

The 40 Scriptures Given Joseph Smith on Rosh Hashanah of 1823

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An angel came to Joseph Smith on Rosh Hashanah of 1823 and quoted some 40 scriptures to him the night of his first visit. They were given to prepare the young Prophet for his mission of restoration of God's word and law in the last-days, to arouse His people, that they might "*awake and arise*" and "*put on strength*" in preparation for the Lord's return (see Isaiah 51:9 and 52:1). Most Latter-day Saints are unfamiliar with these 40 key scriptures, as few read the story of when they were given. It is found in Joseph Smith History at the back of the Pearl of Great Price (see pages 47-59). Only 4 of the 40 scriptures given Joseph this night are included in verses 36-41 of Joseph Smith History 1. The content of all 40 scriptures helps us develop greater understanding of coming Latter-day events, especially those tied to the final gathering of the Remnant of Jacob, in connection with the role of the Book of Mormon and the Lamanite Remnant, to whom the book is written.

God may have chosen two important Book of Mormon prophets to reveal Joseph Smith's latter-day mission to him. They may be, (1) Nephi who delivered the message of Joseph's upcoming mission to him on Rosh Hashanah of 1823, using the 40 scriptures to do so; and then (2) Moroni later on, on Rosh Hashanah of 1827 (four years later), when the gold plates were delivered to Joseph at the Hill Cumorah by him. Some historical documents cite Nephi rather than Moroni as the angel who came to Joseph in the 1823 visit. Moroni came four years later to deliver the plates to Joseph.¹ The sent angel came to teach Joseph on an important Hebrew Holy Day, revealing his mission to him – one where he would bring forth God's word in the Book of Mormon and other scripture. In it, he would return many "*plain and precious things*" tied to "**the way** of salvation," removed from the Bible by evil and designing men. We have been taught that this first angel messenger was Moroni. Nephi may be a better fit. He gave us much of *the doctrine of Christ* in the Book of Mormon, where the simple and sacred truths tied to salvation are given us. This important *doctrine* brings us to Christ, our Savior– the father of our salvation. When we are saved or redeemed, we then become His sons and daughters (see Mosiah 5).

The Title Page of the Book of Mormon states that it is, "...**written to the Lamanites**, who are **a remnant** of the house of Israel; and *also to Jew and Gentile*...Which is to show unto **the remnant** of the house of Israel what great things the Lord hath done for their fathers; and that they may know **the covenants of the Lord**...And also to the *convincing* of the Jew and Gentile that **Jesus is the Christ, the Eternal God, manifesting himself unto all nations**..."

The Prophet Nephi adds, "And at that day shall **the remnant of our seed** know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the **knowledge** of their forefathers, and also to *the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved*" (1 Nephi 15:14).

This message is meant to go forth to the Remnant of Jacob on this land and elsewhere, and specifically to the descendants of Joseph of Egypt through Lehi who remain here. It is also to go to Jews and Gentiles, as indicated on the Title Page of the Book of Mormon. We the Saints are mostly in the third group. We must all "*awake and arise*," come out of Babylon, and return to **the Lord Jesus Christ** before it is too late.

Restoring the Word

Nephi came to Joseph in the early morning hours of *Rosh Hashanah* (our Sept. 21st) in 1823 to help Joseph restore "*the fulness*" of God's word to the earth,² especially the plain and precious things leading to our salvation. It is known as "**the way**" in scripture. We are to be "*followers of the way*" Jesus Christ. The Biblical Holy Day Rosh Hashanah is often incorrectly called *the Feast of Trumpets* (it is not a "*feast*" day, but a 1 or 2-day event tied to the heavenly marker of *the New Moon* (a 1 or 2 day event), coinciding with the civil *New Year's Day* in ancient Israel. This unique Holy Day is tied to the Lord as King and Judge over His kingdom. It occurs on the 1st day of the 7th month of Tishrei, and is unique among all the Holy Days, as it is marked by *the New Moon* (nearest the fall equinox), and by much *trumpeting*- a call to awaken out of sleep (or darkness and ignorance).

Another Holy Day on God's calendar, *The Day of Atonement* follows 10 days later. These 10 days represent a final countdown of 40 total days (starting the 1st day of the 6th month) of **repentance** - known as *Teshuvah*, meaning "turn" or "return" in **repentance** to the Lord in preparation for his coming judgment (day 10 of the 7th month of Tishrei). The King's judgment is then "*sealed*" upon all those in the land (no more **repenting**) on *the Day of Atonement*. A third and final Holy Day in the 7th month concludes all of them at the start of the *civil* New Year. It is the joyous *Feast of Tabernacles*, which follows 5 days later at *full moon*, a festival lasting 8 days. Anciently, it was the most joyous of all Holy Days, a celebration of the King's original public *enthronement* before His people. He was anointed to be king on *Rosh Hashanah* (day 1, 7th month) then enthroned and acclaimed as King at the Feast of *Tabernacles* (days 15-22 in the 7th month).

Nephi, as an angel sent of God, came to instruct the Prophet Joseph Smith on *Rosh Hashanah* or *Trumpets* of 1823. Thereafter, for the next six consecutive years (or 7 total), Joseph received instruction on this same important Hebrew Holy Day- the day of the coming of the King – in judgment of His people.³ The first 4 visits were in preparation for Joseph to receive the gold plates leading to the Book of Mormon. The angel Moroni then delivered to Joseph on Rosh Hashanah of 1827.

