The Book of Mormon comes forth to save the seed of Lehi.

(Mr. Harris, having returned from his tour, left me and went home to Palmyra, arranged his affairs, and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following, by which time he had written one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me, he began to importune me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions; which were, that he show them only to his brother, Preserved Harris, his own wife, his father and his mother, and a Mrs.

Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in a most solemn manner that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way. Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered unto this day. In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings, which he lost by transgression—and I inquired of the Lord through it, and obtained the following: History of the Church, 1:21 At half past twelve we saw him walking with a slow and measured tread toward the house, his eyes fixed thoughtfully upon the ground. When he came to the gate, he did not open it but got upon the fence and sat some time with his hat drawn over his eyes. At last he entered the house. After we sat down and were ready to commence eating, Martin took up his knife and fork as if to use them but dropped them from his hands. Hyrum said, "Martin, why do you not eat? Are you sick?" Martin pressed his hands upon his temples and cried out in a tone of anguish, "Oh! I have lost my soul. I have lost my soul." Joseph, who had smothered his fears till now, sprang from the table, exclaiming, "Oh! Martin, have you lost that manuscript? Have you broken your oath and brought down condemnation upon my head as well as your own?" "Yes," replied Martin, "it is gone and I know not where." "Oh, my God, my God," said Joseph, clinching his hands together. "All is lost, is lost! What shall I do? I have sinned. It is I who tempted the wrath of God by asking him for that which I had no right to ask, as I was differently instructed by the angel." And he wept and groaned, walking the floor continually. At last he told Martin to go back to his house and search again. "No," said Mr. Harris, "it is all in vain, for I have looked in every place in the house. I have even ripped open beds and pillows, and I know it is not there." "Then must I," said Joseph, "return to my wife with such a tale as this? I dare not do it lest I should kill her at once. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the Most High?" I besought him not to mourn so, for it might be that the Lord would forgive him, after a short season of humiliation and repentance on his part. But what could I say to comfort him when he saw all the family in the same state of mind that he was? Our sobs and groans and the most bitter lamentations filled the house. Joseph, in particular, was more distressed than the rest, for he knew definitely and by sorrowful experience the consequence of what would seem to others to be a very trifling neglect of duty. He continued walking backwards and forwards, weeping and grieving like a tender infant until about sunset, when we persuaded him to take a little nourishment. The next morning he went home. We parted with heavy hearts, for it seemed as though all our fond anticipations, that which we had fed upon and which had been the source of so much secret gratification to us, had in a moment fled, and fled forever. History of Joseph Smith, p.128-29)

1 THE ^aworks, and the designs, and the purposes of God cannot be ^bfrustrated, neither can they come to naught. (He knew that Satan would try to frustrate the coming forth of the Book of Mormon by the stealing and changing of the manuscript, and provided for it hundreds of years before the birth of Jesus Christ. Martin Harris, without a doubt, fell a prey to the enticings of Satan, in his constant pleading for the manuscript. Satan played upon his pride and foolish thought that by the showing of the manuscript his kindred could be convinced. There is always danger when men boast in their own strength, or when they seek to satisfy their own desires. When those desires are contrary to the will of the Lord, and are still persisted in, they will without fail, return in punishment upon their heads. Church History and Modern Revelation, Joseph Fielding Smith, 1:34-35)

2 For God doth not ^awalk in crooked paths, neither doth he ^bturn to the right hand nor to the left, neither

doth he vary from that which he hath said, therefore his paths are straight, and his ^ccourse is one eternal round.

3 Remember, remember that it is not the ^awork of God that is frustrated, but the work of men;

4 For although a man may have many ^arevelations, and have ^bpower to do many mighty works, yet if he ^cboasts in his own ^dstrength, and sets at naught the ^ecounsels of God, and follows after the dictates of his own will and ^fcarnal desires, he must fall and incur the ^gvengeance of a ^hjust God upon him.

5 Behold, you have been ^aentrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.

6 And behold, how ^aoft you have ^btransgressed the commandments and the laws of God, and have gone on in the ^cpersuasions of men. (“Section 3 of the Doctrine and Covenants stands as one of the great evidences of the Prophet Joseph’s divine calling. As nearly as can be determined, this is the first revelation he ever recorded. (He had received other revelations earlier, but they had not yet been recorded.) This one is a powerful witness of his prophetic calling; no false prophet would have recorded such a stinging denunciation of himself, as Richard Bushman notes: “[In] the rebuke of Joseph in the revelation of July, 1828, ... [t]here is no effort to conceal or rationalize, no sign of Joseph justifying himself to prospective followers. The words flow directly from the messenger to Joseph and have the single purpose of setting Joseph straight.” (Keith W. Perkins, “Thou Art Still Chosen,” Ensign, Jan. 1993, 16))

7 For, behold, you should not have ^afeared man more than God. (It is not difficult to see why Joseph Smith was eager to grant the request of Martin Harris to show the translation to his wife and family. Martin was Joseph's senior by more than twenty years. He was a wealthy land owner while Joseph was but a day laborer. In giving much by way of time and support to Joseph, Martin had become estranged from his wife and had become the laughing stock of Palmyra. Martin's wife, Lucy Harris, had given her husband an ultimatum that he either bring the manuscript home for her to see or she would leave him, taking the children with her. After her husband's first visit to Harmony to serve as Joseph's scribe, Martin's wife "prepared a bed and room for him alone, which she refused to enter" (Smith, History of Joseph Smith, 1996, 155). Martin bought the paper, the ink, and it was he who wrote the manuscript. He really wanted to take the manuscript to his wife to show her the work he was doing.) Although men set at naught the counsels of God, and ^bdespise his words—

8 Yet you should have been faithful; and he would have extended his arm and ^asupported you against all the fiery ^bdarts of the ^cadversary; and he would have been with you in every time of ^dtrouble. (Verses 1-8 is the reproof. Then starting in verse 9 the Lord is showing his love for Joseph. D&C 121:43: ^aReproof betimes with ^bsharpness, when ^cmoved upon by the Holy Ghost; and then showing forth afterwards an increase of ^dlove toward him whom thou hast reproofed, lest he esteem thee to be his enemy;)

(What would have happened if Joseph had not heeded the counsel of the Lord?) 9 Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt ^afall. (We are not indispensable. If we fail to fulfill our assignments given by the Lord, He will find someone else to do it. We are foreordained to callings, but because of agency we can fail in them.)

10 But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art ^aagain called to the work; (The mercy of the Lord.)

11 Except thou ^ado this, thou shalt be delivered up and become as other men, and have no more gift.

12 And when thou deliveredst up that which God had given thee sight and power to ^atranslate, thou deliveredst up that which was ^bsacred into the hands of a wicked ^cman, (Joseph Fielding Smith: At heart Martin was not wicked and desired to do what was right. He had faith in the mission of Joseph Smith, and that very faith led to his undoing, for he could not stand the gibes of relatives and friends. It was because of this that he desired to obtain the manuscript that these relatives and friends might be

convinced. Why he thought that an examination of the manuscript would be a means of convincing them, especially his wife, in the frame of mind in which she possessed, is not clear. His wickedness consisted in his selfish desire to gratify his own wish contrary to the will of the Lord, after he had been denied this request twice before it was granted. Moreover, he was wicked in that he violated a most sacred and solemn covenant and trust which he made with the Lord through the Prophet Joseph Smith. From his wicked act, or acts, he humbly repented and again found favor with the Lord to the extent that he was privileged to stand as one of the special three witnesses of the Book of Mormon, and to behold the plates in the presence of the holy angel. He was deprived, however, from ever again acting as scribe in the translation of this sacred record of the Nephites. (Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 1: 26 - 27.))

13 Who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and ^aboasted in his own wisdom.

(Definition of wickedness.)

14 And this is the reason that thou hast lost thy privileges for a season— (Moroni took both the plates and the Urim and Thummim from the Prophet before Joseph received this revelation. Speaking of the events following his return to Harmony, Joseph said: "After I arrived here, I commenced humbling myself in mighty prayer before the Lord, and as I poured out my soul in supplication to him, that if possible I might obtain mercy at his hands and be forgiven of all that I had done which was contrary to his will, an angel stood before me, and answered me, saying, that I had sinned in delivering the manuscript into the hands of a wicked man, and as I had ventured to become responsible for this man's faithfulness, I would of necessity suffer the consequences of his indiscretion, and I must now give back the Urim and Thummim into his (the angel's) hands. This I did as I was directed, and as I handed them to him he remarked, 'If you are very humble and penitent, it may be you will receive them again; if so, it will be on the twenty-second of next September'" (Smith, History of Joseph Smith, 1996, 173-74).)

