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## “The Sword of My Indignation”: John Whitmer's Genesis Manuscript and 1861 Revelation

*Kent P. Jackson*

When John Whitmer traveled for the first time to the Kirtland, Ohio, area in January 1831, Joseph Smith instructed him to “carry the commandments and revelations” with him.<sup>1</sup> Among those was a manuscript copy of Joseph Smith's new text of the early chapters of Genesis. The manuscript was a transcription, in Whitmer's hand, of all of Joseph Smith's Bible revision that had been produced to that point. It corresponded with Genesis 1B5 and with Moses 1:1B8:12 in the current Latter-day Saint Book of Moses. Joseph Smith had begun the process of preparing a corrected translation of the Bible in June 1830. It is now commonly called the Joseph Smith Translation, but the Prophet and his contemporaries referred to it as the New Translation.<sup>2</sup> Over the course of about three years, he dictated the text to his scribes, the final product eventually totaling 446 pages.<sup>3</sup> Whitmer was an important contributor to the project, both as a scribe and as a transcriber (copyist) of previously dictated pages. Altogether, his handwriting appears on 136 of the pages. The manuscript Whitmer took to Ohio is now known by the archival designation Old Testament Manuscript 3 (OT3).<sup>4</sup> It was a copy of Old Testament Manuscript 1 (OT1), the original dictated text of the Genesis translation. Whitmer probably made the transcription at about the beginning of January 1831. It appears that he made it for the purpose of the trip, but it soon became his private copy, and it remained with him throughout his life.<sup>5</sup>

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KENT P. JACKSON (kent\_jackson@byu.edu) is professor of Ancient Scripture at Brigham Young University. He earned his PhD in Ancient Near Eastern and Biblical Studies from the University of Michigan. He has been on the faculty of BYU since 1980, has served as regional president of the Society of Biblical Literature/American Academy of Religion, and currently is an associate dean of Religious Education at BYU. He has published extensively on the topic of Mormonism and the Bible.

His arrival in Ohio was noted in the local *Painsville* [Ohio] *Telegraph* on January 18, 1831:

*Mormonism* CA young gentleman by the name of *Whitmer*, arrived here last week from Manchester, N. Y. the seat of wonders, with a new batch of revelations from God, as he pretended, which have just been communicated to Joseph Smith. As far as we have been able to learn their contents, they are a more particular description of the creation of the world, and a history of Adam and his family, and other sketches of the ante-deluvian world, which Moses neglected to record.



John Whitmer (1802B1878), date unknown. Whitmer served as one of Joseph Smith's scribes on the New Translation of the Bible (JST) in 1830. Photograph courtesy Community of Christ Library-Archives, Independence, Missouri.

The *Telegraph* article summarizes accurately the content of OT3C “a more particular description” of the Creation, “a history of Adam and his family,” and other information about the pre-Flood era. It ends at the preparation for the Flood.

As a transcription from a previously existing document, OT3 preserves evidence of the copyist on its pages. On average, there are almost ten differences per page between OT3 and OT1. These are divided almost evenly between changes that seem to be copy errors and changes that seem to be deliberate editing on Whitmer's part, such as correcting the grammar of the original. Near the end of the manuscript, the ratio of apparent transcription errors increases.<sup>6</sup>

After Whitmer died in 1878, OT3 stayed in his family until 1903, when it was acquired by the Reorganized Church of Jesus Christ of Latter Day Saints.<sup>7</sup> It has remained in the RLDS-Community of Christ archival collection since then. Although it was a lateral copy and not one of the original manuscripts of the New Translation, it remains an important artifact relating to Joseph Smith's work with the Bible.