The number 40 is associated with *refinement, trials, and repentance* throughout scripture. The 40 days of *Teshuvah* began on day 1 of the 6th month of Elul. Rosh Hashanah was day 1 of the next or 7th month - Tishrei. This 1st day of the 7th month was the 30th day of the 40-day *repentance* period. Following Rosh Hashanah (the civil New Year's Day) was a 10-day countdown to the final *sealing* of the King's judgment of those in His kingdom on *the Day of Atonement*.

The 40 scriptures given Joseph Smith were designed to help prepare him for his unique mission - that of restoring God's precious word to His people prior to our Lord's Second Coming. Familiarity with all 40 scriptures is very useful in helping us understand what is coming prior to our Lord's return – and of *our need for sincere repentance* prior to it – in a heartfelt return to the Lord Jesus Christ – who is our **Savior, Judge, and King!** Six of the 40 scriptures are from the Book of Mormon itself, which Joseph would soon help bring forth. This was his main role as a *prophet, seer, and revelator*, to bring forth God's precious word in the Book of Mormon, the Joseph Smith re-translation of the Bible, the revelations contained in the Doctrine and Covenants, and the pearls of wisdom found in the Pearl of Great Price (the books of Moses [the Joseph Smith re-translation of Genesis] and Abraham).

In Joseph Smith History 1, verse 41, Joseph said, "**many other passages of scripture,**" were given him, with "**many explanations**" on the night of Moroni's first visit. They are quoted hereafter in part *II* of this paper, *some* 36 or so scriptures. The 4 sets of scripture currently found in Joseph Smith History 1 are listed first hereafter in *Part I*. All of them are tied to important last-days events, including the coming of the Lord's servant/s to prepare *the way* before Him. What else do they say? Hereafter, the author has color-coded them to reflect *three primary themes*. Those tied to **judgment** are in **red**, those tied to **mercy** are in **blue**, and those tied to the Lord's last-days **servant/s** are in **green** (there are a number of last-days **servants addressed in scripture**, plus the 144,000 "savior's on Mount Zion). All are part of the last-day "*Company of Josephs*" – those who will be instrumental in "*guarding, protecting, preserving, and restoring*" the Remnant of Jacob to their Redeemer, Jesus Christ. (These four descriptive words in italics are at the root meaning of the word "Joseph.") Comments by the Prophet Joseph Smith are provided in quotation marks hereafter [" "]. I have changed all references to Moroni on this first visit in 1823 to Nephi for clarity sake.

Part I: The Four Sets of Scriptures Listed in Joseph Smith History 1:36-41

According to the Prophet Joseph, "He [Nephi] first quoted part of the third chapter of Malachi." He then quoted other portions of Malachi, chapters 3 and 4. We don't know which specific verses these very first verses were in chapter 3. Only those of chapter 4 are cited in JSH 1. The first 7 of the 18 total verses in chapter 3 are listed hereafter.

Scripture Set #1: Malachi chapters 3 & 4 – *Servant, Judgment, Mercy* / (4 groupings of scriptures)

Malachi 3:1-7

1 Behold, I will send my messenger [servant/s], and **he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.**

2 But who may abide the day of his coming? and who shall stand when he appeareth? **for he is like a refiner's fire, and like fullers' soap:**

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. [This may be the rebuilding of the new temple in old Jerusalem before the Lord's return.]

5 **And I will come near to you to judgment; and I will be a swift witness** against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

6 For **I am the Lord, I change not;** therefore **ye sons of Jacob are not consumed.**

7 Even from the days of your fathers **ye are gone away from mine ordinances,** and have not kept them. **Return unto me, and I will return unto you,** saith the Lord of hosts...

"And he [Moroni] 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:"

Malachi 4:1-2

1 For behold, **the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them,** saith the Lord of Hosts, that it shall leave them neither root nor branch (Malachi 4:1).

In 3 Nephi 24:1, the Lord expounded upon the words of Malachi chapters 3 and 4 to the people of the Book of Mormon, and thus to us. He changed Sun to *Son* and righteousness to *Righteousness* in Malachi 4:2 below:

2 But unto you that fear my name shall **the Son of Righteousness** arise with healing in his wings, and ye shall go forth and grow up as calves in the stall. [Christ is "the Righteous" or "Righteousness," one of His many name-titles, see Moses 42 & 45. This Malachi verse may be telling us that Christ is the Son of THE Father. The capitalization of "Son" may confirm this. An alternative is that it may be telling us that Christ's son – the Son of Righteousness will soon arise into his last-days mission, after being "marred" and then healed by Christ, to fulfill it. Isaiah speaks much about a "servant" and his last-days mission. I believe John the Beloved is Christ's son. John's last-days mission was seen by him in vision and is found in the book of Revelation. The author believes the servant of Isaiah is John, and that John is Christ's literal son, still with us as a translated being and for good reason. His experience and direct training by Christ, his keys of power, and his relationship with the Lord will be needed in the last-days to fulfill his important three-part mission revealed twice in D&C 77:9&14.]

Joseph Smith then continued, stating, "And again, he quoted the fifth verse thus:"

Malachi 4:5

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.**

"He also quoted the next verse differently:"

Malachi 4:6

And he [Elijah] shall plant in the hearts of the children **the promises made to the fathers**, and the hearts of the children shall turn to their fathers [that they might remember them, as the Lord does]. **If it were not so, the whole earth would be utterly wasted [burned] at his coming.**

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled."

