

Joseph Smith's Known Time Line:

<i>Dates.</i>	<i>Events</i>
1823 Nov 19	Alvin's Death
1825	Autumn Met Emma for First time*
1827 Sep 22	Joseph and Emma go to Cumorah, Joseph obtains plates from angel Moroni
Dec	Joseph and Emma move to Harmony, PA
1828 Jan	Joseph translates some of the characters
Feb	Martin Harris visits Prof. Anthon in NYC
Apr12-June14	Book of Lehi is translated Martin as scribe. He shares 116 pages Sometime after, Moroni takes plates, U&T.
Jun15	Emma's first son, Alvin, born and dies
July	Martin Harris loses 116 pages of manuscript Joseph travels to Manchester, NY
Sep 22	Moroni returns interpreters and plates
Dec	David Whitmer, on business, meets Oliver

1824 Joseph's Spiritual Preparation 1824-1827

According to Lucy's memory, after Alvin's death, the family was distraught and sought spiritual comfort. Sometime between 1824 and 1827, they decided to go to a local camp meeting (even Joseph Sr. agreed to go). As family discussed going, they questioned Joseph Jr. and he responded:

"I do not wish to prevent you from going to meeting or joining any church you like or any of the Family who desire the like only do not ask me to go <do so> for I do not wish to go[.] But I will take my Bible and go out into the woods and learn more in two hours than you could if you were to go to meeting two years . . . I must be up and doing that I must set myself about the things which God has commanded me to do . . . I know what course I am to pursue an[d] all will be well." It <was> signified to him when he should make another effort to obtain the plates which was september 22 but at this time he did not make this known to us" (*Lucy's Book*, 357-8; accessed 2-3-20, //www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/48).

Lucy also records that Joseph gave a prophecy about one of the preachers who appeared to be sincere, yet was financially motivated: "You do not know the wickedness of their hearts I will said he one day give you an example and you may set it down as a prophecy Now you look at deacon . . ." Lucy summarized, "This seemed to us at that time impossible but it was not one year from, the time in which it was spoken when we saw the very act<thing" (ibid, *Lucy M Smith History*, p[8], bk4).

Smith's Loss of their House and Farm Dec 25, 1825

In addition to mourning for Alvin's loss, the family had reason to mourn for the loss of their farm and new home. Lucy goes into much detail on the fraudulent event: "A little previous to the completion of the house <at this time> we received intelligence of the arrival of a new agent for the Everson Land of which our farm was a portion this caused us to bethink ourselves of the remmaining [*sic*] payment which was still due and which we would be under the necessity of making previous<prior>to obtaining the deed" (<https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/54>; *Lucy Mack Smith, History*, 1844-45, p. [9], bk. 4).

Lucy goes into great detail for four pages of this fiasco. At the time Hyrum asked a neighbor for help. The neighbor, Dr Robinson, "wrote the charecter [*sic*] of <my [Lucy's]> family our industry and faithful exertion's to obtain a home in <the > forest . . . to beget confidence in us as to business [*sic*] transactions" (p. [12], bk. 4). Hyrum then solicited 60 neighbors within the village to sign the document in hopes of helping the Smith's keep their land. Without checking earlier references, lies confused the land agent. With the help of many friends, Hyrum and Joseph Sr. arranged to sell their property to a third-party local Quaker landholder, Lemuel Durfee, who allowed them to rent it back. They paid rent, but until 1829, they lived in their new "frame" home. Then in 1829, the parents and five younger children, moved into Hyrum's log cabin before all moved to Kirtland, OH in 1831 (ibid., p. [8], bk. 4, p. [12], bk. 4; also Bushman, *Joseph Smith: Rough Stone Rolling*, 47).

Moroni's Timing Parallels Jewish Holy Days

I have often taught that the God's timing is in the miracle. That is also the case with the date September 21/22, 1823 through 1827—as they were each important Israelite holy-days. BookofMormonCentral.org published:

The initial visit on September 21 in 1823 coincided with that year's celebration of the Feast of Tabernacles. In 1824, September 22 was the eve of the Jewish New Year (Rosh Hashanah) and the beginning of the fall festivals. In 1825, September 22 was precisely Yom Kippur (the Day of Atonement). In 1827, when Moroni finally delivered the plates to Joseph (JS-H 1:59) his timing on September 22 coincided exactly with Rosh Hashanah, also known as the Feast of Trumpets.

(See <https://knowhy.bookofmormoncentral.org/knowhy/why-did-moroni-deliver-the-plates-on-september-22>)

Sept 22, 1827

Moroni's fifth-annual visit on Cumorah was anticipated by many more than just Joseph. Lucy remembered:

On the 20th of Sept Mr Knight came with his friend to see how we were managing matters with Mr Stodard and company[;] they remained with us untill [*sic*] the 22 On the night of the 21st[.] I sat up very late as my buisness [*sic*] pressed upon my hands & I did not retire untill past 12[.] about 12[.] Joseph came to me and asked me if I had a chest with a lock and key[.] I knew in a moment what it was wanted for and <not having a lock but what was broken I was alarmed fearing that this might be a matter of great importance to him at that time> I told him this but he replied never mind . . . be Calm all was <is> right" (ibid., p. [6], bk. 5).

Emma came down in her riding clothes and they left shortly after midnight—borrowing Mr. Joseph Knight's wagon for the 3.5-mile distance Cumorah. Lucy recorded that she "spent the night in prayer," until her began preparing breakfast.