15 For thou hast suffered the counsel of thy ^adirector to be trampled upon from the beginning. (The sorrow and humiliation which Joseph felt were beyond description. The Lord's rebukes for his conduct pierced him to the center. He humbled himself in prayer and repentance; and so true was his humility that the Lord accepted it as expiation and the treasures were restored to his keeping. Martin Harris was also shamed and grieved; and he repented in anguish the violation of his trust. But, though a measure of confidence was restored to him, he was never again permitted to act as a scribe for the Prophet in the work of translation. Life of Joseph Smith, p. 33.)

16 Nevertheless, my ^awork shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the ^btestimony of the Jews, (the Bible) even so shall the ^cknowledge of a ^dSavior come unto my people—

17 And to the ^aNephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers— (the Book of Mormon)

18 And this ^atestimony shall come to the knowledge of the ^bLamanites, and the Lemuelites, and the Ishmaelites, who ^cdwindled in unbelief because of the ^diniquity of their fathers, whom the Lord has suffered to destroy their ^ebrethren the Nephites, because of their ^finiquities and their abominations.

(Descendants of Nephi, Jacob, Joseph, and Zoram can be found among Native Americans today.)

19 And for this very ^apurpose are these ^bplates ^cpreserved, which contain these records—that the ^dpromises of the Lord might be fulfilled, which he made to his ^epeople; (The Lord knew the manuscript would be lost and made provisions for it with Nephi and Mormon.)

20 And that the ^aLamanites might come to the knowledge of their fathers, and that they might know the ^bpromises of the Lord, and that they may ^cbelieve the gospel and ^drely upon the merits of Jesus Christ, and be ^eglorified through faith in his name, and that through their repentance they might be saved. Amen. (Anthony W. Ivins: One of the great future accomplishments of this Church, and one which devolves upon us, is the preaching of the Gospel of the Redeemer to the scattered remnants of the House of Israel. I am a believer in the word of the Lord. I believe the things that are written in this book from

which I read, the D&C. I believe the promises of God as they are contained here in this Book of Mormon. What a strength that book has been to me! How I have thanked the Lord for it, for it has taught me the better way of life. It deals plainly with the doctrines of the Gospel, teaches me my duty as a member of the Church, teaches me my duty to the state, teaches me my duty to my fellow man, and if the things contained there are true, just as certain as the sun shines in yonder heaven, so will the remnant who have descended from the men who wrote it, be brought to a knowledge of the truth of the Gospel of the Redeemer, come into the Church and be numbered with the Saints of God. The Lord has promised it, unconditionally; that is to say, unconditionally except as it depends upon their repentance, but that they will repent He has told us in the most definite manner, and there are millions of them around us, my brethren and sisters. These Lamanites, are heirs to the promises, and God has said, without qualification, that He will give this land to them for an everlasting inheritance, that they shall be, with us, the builders of the New Jerusalem; the powers of heaven shall be among them, and they shall know the record of their fathers which has been brought to us through the instrumentality of the Prophet Joseph Smith. CR, April 1915, p. 112)

SECTION 5

Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, March 1829, at the request of Martin Harris. HC 1: 28—31.

1—10, This generation shall receive the Lord's word through Joseph Smith; 11—18, Three witnesses shall testify of the Book of Mormon; 19—20, The word of the Lord will be verified as in previous times; 21—35, Martin Harris may repent and be one of the witnesses. (Sections 5 and 17 go together. Section 17 discusses the Three Witnesses.)

1 BEHOLD, I say unto you, that as my servant ^aMartin Harris has desired a witness at my hand, that you, my servant Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me; (John A. Widtsoe: Martin Harris (1783-1875), was the first of the witnesses to appear in the story of Joseph Smith. He was acquainted with the Smith family and, it is said, employed the boy Joseph on his farm. 1 Martin Harris was a religiously minded, prosperous farmer. He appears to have been a rather wilful but honest man, who wanted to be sure of everything he undertook. It was he who took the transcript of characters from the Book of Mormon plates to Professor Anthon for verification. He was the one of the three witnesses who had most difficulty on the occasion when the plates were shown to them. He was not easily led. But so certain was he at last of the claims of Joseph Smith that he advanced \$3,000.00 for the publication of the Book of Mormon. In a mistaken allegiance to Joseph Smith after the martyrdom he did not go westward with the Church. In his old age, however, he sought out the Church, bore to the members, in the valleys of the mountains, his oft-repeated testimony of the truth of Joseph Smith's claims, and died a faithful member of the Church. Joseph Smith, p. 53.)

2 And now, behold, this shall you say unto him—he who spake unto you, said unto you: I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jun., and have commanded you that you should stand as a ^awitness of these things;

3 And I have caused you that you should enter into a ^acovenant with me, that you should not ^bshow them except to those ^cpersons to whom I commanded you; and you have no ^dpower over them (the plates, etc.) except I grant it unto you.

4 And you have a gift to ^atranslate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

5 Verily, I say unto you, that ^awoe shall come unto the inhabitants of the earth if they will not ^bhearken unto my words;

6 For hereafter you shall be ^aordained and go forth and deliver my ^bwords unto the children of men.
7 Behold, if they will not ^abelieve my words, (Spiritual witness is a more powerful witness than physical evidences.) they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you. (Modern history knows no book more criticized or vehemently damned by priests and clergy than the Book of Mormon. What is of interest is that there has never been a single instance in which these critics of the book have attempted to use the standard given by the Savior to discern whether it is true. Never has one of these spiritual leaders stood before their congregations or suggested to those to whom they write that they apply the simple test suggested by the book itself—read it and pray about it. On the contrary, countless efforts have been made to discredit the book through the use of bad history or poor reasoning. Revelations of the Restoration, p. 70)

8 Oh, this ^aunbelieving and ^bstiffnecked generation—mine ^canger is kindled against them.

9 Behold, verily I say unto you, I have ^areserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations;

10 But this generation shall have my word ^athrough you; (In all generations, the faith of the true Saints has been a living one which manifests itself in the Saints' acceptance of the revelations of heaven as they are given for their own time and circumstances. Revelations of the Restoration, p. 71. We have learned that people are not converted by miracles or by examining records. If the Lord had placed the plates where the scholars could examine them, they would have scoffed at them just as much as they do today. People are converted by their hearts being penetrated by the Spirit of the Lord when they humbly hearken to the testimonies of the Lord's servants. The Jews witnessed the miracles of our Lord, but this did not prevent them from crying out against him and having him crucified. Joseph Fielding Smith, Church History and Modern Revelation, 1:39-40)

11 And in addition to your testimony, the ^atestimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, (The Three Witnesses saw the plates and other sacred objects by the power of God. Joseph Smith did not show the plates to the Three Witnesses, the angel of God did. Revelations of the Restoration, p. 72) and they shall go forth with my words that are given through you.