Scripture Set #2: *Isaiah 11 – Mercy* / (1 chapter, 1 group of scriptures)

Isaiah 11:1-16 The Robert Smith version of Gileadi's re-translation of Isaiah 11 states:

- 1 A **Shoot** will spring up **from the Stump of Jesse** and a **Branch** from his Root bear fruit.
- 2 The Spirit of the Lord [the Father] will rest upon **him**—the spirit of wisdom and of understanding, the spirit of counsel and of valor, the spirit of knowledge and the fear of the Lord.
- 3 **His intuition will be guided by the fear of the Lord** [the Father]; he will not judge by what his eyes see, nor establish proof by what his ears hear.
- 4 **He** will judge the poor with righteousness, and with justice arbitrate for the lowly in the land; he will smite the earth with the **rod** of his mouth and with the breath of his lips slay the wicked.
- 5 Righteousness [one of Christ's name-titles] will be as a band about his waist, faithfulness a girdle round his loins.
- 6 Then shall the wolf dwell among lambs and the leopard lie down with young goats; calves and young lions will feed together, and a youngster will lead them to pasture.
- 7 When a cow and bear browse, their young will rest together; the lion will eat straw like the ox.
- 8 A suckling infant will play near the adder's den, and the toddler reach his hand over the viper's nest.
- 9 There shall be no harm or injury done throughout my holy mountain, **for the earth shall be filled with the knowledge of the Lord** as the oceans are overspread with waters.
- 10 **In that day the Root of Jesse, who stands for an Ensign to the peoples, shall be sought by the nations, and his residence shall be glorious.**
- 11 In that day my Lord will again **raise his Hand to reclaim the remnant** of his people—those who shall be left out of Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea.
- 12 He will raise **the Ensign** to the nations and **assemble the exiled of Israel**; he will gather the scattered of Judah from the four directions of the earth [see D&C 77:9&14, the **gathering** portion of the Servant's mission].
- 13 **Ephraim's jealousy shall pass away** and the adversaries of Judah be cut off; Ephraim will not envy Judah, nor Judah resent Ephraim.
- 14 But they will swoop on the Philistine flank toward the west, and together plunder those to the east; they will take Edom and Moab at hand's reach, and the Ammonites will obey them.
- 15 The Lord will dry up the Tongue of the Egyptian Sea by his mighty Wind; he will extend his Hand over the River and smite it into seven streams, to provide a way on foot.
- 16 And there shall be a pathway out of Assyria for **the remnant of his people who shall be left** (Isaiah 11:1-16, Smith's reworking of Gileadi's re-translation of Isaiah).

D&C 113:1-10 is a **revelation of the Lord** given Joseph Smith **explaining Isaiah 11**. It states:

- 1 Who is **the Stem** of Jesse spoken of in the **1st, 2d, 3d, 4th, and 5th verses** of the 11th chapter of Isaiah?
- 2 Verily **thus saith the Lord: It is Christ.**
- 3 What is **the rod** spoken of in the first verse of the 11th chapter of Isaiah, **that should come of the Stem of Jesse?** [It is a sent servant, perhaps His son in the family tree]
- 4 Behold, thus saith the Lord: **It is a servant in the hands of Christ**, who is partly a **descendant of Jesse** [Judah] as well as of **Ephraim**, or of the house of Joseph, on whom there is laid much **power** [or in other words the bloodline of Ephraim through his mother Mary, and of Judah through his father Christ].
- 5 What is the **root of Jesse** spoken of in the 10th verse of the 11th chapter?
- 6 Behold, thus saith the Lord, it is **a descendant of Jesse** [see verse 4] as well as of **Joseph**, unto whom **rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my**

people in the last days [This is the same bloodline of verse 4, meaning the “root” and “rod” could be the same servant as verse 4 (Hebrew parallelism, a double witness) or a new one. This author believes it is the same servant. A good candidate for this servant is John the Beloved, a translated being (D&C 7; John 21:22-23), a member of the First Presidency in the meridian of time, the Senior Apostle on earth today, and one ordained under the hands of His potential Father and trainer Jesus Christ. His mother Mary Magdalene may be of the tribe of Ephraim, where his father Christ was through the bloodline of Judah. We are told in D&C 77:9A that he possesses the “seal of the living God.” *Verse 14 clearly identifies him as John.* He is the Lord's faithful witness in the New Testament, still serving today. More of his mission is about to unfold.]

7 Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy **strength**, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God should call in the last days, who should hold **the power of priesthood to bring again Zion** [a reference to the seed of “**Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom**” – *Manasseh and Ephraim on this covenant land*], and the redemption of Israel; and to put on her **strength** is to put on **the authority of the priesthood**, which **she, Zion, has a right to by lineage**; also to return to that **power which she had lost**. [See 3 Ne. 16:10 (fullness rejected) and D&C 39:6 (gospel) versus 11(fullness). Abrahamic Covenant is to bless all the Earth with this “priesthood.”]

9 What are we to understand by Zion loosing herself from the bands of her neck; 2d verse?

10 We are to understand **that the scattered remnants are exhorted to return to the Lord** from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or *give them revelation*. See the 6th, 7th, and 8th verses. **The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.**

Joseph Smith continued, stating, "He [Nephi] quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament.

Scripture Set #3: *Acts 3:22-23 – Judgment, Mercy* / (1 chapter, 1 group of scriptures)

For Moses truly said unto the fathers, **A prophet 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.** And it shall come to pass, that every soul, which will not hear **that prophet [Christ]**, shall be destroyed from among the people.

"He said that **that prophet was Christ**; but the day had not yet come when “they who would not hear his voice should be cut off from among the people,” **but soon would come**. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last."

