

45 Scriptures Given Joseph Smith by the Angel on Rosh Hashanah of 1823

Val Brinkerhoff, 3/9/2023 / 16 pages

An angel came to Joseph Smith, quoting many scriptures to him on the night of his first visit to the young Prophet in 1823 (some 45 total). This was the holy day Rosh Hashanah (the Feast of Trumpets) on the LORD's Bible calendar. Only 5 of these 45 scriptures are given us in Joseph Smith History 1:36-42. In verse 41, Joseph said, "He [the angel] quoted **many other passages of scripture**, and offered **many explanations** which cannot be mentioned here". I address these "**many other passages scriptures**" in this paper and what they say. Most (excluding 6 of them) are verified in 3 letters written by Oliver Cowdery, later published in the *Messenger and Advocate*.¹ The complete set of 45 scriptures help us develop greater understanding of coming end-times events, especially those tied to the final, second gathering of **the remnant of Jacob**, which on this land - comes **through the blessed bloodline of Joseph of Egypt and Lehi**. A **special servant** rises up to leads them back to the LORD Jesus as Savior. This servant appears to be "**the choice seer**" or "**the one mighty and strong**" addressed in Isaiah and the Book of Mormon. These truths represent two primary purposes *for* the book. It was written to **the remnant of Jacob** remaining on this Promised Land west, along with Jews and Gentiles (as the Title Page states).

It is important that all three groups "**hear**" (or read) and *accept* the words of **THE "prophet"** in them. He is the LORD Jesus *as* proclaimed by His latter-day servant and others. Both Jesus and His special servant are compared to Moses as latter-day "deliverers" for **the remnant** (see Deut. 18:15; Acts 3:22-23, 7:37; John 5:46-47, 6:14, 7:40; JS Matt. 24:55; 1 Ne. 22:20-21; 3 Ne. 20:23, 21:10-20, 28:34). Jesus Christ is of course the main "**prophet**" we are to listen to and obey. Those who will **not hear His voice** and that **His** special last-day's **servant** - the one originating in the bloodline of Joseph of Egypt and Lehi - on this Promised Land west - **will be cut off from God's presence!** The words "**cut off**" are given us **7 times** in chapter 21 of 3 Nephi by Jesus Himself. He addresses this servant specifically - **in this way** - in verses 10-11 and 28:34-35. We read of this servant in other places in the Book of Mormon and Isaiah.

The additional 40 or so scriptures given Joseph on the angel's first visit help reveal two things; (1) What was going to happen in Joseph's day, and more importantly, (2) **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 of many important things in the last-days, much of it centered on **the gathering of house of Israel**, and specifically **the Native American remnant** remaining on this land through the seed of Joseph of Egypt. They originated in the posterity of Lehi and his seed in fulfillment of the covenant promises made to Joseph of Egypt in the Bible and elsewhere (see my paper, *The Blessed Covenant Prophecies tied to Joseph of Egypt*). All 45 scriptures help awaken wise virgins to the events associated with our Lord's second coming return (see Isaiah 51:9 and 52:1).

Joseph had many heavenly visitors prepare him for his mission. Both Nephi and Moroni, under the LORD's direction, helped Joseph bring forth the Restoration. Early historical documents cite Nephi rather than Moroni as the angel who came to Joseph on the first angel visit on Rosh Hashanah of 1823.² Additional records state that it was Moroni who came four years *later* in 1827 to deliver the plates to Joseph, which was on this same special holy day. Nephi's message in the Book of Mormon is featured at *the beginning* of the Book of Mormon, whereas Moroni's message as editor and compiler comes *later*, in connection with his later delivery of the gold plates to Joseph *at the end of the book*. Moroni then buried the record to come forth in our day. I believe this pattern is reflected in the order of the angel visits to Joseph, the first being Nephi and then the later being Moroni.