12 Yea, they shall know of a ^asurety that these things are true, for from heaven will I declare it unto them.

13 I will give them power that they may behold and view these things as they are;

14 And to ^anone else will I grant this power, to receive this same testimony among this generation, (The experience of the Three Witnesses is distinct from both the experience of the Eight Witnesses and the reported experience of Mary Whitmer in seeing the plates. While the Prophet Joseph Smith showed the eight men the plates and a messenger outside the Whitmer barn showed Mary Whitmer the plates, the Three Witnesses were shown the plates in vision by the power of God. In addition, they saw other sacred objects (D&C 17:1), beheld an angel, and heard the voice of God from heaven. No other witnesses have been granted such a powerful confirmation of the verity of the book. Revelations of the Restoration, p. 72) in this the beginning of the rising up and the coming forth of my ^bchurch out of the wilderness—clear as the ^cmoon, and fair as the sun, and terrible as an army with banners. (The Church is likened to a mighty army that has come to redeem the earth for its rightful king. Revelations of the Restoration, p. 73)

15 And the testimony of three ^awitnesses will I send forth of my word.

16 And behold, whosoever ^abelieveth on my words, them will I ^bvisit with the ^cmanifestation of my ^dSpirit; and they shall be ^eborn of me, even of water and of the Spirit—

17 And you must wait yet a little while, for ye are not yet ^aordained—

18 And their testimony shall also go forth unto the ^acondemnation of this generation if they ^bharden their hearts against them; (Orson Pratt: The Lord has promised that if I will repent, if you will repent, if the people of the United States will repent, if the people of all the nations of the earth will repent, turn

unto him and obey his commandments that they should receive the Holy Ghost. Will that give us a knowledge as clear, as definite, as pointed as could be revealed by the ministration of angels? Yes... We are living, then, in the great and last dispensation, in which God has provided a way that he might raise up scores of thousands of witnesses, a way that all might know as Peter did. Peter did not get his knowledge from seeing miracles wrought. He did not obtain his knowledge because some other man had received a knowledge. The Savior blessed him and said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Lord had revealed this knowledge unto Peter 100onsequently Peter was constituted a witness. And so the Lord, by having given revelation from the heavens to scores of thousands of the Latter-day Saints, has made them witnesses of the divinity of this work. Journal of Discourses, 21:175-76)

19 For a desolating ^ascourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they ^brepent not, until the earth is ^cempty, and the inhabitants thereof are ^dconsumed away and utterly destroyed by the brightness of my ^ecoming.

20 Behold, I tell you these things, even as I also ^atold the people of the destruction of Jerusalem; and my ^bword shall be verified at this time as it hath hitherto been verified. (Here we are told that if the inhabitants of the earth do not repent, the destruction of the wicked inhabitants of the earth by a desolating scourge in the latter-days is equally as sure as the destruction that came upon Jerusalem.

Revelations of the Restoration, p. 74. Those who reject the solemn testimony of these three witnesses, or the testimony of others of the servants of the Lord, are guilty before the Lord and, according to his word, shall suffer condemnation. Joseph Fielding Smith, Church History and Modern Revelation, 1:38)

21 And now I command you, my servant Joseph, to ^arepent and ^bwalk more uprightly before me, and to yield to the ^cpersuasions of men no more;

22 And that you be ^afirm in ^bkeeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you ^ceternal life, even if you should be ^dslain. (This is the first hint in the revelations given to Joseph Smith that a martyr's death awaited him.)

23 And now, again, I speak unto you, my servant Joseph, concerning the ^aman that desires the witness—

24 Behold, I say unto him, he exalts himself and does not ^ahumble himself sufficiently before me; but **if** he will ^bbow down before me, and humble himself in mighty ^cprayer and faith, in the ^dsincerity of his heart, **then** will I grant unto him a ^eview of the things which he desires to see.

25 And then he shall say unto the people of this generation: Behold, I have seen the things which the Lord hath shown unto Joseph Smith, Jun., and I ^aknow of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man.

26 And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say: I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say.

27 But if he deny this he will break the ^acovenant which he has before covenanted with me, and behold, he is condemned.

28 And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise ^afaith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken.

29 And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter. (Joseph is not to ask three times again, if Martin is not allowed to see the sacred items.)

30 And if this be the case, behold, I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again.

31 And except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee.

32 And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin

Harris humbleth not himself and receive a witness from my hand, that he will fall into ^atransgression;
 33 And there are many that lie in wait to ^adestroy thee from off the face of the earth; and for this cause, that thy days may be ^bprolonged, I have given unto thee these commandments.
 34 Yea, for this cause I have said: Stop, and ^astand still until I command thee, and I will ^bprovide means whereby thou mayest accomplish the thing which I have commanded thee.
 35 And if thou art ^afaithful in keeping my commandments, thou shalt be ^blifted up at the last day. Amen.
 (Erastus Snow: We are called upon by the revelations that are given to us, and by the living oracles, to be Saints of God and heirs of celestial glory. Are we heirs to celestial glory? I understand that every son and daughter of Adam who hear the sound of the everlasting Gospel when it is proclaimed by a servant of God having authority, and who yield obedience to that Gospel, and who retain the Holy Spirit, and offer themselves in humility as candidates and receive baptism for the remission of sins,—such persons become candidates for celestial honours—for that inheritance which is eternal and fadeth not away, and eventually become prepared to enter into the glory and presence of the Father and the Son. This is the promise to the Saints, if they continue faithful, and in all things abide the law of the Lord, and keep sacred and holy the covenants they made in baptism. JD, 8:218)

SECTION 10

Sections 3 and 10 are companion revelations.

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, in the summer of 1828.
 (There has been considerable discussion concerning the date this revelation was given. Current editions of the Doctrine and Covenants place the date as the summer of 1828; editions prior to 1921 give the date as 1829. It appears that the revelation was given in 1828 and that some additions were made in 1829. For instance, early in the revelation, the Lord stated that the power to translate "is now restored" to the Prophet Joseph Smith. Later, the Lord referred to the translation of the books of Mosiah through Moroni in the past tense (D&C 10:3, 41). Revelations of the Restoration, p. 101.) *HC 1: 20—23. Herein the Lord informs Joseph of alterations made by wicked men in the 116 manuscript pages from the translation of the "Book of Lehi," in the Book of Mormon. These manuscript pages had been lost from the possession of Martin Harris, to whom the sheets had been temporarily entrusted. See heading to Section 3. The evil design was to await the expected retranslation of the matter covered by the stolen pages, and then to discredit the translator by showing discrepancies created by the alterations. That this wicked purpose had been conceived by the evil one, and was known to the Lord even while Mormon, the ancient Nephite historian, was making his abridgment of the accumulated plates, is shown in the Book of Mormon (The Words of Mormon 1: 3-7).*

1—26, Satan stirs up wicked men to oppose the Lord's work; 27—33, He seeketh to destroy the souls of men; 34—52, The gospel is to go to Lamanites and all nations through Book of Mormon; 53—63, The Lord will establish his Church and his gospel among men; 64—70, He will gather the repentant into his Church and will save the obedient.

(Who had this set of Urim and Thummim first?) 1 NOW, behold, I say unto you, that because you ^adelivered up those writings which you had power given unto you to translate by the means of the ^bUrim and Thummim, (Previously these stones were given to the brother of Jared to be included with his writings. In Doctrine and Covenants 17 the connection between the stones given to the brother of Jared and the Urim and Thummim is confirmed. That revelation stated that the Three Witnesses would view "the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face" (D&C 17:1). The Prophet Joseph Smith described the Urim and Thummim as "two transparent stones set in the rim of a bow fastened to a breastplate" (History of the Church, 4:537). Lucy Mack Smith was able to inspect the Urim and Thummim the morning after Joseph had obtained

them from the Hill Cumorah. She stated that she "took the article in [her] hands and, examining it with no covering but a silk handkerchief, found that it consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made" (Smith, History of Joseph Smith, 1996, 139). See commentary on Joseph Smith-History 1:35, page 21; Doctrine and Covenants 9:7-10. Revelations of the Restoration, p. 103.) into the hands of a wicked man, you have lost them. (Why does the Lord call Martin Harris a wicked man?)

2 And you also lost your gift at the same time, and your ^amind became ^bdarkened.

(Was Moroni happy to give the plates back to Joseph?) 3 Nevertheless, it is now ^arestored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of ^btranslation as you have begun. (The angel was rejoiced when he gave me back the Urim and Thummim, and he told me that the Lord was pleased with my faithfulness and humility, and loved me for my penitence and diligence in prayer, in the which I had performed my duty so well as to receive the Urim and Thummim and was able to enter upon the work of translation again" (Smith, History of Joseph Smith, 1996, 176). Joseph Smith was not to retranslate the engravings from the plates of Lehi. He commenced translating where he left off. He had already translated the abridgment made by Mormon up to the book of Mosiah. This means that he had translated the accounts from the time of Lehi leaving Jerusalem through the time of King Benjamin. The renewed efforts of translation began with Mosiah chapter one. After finishing the translation of the plates through the book of Moroni, Joseph then continued as instructed in this revelation to translate the small plates of Nephi, or what we know as First and Second Nephi, Jacob, Enos, Jarom, Omni, and the Words of Mormon. Revelations of the Restoration, p. 104.)