Scripture Set #4: *Joel 2:28-32 – Judgment, Mercy* / (1 chapter, 1 group)

28 And it shall come to pass *afterward*, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew **wonders in the heavens** and in the earth, blood, and fire, and pillars of smoke.

31 **The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.**

32 And it shall come to pass, that **whosoever shall call on the name of the Lord shall be delivered**: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, **and in the remnant whom the Lord shall call**.

"He [Nephi] also said that this was not yet fulfilled, but was soon to be. And he further stated that **the fullness of the Gentiles was soon to come in.**"

Part II: Thirty-Six Additional Sets of Scripture Given Joseph Smith

In addition to the modified scriptures of **Malachi 3** and **4** provided in Part I, and the scriptures as we presently have them in **Isaiah 11**, **Acts 3:22-23**, and **Joel 2:28-32**, “**many other passages of scripture**,” were given Joseph with “**many explanations**” on the night of Moroni’s first visit (JSH 1:41). What are they and what do they express? We do not have Moroni’s explanations to Joseph Smith, but we apparently have the scriptures. Oliver Cowdery, writing in 1835, recalled that Moroni tutored the Prophet on some 36 additional scriptures, making approx. 40 total (the number tied to repentance). Once again, those tied to **judgment** hereafter are in **red**, those to **mercy** are in **blue**, and those to the Lord’s **servant/s** in **green**. They prepare the way before the coming of the Lord. This author believes there are three primary servants found in the 40 some scriptures: (1) John the Beloved (of Judah & Ephraim, see D&C 77:9&14); (2) Joseph Smith (of Ephraim); And (3) A Native American Prophet (of Manasseh). The three of them are from the two most blessed tribes of Israel - **Joseph** (*priesthood* - Ephraim and Manasseh, see JST Gen. 48, 49 & 50; Deut. 33; 2 Ne. 3), and **Judah** (*kingship* - see Gen. 49:1 Chron. 5; Heb. 7; 2 Sam. 7). The additional sets of scriptures again feature the same three primary themes; **judgment**, **mercy**, and a sent **servant/s**. The color helps us identify meaning quickly. They include:

Deut. 32: 23-24, 43

1 Sam. 3:11

Ps. 50:5; Ps. 91:6; Ps. 100:1-2; Ps. 107:1-7; Ps. 110:3; [Ps. 114:1-3?]; Ps. 146:10

Isa. 1:7, 23-26; Isa. 2:1-4; Isa. 4: 5-6; Isa. 13: 10, 13; Isa. 24:20; Isa. 28:21; Isa. 29:11-14; Isa. 35:10; Isa. 43:6; Isa. 51:3, 11; Isa. 59:20

Jer. 16:16, 20; Jer. 30:18-21; Jer. 31:6, 8, 27-28, 31-33; Jer. 50:4-5

Matt. 19:30

John 10:16

Rom. 11:25

1 Cor. 1: 27-29

1 Thes. 4:17

1 Ne. 22:24-25; 2 Ne. 3:24; Mosiah 3:3; 3 Ne. 16:4-7; 3 Ne. . 20:25-27; Moro. 7:12-19

Sources for the additional scriptures include, Joseph Fielding Smith, *Scriptural Teachings of the Prophet Joseph Smith* (10-29, 2013), and *Messenger and Advocate*, 1835, vol. 1, February, and April; vol. 2, October; known as Letters IV, VI, and VIII to W. W. Phelps, Esq.

The Additional Scriptures given the Prophet Joseph Smith on Sept. 21/22, 1823 are listed hereafter with the full text provided (for context see the verses before and after them). The order hereafter is that found in the scriptures themselves, **not** the order they were given to Joseph Smith by Nephi. That order is not known. There are more from Isaiah than any other book (11 sets). There are 6 or 7 from Psalms, and 6 from the Book of Mormon, even though Joseph Smith had not yet received the plates from Moroni to translate them. One of the 6 Book of Mormon scriptures is from Moroni, chapter 7, verses 12-19. Of special note is the single reference form 2 Nephi 3, verse 24, perhaps an important latter-day Lamanite “servant.” See the author’s book, *The Remnant and New Jerusalem* (www.digitalegend.com) where he is discussed in detail.

Deuteronomy 32: 23-24, 43

23 I will heap mischiefs upon them [enemies of the Lord and His people]; I will spend mine arrows upon them.

24 They shall be burnt with hunger, and devoured with burning heart, 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 avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

1 Samuel 3:11

11 And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. [Judgment upon Eli's "house," his wicked sons who were leading, who were destroyed later. See verses 12-15,]

Psalm 50:5

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice. [The righteous are delivered, the wicked slain.]

Psalm 91:6

6 Nor for the pestilence that walketh in darkness; nor the destruction that wasteth at noonday. [This whole Psalm is about deliverance for the "sons of God," His trusted servants and followers. All others are destroyed around them!]

Psalm 100:1-2

- 1 Make a joyful noise unto the Lord, all ye lands.
- 2 Serve the Lord with gladness; come before his presence with singing.

Psalm 107:1-7

- 1 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 redeemed 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 wandered in the wilderness in a solitary way; they found no city to dwell in.
- 5 Hungry and thirsty, their souls fainted in them.
- 6 Then they cried unto the Lord in their trouble, 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.

Psalm 110:3

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

[Psalm 114:1-3?] Note: *There is some question as to whether this scripture was quoted to Joseph Smith*

- 1 When Israel went out of Egypt, the house of Jacob from a people of strange language;
- 2 Judah was his sanctuary, and Israel his dominion.
- 3 The sea saw it, and fled: Jordan was driven back.