## Possible Origin of the Genesis Manuscript

On October 12, 1859, W. W. Phelps of Salt Lake City wrote to John Whitmer at his home in Far West, Missouri, and requested from him a copy of the OT3 manuscript. The relevant portion of the letter reads as follows:

When you lived along with me, you had a few of the first chapters of Genesis as translated by brother Joseph Smith, and if you still have them, I would like that you send me by mail, a full copy of all you have as I have lost some of mine and I will try to accommodate in a way that will afford you as much satisfaction.<sup>8</sup>

Phelps and Whitmer had been closely associated in early Latter-day Saint history, especially during the Missouri period when they served as counselors to Whitmer's brother David in the Missouri presidency. Both had been removed from the church in March 1838. Phelps returned during the Nauvoo period and followed the apostles to Utah, where he died in 1872. Whitmer stayed in Missouri and died in Far West. The Utah church did not have any of the original manuscripts of the New Translation. In 1859 those were still in the possession of Joseph Smith's widow, Emma Hale Smith, who would later give them to the Reorganized Church of Jesus Christ of Latter Day Saints. And because none of the original participants in the translation process went west to Utah, Latter-day Saints there knew little about the New Translation, and evidence suggests that Brigham Young and other leaders did not have much familiarity with its content. Phelps was not one of the scribes, yet in 1859 he may have known more about the translation than anyone else in Utah. In 1832 and 1833, he had been the editor of *The Evening and the Morning Star* when that newspaper published the first excerpts ever printed from it (sections of what is now Moses 5B8).<sup>9</sup> He had plans to print more excerpts but was instructed not to do so by Joseph Smith, who was eager to print the translation all together in book form.<sup>10</sup>

We do not know what motivated Phelps to write to Whitmer requesting a copy of the manuscript, other than that he had lost some of his own materials. Nor do we know whether he was acting on his own or writing at the behest of Church leaders. In 1851, Elder Franklin D. Richards, apostle and mission president in England, published a pamphlet, *The Pearl of Great Price*, for use among Church members in the British mission.<sup>11</sup> In it Richards included material that corresponded with what would one day become the Book of Moses in the LDS Pearl of Great Price, including, in this order, Moses 6:43B7:69; 1:1B4:19, 22B25; 5:1B16, 19B23, 32B40; 8:13B30.<sup>12</sup> Phelps may have recognized that this published version was both incomplete and out of order, prompting his request for a better text from someone he pre-

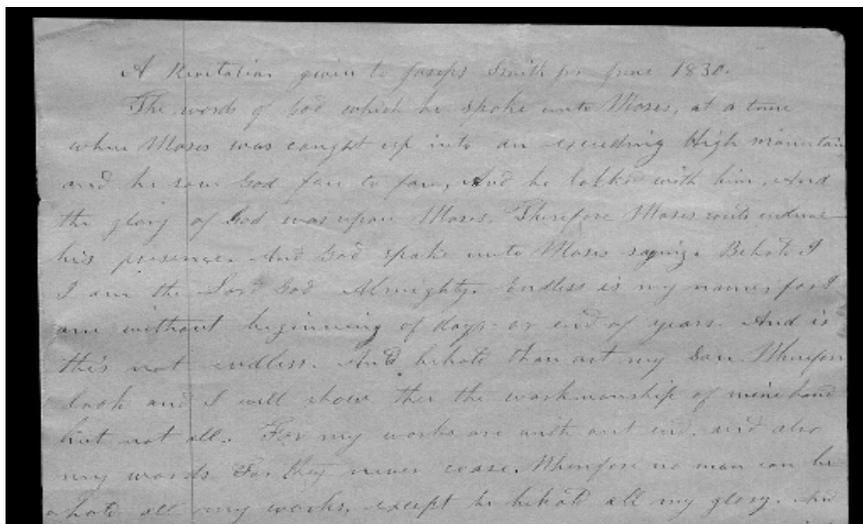
sumed to have one. The growing Reorganization movement in the Midwest may also have played a role. By the fall of 1859, Utahns were aware of efforts to gather under the leadership of Joseph Smith III those Latter-day Saints who had not moved to the West with the apostles. When Phelps wrote the letter, the Prophet's son was in process of deciding to head the movement, which was organized formally with him as leader the following April. Perhaps in light of the Utah Church's lack of access to those documents and the growing Reorganization efforts, it was considered prudent to obtain a copy of as much as possible of the Bible translation. A copy of Whitmer's copy may have been the best anyone in Utah could hope for at the time.

