

2. Isaiah 64:4; 2 Corinthians 2:9; D&C 76:10.

3. It is confusing to speak of Christ's dwelling within those sealed up unto eternal life, yet the Savior says that *after* we enjoy the blessings of the Second Comforter, "then shall [you] know that . . . I am the true light that is in you, and that you are in me" (D&C 88:50). The same is said in John chapter 14: "At that day [when you receive the Second Comforter] ye shall know that I am in my Father, and ye in me, and I in you" (see also JST Luke 10:23).

In John 14:17 Christ is also speaking of himself as the source of truth. Similarly, he declared to Joseph Smith, "I am the Spirit of Truth" (D&C 93:26). However, the Savior and the Holy Ghost work in perfect oneness when bestowing these, the highest spiritual blessings of mortality, for the Savior said of the Holy Ghost, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 15:14). The emphasis in John 14:16-17 is the concept that the Savior has been appointed by the Father to be our ultimate source of comfort and truth.

4. This appears to be the first time Joseph Smith in a sermon explicitly distinguished between the terms *angels* and *spirits of just men made perfect* as used in Hebrews 12:22-24 (see D&C 129 and 27 June 1839, note 15).

5. That is, Joseph Smith found verse 22 conclusive evidence that the apostles understood clearly that Jesus was referring to himself (and not to the Holy Ghost) when he spoke of "another Comforter."

6. See 2 April 1843 discourse (Joseph Smith Diary by Willard Richards); D&C 130:2.

7. In a certain limited sense, a sense Joseph Smith used many times, the phrase "Holy Spirit of Promise" has reference to the concept of "making your calling and election sure" or "being sealed up unto eternal life" (D&C 88:3-5). Thus, when the *Holy Spirit* (who was the one appointed by the Father to give final sanctioning authority for all priesthood blessings) receives authorization from Jesus Christ to unmistakably "seal" the *promise* of eternal life on a worthy individual, he is placing the seals on the highest gospel ordinances in his office as Holy Spirit of Promise (D&C 132:7). The Prophet expressed this concept in his poetic rendition of D&C 76 (v. 53):

For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise, to life,
By men called of God, as was Aaron of old.

(*Times and Seasons* 4 [1 February 1843]:84).

22 September 1839

1. See *History of the Church*, 4:10. Not in *Teachings*.

2. James Mulholland (1804-39) was born in Ireland and was converted to the Church in Upper Canada. He served as Joseph Smith's scribe 1838-39.

3. The "&c &c &c" used to conclude this brief reference of Joseph Smith's discourse suggests that the topic "the other Comforter" was a theme which the Prophet was discussing often at this time. Three of the six discourses reported thus far contain this theme. The theme is taken from John 14.

29 September 1839

1. See *History of the Church*, 4:11 and *Teachings*, pp. 162-63. The "Old Homestead" was the Prophet's first residence at Nauvoo. Located on Water Street, block 155, it was also known as the "Old Log House."

2. D&C 88:95-104. See also discourse dated "Before 8 August 1839 (1)," note 21.

3. D&C 63:34.

4. Habakkuk 2:4; Romans 1:17; Galatians 1:11.

5. Matthew 7:1.

5 October 1839

1. See *History of the Church*, 4:12. Not in *Teachings*. The following remarks were made at the October 1839 General Conference of the Church.

2. Members of the Church first became aware of Nauvoo in October or November 1838 when Israel Barlow, who with other Saints had fled north-eastward towards Quincy, Illinois from Far West, Missouri. But losing his way arrived at the Des Moines River in Iowa. Crossing the Mississippi River Barlow came to old Commerce, Illinois and found Isaac Galland, owner of several parcels of land in Lee County Iowa as well as Commerce. Not authorized to make purchases for the Church, Elder Barlow directed his course downstream to Quincy. Subsequently, an exploring party was sent to examine Galland's lands. But while some Church leaders were in favor of gathering to Commerce, Illinois, and Lee County, Iowa, others suggested that the membership of the Church should scatter among the various counties in Illinois and elsewhere. In the meantime, Joseph Smith, who was incarcerated in Missouri, learned of Galland's offer and counseled the brethren to purchase the properties. When Joseph Smith escaped from Missouri law enforcement officers on 16 April 1839 he went immediately to Quincy arriving there on 22 April. At a council meeting held two days later, on 24 April 1839, it was resolved that "President Joseph Smith, Jun., Bishop Knight, and Brother Alanson Ripley, visit Iowa Territory immediately, for the purpose of making a location for the Church" (*History of the Church*, 3:336). Properties at Commerce were purchased from Isaac Galland on 30 April 1839, and immediately thereafter the Saints began to settle the area (see Lyndon W. Cook, "Isaac Galland—Mormon Benefactor." *Brigham Young University Studies* 19 [Spring 1979]:267-70).

The Words of Joseph Smith

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Nauvoo discourses of the Prophet Joseph

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With a Foreword by
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