

**1838****Time Line**

- Oct 27 Extermination order issued by Governor Boggs
- Oct 30 Haun's Mill massacre of Mormons
- Oct 31 Surrendered to Missouri militia at Far West; imprisoned
- Dec 1 Confined at Liberty Jail to await trial

**1839**

- Mar 19 Joseph received letters from Emma, Don Carlos, and others. He wrote them back the next day a letter that included D&C 121, 122, and 123. "Do all things that lie in our power ... then may we see the salvation of God." A few days later the prisoners taken to Galtian; the prisoners requested a change of venue.
- April 15 Started for Boone County on change of venue. At a way station, the prisoners bought whisky for their guards. The sheriff then told the prisoners, "I shall take a good drink of grog and you may do as you have a mind to." The prisoners fled.
- April 22 Reunite with family at Quincy, Illinois
- May 10 Moved to Commerce (Nauvoo), Illinois and involved in resettlement of Saints
- July 21-22 Administered to sick. Malaria plagued Nauvoo
- Oct 29 Left Nauvoo to present Mormon grievances to federal government
- Nov 28 Arrived at Washington, D.C.
- Nov 29 Visited President Martin Van Buren
- Dec Visited LDS in Philadelphia and New Jersey
- 1840** Feb Left Washington, D.C., to return home
- March 4 Arrived at Nauvoo
- Sept 14 Death of father, Joseph Smith, Sr.

**Historical Memories from Lucy Mack Smith's 1844 Dictation**

Lucy Mack remembers that while her sons, Joseph, Hyrum, and their companions were unjustly imprisoned in Liberty Jail, another son, Samuel fled from Missouri with the saints. Lucy remembered Samuel's story:

He was compelled to fly with a company of others and leave his family behind he said that they suffered very much on their rout with hunger as there was several of them and they were pursued by their enemies for which cause they did not consider it safe to expose themselves th being seen by the inhabitants upon one occasion they became so faint that they were almost in despair after counseling together a short time they concluded to appoint samuel to receive the word of the Lord and then unite in prayer for that the Lord would communicate <to> them his will concerning what he would have them to do after continueing in prayer for sometime it was signified to samuel that in the course of 2 <1/2> or 3 hours they might obtain some refreshment by travelling in a certain direction he made this known to the company and he set out with 2 others in quest of the promised food and after travelling several miles they came to an indians wigwam They told them by signs that they were hungry and the squaw made some cakes with all possible speed and baked them in a pan over the fire and gave each one of them 2 they then told her that there was more of their friends in woods far off and in a trice She made a quantity more of her wheat cakes and gave them to the brethren on a piece of birch bark She also gave them to understand by signs that she would send but she had but little and her papooses would be hungry if she let them have any more (Anderson, *Lucy Book*, original spelling, 691).

Many of the locals of Quincy, IL, acted as ministering angels to suffering saints. I see it as a miracle—how they willing opened their cupboards and shared their foods, blankets, and even homes in some cases. When the refugee saints first arrived though they did not know what lay ahead. Lucy Mack Smith remembered:

We had not been in Qunicy, one week when Lucy my youngest daugter was taken very sick with a pain in her head and dreadful distress in her limbs su occasioned by her exposure in coming from Mis[s]ouri she utterly refused from the first [to] take any nourishment whatever I took care of her myself several days untill I was taken in a similar manner myself the day on which I was taken Mr Miliken [Arthur Millikin] a young man to whom she was engaged to be married came to see her and he was obliged to watched with her <all> that day for I my disease proved to be a very severe case of Cholera and although I suffered dreadfully with cramp which usually attends that complaint yet that was nothing in comparison to another pain which opperated upon the marrow of my bones and sometimes seemed to me to be almost bursting the bones themselves assunder every thing that was known to be good for such diseases and could be obtained was administered to me in my case but without effect supposing that I could not live any length of time Lucy wanted to see some to see me but she was unable to stand on her feet and Samuel carried her down the stairs in his arms several times before I got any better at last a young man who was a botanic physician was brought who gave me a kind of herb tea that releived me immediately so that I

went to sleep very soon after I took it and and continued from that time getting better until I recovered during our sickness the ladies of Quincy were sent us every delicacy which could be obtained with the hopes of pleasing our appetites particularly Lucy's as she was not inclined to take any kind of food into her stomach and when I got better I found that since she was sick she had ate nothing but ice and drank ice water but her fever was broken and in a little while by careful nursing she was able to walk about a little—(*Ibid.*, 693-695).

As the winter months in Quincy warmed, the families of the prisoners longed for communication. By mid-April, 1839, the saints were discouraged and filled with concern. Yet, the Lord gave Lucy a vision of her imprisoned sons' return.