Ps. 146:10

10 The Lord shall reign for ever, even thy God, O Zion, unto all generations.

Isaiah 1:7, 23-26

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of widow come unto them.

24 Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin,

26. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness, the faithful city.

Isaiah 2:1-4

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 Any many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law [New Jerusalem in America], and the word of the Lord from [old] Jerusalem. [Two capital cities.]

4 And he shall judge 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 war any more.

Isaiah 4:5-6

5 And the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Isaiah 13:10,13

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

Isaiah 24:20

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Isaiah 28:21

21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. [Severe judgment upon the enemies of His people – fiery hail from the heavens, etc.]

Isaiah 29:11-14

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. [Is this the Book of Mormon or the book of Isaiah, quoted much in the Book of Mormon, or both?]

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men;

14 Therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder [judgment]: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. [Is this the “strange act” or marvelous work of wonder – judgment upon the wicked, including among those who “claim” to be His people as in the previous Isaiah verses – Isa. 28:21?]

Isaiah 35:10

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 43:6

6 I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.

Isaiah 51:3, 11

3 For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden [it will blossom as the rose, as will his Manasseh (Lamanite) remnant and others], and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Isaiah 59:20

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

Jeremiah 16:16, 20

16 Behold, I will send for many fishers, 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. [Mercy is extended to Israel after judgment comes upon her first. See verses 11-21.]

20 Shall a man make gods unto himself, and they are no gods.

Jeremiah 30:18-21

18 Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. [The covenant people will be gathered to their two Promised Lands and capital cities.]

19 And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? Saith the Lord.

Jeremiah 31:6, 8, 27-28, 31-33

6 For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

8 Behold, I will bring them from the north country, and gather them from the coasts 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.

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 watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

31 Behold, the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

32 Not according to the covenant 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 covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jeremiah 50:4-5

4 In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God.

5 They shall ask the way to Zion with their faces thitheward, saying, **Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.**

Matthew 19:30

30 **But many that are first shall be last; and the last shall be first.** [Not only with the Jews of old be sent the fullness of the gospel by our Lord in mercy, but the Lamanites on this land will rise up to inherit their blessed place among the blessings of Joseph – see JST Gen. 48.]

John 10:16

16 And other sheep I have, which are not of this fold: **them also I must bring**, and they shall hear my voice; and there shall be one fold, and one shepherd. [These are the people of 3 Nephi visited by the Lord, and perhaps later on in our day - the Lamanites of Book of Mormon lands - the preserved remnant of Joseph in 2 Ne. 3:24 that will be remembered in the last-days. They will blossom as the rose in the latter part of the last-days.]

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 conceits; that blindness in part is happened to Israel, until **the fullness of the Gentiles be come in** [when they the Ephraimite Gentiles reject the fullness of the gospel. It is then taken to others who will embrace it - the Lamanite remnant on this land and the Jews in Palestine].

1 Cor. 1: 27-29

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, had God chosen, yea, and things which are not, to bring to nought things that are.

29 That no flesh should glory in his presence.

1 Thessalonians 4:17

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

1 Nephi 22:24-25

24 And the time cometh speedily that **the righteous must be led up as calves of the stall**, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. [Judgment occurs in previous verses.]

25 And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be **one fold and one shepherd**; and he shall feed his sheep, and in him they shall find pasture.

2 Nephi 3:24

24 And there shall rise up **one mighty** among them, who shall do much good, both in word and in deed, being an instrument [servant] in the hands of God, **with exceeding faith, to work mighty wonders**, and do that thing which is **great** in the sight of God, unto **the bringing to pass much restoration unto the house of Israel** [see JST Gen. 48], and unto the seed of thy brethren [the Ephraimite Gentiles]. [This is the only verse Moroni quoted from 2 Nephi chapter 3 – the patriarchal blessing of Lehi upon his youngest son **Joseph**, born in this special

covenant land. It is a prophecy tied to the blessings of Joseph sold into Egypt - to him and to the people of this land, his future posterity. Joseph's seed (those of the Lehi's youngest son) on this land would not be destroyed.

For 33 years this scripture had the footnote "a future Indian Prophet" tied to it (added by Apostle Orson Pratt). It was removed in 1909, replaced with "Joseph Smith." Early leaders Oliver Cowdery, David Whitmer, Parley P. Pratt, Orson Pratt, along with Spencer W. Kimball later on (Apostle and Chairman of the Indian Relations Committee of the LDS Church in 1947), all believed an "Indian Prophet" would be raised up in the latter part of the last-days to lead the Lamanites through our land in judgment (see 3 Ne. 16, 20 & 21) - "after the fullness of the Gentiles comes in - their rejection of the "the fullness" of the gospel. Elder Kimball later became the President of the Church. His Oct. 1947 conference address (when he was an Apostle) references this *future Indian leader*.] For more on the Native American "servant," see the author's book, *The Remnant Awakens*. For more on Isaiah's "servant" see the author's book, *Awake and Arise*. Both are available at: www.digitalegends.com

Mosiah 3:3

3 And he said unto me: **Awake**, and hear the words which I shall tell thee; for behold, I am come to declare unto you the **glad tidings of great joy**. [This is the message of an angel who visited King Benjamin just before his great speech. The angel tells of the coming of Christ, and that salvation comes by no other name but His (vs. 17). This message must and will be spread - **the joyous message of salvation through Christ**.]

3 Nephi 16:4-7

4 And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you [the "other sheep"] by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and **shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer**.

