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Title Of What Material Were the Plates?

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Abstract Contrary to what some may assume, the plates were most likely made not of pure gold but rather of an alloy termed *tumbaga* by the Spanish.

with a black, hard stain, so as to make the letters more legible and easier to be read.”⁴⁰

—Orson Pratt

The following statements, though based on transcriptions of the characters engraved on the plates and not on examination or intimate knowledge of the plates themselves, are also of interest.

“It [Joseph’s transcription of characters from the plates] consisted of all kinds of singular characters disposed in columns, . . . Greek and Hebrew letters, crosses and flourishes; Roman letters inverted or placed sideways were arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, arched with various strange marks, and evidently copied after the Mexican calendar.”⁴¹

—Charles Anthon

“The characters were arranged in columns, like the Chinese mode of writing, . . . Greek, Hebrew and all sorts of letters, more or less distorted, . . . were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican zodiac.”⁴²

—Charles Anthon

“[Martin Harris] was in the habit of exhibiting to his hearers what he claimed to be a fac simile [*sic*] copy of the title page of the forthcoming book [Book of Mormon].” One who saw this copy said, “On it were drawn rudely and bunglingly, concentric circles, between, above and below, which were characters, with little resemblance to letters.”⁴³

—Charles W. Brown

OF WHAT MATERIAL WERE THE PLATES?

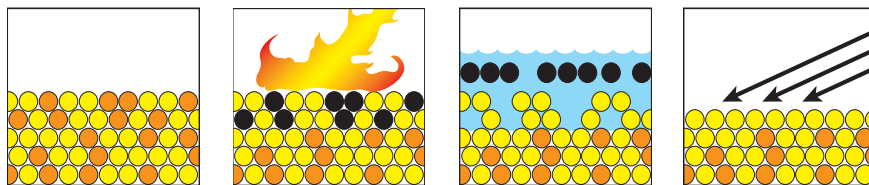
Were the Book of Mormon plates pure gold, or were they made from an alloy that looked like gold? The most serious investigation of this question was done 45 years ago by Read H. Putnam of Evanston, Wyoming, a blacksmith and metallurgist.¹ Working first from the general dimensions of the set of plates as reported by eyewitnesses, he calculated that a block of pure gold of that size would have weighed a little over 200 pounds. A number of witnesses, however, put the weight of the set at about 60 pounds. The discrepancy can be partly accounted for by the fact that the leaves must have been handcrafted, presumably by hammering, and irregularities in flatness would have left air space between the plates. This led Putnam to surmise that the entire set of plates would have weighed probably less than 50 percent of the weight of a solid block of the metal.

Because the weight of a metal depends on its purity, we must also consider whether the plates were of pure gold. The Nephites were aware of purity distinctions and alloys. We know, for example, that the “brass” plates were of an alloy (quite surely bronze, a copper-tin mixture)² and that the plates of Ether were specifically distinguished as being of “pure” gold (Mosiah 8:9). Furthermore, Nephi taught his associates “to work in all manner of” metals and “precious ores” (2 Nephi 5:15). Yet nowhere does the text say that the Nephites’ plates were of pure gold.

Joseph Smith’s brother William specifically said that the material of the plates was “a mixture of gold and copper.”³ (Someone must have provided an objective basis for that statement, for the natural assumption would have been that the plates were pure gold.) The cautious statements by other witnesses, including Joseph Smith himself, who spoke of the plates as having “the appearance of gold,” suggest that the metal may have been an alloy.⁴

Putnam observed that the only two colored metals from antiquity were gold and copper. An alloy of those two elements was called “tumbaga” by the Spaniards and was in common use in ancient tropical America for manufacturing precious objects. Putnam put forward the reasonable hypothesis that metal plates made in Mormon’s day were of that material (the earliest Mesoamerican archaeological specimen of tumbaga—made from a hammered metal sheet—dates to the same century, the fifth century A.D., when Moroni hid up the plates he had in his possession).⁵ If Mormon’s Book of Mormon plates were made of tumbaga, their weight would have been much less than had they been made of pure gold. Putnam made that point in mathematical detail and concluded that the total weight of the plates in Joseph Smith’s charge would have been near the 60-pound figure reported by several witnesses.

It is of interest that tumbaga was commonly gilded by applying citric acid to the surface. The resulting chemical reaction eliminated copper atoms from the outer .0006 inch of the surface, leaving a microscopic layer of 23-carat gold that made the object look like it was wholly gold.⁶ Plates having “the appearance of gold,” then, are exactly what we would expect if they were made of tumbaga.⁷



In the process of depletion gilding, the particles of gold and copper that are uniformly distributed throughout the alloy are exposed to an open flame, which causes the copper to turn black. The copper is then removed by a mildly acidic “pickle,” such as a citrus extract. When heated and polished, the remaining surface particles compress and form a thin layer of pure gold.