. . . that night upon lying down upon my bed to go to sleep I saw my sons in vision on the prairie in Misouri they appeared to be very tired and hungry they had but one horse and I saw them stop and tie the horse to the burnt stub of a sappling after which they laid down on the ground to rest themselves and as they lay there oh how pale and faint they looked I sprang up in bed oh Father <I> said I I see Josep[h] and Hyrum and they are so weak they can scarcely stand and now they are lying on the cold ground asleep Oh! how I want to give them something to eat Mr. Smith begged me to be quiet saying I was nervous but it was impossible for they were still before my eyes and I saw them until they had lain there near 2 hours then one of them went away to try to get something to eat and but did not succeed and they traveled on Hyrum rode at this time and Joseph walked by his side holding himself up by the stirrup leather I could see him almost reel with weakness and yet I could not help him My soul was grieved and I could not sleep so I arose from my bed and spent the night walking the floor the next day I commenced making preparations for their reception as confidently as though I had received word that they would be there to supper but oh the day was so long so tedious I though in the afternoon near sunset . . . Hyrum and Joseph landed soon after and went immediately to see their families they with their wives and the rest of our connections spent the next day with us when the news went abroad that they Smiths had been liberated and were now at home (*ibid.*, 698-699).

The prophet Joseph did not take long to recover and within a couple of days he began to look for a relocation for the saints.

On May 10, only eighteen days after his arrival in Quincy, Joseph moved to the nearly empty town of Commerce. The area had not grown despite its inviting two previous names: Virgin and Commerce. Most who had tried to settle there died off. It was even known to the local Native Americans as a place of death. But Joseph felt inspired to buy the available land and began the exodus to the Illinois border malaria swamp. Lucy remembered the details this way:

A man by the name of Miller from McDonough county who showed a very friendly disposition and requested us to inform us that he had a quantity of land where he lived and also a number of log houses that were somewhat out of repair but if the brethren were disposed to settle on his premises they might have the use of the houses by repairing them We were much pleased with the disposition which he manifested and before he left Samuel my sons Samuel and <Don Carlos [Smith] and> Jenkins Saulsbury [Wilkins Jenkins Salisbury] my son in Law agreed with him for a piece of Land sufficient for both of them to work that season Samuel returned with him and after making preparations for their families they removed them to that place (*ibid.*, 700).

Despite much illness which constantly plagued the refugees, the saints migrated once more from Quincy. They traveled due north for just under 50 miles to find the land Joseph had purchased for their gathering.

Joseph felt the availability of large tracks of land at a very low price was an answer to his prayers—despite the hardships that accompanied it. The timing was part of the miracle. If the saints hurried, they could get a good crop that year. Everyone planted—whether you were a store keeper, mason, black smith, baker, or undertaker. Joseph and Emma moved into one of the existing log cabins very close to the Mississippi River. When his parents arrived, Lucy and Joseph Sr. moved into a small log room next door. Joseph Sr. had been sick with “consumption,” and the Nauvoo climate brought mosquitoes multiplying the problems or “agues bilous fever.” Lucy remembered:

Hyrum's family were mostly sick My youngest daughter Lucy was also very sick and there was in fact but few of the inhabitants of the place who were well Joseph and Emma had the Sick sick brought to their house and took care of them there and they continued to have them brought as fast as they were taken down until their house which consisted of four rooms was so crowded that they were under the necessity of spreading a tent in yard for the reception of that part of the family who were still on their feet. Joseph and Emma devoted their whole time and attention to the care of the sick during this time of distress (*ibid.*, 703).

As more and more of the saint-refugees gathered in tents and old army barracks on either side of the Mississippi River. Thousands became prey to the malaria mosquitoes.

### **Mother in Heaven: July 8, 1839**

Sister Huntington was one of those taken. Joseph came to comfort the family. The eighteen-year-old daughter, Zina asked, the prophet, “Will I ever see my mother again?” Joseph taught her, “More than that,” he said, “you will meet and become

acquainted with your eternal Mother, the wife of your Father in Heaven.” Zina asked, “Have I then a Mother in Heaven?” and the prophet assured her, “You assuredly have, How could a Father claim His title unless there were also a Mother to share that parenthood?” (*Saints*, 404, quoting Gates, *History of the Young Ladies’ Mutual Improvement Assn*, 16).

