

Come Follow Me Lesson 3
January 11-17
D&C Section 2; Joseph Smith – History 1:27-65

D&C 2

An extract from the words of the angel Moroni to Joseph Smith the Prophet, while in the house of the Prophet's father at Manchester, New York, on the evening of September 21, 1823. HC 1: 12. Moroni was the last of a long line of historians who had made the record that is now before the world as the Book of Mormon. Compare Malachi 4: 5—6; also Sections 27: 9; 110: 13—16; and 128: 18. (This scripture is the prophecy of Moroni to Joseph Smith about the coming of Elijah. Section 110 is the fulfillment of this prophecy.)

1, Elijah is to reveal the priesthood; 2—3, Promises of fathers are planted in hearts of children.

1 BEHOLD, I will reveal unto you the Priesthood, (What priesthood did Elijah bring, if Joseph and Oliver already had been given the priesthood? Joseph Fielding Smith: **Why was Elijah reserved? What keys did he hold? What keys did he bestow on Peter, James, and John? Exactly the same keys that he bestowed upon the head of Joseph Smith and Oliver Cowdery. And what were they? Some of you may be saying the keys of baptism for the dead, No, it was not just that. Some of you may be thinking it was the keys of the salvation of the dead. No, it was not just that, that was only a portion of it. The keys that Elijah held were the keys of the everlasting priesthood, the keys of the sealing power, which the Lord gave unto him. And that is what he came and bestowed upon the heads of Peter, James, and John; and that is what he gave to the Prophet Joseph Smith; and that included a ministry of sealing for the living as well as the dead-and it is not confined to the living and it is not confined to the dead, but includes them both. Elijah's mission was the sealing power. He held the keys by which the parents could be sealed together and children sealed to parents. He bestowed these keys upon the Prophet Joseph Smith. And that applies to the dead as well as the living since the coming of the Lord Jesus Christ. But what was the nature of his mission to the earth in these latter days? It was to restore power and authority which once was given to men on the earth and which is essential to the complete salvation and exaltation of man in the kingdom of God. In other words, Elijah came to restore to the earth, by conferring on mortal prophets duly commissioned of the Lord, the fulness of the power of priesthood. This priesthood holds the keys of binding and sealing on earth and in heaven of all the ordinances and principles pertaining to the salvation of man, that they may thus become valid in the celestial kingdom of God. Doctrines of Salvation, 2:111-12, 117) by the hand of ^aElijah (Elijah means "God is Jehovah".) the prophet, (Why was Elijah the one to restore the sealing power? Why not Peter, James and John, or Adam? Joseph Smith: **Elijah was the last prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the prophet before the great and terrible day of the Lord," etc. etc. [Mal. 4:5-6.] Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness. (HC 4:211, October 5, 1840.)) before the coming of the great and ^bdreadful day of the Lord. (Joseph Smith: In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days: but before it should take place Elijah should come first and turn the hearts of the fathers to the children, etc. Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers,****

and the fathers to the children. Now was this merely confirmed to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No, I would refer you to the Scriptures, where the subject is manifest: that is; without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers. [Heb. 11:40; D&C 128:18.] I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah. (HC 6:251-52, 1844.))

2 And ^ahe shall plant in the hearts of the children the ^bpromises made to the fathers, and the hearts of the children shall turn to their fathers. (John A. Widtsoe: In our pre-existent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we become parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves, but measurably saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation. That places us in a very responsible attitude towards the human race. By the doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory. There is no place for forgetting the other man, in the Gospel of the Lord Jesus Christ. There stands my brother, it was for him that the whole plan was made, for him the Church was organized, for him all these blessings were given—not for me alone. Oh, I stand there, too. The Church was made for me, the Gospel was given for me, all the blessings were given for me; but my brother is entitled to them just as much as I am. He and I together and all of us must unitedly work together to fulfill the great purposes of the Almighty Father. [Sec. 38:27.] Under the Gospel, what is man's highest ideals? Under the Gospel it must be to become like the Father. [Sec. 76:54-60; 132:24; Moses 1:39.] If the Lord's concern is chiefly to bring happiness and joy, salvation, to the whole human family, we cannot become like the Father unless we too engage in that work. There is no chance for the narrow, selfish, introspective man in the kingdom of God. He may survive in the world of men; he may win fame, fortune and power before men, but he will not stand high before the Lord unless he learns to do the works of God, which always point toward the salvation of the whole human family. [Sec. 15:6; 18:10-16; 128:5, 15-18.] (Utah Genealogical and Historical Magazine, October 1934, p. 289.) [See HC 6:59-61.]

