

Bible	D&C Section
<p>Genesis 2-4.</p> <p>Joseph is reworking these texts from June-October 1830</p>	<p>D&C 29. Backstory: Elders at a conference are disagreeing on a Book of Mormon prophecy about the establishment of Zion on the one hand, and about what Joseph Smith had just revised in the Bible regarding the Fall of Adam on the other.</p> <p>First eschatological revelation of the D&C! As Joseph's questions got bigger the revelations got bigger. This is richly theological, eschatological, and historical!</p>
<p>Genesis 5.</p> <p>Joseph is working on this November-December 1830</p> <p>The Book of Genesis contains only six verses about Enoch and mentions nothing about any sort of covenant with him.</p>	<p>D&C 37-38, 42. Backstory: Right after receiving a massively expanded version of the prophet Enoch's story—a whopping 116 verses to be precise, recorded in Moses 6-7—which included the history of Enoch's holy city of Zion and a prophecy about a new holy city in the Latter-days to which the righteous would be gathered, the Lord immediately commanded the New York saints to gather to Ohio where he would endow them with power and give them his law so that they could become a united holy people.</p> <p>He introduces himself in D&C 38 saying, "I am the same which have taken the Zion of Enoch into mine own bosom."</p>
<p>Genesis 17:11.</p> <p>This is April 1831</p>	<p>D&C 68:25. Backstory: Joseph translates Genesis 17:11 "that thy children are not accountable before me until they are eight years old." Then 6 months later the age of accountability is first mentioned as being "when eight years old."</p>
<p>Genesis. The Prophet was working with Genesis in the first months of 1831. There he would have encountered the accounts of polygamous patriarchs like Abraham (Genesis 16:1-6) and Jacob (Genesis 29:30).</p>	<p>D&C 132. Backstory: Joseph is led to ask a question about the propriety of ancient patriarchs marrying more than one wife.</p> <p>Verse 1 begins: "Joseph ... inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—</p> <p>2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.</p> <p>3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.</p>
<p>Matthew 6:10. The Lord's prayer</p> <p>This is October 1831</p>	<p>D&C 65. Backstory: Joseph is struck by the phrase in the Lord's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."</p> <p><u>Potential questions:</u> What does it mean to pray for God's kingdom to come? When will God's kingdom come? How will God's kingdom come?</p>
<p>John 5:29</p> <p>Feb. 16, 1832</p>	<p>D&C 76. Backstory: Joseph and Sidney are struck by the simple duality in the inspired version of John 5:29 describing the resurrection. Those who've done good → resurrection of the just. Those who've done evil → resurrection of the unjust. How could this be right? The fact that this was given by the Spirit caused them to marvel, and as they did so a monumental revelation was received.</p>
<p>John 1</p> <p>May 1833</p>	<p>D&C 93. Backstory: "Relative to the father and the Son."</p> <p>Describes how Christ received the fulness of the Father advancing grace to grace and receiving grace for grace.</p>