### **Days of Healing: July 21-22, 1839**

On July 21-22, 1839, Joseph’s journal records the most miraculous day of healing in his life. The Smiths and the majority of the saints were already destitute and immune-compromised, became deathly ill that first summer. Joseph himself, “after being confined to his house several days, and while meditating upon his situation, . . . had a great desire to attend to the duties of his office” (4.18). He rose from his sick-bed and received the power to heal hundreds. Joseph’s journey recorded:

Sunday the 21<sup>st</sup> no meeting on account of much rain, and much sickness, however, many of the sick were <on> this day, raised up by the power of God, through the instrumentality of the Elders of Israel ministering to them in the name of Jesus Christ.<sup>[44]</sup>

22–23 July 1839 • Monday–Tuesday

Monday & Tuesday <also> the sick were ministered unto, with great success but many still remain sick & new cases occurring daily.<sup>[45]</sup>

Wilford Woodruff recounted the same days of miraculous healings:

[Joseph] commenced to administer to the sick in his own house and door-yard, and he commanded them in the name of the Lord Jesus Christ to arise and be made whole; and the sick were healed upon every side of him. Many lay sick along the bank of the river; Smith walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick that lay in his path. . . . After healing all that lay sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose (ibid.).

In Iowa more miraculous healings occurred, beginning with Brigham Young and other leaders. They then joined Smith in calling upon God to heal many there. Wilford Woodruff’s account adds his own involvement in the miracle:

After healing the sick in Montrose, all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat, a man from the West, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children who were very sick. They were twins and were three months old. Joseph told the man he could not go, but he would send some one to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave to Brother Woodruff, telling him to wipe the faces of the children with it, and they should be healed . . . Elder Woodruff did as he was commanded, and the children were healed (ibid.).

This miraculous day of healing reached all within Joseph’s path. Unfortunately, humans can contract malaria over and over. It became their plague until the saints were able to drain the swamps it was a dangerous place to live in the summer time. Illness and pain were especially part of pre-immunization life—but the summer of 1839 was one of the worst for the saints.

### **Fall 1839**

Lucy recorded that when the weather changed and their plague subsided:

When the weather became cold, the sallow faces of the community began to assume a more fresh and ruddy hue and with all the bustle and business some building some fencing some hauling wood and indeed there was none who were Idle but all hands were as active in gathering around them the comforts of life as though they had never been disturbed from their possessions and had no reason to distrust the lasting friendship of those who professed to be their friends how often have I looked upon the innocent cheerful countenances of our brethren and wondered at the difference which there was between them and the dark lowering wicked look of our persecutors who thronged our lovely city. . . .

It now became a duty for Joseph to attend to the fulfillment of a commandment which he received while in prison to go as soon as he was situated so that he could do so leave home to the city of *Washington* and petition congress for redress he ar that if their was any virtue in the government that they might not fail to do justice for want of a correct understanding of the facts (Anderson, *Lucy Book*, 705-706).

### **Pres. Joseph visits Pres. Van Burren in Washington DC**

On November 29, 1839, unbidden and unannounced, the Prophet Joseph Smith walked into the White House on Pennsylvania Avenue to request an audience with President Martin Van Buren (Dean C. Jessee, *The Personal Writings of Joseph Smith*. SLC, UT: Deseret Book, 1984, 453). He and Elias Higbee journeyed nearly a thousand miles to seek federal redress after failing in local and state courts to regain the saints’ property in Missouri. Joseph wanted to personally deliver the saints’ petitions of redress. Sydney Rigdon began the trip, but became ill and had to stop and Porter Rockwell

and Dr. Foster stayed with him in Columbus, Ohio (Dean Jessee, *Personal Writings of Joseph Smith*, 448, 453). While in Washington, DC, Joseph also dined with Judge Stephen A. Douglas and Henry Clay (*History of the Church*, 5:393). This trip became a defining moment in the prophet’s life and a defining moment in our understanding of the importance of the Holy Spirit. Within minutes President Smith was escorted into President Van Buren’s office, and within minutes was escorted out. Their brief conversation has become famous in Mormondom. A week later Joseph wrote to his brother Hyrum that after their interview, President Van Buren asked him how his church differed from other religions of the day. He simply replied: “We differed in mode of baptism and the gift of the Holy Ghost by the laying on of hands.” A week later, on December 5, 1839, Joseph wrote his brother, Hyrum, from Washington, DC and offered one more sentence of explanation: “We considered that all other considerations were contained in the gift of the Holy Ghost.” (*History*, 4.42). Joseph’s response to Van Buren and Hyrum begs for a serious analysis of Joseph Smith’s understanding of the Spirit compared to other nineteenth century religions and their biblical interpretation.

### Joseph Smith’s Understanding of the Gift and workings of the Spirit

While Joseph Smith’s thoughts on the Holy Ghost appear to fall within the mainstream of the enthusiastic outbursts of the Second Great Awakening (~1800–1840), a closer look shows that his restored doctrines made an abrupt and radical departure from the pneumatology of his day. Many historians interpret Joseph’s claim to revelation as a creative response to the cultural and religious stimulus of the “Burned-over District” in upstate New York. We have already discussed this in an earlier class, but as a review, in upstate NY, the Burned-over-District was alive with religious revivals.