5 And then will I **gather them** in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.

6 And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

7 Behold, because of their belief in me, saith the Father, and **because of the unbelief of you, O house of Israel [the Lamanites on this land - at that time], in the latter day shall the truth come unto the Gentiles**, that the fullness of these things shall be made known unto them [until they reject this "fullness" later on - our day, 3 Ne. 16:10].

3 Nephi 20:25-27

25 **And behold, ye are the children of the prophets; and ye are of the house of Israel** ["ye" meaning the people of the 3 Nephi, the posterity of Joseph of Egypt and Lehi on this land]; and **ye are of the covenant which the Father made with your fathers, saying unto Abraham: and in thy seed shall all the kindreds of the earth be blessed [the Gentiles shall have the gospel first - in this last dispensation, before they reject it later on]**.

26 **The Father having raised me up unto you first**, and sent me to bless you in turning away every one of you from his iniquities; and this because **ye are the children of the covenant** - [the natural branches of the house of Israel, those who the Lord calls "my people" in the Book of Mormon]

27 And after that ye were blessed **then fulfilleth the Father the covenant** which he made with Abraham, saying: In thy seed shall the kindreds of the earth be blessed - unto the pouring out of the Holy Ghost through me **upon the [Ephraimite] Gentiles [first]**, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of **my people** [the Manasseh remnant remaining here, the Lamanites of our day], O house of Israel.

Moroni 7:12-19

12 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

13 But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

15 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

16 For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

17 But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

18 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, **see that ye do not judge wrongfully**; for with that same judgment which ye judge ye shall also be judged.

19 Wherefore, I beseech of you, brethren, that he should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

End Notes

¹ **Nephi or Moroni** A variety of historic sources in LDS church history cite Nephi rather than Moroni as the first angel. In footnote 56 of Joseph Smith Papers Histories Vol. 1, p. 22, we read the Historian's Office citing an article in the Elder's Journal in July 1838, as the reason why "Nephi" was renamed "Moroni" later on by some editor. This is a reference to an answer by Joseph for a specific question involving *the source of the plates* (not the angel who appeared in September 1823). The question and answer are: Question 4th. How, and where did you obtain the Book of Mormon? Answer. Moroni, the person who deposited the plates, from whence the book of Mormon was translated, in a hill in Manchester, Ontario County, New York, being dead; and raised again therefrom, appeared unto me, and told me where they were; and gave me directions how to obtain them (Elder's Journal, July 1838, pp. 42-43). The plates were deposited in the hill by Moroni, not Nephi. Just because Moroni was involved in delivery of the plates does not mean it was him who appeared to Joseph in 1823. Joseph Smith and Mary Mussleman Whitmer both testified that it was "Nephi" who appeared at the beginning (1823) to her and to Joseph. Moroni allowed Joseph to take possession of the plates – as was his right to do. Apparently, both Nephi and Moroni may have been required to hand off their dispensation of the gospel to the Nephites to Joseph (see D&C 128:21). Nephi was the beginning and Moroni was the ending of the Nephite dispensation of Christ's gospel.

Most of the sources for the original angel visit (Nephi) originate from one document, the June 1839 Manuscript History of the Church Book A-1, which was a copy of an April 1838 document that no longer exists. Joseph Smith repeatedly asserted that the angel who visited him on Rosh Hashanah of 1823 (Sept. 21-22) was "Nephi," doing so four times. Apparently, someone in the Church Historian's Office changed the angel's name to Moroni when it conflicted with LDS tradition, claiming it was a "clerical error." A footnote is attached to this change. It uses Oliver Cowdery as a reliable source for changing the name to "Moroni" because of a letter he wrote in 1835. Oliver Cowdery was not with Joseph in 1823-1827. The first time they met was April 5, 1829 (JS-H 1:66). The same footnote acknowledges that during Joseph's lifetime the identity of the angel was always Nephi. The present history [Draft 2] is the earliest extant source to name Nephi as the messenger. Subsequent publications based on this history perpetuated the attribution during JS's lifetime. Draft 2 was written in 1839, and appears to have been entirely based on a version dictated by Joseph in 1838. The 1838 manuscript has been lost and therefore Draft 2, made the next year, is the "earliest extant source" of the Joseph Smith History. Taking these dates, we know Joseph identified the angel as "Nephi" in 1838, and remained consistent with that identification when it was recopied in 1839. Joseph reviewed and revised the account with Coray in 1840, and although he changed several things in the surrounding text, the identity of the angel was still "Nephi."

Joseph Smith lived for two years after the name "Nephi" was printed in Times and Seasons (1842). He was editor of this publication. He never published a retraction during that time. In addition, the original handwritten manuscript of the Pearl

of Great Price dictated by Joseph Smith uses the name Nephi for this first visit, not Moroni. It was published in 1851, and states, “He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi” (1851 edition, page 41). All evidence indicates that this change was made after Joseph Smith's death. In 1853, Joseph's mother, Lucy Mack Smith, also said the angel's name was Nephi (Biographical Sketches, p. 79). Lastly, in 1888 J. C. Whitmer made this statement, “I have heard my grandmother (Mary M. Whitmer) say on several occasions that she was shown the plates of the Book of Mormon by an holy angel, whom she always called Brother Nephi” [It should be noted that a majority of the Book of Mormon is alleged to have been translated in the Whitmer home).

