

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. I believe strongly that it was Nephi, not Moroni that came to Joseph this first night. Joseph's own words support this (see endnote 1). Nephi's message is featured at the beginning of the book. Moroni came later to deliver the gold plates. Moroni's message as editor and compiler is summarized at the end of the book. He buried the record to come forth in our day. Joseph had many visitors prepare him for his mission. Both angels, under the LORD's direction, helped Joseph bring forth the Restoration. The identity of the first angel is not the focus of this paper (endnote 1). Instead, the content of the 40 scriptures given Joseph is. They explain what was about to happen in Joseph's day and **what is going to happen in our day**. The Book of Mormon came forth to provide more of God's precious, saving word to inform us many important things in the last-days. It has been given to help all wise virgins "*awake and arise*" and "*put on strength*" in preparation for the Lord's return (see Isaiah 51:9 and 52:1). Speaking of the angel's first visit, the Prophet Joseph Smith said the following:

"He [Nephi] quoted **many other passages of scripture**, and offered many explanations which cannot be mentioned here" (Joseph Smith History 1:41).

This paper provides some 40 total scriptures from this visit. Only four of them have been given us in Joseph Smith's history found at the back of the Pearl of Great Price (see pages 47-59). **They are presented in verses 36-41 of Joseph Smith History 1**. The content of all 40 scriptures is important, helping us develop greater understanding of coming end-times events, especially those tied to **the final or second gathering of the Remnant of Jacob**, in connection with the purposes of the Book of Mormon – including those tied to "**the sealed portion**" of it to come forth at a latter point in time (see endnote 4) – and all in connection with the preserved Lamanite portion of the "Remnant of Jacob" (along with Jews and Gentiles). The Book of Mormon, the sealed portion of it, and all scripture has been written for "the Remnant" and all "wise virgins" (see the Title Page of the Book of Mormon).

It is important that we "**hear**" or *accept* the words of "the prophet," one like unto Moses (see Acts 3:22-23, 1 Ne. 22, JSH 1:40). Although there are men raised up like Moses (Joseph Smith and others), we should not forget that Christ is the main "**prophet**" we are to listen to and obey. He is addressed as *The Prophet 7 times* in 1 Nephi 22 (see also JSH 1:40 & 1 Ne. 22:21). Those who will **not hear His voice** - that available in both *written scripture* and in *pure revelation* - **will be cut off!**

Some early historical documents cite Nephi rather than Moroni as the angel who came to Joseph in the first 1823 visit. Additional records state that it was Moroni who came four years *later* in 1827 to deliver the plates to Joseph, and on this same special Holy Day (Rosh Hashanah).¹ I believe it was Nephi who came first as God's messenger, quoting some 40 scriptures to him, not just the four given us in the short Joseph Smith history included in our scriptures. We know this sent angel came on one important Hebrew Holy Day, consistently. And upon these same consecutive Holy Days, seven of them in a row (see endnote 3), Nephi and then Moroni revealed Joseph's mission to him – one which included bringing forth more of God's **precious words** to his people in the Book of Mormon (and later the JST Bible, the Book of Abraham, etc.). The "sealed portion" of this same book, addressed in it, *and* in some of the 40 scriptures Nephi provided hereafter, all provide significant truths, helping to prepare us for the LORD's return. In them, Joseph restored many "**plain and precious things**" to us (see 1 Nephi 13). These simple and sacred truths are tied to three primary things:

(1) Knowledge of "**How**" to be saved - in "**The way of salvation**" of our God through His Son Jesus Christ, taught in the precious returned truths tied to (1) faith in Christ, (2) real repentance, (3) baptism in water (4) baptism by fire and the Holy Ghost, and (5) entering the presence of the LORD.