**Table 1: Religious Revivals in New England and New York between 1815 and 1818**

RI	CT	PA	NJ	Eastern NY	VT	MA	Burned-over-District or western NY
6	15	21	21	21	45	64	80

These numbers are even more significant when we count the sparse developing population (Cross, *Burned-Over District*, 11–12). I appreciate that many good people—Christians and others, seek the Spirit and follow its counsel. So I ask myself, “what parts of Joseph’s understanding of the gift of the Holy Spirit were that different?” I have found difference in: 1) Definition, 2) Numbers, 3) Names, and 4) Emphasis and detail.

#### 1) Definition

Initially Joseph may have identified the Spirit as most Christians—the source of God’s love and forgiveness, the source of inspiration. But over his twenty years of divine tutelage, the Lord expanded his understanding of the Spirit. Here are just a few ways that Joseph taught a different view of the Spirit:

- First, he learned that the Holy Spirit was a separate entity from the Father and Son of God, that acted as a cleansing agent and facilitator of the atonement in mortal lives (D&C 76:52; 130:22-23).
- The Spirit acts as source of hope, comfort, perfect love, truth, witness, cleansing, and revelation (Moroni 6:4; 8:26; D&C, 50:14; *History*, 2.18 – 19)
- “No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator” (Ibid., 6.58)
- He spoke most often about the gifts of the Spirit—and in particular, the gift of discernment. For example the preface one of his newspaper editorials in Nauvoo, “Try the Spirits,” he included an explanatory introduction: “Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated . . . Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God” (Smith, *History*, 4.571; written, April 1, 1842).
- Joseph identified the “difference between the Holy Ghost and the Gift of the Holy Ghost” from the biblical story of Cornelius, who “received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the Gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the Gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him (Smith, *History*, 4.554, 555; Ehat, *Words*, 108).
- “This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge” (Smith, *History*, 3.380; Ehat and Cook, *Words of Smith*, 4).
- The Holy Spirit of Promise became a very important step to insure sealing of ordinances—first conditionally, and then permanently (Eph 1:13; D&C 76, 124:124; 132). “The Holy Spirit of Promise acted in this ultimate role as a witness to the “final sanctioning authority for all priesthood blessings.” Ehat and Cook, *Words of Smith*, 26). Joseph interpreted the ultimate sealing of “the Holy Spirit of Promise” as synonymous with one’s “calling and election made sure” (Ehat, *Words*,

26). Elsewhere he elaborated on the sure sealing as an ordinance that took place only after “the Lord has thoroughly proved [one], and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure” (Smith, *History*, 3.380).

- The Second Comforter is not the Spirit: “What is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face . . .” (Smith, *History*, 3.380; Ehat and Cook, *Words of Smith*, 4).
- He taught the Spirit would someday go to a world and receive a body during a Second Estate (Ehat and Cook, *Words of Smith*, 382).

## 2) Difference in Numbers

One way to examine the divergence of Joseph’s sacred writings from the Bible is a simple word-counting. Even though The Book of Mormon and the D&C are under half the size of the Bible (374,233 English words compared to 790,868 KJV words), Joseph’s sacred texts have 217 more references to the Spirit. The total word ratio of pneumatological words is especially apparent in the D&C where it mentions the Spirit sixty-three percent or 1.6 times more often than the NT, and seventeen times more than the Old Testament. The data in the following table substantiates this prominence (I used the Hebrew *ruach*, and Greek *pneuma* when it referred to the Holy Spirit, not or a human’s spirit or “contrite spirit”).

**Table 2:** Word Ratio of Spirit, Holy Ghost, Comforter, and Baptism of Fire

Text	Spirit	Holy Ghost	Comforter	Baptism[ized] of /with Fire	Total	Number of references per 1,000 words
D & C 1–133 107,289 words	148	48	24	4	224	0.209
Book of Mormon 266,944 words	202	91	1	6	300	0.112
KJV NT 180,565 words	143	86	4	0	233	0.129
KJV Old Testament 610,303 words	73	0	1	0	74	0.012
KJV Bible 790,868 words	216	86	5	0	307	0.039

Joseph’s sacred texts cite the Spirit 3.5 times more often than the Bible. In the Old Testament only half of the books include a reference to *ruach* as the Spirit of God (with Isaiah as the most prolific), in the NT, twenty-four of the twenty-nine books include either *pneuma*, *parakleto*, or *theopneustos*. We find references to the Spirit in every book in The Book of Mormon, and 77 of the 134 sections of the D&C attributed to Joseph.