Gerald and Sandra Tanner say that in 1976 they were able to examine the duplicate copy of the handwritten manuscript, Book A-2. The manuscript, which was not even started until about year after Smith's death, has the name of Nephi as the angel, just as the original, with someone later interpolating Moroni above the line, along with the original manuscript, Book A-1. This clearly shows that as an original copy of Smith's work, started after his death, the original name of Nephi was not changed by Smith but rather by someone else, well after his death (Gerald and Sandra Tanner Mormonism - Shadow or Reality, p. 142). Walter L. Whipple, in his thesis written at BYU, stated that Orson Pratt, “published The Pearl of Great Price in 1878, and removed the name of Nephi from the text entirely and inserted the name Moroni in its place” (Textual Changes in the Pearl of Great Price, typed copy, p.125).

Conclusion It was most likely Nephi who visited Joseph Smith on Rosh Hashanah of 1823, but it was Moroni who later delivered the gold plates to him four years later. Other angels were involved in the coming forth of the Book of Mormon and the Church. To avoid confusion today, it is probably best to leave the identity of the angel as Moroni, even though there were different specific angels tied to Joseph's ministry, the first being Nephi, the first story teller in the Book of Mormon, he who was a Prophet and King as well. Moroni later wrapped up the gospel message, buried it, and then delivered it to Joseph Smith in 1827.

² *The Fulness of My Scriptures* The primary mission of the Prophet Joseph Smith was to serve as a prophet, seer, and revelator in revealing the “fulness” of God's word to us in scripture and revelation. Deception and corrupting God's truth and light (see D&C 93:39) are favorite tools of the Adversary, and evil, designing men who practice priestcraft. Valuing God's word above that of men helps us avoid deception and error. The Lord said:

“For you shall live by **every word** that proceedeth forth from the mouth of God [not man] For the **word** of the Lord is **truth**, and whatsoever is *truth* is **light**, and whatsoever is *light* is **Spirit**, even **the Spirit of Jesus Christ**. And the *Spirit* giveth *light* to every man that cometh into the world; and the *Spirit* enlighteneth every man through the world, that hearkeneth to the *voice* of the *Spirit*. And every one that hearkeneth to the *voice* of the **Spirit cometh unto God**, even *the Father*” (D&C 84:44-47; see also Matt. 4:4; 2 Ne. 32:1-6).

“And whoso treasureth up **my word**, shall not be deceived” (JS Mat. 1:37). He added, “If ye continue in **my word**, then are ye my disciples indeed; And **ye shall know the truth**, and **the truth** shall make you free” (John 8:32). Jesus is “**the word of God**,” the father's representative, His right hand. He supplies us light, knowledge, wisdom, and salvation. He delivers His word to us personally in **revelation**, via **the Holy Ghost**, and via *the written word* in **scripture**.

The Lord called the combination of the JST Version of the KJV Bible, with the Book of Mormon and His oracles or revelations in the Doctrine & Covenants – “*the Fulness of My Scriptures*.” The Lord refers to this “fulness” in four different phrases in scripture:

“**the fulness of my scriptures**” (see D&C 42; 12, 15, 56 & 59)

“**the fulness of the scriptures**” (JST Luke 11:53)

“**the key of knowledge**” (JST Luke 11:53)

“**my holy word**” (D&C 124:89)

Significant clarifying additions to our canon of scriptures in the JST include:

1. We must **know the Lord** to enter the bridal chamber *and* Zion / JST Matt. 25:10-11; 7:33
2. Greater understanding of the Melchizedek Priesthood, the Sealing Power, etc. / JST Gen. 14
3. Knowledge of the Rainbow Covenant God made with Enoch & his city returning / JST Gen. 9
4. The mystery that John the Baptist as Elijah and how this effects D&C 110 / See Joseph Smith History 1:36-39; Mark 1:1-4; JST, Mark 9:3; Luke 1:17 & 76; D&C 110:13-16; JST Matthew 17:10-14; JST John 1:22-28 (also “*To Go No More Out*”)
5. That the *salvation of the elect is dependent upon the “the fulness of my scriptures,”* which is the JST Bible, Book of Mormon & D&C, as they provide a return of “*the key of knowledge*” for the Bible, taken by wicked lawyers, rabbis, etc. / JST Luke 11:52
6. Clarification of the Lord's prophecy on the last-days / JST Matt. 24
7. The Lord's prophecy of destruction of wicked husbandmen in His vineyard in the last-days, along with the Gentiles /

JST Matt. 21

8. The three degrees of glory and who inherits each of them / D&C 76, which comes from the Joseph's re-translation of John 5:29
9. The Book of Moses and its many significant insights, including Moses' ascent-vision, who Satan is, choice & accountability, secret combinations and their traits today, spiritual versus physical creation, Enoch, Earth as a living being, and much more / JST Genesis
10. Clarity on the coming forth of the man child and the last-days kingdom of God / JST Rev. 12
11. Clarity on John the Beloved's last-days mission / JST Matt. 11, 17; D&C 77 - JST Rev. various chapters
13. Clarity on the Beatitudes - how to return to the Lord's presence / JST Matt. 5

The Prophet Joseph began re-translating the KJV Bible six months after completing the Book of Mormon. Though Joseph, Oliver, and Sidney held unique prophetic insights learned while re-translating the Bible, the Lord did not allow them to share these insights with the Saints *at that time*. The reason is apparent in the Lord's own words. He said, "It is not the will of the Lord to print any of the new Translation in the Star [or elsewhere]; but when it is published, it will all *go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together*" (HC 1:341). In July of 1833 the Star stated, "At no very distant period, we shall print the book of Mormon and the [New] Testament, and *bind them in one volume.*" When this finally occurs with the whole re-translated Bible, it may be a fulfillment of Ezekiel 37:15-17, when the two sticks come together, the scriptures given Judah (the Bible) *and* Joseph (the Book of Mormon). This may occur in the near future, when other scripture also comes forth.