4 Do not run ^afaster or labor more than you have ^bstrength and means provided to enable you to translate; but be ^cdiligent unto the end. (In the Lord's counsel to the Prophet Joseph Smith and in King Benjamin's to the Nephites, the emphasis is on diligence and direction rather than on speed in climbing the path to exaltation. Overzealous effort without wisdom and patience leads to errors. D&C Student Manual, p. 22)

5 ^aPray always, that you may come off ^bconqueror; yea, that you may conquer Satan, and that you may ^cescape the hands of the servants of Satan that do uphold his work.

6 Behold, they have sought to ^adestroy you; yea, even the ^bman in whom you have trusted has sought to destroy you.

7 And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift. (The battle against Satan is real.)

8 And because you have delivered the writings into his hands, behold, wicked men have taken them from you.

9 Therefore, you have delivered them up, yea, that which was ^asacred, unto wickedness.

10 And, behold, ^aSatan hath put it into their hearts to alter the words which you have caused to be ^bwritten, or which you have translated, which have gone out of your hands.

11 And behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written;

12 And, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work;

13 For he hath put into their hearts to do this, that by lying they may say they have ^acaught you in the words which you have pretended to translate.

14 Verily, I say unto you, that I will not suffer that Satan shall accomplish his ^aevil design in this thing. (By revealing Satan's designs, the Lord thwarted those designs. The following was published in the first edition of the Book of Mormon: "To the reader—As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the book of Lehi, which was an account

abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again— and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work; but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing; therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil" (Smith, History of the Church, 1:56-57). By publishing this information, it became futile for the men who had the pages of translation and had altered them to carry out their plans. Indeed, if the men revealed that they had the pages, they would also reveal that not only were they thieves but also that they were the designing men identified in the preface of the Book of Mormon. Revelations of the Restoration, p. 105-06)

15 For behold, he has put it into their ^ahearts to get thee to ^btempt the Lord thy God, in asking to translate it over again.

16 And then, behold, they say and think in their hearts—We will see if God has given him power to translate; if so, he will also give him power again;

17 And if God giveth him power again, or if he translates again, or, in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them;

18 Therefore they will not agree, and we will say that he has lied in his words, and that he has no ^agift, and that he has no power;

19 Therefore we will destroy him, and also the work; and we will do this that we may not be ashamed in the end, and that we may get ^aglory of the world.

20 Verily, verily, I say unto you, that ^aSatan has great hold upon their hearts; he stirreth them up to ^biniquity against that which is good;

21 And their hearts are ^acorrupt, and ^bfull of wickedness and abominations; and they ^clove ^ddarkness rather than light, because their ^edeeds are evil; therefore they will not ask of me.

22 ^aSatan stirreth them up, that he may ^blead their souls to destruction.

23 And thus he has laid a cunning plan, thinking to ^adestroy the work of God; but I will ^brequire this at their hands, and it shall turn to their shame and condemnation in the day of ^cjudgment.

24 Yea, he stirreth up their hearts to ^aanger against this work.

25 Yea, he saith unto them: ^aDeceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to ^blie that they may catch a man in a lie, that they may destroy him.

26 And thus he ^aflattereth them, and leadeth them along until he draggeth their souls down to ^bhell; and thus he causeth them to catch themselves in their own ^csnare.

27 And thus he goeth up and down, ^ato and fro in the earth, seeking to ^bdestroy the souls of men.

28 Verily, verily, I say unto you, wo be unto him that ^alieth to ^bdeceive because he supposeth that another lieth to deceive, for such are not exempt from the ^cjustice of God.

29 Now, behold, they have altered these words, because Satan saith unto them: He hath deceived you—and thus he ^aflattereth them away to do iniquity, to get thee to ^btempt the Lord thy God.

30 Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands;

31 For, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself.

32 And, behold, they will publish this, and Satan will ^aharden the hearts of the people to stir them up to anger against you, that they will not believe my words.

33 Thus ^aSatan thinketh to overpower your ^btestimony in this generation, that the work may not come forth in this generation.

34 But behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.

35 Marvel not that I said unto you: Here is ^awisdom, show it not unto the world—for I said, show it not unto the world, that you may be preserved.

36 Behold, I do not say that you shall not show it unto the righteous;

(Do bishops or stake presidents always know when you're lying to them in an interview?) 37 But as you cannot always judge the ^arighteous, or as you cannot always tell the wicked from the righteous, (Even bishops won't always know when a person is wicked.) therefore I say unto you, hold your ^bpeace until I shall see fit to make all things known unto the world concerning the matter.

38 And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, is engraven upon the ^aplates of Nephi;

39 Yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.

40 And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I ^awould bring to the knowledge of the people in this account—

41 Therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained;

42 And behold, you shall publish it as the record of Nephi; and thus I will ^aconfound those who have altered my words.

(Was the translated section that was lost more or less than what we ended up with?) 43 I will not suffer that they shall destroy my ^awork; yea, I will show unto them that my ^bwisdom is greater than the cunning of the devil. (Satan will never win. More than two thousand three hundred years before the loss of that which Joseph Smith had translated from the plates of Lehi, the Lord inspired his prophet to make a provision for that event. Nephi was commanded to make two sets of records concerning the Lord's dealings with his family. The first set of records was "an account of the reign of the kings, and the wars and contentions of [the] people" (1 Nephi 9:4). Nephi wrote that the second set was made "for [a] special purpose" not understood by him (1 Nephi 9:3). "But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men" (1 Nephi 9:6). Both sets of plates, known as the large and the small plates of Nephi, were handed down from generation to generation for nearly one thousand years until they were committed into the hands of the prophet Mormon. While Mormon labored on his abridgment of the ancient records, he felt impressed to include Nephi's second set of plates, the small plates of Nephi, in their entirety. This is all the more remarkable because Mormon had already finished an abridgment of the same time period covered on this second set of plates as it was contained on the large plates of Nephi and had indicated that he could not include nearly as much as he would have liked to. Thus, the Lord instructed his servants, Nephi and Mormon, to prepare a similar account of the same time period covered in the 116-page manuscript that was lost. These preparations allowed the Prophet Joseph Smith to translate from a separate record than the one whose translation had been altered by the wicked men who had the manuscript. It appears that the Savior was referring to these events in his instructions to the Nephites during his visit to the Americas following his resurrection. "But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil" (3 Nephi 21:10). Revelations of the

Restoration, p. 107-08)

44 Behold, they have only got a part, or an ^aabridgment of the account of Nephi. (What was lost was less than what we received from the small plates.)

45 Behold, there are many things engraven upon the ^aplates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should ^btranslate this first part of the engravings of Nephi, and send forth in this work. (The Book of Lehi was more historical than doctrinal than we have in the current record.)

46 And, behold, all the remainder of this work (This phrase refers to Mormon's abridgment of the large plates of Nephi, Moroni's abridgment of the plates of Ether, and Moroni's writings. These include the books of Mosiah through Moroni in the Book of Mormon. Revelations of the Restoration, p. 109) does contain all those parts of my ^agospel which my holy prophets, yea, and also my disciples, ^bdesired in their prayers should come forth unto this people.

47 And I said unto them, that it should be ^agranted unto them according to their ^bfaith in their prayers;

48 Yea, and this was their faith—that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren the ^aLamanites, and also all that had become Lamanites because of their dissensions. (Those who are known today as Lamanites may very well have the blood of Nephi in their veins but are considered Lamanites because of the dissension practiced by their forefathers.

Revelations of the Restoration, p. 110)

49 Now, this is not all—their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land;

50 And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this ^agospel in this land might have eternal life;

51 Yea, that it might be ^afree unto all of whatsoever nation, kindred, tongue, or people they may be.

52 And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to ^adestroy that which they have received, but to build it up.

53 And for this cause have I said: If this generation ^aharden not their hearts, I will establish my ^bchurch among them.

54 Now I do not say this to destroy my church, but I say this to build up my church;

55 Therefore, whosoever belongeth to my church need not ^afear, for such shall ^binherit the ^ckingdom of heaven. (An important insight that every student of the scriptures should have is that the Lord uses certain terms in a special way. He has a definition and meaning different from those used every day.