## 3) Difference in Names

In addition, Joseph’s sacred writings use a wider variety of descriptive names for the Spirit. In contrast to the Bible’s prevailing shorter references like Holy Ghost or Holy Spirit, Joseph’s modern scripture use longer titles which often convey additional doctrinal meaning. They demonstrate this most dramatically by describing the Spirit with three-to-five-word titles.

The Book of Mormon uses these longer titles to identify the Spirit three times more often than the New or Old Testaments. For instance, the most common title, “Spirit of the Lord,” is found twenty-six times in the KJV Old Testament, five times in the KJV NT, and a whopping forty times in The Book of Mormon. When length of books and word ratio is taken into account these numbers are even more significant—The Book of Mormon uses Spirit of the Lord” 4.5 more times per one hundred words than the NT and 3.75 times the Old Testament. If this were a unique finding it would be less significant, but most comparisons in Table 2 show a similar prominence in The Book of Mormon. Most of the phrases that define the Spirit in Joseph’s texts use biblical vocabulary, but a few titles are unique. These variations poignantly divulge the theological bias within the texts of the restoration.

*Spirit of revelation.* As a case in point, the non-biblical phrase “the Spirit of revelation” refers to one of Joseph’s most beloved topics. The phrase is found nine times in The Book of Mormon and twice in the D&C (Alma 4:20; 5:46; 8:24; 9:21; 17:3; 23:6; 45:10; Helaman 4:23; 3 Nephi 3:19; D&C 8:3; 11:25). Indicative of his own thought, the same phrase appears over a dozen times in Joseph’s sermons and personal writings together with four more occurrences of the: “spirit of prophecy and revelation” (Ehat and Cook, *Words of Joseph*, 5–6, 82, 211–12; Jessee, *Writings*, 216, 665; *HC* 4:313, 318; 381; 5:426). Of all the workings of the Spirit, revelation of divine messages was paramount to Joseph’s role as a prophet.

**Table 3: Titles for the Holy Spirit in three-to-five-Word-Segments**

<b>Titles or Descriptions</b>	<b>Old Testament</b>	<b>New Testament</b>	<b>Book of Mormon</b>	<b>D&amp;C</b>
Baptism of (by) fire Baptize(d) with fire			4	4
Filled with the Spirit Filled him with the Spirit	1 2	1	7	1
Gift of the Holy Ghost		2	3	6
His Holy Spirit Holy Spirit of God	2	1 1	5 2	1
Holy Spirit of Promise		1		7
Power of the Holy Ghost		1	25	5
Spirit and in Truth		2	2	
Spirit and my Word				1
Spirit and Power Spirit and Power of God			2 1	1
Spirit of Christ		2	2	1
Spirit of Glory		1		
Spirit of God Spirit of our God Spirit of the living God	14	12 1 1	20	3 2
Spirit of Grace	1	1		
Spirit of His mouth		1		
Spirit of His Son		1		
Spirit of Holiness		1		
Spirit of Jesus Christ		1		1
Spirit of the Lord Sp. of the Lord Omnipotent	26	5	40 1	1
Spirit of Prophecy Spirit of Prophecy and Rev		1	18 1	2
Spirit of Revelation			9	2
Spirit of your Father		1		
Spirit of Truth Spirit of the Truth		4	1	12
Sword of the Spirit		1		
Voice of the Spirit			2	5
<b>TOTAL</b>	<b>46</b>	<b>55</b>	<b>147</b>	<b>53</b>

*Voice of the Spirit.* Another characteristic phrase that is unique to Joseph’s translations and revelations is “the voice of the Spirit.” Seven times in his sacred writings and nine times in the official *History of the Church* Joseph

described divine inspiration as “the voice of the Spirit.” (1 Nephi 4:18; 22:2; D&C 84:46, 47; 104:36; 105:36, 40; and often in *History of the Church*). He used this phrase for general application, “every one that hearkeneth to the *voice of the Spirit* cometh unto God” (D&C 84:47); and specifically to him, “it shall be manifest unto my servant, by the *voice of the Spirit*, those that are chosen; and they shall be sanctified” (D&C 105:36). It may describe an audible voice at times, but it also identifies an inner communication: “make proposals for peace unto those who have smitten you, according to *voice of the Spirit* which is in you, and all things shall work together for your good” (D&C 105:40). (see Jessee, *Writings*, 423).

*Spirit and power.* Joseph’s sacred writings associate emphatically the Spirit with power. They use the phrase “power of the Holy Ghost” thirty times compared to a single appearance in the Bible (1 Nephi 10:17, 19; 13:37; etc.). Correspondingly, 1 Nephi includes the unique expression “*Spirit and power of God*” to describes the strong interaction between God’s Spirit and his prophets: “that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the *Spirit and power of God*, since the world began, even down unto this present time” (1 Ne. 3:20).