ENDNOTES

The Editor's Notebook

1. *Journal of Discourses*, 7:1 (3 July 1859).
2. *Ibid.*, 2:94 (6 Feb. 1853).

"What Meaneth the Words That Are Written?" Abinadi Interprets Isaiah Ann Madsen

1. For an in-depth study of Hebrew law in Abinadi's trial, see John W. Welch, "Judicial Process in the Trial of Abinadi" (FARMS, 1983).
2. The brass plates version of Isaiah pre-dates the earliest extant version of Isaiah, the Dead Sea Scrolls document called the *Great Isaiah Scroll*, by about 450 years and the Masoretic Text by about 1,500 years. This latter text is what we call the Hebrew Bible, from whence came the KJV Old Testament. So the writings of Isaiah in the Book of Mormon become the earliest text of Isaiah available to us.
3. 1 Nephi 3:17–20 implies that the record on the brass plates would have perished if Nephi had not recovered it. On the importance of this record, see 1 Nephi 5:17–19. 3 Nephi 10:17 offers an example of other precious material found in the brass plates concerning the "seed of Joseph."
4. Hugh W. Nibley, in *Teachings of the Book of Mormon, Semester 2* (Provo, Utah: FARMS, 1993), 67–68, 75 passim, cleverly describes the relationship he sees between Abinadi and Noah, comparing it to other prophet-king confrontations.
5. In my edition of the scriptures, Abinadi's response runs for nearly five pages, including the last half of Mosiah 12 and the entirety of Mosiah 13–16.
6. See Matthew 10:19–20.
7. For more on this see David R. Seely, "The Ten Commandments in the Book of Mormon," in *Doctrines of the Book of Mormon: The 1991 Sperry Symposium on the Book of Mormon*, ed. Bruce A. Van Orden and Brent L. Top (Salt Lake City: Deseret Book, 1992).
8. Until now was he reciting? He may have turned to read at that moment from a scroll, plates, or book of some kind containing Exodus. The brass plates contained this material.
9. See Moses 1:6, 32; 5:9; 6:57–59.
10. From this point on in the dialogue, I quote rather than paraphrase Abinadi's powerful words.
11. In *Journal of Discourses*, 2:248.
12. Joseph Fielding Smith also refers to the "seed of Christ"; see *Doctrines of Salvation: Sermons and Writings of Joseph Fielding Smith*, ed. Bruce R. McConkie (Salt Lake City: Bookcraft, 1954), 1:25–26. Also see Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ* (Salt Lake City: Deseret Book, 1981), 360–61, wherein McConkie states that an awareness of who Christ's seed are "is essential to a full understanding of what Isaiah and Abinadi really mean."
13. Hugh W. Nibley offers an additional view: "Why would help come from the mountains? That is explained very well in those wonderful verses of Isaiah which the prophet Abinadi uses so effectively, Isaiah 52:7. . . . 'How beautiful upon the mountainside are the feet of

him who brings good tidings"—literally, are the legs of the runner who brings good news and who causes us to hear that there is peace. . . . Abinadi is announcing that from the other side of the mountain, from the other world, comes the good news. This is revelation. It's the welcome messenger from the other world, the angel who brings us the gospel—who brings us the message of salvation, who brings us the message of peace, which you don't find on this side of the mountain" ("The Mountain of the Lord's House," lecture 16 of *Ancient Documents and the Pearl of Great Price* [series of videotaped lectures from a 1986 honors class at Brigham Young University on the Pearl of Great Price], transcript pp. 8–9).

14. See Doctrine and Covenants 19:15–20.
15. In Alma 32, Alma expounds the method whereby this change can occur.

How Witnesses Described the "Gold Plates" Kirk B. Henriksen

The descriptive material for this article was compiled by Kirk Henriksen, of the staff of the Museum of Church History and Art in Salt Lake City, who kindly offered it for use in the *Journal*.

1. Joseph Smith Jr., "Church History," *Times and Seasons*, 1 March 1842 (also known as the Wentworth Letter); "The Testimony of Eight Witnesses," Book of Mormon; and Orson Pratt, in a pamphlet titled *An Interesting Account of Several Remarkable Visions, and of the Late Discovery of Ancient American Records* (Edinburgh, Scotland: Ballantyne and Hughes, May 1840), 12–13. The Wentworth Letter, the Prophet Joseph Smith's sketch of the history and faith of the Latter-day Saints written for the editor of the *Chicago Democrat*, utilizes much of the same language found in Pratt's pamphlet. Although Pratt did not see or handle the plates, he learned much about them through his close association with Joseph Smith.
- Nowhere in the documentary evidence did the witnesses or other key participants in the coming forth of the Book of Mormon describe the plates as being made of solid or pure gold.
2. David Whitmer interview, *Kansas City Journal*, 5 June 1881, in *David Whitmer Interviews: A Restoration Witness*, ed. Lyndon W. Cook (Orem, Utah: Grandin, 1993), 60.
3. William Smith (Joseph's younger brother) interview, *The Saints' Herald*, 4 October 1884, 644.
4. Martin Harris interview, *Iowa State Register*, August 1870, as quoted in Milton V. Backman Jr., *Eyewitness Accounts of the Restoration* (Salt Lake City: Deseret Book, 1986), 226.
5. William Smith, *William Smith on Mormonism* (Lamoni, Iowa: Herald Steam, 1883), 12.
6. William Smith interview with E. C. Briggs. Originally written by J. W. Peterson for *Zions Ensign* (Independence, Mo.); reprinted in *Deseret Evening News*, 20 January 1894, 11.
7. William Smith interview, *The Saints' Herald*, 4 October 1884, 644.
8. "Interview with Martin Harris,"