3 If it were not so, the whole ^aearth would be utterly wasted at his coming. (Joseph Smith: The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, ". . . they without us cannot be made perfect" (Heb. 11:40); for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. [Titus 1:2.] Now I will speak of them. I will meet Paul halfway. I say to you, Paul, you cannot be perfect without us. [Sec. 128:15, 18.] It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5.) (TPJS, April 6, 1844, p. 356.))

D&C 128: 15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their ^asalvation is necessary and essential to our salvation, as Paul (Joseph Smith: He [the apostle Paul] is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; short face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man. (TPJS, January 5, 1841, p. 180.) Rudger Clawson: **Some years ago, a brother approached me, and he said: "Brother Clawson, I am sixty-seven years of age; I have been a strong and active man in my life, and have done a great deal of hard work, but now I am somewhat feeble; I cannot engage in manual labor as heretofore. How shall I spend my time?" I said to him, "Go to the house of the Lord." "Thank you," he replied, "I will take your counsel." About eight years later, I met this brother again. He appeared to be very happy indeed; and there was an expression of joy in his countenance. "Brother Clawson," he said, "during the past eight years I have been working for my ancestors, in the house of the Lord. After that conversation with you, I went east and I gathered up eight hundred names of my relatives; and during the past eight years I have personally officiated for three hundred of my ancestors, and I propose to continue on with the good work; I am happy for the Lord has blessed me." He further said, "I saw in a vision, upon one occasion, my father and mother, who were not members of the Church, who had not received the Gospel in life, and I discovered that they were living separate and apart in the spirit world, and when I asked them how it was that they were so, my father said: 'This is an enforced separation, and you are the only individual that can bring us together; you can do this work; will you do it?'—meaning that he should go into the house of the Lord and there officiate for his parents who were dead, and by the ordinance of sealing bring them together and unite them in the family relation beyond the veil; and he informed me that he had attended to the work, and I rejoiced with him and congratulated him. (CR, October 1908, p. 74.)**) says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made ^bperfect. (Joseph Smith: This doctrine [baptism for the dead] presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. (HC 4:426, October 2, 1841.) No one is saved separately and singly. Salvation is a community affair, and the covenant of salvation is made with the community of Saints rather than with people individually. The Lord had Moses lead the children of Israel to Sinai that he might make of them a holy nation. To Moses he said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exodus 19:5-6). So it was that covenants were made between the generations long before we were born to do a work and labor for each other. Elder John A. Widtsoe explained: "In our preexistent state . . . we made a certain agreement with the Almighty. The Lord proposed a plan. . . . We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but . . . saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation. "That places us in a very responsible attitude towards the human race. By that doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory" ("Worth of Souls," 25:189). Illustrating the covenants made before we were born

that exist between the generations, Wilford Woodruff bore the following testimony, "I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American Government and signed the Declaration of Independence were the best spirits the God of Heaven could find on the face of the earth. They were choice spirits, not wicked men. George Washington and all the men that labored for the purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence with General Washington called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the house of God for them. Men are here, I believe, that know of this— Brothers J. D. T. McAllister, David H. Cannon and James C. Bleak. Brother McAllister baptized me for all these men, and I then told these brethren that it was their duty to go into the Temple and labor until they got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not. I bear this testimony because it is true. The spirit of God bore record to myself and the brethren while we were laboring in that way" (cited in Lundwall, Temples of the Most High, 82). To President Woodruff they said, "You have had the use of the Endowment House for a number of years and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God" (Journal of Discourses, 19:229).

Revelations of the Restoration, p. 1031-32)

16 And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29: *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*

17 And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the ^arestoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: *Behold, I will send you ^bElijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* (Melvin J. Ballard: The dead know where their records are, so you are to search until you have gone as far as you can. But, of course, there are hosts of men and women in the Spirit World whose records don't exist anywhere on the earth, but whose record is in the Spirit World. When you have done all you can do and have reached the limit, what will happen? As always in the past, man's extremity is God's opportunity. The Lord never helps us while we can help ourselves. This is our day. We don't expect Him to do miraculous things that we can do ourselves. When we have done our utmost, then will come God's opportunity. Don't think for a moment that the temples will close. They will go on all through the Millennium. Great hosts of the dead in the Spirit World are waiting for this work. Should it not stir us to do everything to relieve them of their distress? It surely should. When we have done our utmost, then will come the day when the authorities that preside on the other side will come and make known all who have received the Gospel in the Spirit World, and everyone entitled to have their work done. That is the simplest thing in the world. When the Lord is ready, it will be very simple and very easy. We can speed that day by doing now the work that we can do. An evidence that those in the Spirit world know of the work we do here in the Temples, was related by President [Edward J.] Wood of the Alberta Temple. While sealing a group of children to their parents, in the midst of the ceremony he felt an impression to ask the mother who was present, "Sister, does this list contain the names of all your children?" She said, "Yes." He began again, but once more he stopped and asked if the list named all her children. She told him there were no more children. He attempted to proceed, but a third time was impelled to ask: "My sister, have you not lost a child whose name is not on this list?" Then she said: "Yes, I do remember now. We did lose a little baby. It was born alive and then died soon after. I had forgotten to put its name down." The name was given and then it, being the first born, was named first