Whoever the first angel was, he quoted all 45 sets of scriptures to Joseph, not just the 5 given us in Joseph Smith History at the back of our scriptures. And he purposely came on an important Biblical holy day, doing so *consistently* over at least **4 years in a row** (some say 7, see endnote 5). Why Rosh Hashanah? It is the *civil* **New Year's Day** in the Bible calendar, the day tied to **the coming of the King** (our LORD's return – in connection with trumpeting, all those in the book of Revelation). In these repeated visits, Nephi, Moroni, and other angels revealed to Joseph his important mission, one that included bringing forth more of God's **precious words** to his people, especially in **the Book of Mormon** and then later the JST Bible, along with the Book of Abraham, and the D&C. The "sealed portion" of the Book of Mormon, addressed in it, *and* the additional scriptures provided the first night in 1823 all provide significant truths. They help us prepare for the LORD's return by returning and explaining many "**plain**

and precious” truths taken from the original Hebrew Bible books (see 1 Ne. 13; 2 Ne. 29 and my paper, *Plain and Precious Truths Restored*). These “things” are *truths*, often tied to 3 primary concepts:

1. Knowledge associated with the “**promises**” God “**made to the fathers**” in the Bible and the Book of Mormon, those about to be fulfilled in our day. They were made to early “fathers” (special servants who try to save their people, starting with family) like Adam, Noah, Enoch, Abraham, Isaac, Jacob, Joseph and Lehi. Unlike “the children of disobedience” or “wrath” (Eph. 2:2-3), the “children of obedience” – **the house of Israel** must “**turn**” or “**seal**” *their hearts* “**to the promises**” made by God “**to the fathers**” so that they might *understand* God’s ways and more about what is to happen and thus prepare for it. A better word for “*turn*” or “*seal*” is “**remember**.” The house of Israel, along with Jews and Gentiles are to *recall* or **remember** the important covenants God made to “*fathers*”. And on this land, **the house of Israel** is the posterity of **Joseph of Egypt** (the blessed *birthright* son of Jacob or Israel). These covenants and their promises are renewed with the house of Israel through Lehi and his posterity – the Native Americans on this land. They are the posterity of Joseph’s twin sons *Manasseh* and *Ephraim* remaining here (the Gentiles are mostly of mixed Ephraimite blood, coming here by way of mostly Europe later on). **The house of Israel** is being gathered by God **a second time** to 2 Promised Lands, east and west. **The Title Page** of the Book of Mormon tells us that the Book of Mormon was and 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** [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**...”

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).

Most light-skinned Christian believers on this land are in the third “Gentile” mixed-blood group. All three groups must “*awake and arise*,” coming out of Babylon, *receive strength*, and return to the Lord Jesus Christ fully before it is too late.

2. Knowledge of “**How**” to be saved or “**The way of salvation**” via coming in repentance to God’s Holy Son Jesus Christ (see 1 Ne. 15:14). We do so by having (1) faith in Him, (2) real repentance, (3) and making covenants with Him in connection with the outer ordinance of baptism in water (4), with these things – and pure intent – we may then experience the baptism by fire and the Holy Ghost (via the will and timing of God). With it (the Holy Ghost as our guide) (5) we then enter onto the path towards receiving the presence of the LORD, again according to His will and timing *and* our faith and works.

3. Knowledge of **how Satan and evil men would try to stop this “saving” work** via “**secret combinations**” (a phrase listed some 83 times in the Book of Mormon). They **deceive, distract, and divide** to “**get gain**” (power, control, money, sex, etc., see 1 Ne. 22:23). They utilize **secret blood oaths** among one another to remain in power and control over us. This knowledge has been returned to us via not only the Book of Mormon, but also the inspired Joseph Smith re-translation of the whole Bible, and specifically the 5th chapter of the Book of Moses (re-translated portions of Genesis), where the secret blood oaths between Cain and Satan are revealed, along more. Besides (1) the Book of Mormon and (2) the Book of Moses, we also have (3) **the Book of Enoch**, detailing the fallen angels, who have been and continue to be a major source of evil, darkness, and temptation in our world, and a return to the same evil practices present before the Great Flood. 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 7 scriptures – 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). With these things we are kept 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”*. 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).

Why Rosh Hashanah for the First Angel Visit to Joseph?