### **Analysis of the Genesis Manuscript**

In May 2005 Mark W. Holden of New York purchased a nineteenth-century manuscript that contains two texts—a copy of Joseph Smith's translation of Genesis 1B5 (Moses 1:1B8:12) and a revelation dated to 1861. He obtained the manuscript from Dr. Lorene E. Pollard, a second great-granddaughter of John Whitmer, who inherited it through her ancestors.<sup>13</sup> It is written on blue, lined, water-marked paper, 12 1/2 by 7 3/4 inches. The pages are bound at the top with a ribbon wound through three holes, to create a tablet. The recto pages were written top to bottom, following which the pages were turned over bottom to top (rather than side to side) for the writing on the verso. Thus the writing runs in opposite directions on the two sides of each sheet.

The Holden-Whitmer manuscript is entirely in the hand of John Whitmer. The first forty pages of text are a copy of OT3. It is undoubtedly a first-generation transcription, because it ends exactly where OT3 ends, and it reproduces dozens of errors and corrections that Whitmer made when he transcribed OT3 from OT1. The most telling example is at Moses 7:47, in which Whitmer mistook Sidney Rigdon's handwriting of "and his soul rejoiced" for "and he saw and rejoiced." He reproduced "he saw and rejoiced" on the Holden-Whitmer document.<sup>14</sup> But the quality of the transcribing on the document is quite good. Whitmer made few errors, and he wrote the manuscript in a clear hand. The most prominent feature of the text is the manner in which he edited from his OT3 original. The new document supplies punctuation, capitalization, corrected spelling, spelled-out ampersands, and sentence and paragraph divisions. Note this example from Moses 3:19B22.





Detail of the beginning of the John Whitmer Genesis text. Photograph courtesy Mark W. Holden.



Lorene E. Pollard at her home in Lathrop, Caldwell County, Missouri, May 18, 2005. Lorene is a second great-granddaughter of John Whitmer who inherited the Whitmer Genesis manuscript from her ancestors. She sold the manuscript to Mark W. Holden in May 2005. Photograph courtesy Mark W. Holden.

*Old Testament Manuscript 3*

& it was breathed into them the breath of life & whatsoever Adam called evry living creature that was the name there of & Adam gave names to all cattle & to the fowls of the air & to evry beast of the field but for Adam there was not found a help meet for him & I the Lord God caused a deep sleep to fall upon Adam & he slept & I took one of his ribs & closed up the flesh in the stead thereof & the rib which I the Lord God had taken from man made I a womman & brought her unto the man<sup>15</sup>

*Holden-Whitmer Manuscript*

And it was breathed into them the breath of life. And whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle and to the fowls of the air, and to every beast of the field. But for Adam there was not found a helpmeet for him. And I the Lord God caused a deep sleep to fall upon Adam, and he slept, and I took one of his ribs and closed up the flesh in the stead thereof. And the rib which I the Lord God had taken from man, made I a woman, and brought her unto the man.<sup>16</sup>

The text of the Bible translation on the Holden-Whitmer document begins and ends without comment, and thus Whitmer provides neither a date nor an explanation for making the copy. The document that follows it, however, is dated to the summer of 1861, providing a *terminus ante quem* for the Genesis text. It was transcribed no later than that date. It is tempting to see the Genesis text as a copy produced in response to W. W. Phelps's request less than two years earlier. Whitmer already had a copy of it, so he likely did not need a second one for his own purposes. We have no evidence of a response to Phelps's request, and the Holden-Whitmer manuscript was obviously never sent. Thus we have no way of knowing with certainty if it was originally intended for Phelps.