Even though “Spirit and power of God” is not a biblical expression, the Bible associates the “Spirit” or “Holy Ghost” with “power” ten times. Looking for the same pattern in The Book of Mormon, a book one third the length of the Bible, we find 57 connections. The D&C continues with thirty-five uses (or twenty-six times the concentration of the Bible). To Joseph, the Holy Spirit represented power as the source of all “the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the *Spirit and power of God*, since the world began, even down unto this present time” (1 Ne. 3:20). The numerical prominence is evidence of its theological importance for Joseph.

*Spirit of prophecy.* The majority of the titles for the Spirit, however, are biblical, such as “spirit of prophecy.” The Bible mentions this phrase once in Revelation 19:10, in contrast to eighteen citations in The Book of Mormon, two in The D&C, and twenty-three in the *History of the Church* (1:42, 46, 64, 71; 2:382, 428, 489; 3:28, 379, 389; and after Joseph’s death the editors compiled his notes into 5:140, 215, 231, 392, 400, 427, 516; 6:77, 194). Four of the latter occurred on January 1, 1843, when the Illinois State Legislature asked Joseph to define a prophet: “If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy and that constitutes a prophet; and any man who . . . denies the spirit of prophecy, is a liar” (*HC*, 5:215-216). Joseph claimed the spirit of prophecy upon himself and anyone else who testified of Christ with the Spirit.

*Filled with the Spirit.* The Book of Mormon uses this phrase “filled with the Spirit” seven times, while the other books cite it only once each (Eph 5:18; Ex 28:3; 1 Nephi 1:12, 14; 5:17; 2 Nephi 25:4; Mosiah 18:14; Alma 18:16; 3 Nephi 20:9; D&C 27:7) In the Old Testament and The D&C, it describes those chosen by God (Ex. 28:3; D&C 27:7), and in Ephesians it is juxtaposed with being drunk (Eph. 5:18). While the Book of Mormon describes “filled with the Spirit,” when a recipient “began to prophesy” (1 Ne. 5:17; 2 Ne. 25:4), or “came forth . . . rejoicing” (Mosiah 18:14), and “being *filled with the Spirit of God* . . . perceived the thoughts of the king” (Alma 18:16). Elsewhere the Spirit works powerfully on those called to repent so that they experience physical signs: “my father did speak . . . with power, being *filled with the Spirit*, until their frames did shake before him” (1 Ne. 2:14). When an entire group receives an outpouring of Spirit, 3 Nephi 20:9 describes: “behold, they were *filled with the Spirit*; and they did cry out with one voice, and gave glory to Jesus.”

This biblical phrase is reiterated four times in Joseph’s handwritten personal journal and five more times in his *History of the Church* (1:391; 2:277, 284, 387, 392; Jessee, *Writings*, 6–7, 149, 152, 157). The first entry from 1836 offers a feel for just what he meant by being “filled with the Spirit”: “President Zebedee Coltrin, one of the Seven, saw a vision of the Lord’s host. And others were *filled with the Spirit*, and spake with tongues and prophesied. This was a time of rejoicing long to be remembered. Praise the Lord” (*HC*, 2:387; Jesse, *Writings*, 157). Being “filled with the Spirit” carries implications often associated with the gifts of the Spirit.

*Spirit and Baptism.* The Bible only associates the Spirit with the baptism of fire twice. Both are used by John the Baptist foretelling that the Lord’s mission to “baptize you with the Holy Ghost and with fire” (Luke 3:16; ~Matt 3:11). If we look for similar links between baptism and fire in Joseph’s two main books, we find a total of sixteen references (for all sources see my article in *BYU Studies*). The higher number speaks to the additional doctrinal importance it held for Joseph’s message. Even more surprisingly, if we look for *any* connection of the Spirit to baptism, we find thirteen verses in the NT, twenty-five in The Book of Mormon, and fifteen in the D&C. If every pair or word combination of baptism and Spirit is counted, the rate increases in the Book of Mormon to 1.5 times, and in the D&C to twice as frequent as the NT. Numerically, Joseph’s sacred writings have greater pneumatological emphasis than the Bible.