Nephi (or Moroni) 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 written word to believers³. This includes those “*plain and precious things*” which lead us to **salvation**. Rosh Hashanah (meaning “head of the year” in Hebrew) is the *civil* New Year’s Day on God’s calendar (time of *Tabernacles*), pointing to our LORD’s second coming return as **Judge** and **King** (the *lion* portion of His latter return, versus the *lamb* portion of His atonement in the meridian of time). It is one of two New Year’s Days on the Bible calendar, a *civil* or *kingly* New Year (near the fall equinox) and a *sacred* or *priestly* New Year, near the spring Equinox (time of *Passover*). It is marked by the New Moon crescent (1st 7% waxing) closest to the fall equinox (this was the day Solomon was washed and anointed at the Gihon spring to become king in ancient Israel. It was a day of **trumpeting** announcing this solemn occasion. It is the reason it is also called **The Feast of Trumpets**. Many believe Rosh Hashanah is also our LORD’s birthday, not Christmas nor April 6.⁴ For more on the Bible calendar see Edward Chumney, *The Seven Festivals of the Messiah* (shorter, smaller, out of print, by used), and my more in-depth book *Seven Heavenly Witnesses of the Coming of Jesus Christ*.

The 45 Scriptures Delivered

In Parts I and II hereafter, I provide color-coding with the scripture references to reflect the 3 primary themes of coming **judgment** in red, God’s **mercy** in blue, and the Lord’s last-days **servant/s** in green. Significantly, there are 6 of the 45 that are found in the **Book of Mormon**. Though once available in the earliest version of this paper from the primary sources attributed to Oliver Cowdery, I can no longer confirm them in this later version of the paper. I thus mark them hereafter in gray as *non-confirmed* sources. Joseph Smith’s comments are provided in quotation marks hereafter [“ ”].

Part I. The 5 Scriptures Given us in Joseph Smith History 1:36-41

Malachi 3:1-7

Malachi 4:1-6

Isaiah 11:1-16 (see D&C 113:1-10 explains Isaiah 11)

Acts 3:22-23

Joel 2:28-32

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 (see also Jeremiah 23:6). This Malachi verse may be telling us that Christ is the Only Begotten Son of the Father. The capitalization of “Son” may confirm this. It may also be telling us that Christ’s literal son – the Son of Righteousness will soon arise into his last-days mission, after being “marred” and then healed by God, 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. Is “the servant” of Isaiah John the Beloved, a translated being that is still with us 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.”

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 (see also Eph. 6:13, with Truth “girt” around the 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.

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**. JSH 1:40 states, "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."

See also Deut. 18:15; Acts 3:22-23, 7:34; 1 Ne. 22:20-21; 3 Ne. 20:23, 28:34, 21:11; JS Matt. 1:55.

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 40 + Additional Scriptures *Given Joseph Smith on Rosh Hashanah of 1823*

Old Testament (31)

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

New Testament (5)

Matt. 19:30

John 10:16

Rom. 11:25

1 Cor. 1: 27-29

1 Thess. 4:17

Book of Mormon (6)

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

Old Testament

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 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.

Psalm 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, 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 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.

New Testament

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.

The 6 Book of Mormon Scriptures / *See endnote 1 for details on these scriptures*

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 in 1876). Some call him “**the Branch prophet**” in relation to Isaiah 11. Five LDS Church leaders believed 2 Nephi 3 referred this future “Indian Prophet”. They included Oliver Cowdery, David Whitmer, Parley and Orson Pratt, and Spencer W. Kimball. Elder Kimball spoke of him in his Oct., 1947 General Conference address, stating:

“The Lamanites must rise in majesty and power . . . And in the day when their Prophet shall come, one shall rise . . . mighty among them . . . being an instrument in the hands of God, with exceeding faith, to work mighty wonders”.

He was referring to 2 Ne. 3:24. Up until 1909, the Book of Mormon footnote to this verse read, “future Indian Prophet”, put there by Orson Pratt in 1876 for the 1879 version of the Book of Mormon. It now reads “Joseph Smith”. Newspaper writer Eber D. Howe noted that “Oliver Cowdery and his companions continued ?on their mission to the Indians (or Lamanites, as they term them) in the far west’ where they say a Prophet is to be raised up, in whom the tribes will believe (Eber D. Howe, *The Painesville Telegraph* [Ohio], 30 November 1830, 3).

