

The Prophet stood in his own house when he told several of us of the night the visions of heaven were opened to him, in which he saw the American continent drenched in blood, and he saw nations rising up against nation. He also saw the father shed the blood of the son, and the son the blood of the father; the mother put to death the daughter, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision presented, until his heart sickened, and he besought the Lord to close it up again.¹⁵⁸

President Brigham Young was among those that felt that it “was not wisdom to publish it to the world” until many years after it was received.¹⁵⁹

- 0-10** The accuracy of this statement, however, is questioned by Jackson: “This is a third-hand account that is hard to reconcile with known statements from Joseph Smith. It was published in 1888. I have serious doubts about it.”¹⁶⁰ Though Jackson rightly raises questions about the provenance of the remembrance, I see nothing implausible or particularly difficult to reconcile in the statement itself.
- 0-11** Jackson sees such a scenario as very unlikely: “I think that Joseph Smith knew what he was doing. We don’t have evidence of him complaining that he didn’t have the time to work on it. When he felt it was finished, he announced that it was finished, and he quit working on it.”¹⁶¹ However, as a potential example of the difficulties posed by the rapid translation of the Old Testament, Royal Skousen notes that Isaiah 50 was “slavishly copied” from the 1830 edition of the Book of Mormon, “including all the errors that had entered the Book of Mormon text during its earlier transmission.”¹⁶² Skousen also sees the practice of marking entire books as correct near the end of the work on the JST¹⁶³ and the marking of other books as “virtually correct (with only a handful of changes)”¹⁶⁴ as evidence that “Joseph Smith definitely appear[ed] to be in a hurry to get this work done.”¹⁶⁵
- 0-12** “[J]ust like Mozart left his *Requiem* unfinished, so did Blake die before completing his illustrations of Dante’s *Inferno*—the voyage into death. The commission for Dante’s *Inferno* came to Blake in 1826, but his death in 1827 meant that only a handful of the watercolors were completed.”¹⁶⁶
- 0-13** Concerning the explicitly revelatory process by which Joseph Smith came to at least some of his new understandings of biblical texts, Flake writes:¹⁶⁷

Contemporaneous sources indicate that Smith made his more extensive changes to KJV Genesis by employing the same methods as when working from records purportedly written in ancient languages. Smith is quoted as saying: “After I got through translating the Book of Mormon, I took up the Bible to read with the Urim and Thummim. I read the first chapter of Genesis, and I saw the things as they were done, I turned over the next and the next, and the whole passed before me like a grand panorama; and so on chapter after chapter until I read the whole of it. I saw it all!”¹⁶⁸ A more authoritative account is provided by Smith himself in February 1832. “Upon my return from Amherst [Ohio] conference, I resumed the translation of the Scriptures.... While translating St. John’s Gospel, myself and Elder Rigdon saw the following vision” of the resurrection of the dead.¹⁶⁹ Finally, in an 1843 funeral sermon, probably alluding to the account in Matt. 27:52 of graves opening at the death of Jesus, Smith spoke of “the visions that roll like an overflowing surge,

158 J. M. Grant, *2 April 1854*, 2:147.

159 R. J. Woodford, *Historical Development*, 2:1105-1106. See B. Young, *20 May 1860*, p. 58.

160 K. P. Jackson, *August 21, 2006*; *July 6, 2006*.

161 K. P. Jackson, *July 6, 2006*; cf. K. P. Jackson, *Genesis*, p. 30.

162 R. Skousen, *Earliest*, p. 461.

163 Ruth, Ezra, Esther, Lamentations, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi.

164 Leviticus, Joshua, Judges, 2 Samuel, 1 Chronicles, Job.

165 R. Skousen, *Earliest*, p. 465.

166 P. Coppens, *Paintings of Visions*.

167 K. Flake, *Translating Time*, p. 506.

168 Lorenzo Brown in “Sayings of Joseph, by Those Who Heard Him at Different Times,” Joseph Smith Jr. Papers, Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, UT, cited in K. Flake, *Translating Time*, p. 506 n. 31. Flake notes: “Brown’s statement is based on his recollection in 1880 of a conversation that occurred in 1832. For questions concerning the reliability of this account, see R. J. Matthews, *Plainer Translation*, pp. 25-26, n. 12.”

169 J. Smith, Jr., *Documentary History*, 16 February 1832, 1:245; cf. D&C 76 Section Heading. The scripture reference that inspired the vision was John 5:29.