**Table 4: Baptism Coupled with the Holy Spirit**

<b>The Book of Mormon</b>	<b>Doctrine &amp; Covenants</b>	<b>New Testament</b>
1 Ne 11:27 Holy Ghost, baptized	D&C 19:31 Holy Ghost, baptism	Matt 3:11 Holy Ghost, fire baptize (2X)
2 Ne 31:8 Holy Ghost, baptized	D&C 20:37 Spirit, bptz, bptsm2x	Matt 3:16 Spirit of God, baptized
2 Ne 31:12 Holy Ghost, baptized	D&C 20:41 Holy Ghost, baptized, baptism of fire	Mark 1:8 Holy Ghost, baptized
2 Ne 31:13 Holy Ghost (2X), baptism (2X) of fire	D&C 20:73 Holy Ghost, baptism baptize (2X)	Mark 1:10 Spirit, dove, cometh up out of the water
2 Ne 31:14 Holy Ghost, baptism (2X) of fire	D&C 33:11 Holy Ghost, baptized, baptism of fire	Luke 3:16 Holy Ghost, baptized fire
2 Ne 31:17 Holy Ghost, baptism	D&C 35:5 Holy Ghost, baptize	John 1:33 Holy Ghost, baptized, baptizeth, Spirit
Mosiah 18:10 Spirit, baptized	D&C 35:6 Holy Ghost, baptize	Acts 1:5 Holy Ghost, baptized
Mosiah 18:13 Spirit, baptize	D&C 39:6 Holy Ghost, baptism (2X) of fire, Comforter	Acts 2:38 Holy Ghost, baptized
Alma 7:14 Spirit, baptized	D&C 39:10 Spirit, baptized	Acts 8:16-17 Holy Ghost, bptzd
Alma 8:10 Spirit, baptized	D&C 39:23 Holy Ghost, baptize	Acts 10:47 Holy Ghost, baptized
3 Ne 9:20 Holy Ghost, baptized baptize with fire	D&C 55:1 Spirit, baptized	Acts 11:16 Holy Ghost, baptized
3 Ne 11:25 Holy Ghost, baptize	D&C 68:25 Holy Ghost, baptism	Acts 19:5-6 Holy Ghost, baptized
3 Ne 11:27 Holy Ghost, baptize	D&C 84:27 Holy Ghost, baptism	1 Cor 12:13 Spirit (2X), baptized
3 Ne 12:1 Holy Ghost (2X), baptize, baptize(d) (4X) with fire	D&C 84:64 Holy Ghost, baptized	
3 Ne 12:2 Holy Ghost, baptized with fire	D&C 84:74 Holy Ghost, baptized	
3 Ne 18:11 Spirit, baptized		
3 Ne 19:13 Holy Ghost, baptized with fire		
3 Ne 26:17 Holy Ghost, baptized, baptize by fire		
3 Ne 27:20 Holy Ghost, baptized		
3 Ne 28:18 Holy Ghost, baptized		
3 Ne 30:2 Holy Ghost, baptized		
4 Ne 1:1 Holy Ghost, baptized		
Mrm 7:10 Holy Ghost, bptzd fire		
Ether 12:14 Holy Ghost, baptized with fire		
Moro 6:4 Holy Ghost, Baptism		

**4) Difference in Emphasis and Detail**

More than numbers and names, the contents of Joseph’s writings show greater doctrinal detail of the Spirit’s work than the Bible discloses. For example, Joseph’s writing of the role of the Spirit included: (1) Producing Fruits of the Spirit (love, revelation, inspiration, testimony, peace, etc.) in Galatians 5:22; Ephesians 5:9; Mosiah 3:19; 4:3; Alma 5:46–47; 13:28; (2) Producing Miracles through the Spirit in Galatians 3:5; 2 Nephi 26:1; Alma 23:6; 3 Nephi 7:2; (3) As a Teacher in John 14:26; Luke 12:12; Alma 18:34; (4) In Repentance in Matthew 3:11; Alma 5:50–54; Moroni 8:28; (5) Spirit as a Witness of Truth Romans 9:1; Moroni 10:4–5; (6) Spirit as the Comforter in John 14–16; Moroni 8:26; (7) false spirits; and (8) gifts of the Spirit.

Plus these three examples:

1. *Role of the Spirit: Born Again.* The first of Joseph’s revelations to mention the Spirit is dated March, 1829 and came just before he began the intense translation of The Book of Mormon. The historical context presents Martin Harris, asking Joseph to pray for him. Joseph’s answer encouraged his friend to seek for the promises of God’s Spirit. His instruction resembles the Gospel of John, where Jesus explained the workings of the Spirit to Nicodemus. The Bible states that one must be born again, but Joseph’s text goes on to explain the role of the Spirit in the process of a rebirth.

D&C 5:16

Behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit.

John 3:5–8

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again . . . so is everyone that is born of the Spirit.

Even though both verses focus on the same promise of the Spirit, Joseph explains that *belief* will foster that witness of the Spirit. The abstruse statement in John leaves Nicodemus confused, whereas Joseph’s helps the reader see the connection between applied faith in the words of God and a resultant manifestation of the Spirit.