Joseph carved out a section of a birch log and hid the plates inside before he and Emma returned home after breakfast. When Joseph came in without the plates Lucy was distraught—but he consoled her:

“Mother, said he do not be uneasy all is right see here Said he I have got the key I knew not what he meant but took the article in my hands and upon upon after examing [*sic*] it (*with no covering but a silk handkerchief) <found> that it consisted of 2 smooth <3 cornered diamonds set in glass and the glass was set in silver bows> stones con[n]ected with each other in the same way that old fashioned spectacles are made (*ibid.*, p. [7], bk. 5).

Others also questioned him about the plates, and Mr. Knight recorded that Joseph teased him, while Mr. Knight was already upset about his horse and wagon being missing.

Gold Bible Enraged the Community

Worse than Joseph Smith’s claim to have a vision of the Father and Son, his claims to open the scriptural canon with modern revelation disrupted traditional Christianity’s view. Their sacred biblical canon was the source of their authority, Holy Spirit, knowledge, national unity, and income. Voices ranged from sarcastic to hostile as news of Smith’s “golden plates” spread across the country (Givens, *Hand of Mormon*, 93). In the next weeks, I will demonstrate with newspaper articles attacking the “golden Bible” (Kirkham, *New Witness of Christ*, 2. 39).

Joseph had been warned by Moroni: “And for some reason, the Lord allowed the persecution—and Joseph learned to take his calling very seriously. Attempts were made to take the plates by local mobs (~50 men), Miss Chase looked through a green piece of glass and claimed “to find out the exact place where Joe smith kept his gold bible.” Joseph hid the plates in several places to keep them safe

1. A cavity in a birch log (3 miles from their home)
2. Under the stones in their log cabin room hearth
3. Cooper shop loft under flax, with the box under the floor boards—found and smashed
4. Barrel of Beans

Lucy remembered that “Joseph kept the urim and thumim constantly about his person an[d] he could by this means ascertain at any moment whether <if> the plates were in danger or having just looked into them before Emma got there he perceived her coming and came up out of the well and met her. When she informed him of the situ what had occurred he told her that the record was perfectly safe for the pre[s]ent. but he <however> concluded to go home with her and told Wells that his buisness [*sic*] at home made it necessary for him to return>” (JosephSmithPapers.org, *Lucy Mack Smith, History, 1844–1845*, page [1], bk. 4, accessed 2-1-20).

Martin and Lucy Harris

Martin Harris married his 16-year-old cousin, Lucy. She was “hard of hearing” which led her to be “suspicious of some secret being in agitation that was designedly kept from her hearing” (*Ibid.*, p. [3], bk. 6). Joseph’s mother Lucy recorded that Mrs. Harris offered her a large sum of money to help with the plates. When she came to visit Joseph she said if she could see the plates, she’d give \$200 for their publication. Joseph testified of their truth, but refused the money. She came the next day and told of a dream according to Lucy Smith’s memoirs:

She said that a personage had appeared to her the night before and said to her that inasmuch as she had disputed the servant of the Lord and said that his word was not to be believed and asked him many improper questions that she had done that which was not right in the sight of God[.] Now said behold here are the plates look upon them and believe she then described them record minutely and again said that She had made up her mind as to what she would do that She had in her possession 28 dollars . . . Joseph should take that and if he would he might give his note but he should certainly accept of it on some [*sic*] terms this last proposition he acceded [*sic*] to in order” (*ibid.*, p. [5], bk. 6).

Martin continue to play an important role in the translation and the Lord’s tutoring of His prophet. But before long, Lucy Harris became part of the mounting persecution that forced Joseph and Emma to move to Harmony, PA.

Alva Hales

In Dec 1828, Emma’s brother Alva came 140 north with a wagon to help move Joseph, Emma move with the plates from Palmyra down to Harmony. Luke remembered that Martin Harris met making preparations in a store and said:

Mr. Haris [*sic*] entered the room there was many strangers present when he came in he walked up to My Son giving his said how do you do Mr Smith then taking a bag of silver from his pocket Said: “[]here Mr Smith is \$50 I give it to you to do the Lords work with.[”] . . . It was for the purpose of helping Mr Smith to do the Lord’s work It was soon arranged so that Joseph was ready to set out for Penn. (*Ibid.*, p. [6], bk. 6).

During the move, Alva helped protect and hid the plates in a barrel of beans. Later he acted as scribe for a short time.

1828 Columbia, NYC: Martin Harris and Professor Charles Anthon

Two months later, in February, 1828, Martin traveled the 140 miles to ask if he could take Joseph’s first transcription of the characters and translation to Columbia College to one of the five most preeminent professors of Classics in the nation. At this time, no one in the USA could read Egyptian. The Rosetta stone had been discovered, but it was being studied only in Europe—no one in the world could read Nephite Reformed Egyptian at that time. Yet, the event coincides with the prophecy of Isaiah 29:11-14. This rings to God’s intimate knowledge of the details of our lives, and respect to ancient covenants.

In early 1828, Martin set off to visit two experts: Charles Anthon at Columbia College and possibly Samuel Mitchell (accounts vary). Anthon in NY certified in writing that the characters were “Egyptian, Chaldaic, Assyriac, and Arabic” (JS-H 1:63-65). Yet, upon hearing that an angel delivered the plates, he tore up his certificate. Nevertheless, it convinced Martin enough to support Joseph to act as scribe and later mortgaging his farm.