(2) Knowledge of **how Satan and evil men would try to stop this "saving" work** via **secret combinations** (listed 83 times in the Book of Mormon), and their **secret blood oaths**, returned to us in the inspired Joseph Smith re-translation of the whole Bible, and specifically (1) the 5th chapter of **the Book of Moses** (re-translated

Genesis), where the secret blood oaths between Cain and Satan are revealed, along with (2) the **83 verses** on this subject in **the Book of Mormon**, and (3) the now available **Book of Enoch**. All three books restore the knowledge of **how** Satan and evil men use **secret blood oaths** within **secret combinations** – including **churches** -to “**lie**” and “**deceive**” as part of getting “**gain**” (1 Ne. 22:23). “*Lies*” and “*deception*” are the *first two things* God lists for us in *the sins of our day*, listed in seven verses – JST Gen. 3:5; 3 Ne. 16:10; 21:19; 30:2; 1833 Book of Comm., 4:5-6; D&C 123:7, 12; D&C 45:57). Lies and deception are also addressed in the Bible (see Gen. 3:1-5, John 8:44, Isa. 28:15, Jer. 16:19 [also 17:5, 7, 9, 13], Prov. 26:24-26, Rom. 16:18, Eph. 4:10-14). Secret Combinations lie and deceive, keeping the people in *ignorance* - of both (1) *the saving truths* of God, and (2) *the great darkness* set to oppose it, all for the sake of *their* “**gain**,” which is money, power, the honors of men, and sex. In five additional scriptures, we see that corrupt and polluted churches are also “built up” in our day to “**get gain**” (see 1 Ne. 22:23; 2 Ne. 26:20-23; 28:3; Morm. 8:33; D&C 10:46-70).

(3) Knowledge of the importance “**promises**” or covenants God “**made to the fathers**,” in the Book of Mormon, those about to be fulfilled in our day, covenants to “**fathers**” (special servants trying to save their people), like Lehi (2 Nephi 3), and Enos (see Enos verses 16-18), and those in the Bible like Adam, Enoch, Noah, Abraham, Isaac, Jacob, and **Joseph of the Egypt**. Unlike “the children of disobedience” or “wrath” (Eph. 2:2-3), the “children of obedience” must “**turn**” or “**seal**” *their hearts* “**to the promises**” made by God “**to the fathers**” that they might understand all that is about to happen. A better word for “*turn*” or “*seal*” is “**remember**.” We are to *recall* or **remember** the important covenants God made to “*fathers*” like **Joseph of Egypt** (the birthright son of Jacob or Israel), as they were renewed and passed down to Lehi and his posterity through his youngest son Joseph. **These promises of God will be fulfilled** and will affect the people on this land today, especially those who are of the covenant bloodline - “**the remnant of Jacob**” on this Promised Land west. They are the posterity of Joseph’s twin sons *Manasseh* and *Ephraim* here (the Gentiles are mostly of mixed Ephraimite blood). **The house of Israel** is being gathered by God **a second time** (see Isaiah 11 – one of the four scriptures listed in Joseph Smith History 1:40), and on the two Promised Lands, east and west. The Book of Mormon, the sealed portions of it, the JST Bible, the Book of Enoch, and other books that will come forth, are all part of **the great and marvelous work** of God, his **strange act** - in the last days, to save His covenant people – **the remnant**.

Many truths were removed from the Bible by evil and designing men. The 40 scriptures presented hereafter are part of the “plain and precious things” restored in our day. Too few take advantage of them. The Title Page of the Book of Mormon tells us that the Book of Mormon was -

“...**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** [or Jacob] what great things the Lord hath done for **their fathers**; and **that they may know the covenants of the Lord** [made to these fathers, and thus to us]...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 added, “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 [a fullness of] **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 “saving” 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 LDS, the RLDS, and those of the Church of Christ Temple Lot are mostly in the third “Gentile” mixed-blood 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 fullness*” of God’s word to the earth,² especially those “*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 [sin] and ignorance [of “how” to be saved in “the fullness” of the “doctrine” and “gospel” of Christ, leading to being part of His “church”]).