Obviously many baptized members of the Church are not going to inherit the kingdom of heaven unless they change their ways. So why does the Lord say “whosoever belongeth to my church need not fear?” The answer is clear. Later in this section the Lord describes those who actually constitute His Church. It is not simply those who receive baptism who become true members, but rather, “whosoever repenteth and cometh unto me, the same is my church.” D&C 10:67. D&C Student Manual, p. 24)

56 But it is they who do not ^afear me, neither keep my commandments but build up ^bchurches unto themselves to get ^cgain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

57 Behold, I am Jesus Christ, the ^aSon of God. I came unto mine own, and mine own ^breceived me not.

58 I am the ^alight which shineth in darkness, and the darkness comprehendeth it not.

59 I am he who said—^aOther ^bsheep have I which are not of this fold—unto my disciples, and many there were that ^cunderstood me not.

60 And I will show unto this people that I had other ^asheep, and that they were a ^bbranch of the house of ^cJacob;

61 And I will bring to light their marvelous works, which they did in my name;

62 Yea, and I will also bring to light my gospel which was ministered unto them, and, behold, they shall

not deny that which you have received, but they shall build it up, and shall bring to light the true points of my ^adoctrine, yea, and the only doctrine which is in me.

63 And this I do that I may establish my gospel, that there may not be so much ^acontention; yea, ^bSatan doth ^cstir up the hearts of the people to ^dcontention concerning the points of my doctrine; and in these things they do err, for they do ^ewrest the scriptures and do not understand them. (Mark E. Petersen: So if you really desire to avoid deceptions, if you really desire to do that which is right and proper, then you take advantage of the safeguard that the Lord has given you in the organization of this Church. And you remember that if you will follow the teachings of your inspired prophets, seers, and revelators, of your apostles, of your pastors and teachers, your bishops and your stake presidents, you won't need to wonder whether or not such and such a doctrine is a deception, whether it is false or whether it is true, because those authorized servants of the Lord will lead you into paths of righteousness, and they will keep you on the right track. Salvation comes not by being tossed about by every wind of doctrine but by learning the truth as it is taught by the inspired, authorized leaders of the Church, and then having learned that truth, by living up to it and enduring in faithfulness unto the very end. CR, Oct 1945, p. 88-92)

64 Therefore, I will unfold unto them this great mystery;

65 For, behold, I will ^agather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

66 Yea, if they will come, they may, and partake of the ^awaters of life freely.

67 Behold, this is my doctrine—whosoever repenteth and ^acometh unto me, the same is my ^bchurch.

68 Whosoever ^adeclareth more or less than this, the same is not of me, but is ^bagainst me; therefore he is not of my church.

69 And now, behold, whosoever is of my church, and ^aendureth of my church to the end, him will I establish upon my ^brock, and the ^cgates of hell shall not prevail against them.

70 And now, remember the words of him who is the life and ^alight of the ^bworld, your Redeemer, your ^cLord and your God. Amen.

SECTION 17

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, New York, June 1829, prior to their viewing the engraved plates that contained the Book of Mormon record. HC 1: 52—57. Joseph and his scribe, Oliver Cowdery, had learned from the translation of the Book of Mormon plates that three special witnesses would be designated. See Ether 5: 2—4; also 2 Nephi 11: 3 and 27: 12. Oliver Cowdery, David Whitmer, and Martin Harris were moved upon by an inspired desire to be the three special witnesses. The Prophet inquired of the Lord, and this revelation was given in answer, through the Urim and Thummim.

1—4, By faith the Three Witnesses shall see the plates and other sacred items; 5—9, Christ bears testimony to the divinity of the Book of Mormon.

(What were the three witnesses allowed to see?) 1 BEHOLD, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a ^aview of the ^bplates, and also of the ^cbreastplate, (The breastplate was contained in the stone box that held the plates. Lucy Mack Smith had the privilege of handling the breastplate soon after Joseph received it from the Hill Cumorah. She said that Joseph "handed me the breastplate spoken of in his history. It was wrapped in a thin muslin handkerchief, so thin that I could see the glistening metal and ascertain its proportions without any difficulty. It was concave on one side, and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my

fingers (for I measured them), and they had holes in the end of them to be convenient in fastening" (Smith, History of Joseph Smith, 1996, 148-49). The Urim and Thummim were attached to the breastplate by means of a rod. William Smith, the Prophet's brother, explained that "a pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in this pocket, the rod being of just the right length to allow it to be so deposited. This instrument could, however, be detached from the breastplate . . . when away from home, but [Joseph] always used it in connection with the breastplate when receiving official communications, and usually so when translating, as it permitted him to have both hands free to hold the plates" (Smith, in Rod of Iron 1, 3 [February 1924]: 7). Revelations of the Restoration, p. 129-130) the ^dsword of Laban, the ^eUrim and Thummim, which were given to the ^fbrother of Jared upon the mount, when he talked with the Lord ^gface to face, and the ^hmiraculous directors which were given to Lehi while in the wilderness, on the borders of the ⁱRed Sea. (The eye witness of these ancient relics testify that those people actually lived. Here is the sword of Laban, therefore Laban and Nephi actually lived. There is no other account of anyone else seeing the Liahona in the latter days except for the vision given to the Prophet Joseph Smith and the Three Witnesses on this occasion. Revelations of the Restoration, p. 131) 2 And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old. (Orson Pratt and Joseph F. Smith: On Saturday morning, Sept. 7 [1878], we met Mr. David Whitmer (at Richmond, Ray Co., Mo.), the last remaining one of the three witnesses of the Book of Mormon... Elder O. Pratt to David Whitmer: Do you remember what time you saw the plates: D. Whitmer: It was in June, 1829, the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i.e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the three witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver, and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared as it were a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i.e., the ball which Lehi had) and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God. Historical Record, Church Encyclopedia, 1: 207-8)

3 And after that you have obtained faith, and have seen them with your eyes, you shall ^atestify of them, by the power of God; (Nephi wrote that "when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men" (2 Nephi 33:1). As these men lived worthy of that companionship, there was a great power that attended their testimony. Those who were privileged to hear one or more of the Three Witnesses bear testimony also had opportunity to have that testimony confirmed by the power of the Holy Ghost. William H. Homer visited with Martin Harris in the Kirtland Temple about the last of December 1869. He asked Martin, "'What about your testimony to the Book of Mormon? Do you still believe that the Book of Mormon is true and that Joseph Smith was a Prophet?' Again, the effect was electric. A changed old man stood before me. It was no longer a man with an imagined grievance. It was a man with a message, a man with a noble conviction in his heart, a man inspired of God and endowed with divine knowledge. Through the broken window of the Temple shone the winter sun, clear and radiant. 'Young man,' answered Martin Harris with impressiveness, 'Do I believe it! Do I see the sun shining! Just as surely as the sun is shining on us and

gives us light, and the . . . [moon] and stars give us light by night, just as surely as the breath of life sustains us, so surely do I know that Joseph Smith was a true prophet of God, chosen of God to open the last dispensation of the fulness of times; so surely do I know that the Book of Mormon was divinely translated. I saw the plates; I saw the Angel; I heard the voice of God. I know that the Book of Mormon is true and that Joseph Smith was a true Prophet of God. I might as well doubt my own existence as to doubt the divine authenticity of the Book of Mormon or the divine calling of Joseph Smith.' It was a sublime moment. It was a wonderful testimony. We were thrilled to the very roots of our hair. The shabby, emaciated little man before us was transformed as he stood with hand outstretched toward the sun of heaven. A halo seemed to encircle him. A divine fire glowed in his eyes. His voice throbbed with the sincerity and the conviction of his message. It was the real Martin Harris whose burning testimony no power on earth could quench. It was the most thrilling moment of my life" (Homer, "Passing of Martin Harris," 469-70; emphasis added). Revelations of the Restoration, p. 132-33. Whenever the Lord has established a dispensation by revealing his gospel and by conferring priesthood and keys upon men, he has acted in accordance with the law of witnesses which he himself ordained. This law is: "In the mouth of two or three witnesses shall every word be established." (2 Cor. 13:1; Deut. 17:6; 19:15; Matt. 18:15-16; John 8:12-29.) Never does one man stand alone in establishing a new dispensation of revealed truth, or in carrying the burden of such a message and warning to the world. In every dispensation from Adam to the present, two or more witnesses have always joined their testimonies, thus leaving their hearers without excuse in the day of judgment should the testimony be rejected. Mormon Doctrine, p. 436.)