2. *Role of the Spirit: Baptism of Fire and the Gift of the Holy Ghost.* The baptism of fire is described in Matthew and Luke as a momentous gift that Jesus would offer, but they do not explain *why* it is significant. When The Book of Mormon prophet Nephi discussed this topic in his final testimony, he answered that question: the baptism by fire is a spiritual cleansing and allows worthy initiates to enjoy the presence of the Holy Spirit, including the glorious manifestations of the gifts of the Spirit. Accordingly, the ordinance of baptism is the sign of obedience and one’s desire to take on “the name of Christ”—meaning that one fully embraces the gospel, repents, and is willing to covenant with God to act as a disciple or ambassador of Christ forever. Nephi also explains that the agent of cleansing one from sin through the baptism of fire is the Holy Ghost, itself. The two baptisms work together—after “repentance and baptism by water . . . then cometh a remission of your sins by fire and by the Holy Ghost” (2 Ne. 31:17).

On April 6, 1830, at the organization of the Church of Christ, Joseph expanded his teachings on the Gift of the Holy Ghost to include a special endowment of power to follow the baptismal ordinance as the cleansing fire, administered only by a higher priesthood authority (see D&C 20:68). The key reagent for the baptism of fire is the apostolic authority, which he received through “the laying on of hands for the gift of the Holy Ghost” from the hands of the apostles Peter, James, and John (*HC* 1.60). Joseph taught the imperative need for baptism both by water and fire or the gift of the Holy Ghost in an extemporaneous sermon on July 9, 1843, in Nauvoo, Illinois:

So far we are agreed with other Christian denominations [as] they all preach faith and repentance. The gospel requires baptism by immersion for the remission of sins, which is the meaning of the word in the original language—namely, to bury or immerse. We ask the sects, Do you believe this? They answer, No. I believe in being converted. I believe in this tenaciously. So did the apostle Peter and the disciples of Jesus. But I further believe in the gift of the Holy Ghost by the laying on of hands. Evidence by Peter’s preaching on the day of Pentecost, Acts 2:38. You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost (*HC* 5:499).

Joseph defended the Bible on this subject and likewise used the Bible as his backing to follow Peter’s example on Pentecost. Joseph maintained that the gift of the Holy Ghost was essential for the remission of sins through the baptism of fire. The two baptisms work together. It is not until after “repentance and baptism by water . . . then cometh a remission of your sins by fire and by the Holy Ghost” (2 Ne. 31:17).

2. *Role of the Spirit: Strait Gate.* Joseph’s texts and the Bible both use the phrase “the strait gate.” This familiar imagery from the Sermon on the Mount (also hinted in Luke 13:24, Psalms 24:7–10; 118:19–20; and Jer. 7:2) symbolizes the prescribed way to enter into the Lord’s presence. Distinct from the accounts in the Bible, 2 Nephi 31–32 includes the essential inspiration of the Spirit as a necessary guide to bring one through the strait gate into eternal life.

Matthew 7:13

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Luke 13:24

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

2 Nephi 31:17–18; 32:5

The gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive . . . again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.

The passage from Nephi uses words similar to those found in the Gospels, but Nephi identifies the key position of the Holy Ghost as the member of the Godhead that cleanses, bears witness, and guides believers through “the gate” that leads to life. Furthermore, the cleansing role of the Spirit becomes the path to eternal life by “show[ing] unto you all things what ye should do.”

**Conclusion:**

The Prophet Joseph Smith charted a new course in his doctrine on the Spirit, and his doctrine does not arise entirely from his environment. Certainly his frontier mannerisms, work ethic, and religious curiosity developed from sources in his society; but his unique perspective on the Holy Spirit indicates that his pneumatology was not the effect of his upbringing. He shared the same KJV vocabulary with Christians, but he interpreted most pneumatological terms differently from his religious peers. His innovative opinions on the Spirit are not found within conventional Protestant teachings in nineteenth century America. Rooted in his scriptures and personal experiences, Smith had a more expansive view of the Holy Spirit’s role, which reflected a more comprehensive appropriation of the biblical tradition than the views of peers.

Significantly, Joseph did not see himself as building another Protestant church. In his own words he claimed, “I never built upon any other man’s ground” (*History of the Church*, 6.410). He contended that the restoration was an outgrowth of the revelations and visions he received from the Spirit of God, Christ, and angelic messengers. He did not build on his childhood Methodism, his father’s Universalism, or his mother’s Presbyterianism. And in his understanding of the Gift of the Holy Ghost, he stood alone—just as he told President Martin Van Buren in 1839.