Another Holy Day on God’s calendar, *The Day of Atonement* follows 10 days later. These 10 days from Rosh Hashanah to the Day of the Atonement (day 1 to day 7 in the 7th month of Tishrei) 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*” to the Lord Jesus in **repentance** - in preparation for his coming judgment on this in His kingdom (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 this 7th month concludes all of the holy days at the start of the *civil New Year*. It is the joyous *Feast of Tabernacles*, which follows 5 days later at *full moon* in 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 and by 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* by His people (days 15-22 in the 7th month). It is a prophecy of what will be.

After Nephi’s first visit on *Rosh Hashanah* or *Trumpets* in the fall of **1823**, there were more consecutive visits at this same point in time, a Holy Day tied to the day of the coming of the King – a day ending in the judgment of His people.³ Some would be saved and preserved, those who turned to the LORD, whereas others would be burned at His coming. The first 4 visits to Joseph were in preparation for Him to receive the gold plates, leading to the knowledge contained in the Book of Mormon. At the end of the preparation period, the angel Moroni then delivered them to Joseph Smith again on Rosh Hashanah of **1827**. He was the one concluding the message of the Book of Mormon.

The number 40 is symbolically 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 as **King** and **Judge** – and of *our need for sincere repentance* prior to it – in a heartfelt return to the Lord Jesus Christ – as He is our **Judge and King**, not just our **Savior**. Significantly, six of the 40 scriptures given Joseph on this holy day are from **the Book of Mormon** itself, a book that Joseph would soon bring forth. It was his main purpose - to bring forth God’s “*plain and precious*” words in the Book of Mormon, including the Joseph Smith re-translation of the Bible (the JST was published by his son Joseph Smith III in 1867), the oracles or revelations contained in the Doctrine and Covenants, and the useful wisdom found in the Pearl of Great Price (the books of Moses [the Joseph Smith re-translation of Genesis] and Abraham). They communicate “**how to be saved**, and how Satan and evil men try to stop it, all because of “**the promises**” God made to “**the fathers.**” We should know them.

To repeat, 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, I have color-coded these 40 scriptures to reflect 3 *primary themes*. Those tied to coming *judgment* (in red hereafter), those tied to God's *mercy* (in blue), and those tied to the Lord's last-days *servant/s* (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 performing the mission tied to the name "**Joseph**" – which is "*guarding, protecting, preserving, and restoring*" **the Remnant of Jacob to their Redeemer, Jesus Christ**. Comments by the Prophet Joseph Smith are provided in quotation marks hereafter [" "].

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

According to the Prophet Joseph, "He [the angel 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.**

It would be very useful to know what these **promises** are....

“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 in a preparatory Servant – to prepare the way of the LORD, with Power like Moses / (1 chapter, 1 group of scriptures) See Gileadi, Apocalyptic Commentary of the Book of Isaiah

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.** In 1 Nephi 22, we read of this Prophet 7 times. He is Christ, as clearly stated in this chapter.

"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 [the angel Moroni or 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: *The 36 Scriptures Given Joseph Smith on Rosh Hashanah of 1823*

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 these scriptures and what do they express? We do not have Moroni's explanations to Joseph Smith, but we apparently do 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 help prepare **the way** before the coming of the Lord. I believe that three of these special last-days servants in the 40 some scriptures include: (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). All 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). These additional 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

* **6 Book of Mormon** references: 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** (after the first four) **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 from 2 Nephi 3, *verse 24*, perhaps an important latter-day Lamanite “servant.” He is addressed in detail in my book, *The Remnant and New Jerusalem* (www.digitalegend.com).

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 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 they 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 he 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, an 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 traveileth 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). Some call him “**the Branch prophet**” in relation to Isaiah 11. This footnote was changed in 1909, replacing “**future Indian prophet**” 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*. Note the four “**Branch Prophet**” scriptures below right, those that grow out of the roots or the posterity of Christ, who is “the Rod” in Isaiah 11.