## The 1861 Revelation

The second document on the manuscript is the text of a revelation a little more than three pages long, in Whitmer's hand, dated to July 26, 1861. It is impossible to know with certainty whether this is the original text of the revelation. The neatness of the writing and the careful paragraphing may suggest that it is not the first writing but a copy, yet the abundant sentence fragments likely argue otherwise. The revelation begins on the back of the last sheet of the Genesis text. Only because it is in Whitmer's handwriting and is dated to Far West can we assume that he was the recipient. It does not mention him by name but is addressed to all the world and speaks in universal terms, announcing that the time is at hand when the punishment of the wicked will take place.

The date sets the revelation concurrent with Missouri's growing envelopment in the Civil War, and the apocalyptic tone seems to reflect the reality of those dark days in the state.

The complete text follows. The page numbers are those of the original document. The notes identify the correlation of words and phrases with passages in scripture.

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A Revelation received Far West July 26, 1861

Hear o Heavens, and give ear O Earth,<sup>17</sup> for the Lord is God and besides him there is none else.<sup>18</sup> And it behooveth me<sup>19</sup> that I should fulfill that which I have spoken,<sup>20</sup> by the mouth of all the Holy Prophets,<sup>21</sup> Concerning that which should come to pass<sup>22</sup> upon the Earth. in the latter days. For the inhabitants =ts of the Earth<sup>23</sup> are well nigh ripe for destruction.<sup>24</sup> And as I have manifested<sup>25</sup> to you, from time to time, that I am God. And the word that I have spoken, unto you from time to time. that all things pertaining to the Bible and the Book of Mormon, and the Sacred Revelations, that I have caused to be given by<sup>26</sup> my Holy prophets,<sup>27</sup> and Apostles, that they truly testify<sup>28</sup> unto you, that destruction should come unto the inhabitants of the Earth. And behold and Lo<sup>29</sup> I say unto you, that now is the beginning of sorrow.<sup>30</sup> And wo shall continue until the inhabitants of the Earth <are Chastized> for their wickedness, and abominations.<sup>31</sup> I have looked upon them, and I have sought that they might repent. But they would not. I have given unto them laws, that they might enjoy equal rights, and all the blessings that God could bestow upon the inhabitants of this Earth. And behold I say unto you, as a nation they have abused all these blessings, That I the Lord could bestow upon a people. Therefore have I the Lord called upon my Servants<sup>32</sup> in the last days, that they should go forth, and proclaim unto the children of men, the fullness of my Gospel.<sup>33</sup>

And of all the prophecies that were given by my holy prophets, that the time was drawing nigh. And that my

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word should be fulfilled concerning the wicked and rebellious.<sup>34</sup> And behold and lo. They will not repent. For this cause I let fall the Sword of my indignation<sup>35</sup> upon the land of your inheritance.<sup>36</sup> And it shall continue from time to time, and from day to day, until the most wicked shall be subdued. And if so be, that the inhabitants of this land will continue to enforce the laws that I the Lord your God have caused to be established<sup>37</sup> by

your Fathers. For unto them I have given a law to govern this land. And now I say unto you, if the children of men, will seek to uphold the law, I the Lord your God will sustain and uphold<sup>38</sup> them by my Almighty power.<sup>39</sup>

And that the most wicked and rebellious shall be driven out, and out off from this my holy land.<sup>40</sup>

Now I say unto you that I the Lord will preserve all those that seek righteousness. And uphold the laws which are right and just according to the Constitution of your fathers<sup>41</sup>

And behold and lo I say unto you. These are the decrees<sup>42</sup> of this land. And when this be established, then I say unto you. That there shall be those in authority that will acknowledge equal rights. And then I say if my deciples will be wise and humble, Then shall the time commence, for the redemption of you my Servants and all those that will come unto the Ensign,<sup>43</sup> that I have caused to be raised, by my Servants in these last days. And then shall the arm of the Lord be revealed<sup>44</sup> unto you, from time to time, and the Lord your God shall commence the redemption of Zion.<sup>45</sup>