4 And this you shall do that my servant Joseph Smith, Jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. (The strength and importance of the testimony of the Three Witnesses of the Restoration is immeasurable. It is significant that not only did the Prophet Joseph Smith testify truthfully of his sacred revelatory experiences but others shared these experiences with him. Many articles and books have been written to explain away or refute the testimony of Joseph Smith. Indeed, the authors of these articles have sought to destroy the Prophet by destroying the credibility of his testimony. However, these critics curiously leave the testimony of the Three Witnesses alone. It has been the common practice for detractors of the Restoration to stick their heads in the sand and ignore the special witness of these three men. One cannot get around their testimony nor undermine it. Notwithstanding their struggles and trials, each of these men remained true to their testimony of these events to their deaths. Their testimony gives great credibility to the testimony of Joseph Smith. Revelations of the Restoration, p. 134. "Father! Mother! You do not know how happy I am. The Lord has caused the plates to be shown to three more besides me. They have also seen an angel and will have to testify to the truth of what I have said, for they know for themselves that I do not go about to deceive the people. I do feel as though I was relieved of a dreadful burden which was almost too much for me to endure. But they will now have to bear a part, and it does rejoice my soul that I am not any longer to be entirely alone in the world." History of Joseph Smith, p. 152)

(Did the three witnesses ever deny their testimonies?) 5 And ye shall testify that you have seen them, even as my servant Joseph Smith, Jun., has seen them; for it is by my power that he has seen them, and it is because he had faith. (Regarding the testimony of Oliver Cowdery: In the year 1878, David Whitmer said to Elders Orson Pratt and Joseph F. Smith concerning his departure: "Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Savior'; and he died immediately, with a smile on his face." New Witness for Christ, 1:248. Regarding David Whitmer: On Sunday evening at 5:30 (Jan 22, 1888) Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said: "Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony." The doctor answered: "Yes, you are in your right mind, for I have just had a conversation with you." He then addressed himself to all around his bedside in these words: "Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of

Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen.” (In Jenson, Biographical Encyclopedia, 1:270. Regarding Martin Harris: The next day, July 10, 1875, marked the end. It was in the evening. It was milking time, and Martin Harris, Jr., and his wife, Nancy Homer Harris, had gone out to milk and to do the evening's chores. In the house with the stricken man were left my mother, Eliza Williamson Homer, and myself, who had had so interesting a day with Martin Harris at Kirtland. I stood by the bedside holding the patient's right hand and my mother at the foot of the bed, Martin Harris had been unconscious for a number of days. When we first entered the room the old gentleman appeared to be sleeping. He soon woke up and asked for a drink of water. I put my arm under the old gentleman, raised him, and my mother held the glass to his lips. He drank freely, then he looked up at me and recognized me. He said, "I know you. You are my friend." He said, "Yes, I did see the plates on which the Book of Mormon was written; I did see the angel; I did hear the voice of God; and I do know that Joseph Smith is a Prophet of God, holding the keys of the Holy Priesthood." This was the end. Martin Harris, divinely-chosen witness of the work of God, relaxed, gave up my hand. He lay back on his pillow and just as the sun went down behind the Clarkston mountains, the soul of Martin Harris passed on. When Martin Harris, Jr., and his wife returned to the house they found that their father had passed away, but in the passing, Martin Harris, favored of God, repeated an inrefutable testimony of the divine inspiration and the prophetic genius of the great Prophet, Joseph Smith. (Signed) William Harrison Homer. Signed in the presence of Mrs. W. H. Homer, Joseph Homer, Leah Widtsoe, John A. Widtsoe. New Witness for Christ, 1:253-54)

6 And he has translated the ^abook, even that ^bpart which I have commanded him, and as your Lord and your God liveth it is true.

7 Wherefore, you have received the same power, and the same faith, and the same gift like unto him;

8 And if you do these last ^acommandments of mine, which I have given you, the ^bgates of hell shall not prevail against you; for my ^cgrace is sufficient for you, and you shall be ^dlifted up at the last day.

9 And I, Jesus Christ, your ^aLord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

SECTION 20

Revelation on Church Organization and Government, given through Joseph Smith the Prophet, April 1830. HC 1: 64—70. Preceding his record of this revelation the Prophet wrote: “We obtained of him [Jesus Christ] the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his Church once more here upon the earth.”

1—16, The Book of Mormon proves the divinity of the latter-day work;

5 After it was truly manifested unto this first elder that he had received a ^aremission of his sins, he was ^bentangled again in the ^cvanities of the world;

6 But after ^arepenting, and humbling himself sincerely, through faith, God ministered unto him by an holy ^bangel, (Moroni) whose ^ccountenance was as lightning, and whose garments were pure and white above all other whiteness;

7 And gave unto him ^acommandments which inspired him;

8 And ^agave him power from on high, by the ^bmeans (Urim and Thummim) which were before prepared, to translate the Book of Mormon;

9 Which contains a ^arecord of a fallen people, and the ^bfulness of the ^cgospel of Jesus Christ to the Gentiles and to the Jews also;

10 Which was given by inspiration, and is confirmed to ^aothers by the ministering of angels, and is

^bdeclared unto the world by them—

11 Proving to the world that the holy scriptures are ^atrue, and that God does ^binspire men and call them to his ^choly work in this age and generation, as well as in generations of old; (Here we are told that one of the primary purposes of the Book of Mormon is to prove that the Bible is true. This same message was given to Joseph of Egypt when the Lord told him of the mission and ministry of the Prophet Joseph Smith. "Unto him will I give power to bring forth my word unto the seed of thy loins," the ancient Joseph was told, "and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days" (JST Genesis 50:30; 2 Nephi 3:11). Curiously, it is a common practice among Latter-day Saint missionaries to attempt to prove the Book of Mormon is true using Bible texts. In contrast, the Lord directs that we do the reverse, showing to those not of our faith how the Book of Mormon proves the Bible true. It is the knowledge and testimony restored to us through the Book of Mormon that unlock the greatness of the Bible.

Revelations of the Restoration, p. 158)

12 Thereby showing that he is the ^asame God yesterday, today, and ^bforever. Amen. (This testimony written while Oliver Cowdery was out of the Church is now in my keeping. It is a letter in his own handwriting. In October, 1848, he made his way from Tiffin, Ohio, his residence, to Kanesville, Iowa, to take up again his association with the Latter-day Saints. At a conference held there, October 21st, 1848, presided over by elder Orson Hyde, Oliver Cowdery asked for the privilege of speaking, and he said: "Friends and Brethren: My name is Cowdery, Oliver Cowdery. In the early history of this Church, I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called, to fulfill the purposes of God. He called me to a high and holy calling. I wrote with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by means of the Urim and Thummim, or, as it is called by the book, "holy interpreters." I beheld with my eyes, and handled with my hands, the gold plates from which it was translated. I also saw with my eyes and handled with my hands the "holy interpreters." The book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the everlasting gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. The Holy Priesthood is here. I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the Lesser or Aaronic Priesthood, and said to us at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher, or Melchizedek Priesthood was conferred by holy angels from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood or authority, we then conferred upon many, and it is just as good and valid as though God had done it in person. I laid my hands upon that man, yes, I laid my right hand upon his head (pointing to Elder Hyde) and he holds that Priesthood now. He was also called through me, by the prayer of faith, an apostle of Jesus Christ. One month later in November, 1848, at another meeting Oliver Cowdery said: Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed. His request was granted and he was baptized and again was received in full fellowship in the Church, and in this fellowship, he continued to witness to the day of his death.)