Four Sides of Christ’s Mission

Rev. 4:7	Son	Role	Gospel Writer	Confirmation in “Branch” Scriptures
Lion	Son of David	King of Israel	Matthew	“I will raise up unto David a righteous Branch , and a king shall reign and prosper, and execute judgment and justice in the earth” (Jer.23:5).
Calf	Son of the Ox	Servant of God	Mark	“I will bring forth my servant the BRANCH ” (Zech. 3:8).
Man	Son of Man	Human Form	Luke	“Behold the Man whose name is The BRANCH ” (Zech. 6:12).
Eagle	Son of God	Divine Son	John	“In that day shall the branch of the LORD be beautiful and glorious” (Isa. 4:2).

We see these 4 branch scriptures in connection with the 4 roles of Christ's mission. They are addressed by the 4 gospel writers in the New Testament. These 4 roles provide added reasons to love Him with our whole *heart* (Lion), our *might or strength* (Ox), our *mind* (man), and our *soul* (eagle).

For more on the Native American "servant," see the author's book, *The Remnant Awakens*, available at: www.digitalegend.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 versus Moroni as the Angel Visiting Joseph on Rosh Hashanah of 1823** A variety of historic sources in LDS church history cite Nephi rather than Moroni *as the first angel* to visit Joseph Smith on Rosh Hashanah of 1823. It is clear that it was the angel Moroni who delivered the plates to Joseph four years later. Joseph had many angels prepare him for his mission.

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" may have been 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. Moroni was involved in delivery of the plates. Some suggest it was not 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 as editor and compiler of the record (with his father Mormon). 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 of the book, whereas Moroni did his work at the end 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. Some suggest that Joseph Smith repeatedly asserted that the angel who visited him on Rosh Hashanah of 1823 (Sept. 21-22) was "Nephi," doing so four times. They say that someone in the Church Historian's Office changed the angel's name to Moroni when it conflicted with the 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.** With these dates, Joseph may have identified the angel as "Nephi" in 1838, an identity that remained consistent 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). Most all evidence indicates that the change of name from “Nephi” to “Moroni” was made *after* Joseph Smith’s murder. 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 stated 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, and 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 Nephi visited Joseph Smith on Rosh Hashanah of 1823, just as Joseph said, and in 1827 it was **Moroni** who delivered the gold plates to him four years later. Other angels were also involved in the coming forth of the Book of Mormon. Nephi was the first story-teller in the Book of Mormon. He was also a Prophet and a King as well. Moroni later wrapped up the gospel message in the book. He then buried it, delivering 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.

Free on-line <http://www.centerplace.org/hs/iv/>

Whole Bible / Community of Christ (copyright holder), Restoration Bookstore, Kirtland Ohio 440-256-1830

Holy Scriptures, the Inspired Version \$38.00

Side by side comparison version \$25.00

Try also Benchmark Books, SLC (used and new LDS books)

How the Utah Saints got the Book of Moses The current Book of Moses in our LDS canon of scriptures (where knowledge of secret blood oaths and secret combinations originated – from Satan [see Moses 5]) comes to us from three primary sources; (1) God's words to Moses, as recorded by him; (2) Joseph Smith's inspired **re-translation** of the King James Bible (or JST) given to Emma for safekeeping; And (3) Orson Pratt, who in 1878 as Church Historian, one of the Twelve, and a **polygamist**, used an 1867 *copyrighted* and *printed* RLDS JST Bible to produce the Brighamite version of the Book of Moses.

The older LDS 1851 version of the Book of Moses, in possession of the LDS Church at that time, was incomplete by comparison. It was loosely put together from two Church periodicals that printed *only* portions of the Book of Moses as Joseph was bringing it forth. They were *The Evening and the Morning Star* and *The Times and Seasons*. The early 1851 compilation was also in a different order than the later 1878 version. Pratt borrowed, or more accurately "copied" the text for our current Book of Moses - from the RLDS JST Bible. Neither Pratt then, nor the LDS Church today, acknowledges the *copyrighted* RLDS book as its primary source.