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And the Host of Heaven<sup>46</sup> shall be revealed, for the redemption of my people.<sup>47</sup> And my Elect O house of Israel. Now I say unto you. that I the Lord am God. That my arm is not shortened<sup>48</sup> that I cannot save. Nor is my ear deff that I cannot hear<sup>49</sup> the cries of my people.<sup>50</sup> For this is according to the decrees of your father which is in Heaven. And as<sup>51</sup> the Lord your God, and your Redeemer even Jesus Christ liveth and reigneth<sup>52</sup> in Heaven. So shall he also reign on Earth. And so shall you. And your children, and childrens children, And all the Saints, and all the faith=  
=ful now on Earth. live and reign with him forever.  
and ever.<sup>53</sup>

These word are unto you, and your children, for your special benefit, because you have asked of me.

Now I say unto you, that wo shall befall the inhabitants of the Earth if they will not repent, even until the Earth shall be cleansed<sup>54</sup> from all her abominations, if they will not come unto me. But if they will seek my face,<sup>55</sup> and observe my laws, and obey my everlasting covenant.<sup>56</sup> I say unto you they shall rejoice upon this land.<sup>57</sup> If they will heed not they shall be scourged from time to time ~~untill~~ till they acknowledge my love, and my mercy, and my judgments.<sup>58</sup> and know that I am God,<sup>59</sup> even in life or in death.<sup>60</sup>

Now concerning the wicked and the ungodly,<sup>61</sup> you can see them. You have them before you, And I have told you by the mouths of all my holy prophets. what should be their end. And behold their end draweth nigh<sup>62</sup> and they shall not escape

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Now I say unto you, fear ye not, ever trusting in me, for the Lord is your God. Even Jesus Christ your Redeemer. Has given these words unto you. Even so Amen.<sup>63</sup>

The text begins in a conventional manner, with the place and the date identified. The invocation to the listeners or readers, “Hear o Heavens, and give ear O Earth,” is found in two major Old Testament passages and once in the Doctrine and Covenants. The document contains many such apparent borrowings of scriptural language. Also conventional is the identification of God as the speaker early in the text, although here it is presented less characteristically in the third person. It appears that God is the intended speaker throughout the text, and none of the words are presented as from Whitmer. The people of the earth are discussed in the third person, but the recipient(s) of the revelation are addressed in the second person. It seems likely that a second-person plural is intended and that Whitmer himself is addressed individually only in one place (see below).

After the introductory lines on page forty-two, the speaker presents the primary message of the text: God will fulfill the promises he made through his prophets regarding the punishment of the world in the last days. This theme is woven throughout the document. The coming calamities are justified because the world is almost “ripe for destruction,” and the warnings of that destruction found in the Bible, the Book of Mormon, and the revelations are true. Indeed, the beginning of sorrow, foretold by Jesus to his apostles (cf. Matthew 24:8), has already come, and sorrow will continue until people have paid for their wickedness. God gave them opportunities to repent, and he sent his servants to proclaim to them the fullness of the gospel and the fulfillment of prophecy. But still they refuse to change, so the sword of God’s indignation will fall on the land of their inheritance.

The theme is expressed in recognizable apocalyptic images, often using well-known scriptural language. Destruction, sorrow, chastisement, the sword of God’s indignation, woe, scourging, and the cleansing of the earth await the wicked. Whitmer apparently had a special interest in eschatological themes. In his own copy of the Doctrine and Covenants, he frequently highlighted and annotated passages that deal with the redemption of Zion, and he gave special attention to end-of-the-world passages, including some of those that are reflected in his 1861 revelation. At Doctrine and Covenants 29:19, he wrote “flesh Shall fall from their Bones & eyes from Socket”; at 42:9, “Gathering in New Jerusalem”; at 45:63, “war in own land”; at 63:29B31, “By Purchase

or Blood”; at 64:35, “wicked cast out of Zion”; and at 88:89, “testimony of Earthquakes.”<sup>64</sup>