Elder Spencer W. Kimball (an *Apostle* at this time and *Chairman* of the Indian Relations Committee of the LDS Church in 1947, was responsible for creating the *Indian Placement Program* for Navajo students) believed that an “Indian Prophet” would be raised up in the latter part of the last-days to lead the Lamanites through our land in judgment on the wicked (see 3 Ne. 16, 20 & 21) “after the fullness of the Gentiles comes in, in connection with the “the fullness” of the gospel in the LDS Church. Elder Kimball later became the President of the Church.

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. This chart refers exclusively to the LORD Jesus, and the four roles he fulfilled in his mission among the Jews in the meridian of time, as written about by the 4 gospel writers Matthew, Mark, Luke, and John. They wrote about Jesus as our Redeemer from 4 different perspectives, that of a King (Matthew), a servant (Mark), a human (Luke), and a God (John). All are Sons. Each is tied to the 4 beasts as symbols of Him surround God the Father’s throne, as listed in Revelation 4 and Ezekiel 1.

A **branch** is part of the Tree of Life, those in the **house of Israel** bloodline. Jesus is a major source of this bloodline. He too was a very special “servant” to the Father in the meridian of time. Thus a **branch** can be Him as well as other servants in this bloodline. In Zechariah chapter 6, for example, the “**branch**” builds the temple (vs. 15). This can be the *servant* Zerubbabel who did this in Jerusalem anciently after the Jews returned from their Babylonian captivity, *and* another future or later **branch** mentioned in the Book of Mormon, the “**branch prophet**” who builds a temple in our day, one in *the Land of First Inheritance* in the west. We need prayer and the Spirit, along with knowledge to discern the layered messages of scripture.

Four Sides of Christ’s Mission as Portrayed by the 4 Gospel Writers

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).

*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 **The Source for Most of the Additional Scriptures** Kent. P. Jackson provides most of the additional 40 sets of scripture (about 34 extra). They are listed in his paper, *Moroni's Message to Joseph Smith*. In this paper Jackson states that Oliver Cowdery's rendition of scriptures is contained in three articles published in February, April, and July 1835 in the Kirtland *Messenger and Advocate*. "Letter IV. To W. W. Phelps, Esq.," Latter Day Saints' *Messenger and Advocate*, 1.5 (Feb. 1835): 77–80; "Letter VI. To W. W. Phelps, Esq.," *ibid.*, 1.7 (Apr. 1835): 108–12; "Letter VII. To W. W. Phelps, Esq.," *ibid.*, 1.10 (July 1835): 156–59. See also, Joseph Fielding Smith, *Scriptural Teachings of the Prophet Joseph Smith* (10-29, 2013).

When I wrote the first version of this paper in 2013, I found the 6 Book of Mormon scriptures, which are not present in Jackson's listing today. These 6 scriptures include 2nd Nephi 3:24, which I believe points to the latter-day "choice seer" or "the one mighty and strong". This is significant, as the Book of Mormon plates had not yet been delivered to Joseph, "translated", or printed by the Prophet Joseph, and yet the angel appears to have quoted them, *emphasizing* the concept of this "servant" and other subjects. I found my source for these additional Book of Mormon scriptures "on-line", and most likely from Oliver Cowdery. I can no longer find the same source today (Feb. 2023). I believe they have been "scrubbed" or edited out of the sources I once utilized for the first 2013 version of this paper. Thus, I advice you to pray about their inclusion in this paper.

² **Who was the Angel Appearing to Joseph Smith, Moroni or Nephi?** 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 complier 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.

3 The Fullness 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 Fullness 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 **fullness 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 fullness of the Scriptures* ... that God had often sealed up the heavens because of covetousness in the Church ... and *except the Church receive the fullness 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 fullness 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.”

⁴ ***Christ's Birthday*** Like many others, I do not believe our Lord's birthday is Christmas nor April 6th. In my two-page paper entitled “The LDS April 6th Tradition” (see www.7witnesses.com) I show how the LDS false tradition of April 6th began among Mormons and why Rosh Hashanah is the best choice for many researchers, including myself.