According to Robert M. Matthews (Dean of BYU Dept. of Religion), "With few exceptions, the [later LDS] 1878 *printing* of the Pearl of Great Price was **remarkably close** to the 1867 [RLDS *copyrighted* and] printed Inspired Version [of the Bible], and both of them *generally*, but not exactly, resemble the text of the **later manuscript** of the **new translation** . . ." Matthews added, "Elder Pratt used the [*copyrighted* and] *printed* **1867 Inspired Version as his basic source** for the Moses material when he prepared the [later LDS] 1878 edition of the Pearl of Great Price." In addition to Pratt's "borrowing," James E. Talmage later added chapter and verse divisions, with new footnotes in his 1902 revision. He also retitled the work, "The Book of Moses." In 1981, chapter headings were later added to it by a *church committee* (see Robert M. Matthews, *How We Got the Book of Moses*, <https://www.lds.org/ensign/1986/01/how-we-got-the-book-of-moses?lang=eng>).

The Utah Saints today have only 16 pages from Joseph's *inspired re-translation* of **the entire Bible** in our scriptures, plus the Book of Moses, obtained from the RLDS JST Bible. These 16 pages of the JST *were selected for us* by leaders and

are used today by *permission* of The Community of Christ – its copyright holder (formerly the RLDS Church). Some of the more insightful re-translated verses are **not** included in our scriptures, like the LORD’s words to the “unwise virgins,” telling us why they were **not** allowed into the Bridal Chamber with God, after knocking. The JST tells us that **they had not taken time and effort to come to know Him** (see JST Matt. 7:33 & 25:11). David Bednar quoted both scriptures in April General Conference of 2016, even though they are not found in the LDS version of our scriptures. *Many* other insights are available only in the complete JST, obtained from the Restoration Bookstore in Independence Missouri.

The RLDS church and 30 “restoration branch” churches now separated from it (mostly in Missouri), have had the full JST and the Book of Mormon (and other scripture) since **1867!** They remained behind in Nauvoo and other areas, along with the Emma, other Smith family members (including the siblings of Joseph Smith), and various church leaders, all of whom rejected Brigham Young and his polygamy (about half the church population). It is an informative *untold* story. Note just one of Orson Pratt’s 1878 *changes* to the LDS Book of Moses (original words in the RLDS JST). It is verse 39 of Moses chapter 5, *the* chapter tied to *secret combinations* and the *secret blood oaths* they make with one another – to protect their “gain.” The words changed are in italics and are the words spoken by Cain to God, those focusing on **the oath** Cain made with Satan (in **bold**).

Original 1867 RLDS JST Text “Behold, *you* [God] *have* driven me out this day from the face of *men*, and from *your* face shall I be hid *also* . . . And it shall come to pass, *everyone* that *finds* me will slay me because of **my oath**,” for these things are not hid from the LORD.”

Modified 1878 LDS Book of Moses Text - Orson Pratt “Behold *thou hast* driven me out this day from the face of *the Lord*, and from **thy** face shall I be hid; . . . and it shall come to pass, *that he* that *findeth* me will slay me, because of mine **iniquities**, for these things are not hid from the LORD.”

³ ***The Angel Visits Joseph over 7 Consecutive Years*** Nephi (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.

⁴***The Sealed Portion of the Book of Mormon*** Christ alone is worthy to read the fullest portion of the Book of Mormon which has been “sealed” or unpublished, until He reads these words in full to the faithful in the completed New Jerusalem Temple at the start of the Millennium. It includes John’s the Revelator’s entire or complete revelation of the world - from the beginning to the end (see JST Isaiah 29:12; 2 Ne. 27:10). This is addressed by John in Revelation 5:9. The “sealed” or unpublished “portion” of the Book of Mormon is addressed in the scriptures below:

Revelation 5	Ether 4:5-11, 13; 5:1
2 Nephi 3:17-21	Isaiah 28:9-11 /2nd Gathering Remnant of Jacob
2 Nephi chapters 26 – 30	D&C 28:7; 35:17-18
3 Nephi 23:6-13	Joseph Smith History 1:34-41
The great and marvelous work of 1 Ne. 22	The 40 Scriptures Moroni gave Joseph on his first visit
JST Isaiah 29 (the Isaiah chapter featuring the most JST changes, compare to 2 Ne. 27)	