13 Therefore, having so great witnesses, by ^athem shall the world be judged, even as many as shall hereafter come to a knowledge of this work. (Orson Pratt: Were there any others who saw these plates? Yes. How many? Eight; all of whom are now dead except one, John Whitmer, who is still living. They saw and handled the plates, and saw the engravings upon them, and they testify of the same to all people to whom the work should be sent. How many does this make? Three witnesses, eight witness and the translator, twelve in all, twelve who saw and bare record of the original. Now I ask every one in this house, Saints and strangers, have you as many witnesses that have seen the original of any one book of the Bible, the Old and New Testaments? Have you one witness even that has seen the original from which any one of those books was transcribed? No, not one. You have the transcription of scribes from generation to generation; you have the translations from these manuscripts handed down from generation to generation, and transcribed one copy after another, until they have passed through, perhaps, thousands of copies, before the art of printing was known. But you believe the Bible, do you not? Replies one—"Oh yes, we believe that, but as to the Book of Mormon we doubt very much about that." JD, 18:162)

14 And those who receive it in faith, and work ^arighteousness, shall receive a ^bcrown of eternal life;

15 But those who ^aharden their hearts in ^bunbelief, and ^creject it, it shall turn to their own ^dcondemnation—

SECTION 84

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, September 22 and 23, 1832. HC 1: 286—295. During the month of September, elders had begun to return from their missions in the eastern states and to make reports of their labors. It was while they were together in this season of joy that the following communication was received. The Prophet designates it a revelation on priesthood.

54 And your ^aminds in times past have been ^bdarkened because of ^cunbelief, and because you have treated ^dlightly the things you have received—

55 Which ^avanity and unbelief have brought the whole church under condemnation.

56 And this condemnation resteth upon the children of ^aZion, even all.

57 And they shall remain under this condemnation until they repent and remember the new ^acovenant, even the ^bBook of Mormon and the ^cformer commandments which I have given them, not only to say, but to ^ddo according to that which I have written—

58 That they may bring forth ^afruit meet for their Father's kingdom; otherwise there remaineth a ^bscourge and judgment to be poured out upon the children of Zion.

59 For shall the children of the kingdom ^apollute my holy land? Verily, I say unto you, Nay. (Daniel H. Wells: We are told that the Saints are yet to possess the kingdom [Dan. 7:28]; and if by this we are to understand that a time will come when they are to hold sway and dominion over the whole earth, then it is evident that this can never transpire until they have learned to govern and control themselves, and give the principles of purity and righteousness an abiding place within their hearts. In proportion as the people exhibit a willingness to be governed, will the Lord confide the interests of his kingdom to their care, and were it not upon this condition that he acted, the gifts and privileges they might receive would not prove blessings to them. And in order that they should be fitted for taking the positions assigned unto them, when the Lord takes the reins of government into his hands, it is necessary that the principle upon which they will govern them should be gradually developing itself now. (MS, August 26, 1865, 27:538.))

60 Verily, verily, I say unto you who now hear my ^awords, which are my voice, blessed are ye inasmuch as you receive these things;

61 For I will ^aforgive you of your sins with this commandment—that you remain ^bsteadfast in your minds in ^csolemnity and the spirit of prayer, in bearing ^dtestimony to all the world of those things which

are communicated unto you.

62 Therefore, ^ago ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

Chapter Two

Establishing the Foundations of the Church

Coming Forth of the Book of Mormon

Visits of the Angel Moroni

35448, Our Heritage, 2: Establishing the Foundations of the Church, Coming Forth of the Book of Mormon, 5

On the evening of 21 September 1823, three years after receiving the First Vision, Joseph Smith prayed to the Lord for forgiveness of the follies of his youth and asked for further direction. The Lord answered by sending a heavenly messenger to instruct him. Joseph wrote:

“He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

“He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants” (**JS—H 1:33–34**).

Moroni had been the last prophet to write on this ancient record, and as directed by the Lord, he had buried it in the Hill Cumorah. He had also buried the Urim and Thummim, which was used by prophets anciently and which Joseph was to use to translate the record.

The angel directed Joseph to go to the hill, which was nearby, and told him many important things about the Lord’s work in the latter days. He told Joseph that when he obtained the plates, he was not to show them to any person unless the Lord commanded him to do so. Moroni returned to Joseph two more times that night and once again the next day. Each time he repeated his important message and provided additional information.

On the day following the angel’s visits, Joseph went to the Hill Cumorah as instructed. He said of this experience:

“On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

“Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger” (**JS—H 1:51–52**).

The angel Moroni appeared and told Joseph to meet him at the hill in one year at that same time and to continue the yearly meetings until the time came to receive the plates. At each visit, Moroni gave further instructions about what the Lord was going to do and how his kingdom was to be conducted (see **JS—H 1:27–54**).

The Work of Translation

On 22 September 1827, after four years of preparation, Moroni gave the Prophet Joseph the gold plates and told him to begin the work of translation. Emma Hale, whom Joseph had married earlier that year, accompanied him on that occasion and was waiting at the foot of the Hill Cumorah when her husband returned with the plates. She became an important help to the Prophet and acted as one of the Book of Mormon scribes for a brief period.

Because of the repeated and strenuous efforts of a local mob to steal the gold plates, Joseph and Emma were forced to leave their home in Manchester, New York. They took refuge at the home of Emma’s father, Isaac Hale, in Harmony, Pennsylvania, about 120 miles southeast of Manchester. There Joseph began translating the plates. He was soon joined by his friend, Martin Harris, a well-to-do farmer, who became his scribe.

Martin asked Joseph if he could take 116 pages of translated material home to show his family members to prove to them the validity of the work they were doing. Joseph asked the Lord for permission, but the Lord’s answer was no. Martin pleaded for Joseph to ask again, which Joseph reluctantly did two more times and finally received permission. Martin made a covenant to show the manuscript only to certain people, but he broke his promise, and the pages of manuscript were stolen. This loss caused Joseph inconsolable grief, for he thought that all his efforts to serve the Lord had been lost. He cried, “What shall I do? I have sinned—it is I who tempted the wrath of God. I should have been satisfied with the first answer which I received from the Lord.” ¹

Joseph sincerely repented, and after a brief period when the plates and the Urim and Thummim were taken away, the Lord forgave him and he began translating once again. The Lord instructed him not to retranslate the lost material, which contained a secular history. Instead, Joseph was to translate other plates prepared by the prophet Nephi that covered the same period of time but contained greater prophecies of Christ and other sacred writings. The Lord had foreseen the loss of the 116 pages and inspired Nephi to prepare this second history. (See **1 Nephi 9**; **D&C 10:38–45**; see also **D&C 3** and **D&C 10**, which were received during this period.)

At this time, Joseph was blessed with the help of Oliver Cowdery, a young schoolteacher who was directed by the Lord to the Prophet’s home. Oliver commenced to write on 7 April 1829. Of that momentous time he said, “These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom!” (**JS—H 1:71**, footnote).

Oliver further declared: “That book is true. ... I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting gospel, and comes in fulfillment of the revelations of John where it says he saw an angel come with the everlasting gospel to preach to every nation, tongue and people. It contains

principles of salvation. And if you will walk by its light and obey its precepts you will be saved in the everlasting kingdom of God.”²

In the midst of their work, Joseph and Oliver found that their dedication to the translation of the record had left them without food or money; they lacked even the necessary writing materials. Learning of their plight, Joseph Knight Sr., a former employer and friend of the Prophet, determined to give them assistance. He described the nature of his most timely aid:

“I bought a barrel of mackerel and some lined paper for writing. ... I bought some nine or ten bushels of grain and five or six bushels taters [potatoes].” He then visited the two men in Harmony and recalled that “Joseph and Oliver were gone to see if they could find a place to work for provisions, but found none. They returned home and found me there with provisions, and they were glad for they were out. ... Then they went to work and had provisions enough to last till the translation was done.”³

Is it any wonder that the Prophet Joseph said of this righteous man: “It shall be said of him, by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel; therefore his name shall never be forgotten.”⁴

Because of increasing persecution, Joseph and Oliver left Harmony and completed the work of translation at the Peter Whitmer farm in Fayette, New York, during June 1829. The completion of this work in the midst of such trying circumstances is truly a modern-day miracle. With little formal education, Joseph Smith dictated the translation in just a little over two months of actual working time and made very few corrections. The book stands today essentially as he translated it and has been the source of testimony for millions of people throughout the world. Joseph Smith was a powerful instrument in the hands of the Lord in bringing forth the words of ancient prophets for the blessing of Saints in the latter days.

Witnesses to the Book of Mormon

While the Prophet Joseph Smith was in Fayette, the Lord revealed that Oliver Cowdery, David Whitmer, and Martin Harris were to be three special witnesses who would be permitted to see the gold plates (see **2 Nephi 27:12; Ether 5:2–4; D&C 17**). They, along with Joseph, would be able to testify of the origin and truth of this ancient record.