A second theme is introduced on page forty-two but is developed more fully on page forty-three. Part of God’s case against the people is that he gave them laws so they would enjoy equal rights, yet “as a nation” they have fallen short of their blessings. The focus here is clearly on the United States. If the people of “this land” will enforce the laws that God caused to be established by their fathers, he will uphold them and drive out the most wicked from among them. Yet they must “uphold the laws which are right and just according to the Constitution,” and if they do, there will be some in authority who will “acknowledge equal rights.” If God’s disciples will be “wise and humble,” the time will commence when he will redeem them and begin the redemption of Zion. Phrases such as “redemption of Zion,” “land of your inheritance,” and “rejoice upon” the land are used in the Doctrine and Covenants with reference to Missouri and may be intended here with the same nuance. Again, Whitmer’s own Doctrine and Covenants shows his interest in these topics. At 98:4B7 he wrote “Law and Constitution”; and at 101:79 he wrote “one be in bondage to another.”<sup>65</sup>

By July of 1861, the Civil War was certainly a main topic on the minds of most citizens of Missouri, and John Whitmer was likely not an exception. Perhaps it was the worries that attended the breakup of the Union and the battles already taking place in his state that induced Whitmer to pray to know the status of the world and the condition of his family. The only words in the text that seem to be directed specifically to him acknowledge that he sought a revelation: “These words are unto you, and your children, for your special benefit, because you have asked of me.”<sup>66</sup> Indeed, Missouri was then already experiencing very hard times. With a pro-Confederacy governor and state militia and with citizens who supported both sides, Missouri had its own civil war within the national Civil War. By July 26, major battles involving the governor and his militia against Union troops had already been fought, and in all, over twenty battles or skirmishes had already taken place in the state. The apocalyptic tone in Whitmer’s revelation reflects well the reality of the time. Eventually the conflict would take its toll on Whitmer personally. His youngest son was killed later in the war.<sup>67</sup>

## Conclusion

The Holden-Whitmer manuscript tells us much about the religious sentiments of John Whitmer in the early 1860s. Above all, it is evidence of his abiding orientation toward the Restoration. The fact that he would invest the

many hours to copy and edit the New Translation manuscript, for whatever purpose, suggests that he still viewed it as precious. And not only does his revelation specifically endorse the Book of Mormon and “the Sacred Revelations,” but its word choices and phrasing have more corollaries in the Book of Mormon and the Doctrine and Covenants than in the Bible. As a text, it clearly reads more like the Doctrine and Covenants than like something that came from one of the biblical prophets. John Whitmer in the 1860s was still immersed in the Restoration that he had first embraced in the 1820s. The report of a contemporary visitor from Utah, Jacob Gates, bears out Whitmer’s continuing belief in Mormonism. Gates, who visited him in Far West in March 1861, concluded that he remained “like an undying monument . . . in evidence of the truth of Mormonism, and the divinity of Joseph Smith’s mission.”<sup>68</sup>

## Notes

1. John Whitmer, “The Book of John Whitmer,” 10, in Bruce N. Westergren, ed., *From Historian to Dissident: The Book of John Whitmer* (Salt Lake City: Signature, 1995), 13; also in Mark McKiernan and Roger D. Launius, eds., *An Early Latter Day Saint History: The Book of John Whitmer Kept by Commandment* (Independence, Missouri: Herald, 1980), 36.

2. See *Times and Seasons* 1, no. 9 (July 1840): 140; Doctrine and Covenants 124:89. See also Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed. rev. (Salt Lake City: Deseret Book, 1957), 1:341, 365; 4:164 (hereafter *History of the Church*).

3. Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, eds., *Joseph Smith’s New Translation of the Bible—Original Manuscripts* (Provo, Utah: Religious Studies Center, Brigham Young University, 2004).