The Lord told Joseph that he was to teach by the spirit instead, that given by the prayer of faith, until "the **fulness of the scriptures** is given [in totality]," when they could be given to all men. God said, "It is expedient that thou shouldst hold thy peace concerning them, and not teach them until thou hast received them in *full*. And I give unto you a commandment, that *then* ye shall teach them unto **all men**; for they shall be taught unto all nations, kindreds, tongues, and people" (verses 56-58). Note, that what the Lord calls "**my scriptures**" were to be "**my law to govern my church**" (v. 59).

Of special note is another statement by the Lord. We read in *The Far West Report*, "Brother Joseph Smith, Jr. said ... that the **promise of God** was that the greatest blessings which God had to bestow should be given to those who contributed to the support of his family while he was translating *the fulness of the Scriptures* ... that God had often sealed up the heavens because of covetousness in the Church ... and *except the Church receive the fulness of the Scriptures that they would yet fail*" (Far West Report, p. 16, TPJS, p 9). The Lord added that "*the salvation of the elect*" was dependent upon **the fulness of truths** being delivered to the world in a future one-volume publication of both the Book of Mormon and JST version of the Bible (a replacement of the KJV, see D&C 35:20).

The Latter-day Saints have only 16 pages from the whole JST in our King James Version of the Bible. The Community of Christ holds the copyright to this work. The entire translation by Joseph Smith of the Bible is available on-line, or by purchasing copies of the Bible in different forms from them.

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³ **Angel Visits over 7 Consecutive Years** Nerphi (or Moroni, endnote #1) visited the Prophet Joseph Smith 5 times in the same 24-hour period – all on Rosh Hashanah of 1823 – the first visit of Nephi to Joseph. This was all during the evening and morning hours of Sept. 21-22 of 1823 (6pm of the evening of the first day to 6pm the evening of the second day, make up "a single day" in the Lord's Bible calendar – "*the evening and the morning were the first day*" Genesis 1:5). Angels tied to the Book of Mormon (Nephi and Moroni) came to Joseph Smith over 7 consecutive years, on this same Holy Day, to instruct the young Prophet.

The Lord chose the special Holy Day *Rosh Hashanah* (meaning "head of the year"), the *civil* New Year's Day of the King, for good reason. He is Judge and King over his people and kingdom, a people today in need of repentance before His Second Coming return. It is also the only Holy Day tied exclusively to trumpeting (a warning "voice" or "cry"). A trumpeting angel stands atop our temples warning the people to repent in preparation for the Lord's return. At 12 Midnight on Rosh Hashanah, the cry or trumpeting goes forth in the parable of the Ten Virgins. It is to, "Awake and Arise, the Bridegroom cometh." As the Bride of Christ **we are to wake up, repent, and come unto Christ and be saved**. Rosh Hashanah is the Bible Holy Day tied to "the coming of the King" (in judgment first in our day) to get His bride (us). It is also our Lord's birthday (see the paper, *The LDS April 6th Tradition*). The Lord's Millennial Kingdom is about to come forth (the church of the Firstborn), signaled by John's Revelation 12 sign appearing in the heavens on Sept. 23 of 2017, the day after *Rosh Hashanah*. In this sign a "*man child*" will come forth to help defeat the Beast and False Prophet, and assist the Lord and other last-days servants in establishing the Kingdom of God on a cleansed earth before He returns.

Nephi's message on his first visit (Rosh Hashanah of 1823) was centered on coming *judgment* and deliverance in the

last-days (5 of these 40 scriptures are found in JSH 1:36-41). Emma went with Joseph to the Hill Cumorah by command of God this first night (their first child was born *nine* months later). Moroni then came 4 years later on this same date to deliver the gold plates. He did so also on each of the 3 years previous to the delivery of the plates for instruction and preparation purposes, and then did so for 3 additional years, as detailed hereafter (or 7 consecutive years total).

Because of the later loss of the 116 pages of the translated manuscript of the Book of Mormon to that point in time (the Book of Lehi, D&C 10) by Martin Harris, the gold plates and the Urim and Thummim were taken from Joseph Smith. Moroni promised that they would be returned (after repentance). This return happened on Rosh Hashanah of 1828. Joseph Smith, wrote, "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 kingdom was to be conducted in the last days" (JS-H 1:54). Joseph then returned all sacred implements to Moroni in 1829, making a total of **7 consecutive visits on Rosh Hashanah** - judgment day (1823, 1824, 1825, 1826, 1827, 1828 & 1829). The important revelation on the Oath and Covenant of the Priesthood was also given on Rosh Hashanah in 1832 (see the heading for D&C section 84). In addition, Joseph Smith's second patriarchal blessing (by Oliver Cowdery, the first was by Joseph's father) was also given to him on this same day (Sept. 22) in 1835.

It should be noted that Brigham Young and Heber C. Kimball (nonmembers at this time) and others reported seeing a vision of *a great army advancing in the heavens from east to west* in perfect order on the night of Moroni's first visit, Sept. 22 of 1827. (See Orson F. Whitney, *The Life of Heber C. Kimball* (1945), 16 & General Church Minutes 1839-1877, Jan. 8, 1845, Archives, The Church of Jesus Christ of Latter-day Saints.) The number 40 is associated with *repentance* throughout scripture, a time period of repentance, reflection, and refinement – in returning to the Lord.