David Whitmer explained: “We went out into the woods, near by, and sat down on a log and talked awhile. We then kneeled down and prayed. Joseph prayed. We then got up and sat on the log and were talking, when all at once a light came down from above us and encircled us for quite a little distance around; and the angel stood before us.” This angel was Moroni. David said that he “was dressed in white, and spoke and called me by name and said ‘Blessed is he that keepeth His commandments.’ A table was set before us and on it the records were placed. The Records of the Nephites, from which the Book of Mormon was translated, the brass plates, the Ball of Directors, the sword of Laban and other plates.”⁵ While the men were viewing these things, they heard a voice that said: “These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.”⁶

Soon after this event, Joseph Smith showed the plates to eight additional witnesses, who handled them in a secluded setting near the Smith family home in Manchester, New York. The testimonies of both groups of witnesses are recorded at the beginning of the Book of Mormon.

Preaching with the Book of Mormon

When the work of translation was complete, the Prophet made arrangements with Egbert B. Grandin of Palmyra to print the Book of Mormon. Martin Harris entered into a mortgage agreement with Mr. Grandin to ensure payment of the \$3,000 required to print 5,000 copies of the book.

The first copies of the Book of Mormon were made available to the public at the E. B. Grandin Bookstore on 26 March 1830. Among the earliest missionaries to use the newly printed volume was Samuel Smith. In April 1830, he visited the Tomlinson Inn in the township of Mendon, New York. There he sold a copy of the book to a young man named Phineas Young, brother of Brigham Young.

In June he retraced his steps, this time placing a copy of the Book of Mormon in the home of John P. Greene at Bloomfield, New York. John had married Rhoda Young, sister of Brigham Young. John Young, father of Brigham, next came in contact with the book, took it home, and read it through. He said that “it was the greatest work and the clearest of error of anything he had ever seen, the Bible not excepted.” 7

Although Brigham Young had been exposed to the contents of the book since the spring of 1830 by both family members and missionaries, he needed time to investigate it thoroughly. He stated: “I examined the matter studiously for two years before I made up my mind to receive that book. I knew it was true, as well as I knew that I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of any sense. Had not this been the case, I never would have embraced it to this day. ... I wished time sufficient to prove all things for myself.” 8

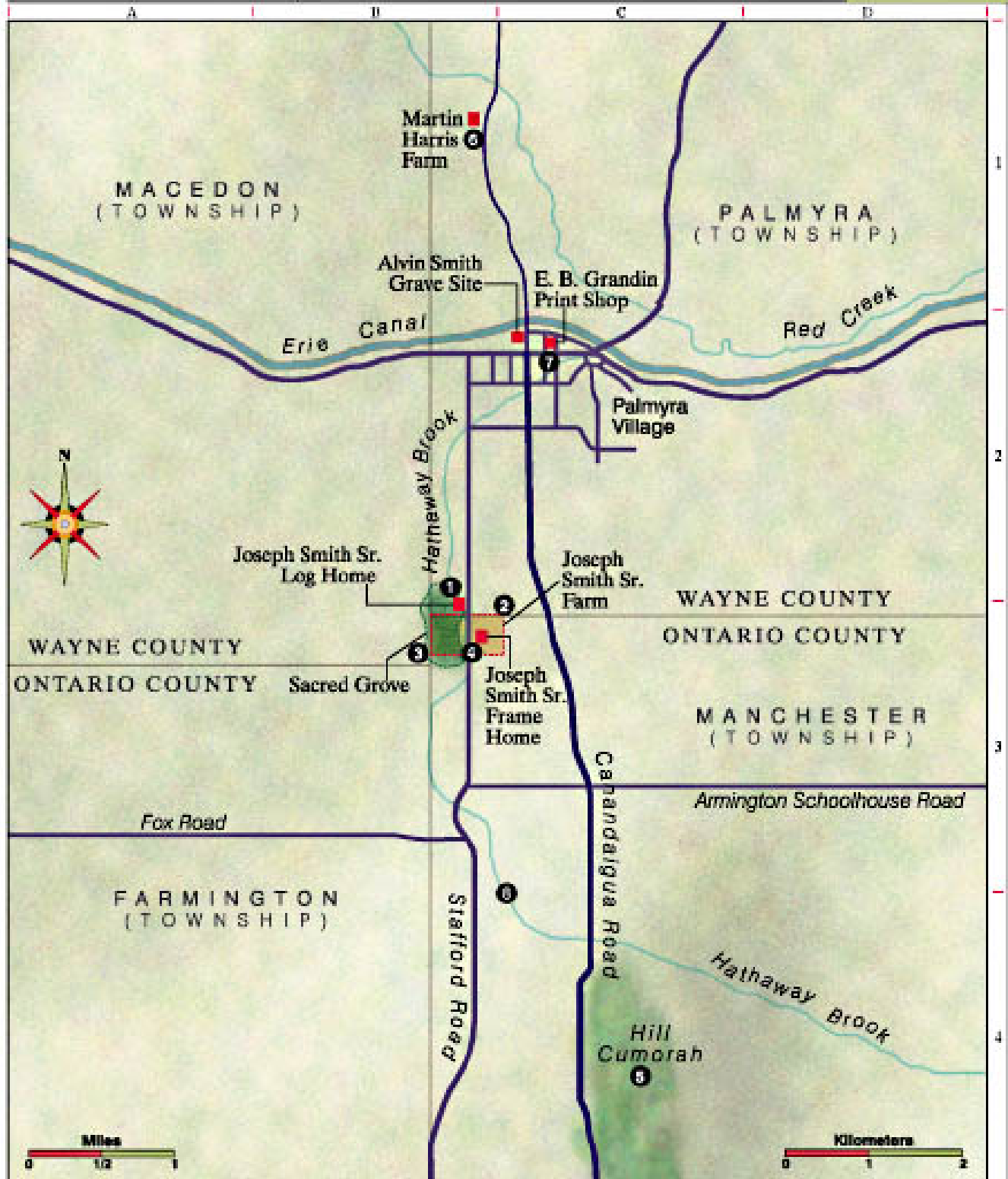
Brigham Young was baptized on 14 April 1832. Following his baptism and confirmation, he recalled, “According to the words of the Savior, I felt a humble, child-like spirit, witnessing unto me that my sins were forgiven.” 9 He was later to become an Apostle and eventually the second President of the Church.

1. Lucy Mack Smith, *History of Joseph Smith* (1958), 128.
2. Reuben Miller Journals, 1848–49, 21 Oct. 1848; Historical Department, Archives Division, The Church of Jesus Christ of Latter-day Saints; hereafter cited as LDS Church Archives; spelling and punctuation modernized.
3. Dean Jessee, ed., “Joseph Knight’s Recollection of Early Mormon History,” *BYU Studies*, Autumn 1976, 36; spelling modernized.
4. *History of the Church*, 5:124–25.
5. *The Saints’ Herald*, 1 Mar. 1882, 68.
6. *History of the Church*, 1:55.
7. “History of Brigham Young,” *Millennial Star*, 6 June 1863, 361.
8. Brigham Young, in *Journal of Discourses*, 3:91.
9. “History of Brigham Young,” *Millennial Star*, 11 July 1863, 438.

CHURCH HISTORY MAPS PALMYRA-MANCHESTER, 1820-31

PALMYRA-MANCHESTER, 1820-31

MAP 2



1. Joseph Smith Sr. Log Home The angel Moroni appeared to Joseph Smith in an upper room of this

home on 21-22 September 1823 (see JS-H 1:29-47).

2. Joseph Smith Sr. Farm This 100-acre farm was developed by the Smith family from 1820 to 1829.

3. Sacred Grove Joseph Smith Jr.'s First Vision occurred in this woodland in the early spring of 1820 (see JS-H 1:11-20).

4. Joseph Smith Sr. Frame Home This home was begun in 1822 by Alvin Smith and occupied by the Smith family from 1825 to 1829.

5. Hill Cumorah Here the angel Moroni gave the Prophet Joseph Smith the gold plates on 22 September 1827 (see JS-H 1:50-54, 59).

6. Martin Harris Farm This farm was mortgaged and part of its acreage sold to pay for the printing of the Book of Mormon.

7. E. B. Grandin Print Shop 5,000 copies of the Book of Mormon were printed here 1829-30.

8. Hathaway Brook In this brook some early Church baptisms were performed.