4. OT1 and OT3 are archival designations for the documents, which are housed in the Library-Archives, Community of Christ, Independence, Missouri. During much of the twentieth century, OT3 was incorrectly believed to have been the original dictated text, and thus it was called OT1 for a time. The research of Robert J. Matthews clarified the relationship between the early manuscripts, and they were later renamed. See Robert J. Matthews, “A Plainer Translation”: *Joseph Smith’s Translation of the Bible—A History and Commentary* (Provo, Utah: Brigham Young University Press, 1975), 67B72; and Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development*, rev. and enl. (Independence, Missouri: Herald, 1995), 63 n. 1.

5. For a fuller discussion of the manuscript, including a complete transcription, see Kent P. Jackson and Scott H. Faulring, “Old Testament Manuscript 3: An Early Transcript of the Book of Moses,” in *Mormon Historical Studies* 5, no. 2 (Fall 2004): 113B44.

6. Two months after Whitmer created OT3, a revelation to Joseph Smith called Whitmer to serve as official transcriber (D&C 47:1). In the capacity of that

assignment, he copied both Old Testament and New Testament manuscripts. His work on those was more carefully done, averaging only about four and one-half differences per page. Some changes are errors and others are editorial changes. See Kent P. Jackson, *The Book of Moses and the Joseph Smith Translation Manuscripts* (Provo, Utah: Religious Studies Center, Brigham Young University, 2005), 7B12.

7. See S. A. Burgess, "The Holy Scriptures," *Saints' Herald* 81, no. 43 (October 23, 1934): 1356.

8. W. W. Phelps to John Whitmer, October 12, 1859, John Whitmer Family Papers, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

9. *The Evening and the Morning Star* 1, no. 3 (August 1832): 2B3 [Moses 7]; 1, no. 10 (March 1833): 1 [Moses 6:43B68]; 1, no. 11 (April 1833): 1B2 [Moses 5:1B16; 8:13B30].

10. *History of the Church*, 1:341.

11. *The Pearl of Great Price: Being a Choice Selection from the Revelations, Translations, and Narrations of Joseph Smith, First Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter-Day Saints* (Liverpool, F. D. Richards, 1851), 1B17.

12. The current Book of Moses is not based on Richards's text. When the Pearl of Great Price was prepared for Church-wide distribution in 1878, Elder Orson Pratt drew the Book of Moses directly out of the recently published RLDS Holy Scriptures, better known as the *Inspired Version*. See Jackson, *The Book of Moses and the Joseph Smith Translation Manuscripts*, 33B36.

13. Lorene E. Pollard to Whom it May Concern, May 20, 2005, photocopy in possession of author.

14. See OT1, page 18, line 11; and Holden-Whitmer manuscript, page 37, lines 2B3.

15. OT3, page 5, lines 8B15.

16. Holden-Whitmer manuscript, page 12, lines 16B27.

17. "Hear o Heavens, and give ear O Earth": Deut. 32:1; Isa. 1:2; D&C 76:1.

18. "besides him/me . . . none else," and related phrases: Deut. 4:35; Isa. 45:5B6, 21; D&C 76:1.

19. "behooveth me": only D&C 21:10; 61:9; 124:49.

20. Combination *fulfill* and *speak*: in Old Testament, but frequently in New Testament, e.g., Matt. 2:15, 17; more frequently in Book of Mormon; in Doctrine and Covenants, see 45:56, and especially 109:23.

21. "by the mouth(s) of all the holy prophets": only 1 Ne. 3:20; D&C 27:6; 86:10. Similar phrases in Old Testament, New Testament, and 2 Ne. 9:2; Mosiah 18:19; 3 Ne. 1:13.

22. "should come to pass": Dan. 2:29; Hel. 14:28; 16:20; 3 Ne. 1:9; 5:2.

23. "inhabitants of the earth": eight times in Bible, six in Book of Mormon, twenty-four in Doctrine and Covenants.

24. Constructions that combine *ripe* and *destruction*: only in Book of Mormon, six times.

25. Verb *manifest*: about fifty times in Bible, about ninety in Book of Mormon and Doctrine and Covenants.

26. "given by . . . prophet(s)": only 3 Ne. 1:9; 8:3; D&C 58:18.