and all were sealed to the parents. Then President Wood said: "Everytime I started to seal the children, I heard a voice say: 'Mother, don't forget me,' and I could not go any farther." The appeal was made each time until the omission was discovered. Our loved ones who have departed are conscious of what is happening. They are often very near to us. Their hearts are turned to the work we are doing. We can make them happy and make ourselves happy. (Utah Genealogical and Historical Magazine, October 1932, 23:148-49.)

18 I might have rendered a ^aplainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a ^bcurse unless there is a welding ^clink of some kind or other between the fathers and the ^dchildren, (Marriner F. Merrill: We may pass away any moment. I have known of many instances of this kind, where people have put off from time to time and from year to year, their work in behalf of some of their kindred dead, and have finally passed away themselves without doing this work. (CR, October 1899, pp. 64-65.)) upon some subject or other—and behold what is that subject? It is the ^ebaptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the ^ffulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the ^gfoundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto ^hbabes and sucklings in this, the dispensation of the fulness of times. (Orson F. Whitney: The dominant thought in the mind of the Prophet Joseph Smith during his last days on earth was expressed by him in the following forceful language: [Sec. 128:18, quoted.] Involved in this mighty scheme of bringing together all things that are Christ's, is the gathering of the scattered house of Israel, the children of Abraham, Isaac and Jacob, the chosen people, through whom God has worked from the beginning for the salvation and betterment of mankind; and Joseph Smith, a descendant of that Joseph who was sold into Egypt [2 Nephi 3:6-8, 14-15] , was the divinely appointed instrument for lifting up the ensign for the gathering of Israel in the last days. And what is the object in view? Why all this stupendous labor and sacrifice? Why must the house of Israel be assembled? Why must the gospel dispensations—links of a mighty chain extending from the creation down to the end of time—be bound together in one? It is because God is coming down upon the earth, and the way must be prepared before him. Jesus Christ is coming to reign as King of Kings, to inaugurate the millennial era of universal freedom, righteousness and peace; and in order that his coming, which is designed as a blessing, may not prove a curse, a calamity, through the unpreparedness of His people and the world at large, he has set his hand in these days to perform the marvelous work and wonder that the Prophet Isaiah foretold. [Isa. 29:14.] (CR, April 1918, p. 74.) John Taylor: We talk sometimes about co-operation; but the plan of salvation, if you please, is a grand Co-operative Scheme, as expansive as the heavens and as wide as eternity; it penetrates through all time, extends through all ages, and reaches men in every position, living or dead; they who have lived, we who now live, and they who will live hereafter are all working together in this grand co-operative plan, and we cannot be made perfect without our progenitors, neither can they be perfected without us, and they are as much dependent upon us as we are dependent upon them. We can build temples, they cannot; it is not their province to administer in them at present, but it is ours, and we are called upon to do so. They are interested in our welfare, they are our fathers, we are their children; they are laboring there, we here, for our mutual salvation and exaltation in the kingdom of God. . . . The living and the dead so-called in Christ are all working for the accomplishment of the same great objects and purposes. Don't you think that they, behind the veil, feel as much interested in the work as we do? Read the little glimpse given by John in Revelation, where he speaks about the souls of those before the altar; who prayed day and night that he would avenge them of their adversaries [Rev. 6:10] ; and again, when the time came when Babylon was cast down there was rejoicing among the angels in heaven. [Rev. 12:7-12.] This gives us some faint idea of the feelings

entertained by those on the other side of the veil in relation to events here. (JD, April 8, 1875, 17:373-74.))

JS-H 1:38 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)

(Bruce R. McConkie: “Both of these translations are correct; both convey the mind and will of the Lord; and both teach sound and true doctrine. Taken together, they give us an expanded and comprehensive view of the mission of Elijah that we would not gain from either of them alone” (*The Millennial Messiah: The Second Coming of the Son of Man* [1982], 266).)

Joseph Smith – History 1:27-65

(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 ^atwo stones in silver bows—and these stones, fastened to a ^bbreastplate, constituted what is called the ^cUrim 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 "seers" 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 ^cnations 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 ^eheart far from me, and their ^ffear toward me is taught by the ^gprecept 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 ^eunderstanding 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 n^e(a)ught 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^b labor 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^a affliction 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 Stoyal, 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 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. Stoyal.

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. Stoyal'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."