27. "my holy prophets": only 3 Ne. 1:13; D&C 10:46.

28. "truly testify": Book of Mormon phrase only, six times.

29. "behold and lo": only in Doctrine and Covenants, twenty-six times.
30. Phrase "beginning of sorrow(s)": only in Olivet Discourse, Matt. 24:8; Mark 13:8.
31. Combination of *wickedness* and *abomination*: almost fifty times in Book of Mormon, twice in Doctrine and Covenants.
32. Phrase used in same sense in "called upon my servant" in D&C 1:17; cf. 101:52.
33. Words *proclaim* and "fulness of my gospel," in conjunction with "called upon my servant(s)": reminiscent of D&C 1:17B18, 23.
34. "wicked and rebellious": only D&C 63:2.
35. "sword of my indignation": only D&C 101:10.
36. "land of your inheritance": three times in Book of Mormon, five in Doctrine and Covenants. Phrase with *his*, *our*, or *their*: nineteen times in Book of Mormon, once in Doctrine and Covenants. All Doctrine and Covenants occurrences refer to Missouri.
37. Phrase *cause to establish*: only in D&C 28:8. Phrase *suffer to be established* (passive voice): D&C 107:77. There, as here, the context is laws.
38. Combination *sustain* and *uphold*: only D&C 134:5, where the context is obedience to laws.
39. "my almighty power": only in D&C 19:14, 20.
40. "my holy land": only D&C 84:59.
41. Cf. D&C 101:77.
42. *decrees*: cf. Alma 41:8; Eth. 2:9, 11.
43. *ensign*: common in Old Testament, mostly Isaiah; see D&C 64:42.
44. Phrase "arm of the Lord . . . revealed": in Bible only at Isa. 53:1 (quoted in John 12:38 and Mosiah 14:1). Also D&C 1:14; 90:10.
45. "redemption of Zion": only in Doctrine and Covenants, six times.
46. "host of heaven": frequent in Old Testament; four times in Doctrine and Covenants.
47. "redemption of my people": only D&C 105:16.
48. God=s arm "not shortened": only D&C 35:8; 133:67. In Old Testament, God=s *hand* is not shortened, three times.
49. Cf. "The Lord=s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).
50. "cries of my people": cf. Alma 9:26; Eth. 15:16.
51. "As the Lord/God liveth": very common oath formula in Old Testament.
52. *live* and *reign* together: only Rev. 20:4.
53. "forever and ever": common in Old Testament and New Testament, nine times in Book of Mormon, over thirty times in Doctrine and Covenants.
54. Cleansing of the earth: cf. Moses 7:48.
55. "seek my face": 2 Chron. 7:14; Hosea 5:15.
56. "everlasting covenant": common in Old Testament; more common (twenty times) in Doctrine and Covenants.
57. "rejoice upon" the land: only D&C 52:42; cf. 62:42; both pertain to Missouri.
58. "acknowledge" mercy, justice, etc.: cf. Alma 12:15.
59. "know that I am God": Ps. 46:10; D&C 63:6; 101:16.
60. "in life or in death": only in Doctrine and Covenants, four times.
61. *wicked* and *ungodly*: cf. parallel couplet in Job 16:11.
62. "end draweth nigh": only in Zenos=s allegory, Jacob 5, three times.

63. For the ending, cf. D&C 18:47.

64. Marginal notes to John Whitmer's 1835 Doctrine and Covenants, photocopy in L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, pages 114, 121, 131, 143, 147, and 105, respectively.

65. Marginal notes to Whitmer Doctrine and Covenants, pages 216B17, 239.

66. Holden-Whitmer manuscript, page 44, lines 13B14.

67. See Lorene E. Pollard and Rebecca Woods, *Whitmer Memoirs* (n.p., 2003), 33B34.

68. *Deseret News*, May 15, 1861; see also Journal of Jacob Gates, March 18, 1861, Church History Library.