Tiffany's Monthly, May 1859, 169.

9. *Ibid.*, 168.
10. Emma Smith interview, published as "Last Testimony of Sister Emma," *The Saints' Herald*, 1 October 1879.
11. I. B. Bell interview with H. S. Salisbury (grandson of Catherine Smith Salisbury), Historical Department Archives, the Church of Jesus Christ of Latter-day Saints.
12. Joseph Smith Jr., "Church History" (Wentworth Letter), *Times and Seasons*, 1 March 1842, 707.
13. Martin Harris interview, *Tiffany's Monthly*, May 1859, 165.
14. Martin Harris interview, *Iowa State Register*, August 1870, as quoted in Backman, *Eyewitness Accounts*, 226.
15. David Whitmer interview, *Chicago Tribune*, 24 January 1888, in *David Whitmer Interviews*, ed. Cook, 221.
16. Pratt, *An Interesting Account*, 13.
17. Martin Harris interview, *Tiffany's Monthly*, May 1859, 165.
18. Martin Harris interview, *Iowa State Register*, August 1870, as quoted in Backman, *Eyewitness Accounts*, 226.
19. David Whitmer interview, *Kansas City Journal*, 5 June 1881, in *David Whitmer Interviews*, ed. Cook, 64.
20. Pratt, *An Interesting Account*, 13.
21. William Smith, *The Saints' Herald*, 4 October 1884, 644.
22. Emma Smith interview, *The Saints' Herald*, 1 October 1879.
23. Pratt, *An Interesting Account*, 13.
24. Martin Harris interview, *Tiffany's Monthly*, May 1859, 165.
25. The method by which a portion of the record was sealed is not specified in the documentary evidence.
26. David Whitmer interview, *Chicago Tribune*, 24 January 1888, in *David Whitmer Interviews*, ed. Cook, 221.
27. David Whitmer interview, *Deseret Evening News*, 16 August 1878, in *David Whitmer Interviews*, ed. Cook, 20–21.
28. Orson Pratt, in *Journal of Discourses*, 3:347, 13 April 1856. Orson Pratt was not an eyewitness of the plates.
29. *Ibid.*, 19:211–12, 9 December 1877.
30. David Whitmer interview, Edward Stevenson diary, 22–23 December 1877, Historical Department Archives, the Church of Jesus Christ of Latter-day Saints. Original capitalization and punctuation have been modernized. In Stevenson's interview, Whitmer recounted his mother's description of the rings.
31. David Whitmer interview, *Kansas City Journal*, 5 June 1881, 1.
32. David Whitmer interview, *Chicago Tribune*, 24 January 1888, in *David Whitmer Interviews*, ed. Cook, 221.
33. Martin Harris interview, *Tiffany's Monthly*, May 1859, 165.
34. Pratt, *An Interesting Account*, 13.
35. Orson Pratt, in *Journal of Discourses*, 7:31, 2 January 1859.
36. Joseph Smith, *History of the Church*, 1:71. One can surmise from Joseph's statement that when the full stack of plates was positioned on a table, the open rings would be located on the reader's right side. The sealed portion would probably be located at the bottom on the left-hand side with the unsealed plates on top so that they would open to the right.
37. Joseph Smith Jr., "Church History" (Wentworth Letter); Pratt, *An Interesting Account*, 13. Pratt's description is slightly different, adding, for example, the following italicized words: "[The plates] were filled on both sides with . . . Egyptian characters. . . . The characters or letters upon the unsealed part were small, and beautifully engraved."
38. John Whitmer to Theodore Turley, "in the presence of his anti-Mormon friends." As reported in Richard L. Anderson, *Investigating the Book of Mormon Witnesses* (Salt Lake City: Deseret Book, 1981), 131.
39. "Testimony of the Eight Witnesses."
40. William Smith interview, *The Saints' Herald*, 4 October 1884, 644.
41. Orson Pratt, in *Journal of Discourses*, 7:31, 2 January 1859.
42. Letter from Charles Anthon to E. D. Howe, 17 February 1834, as printed in B. H. Roberts, ed., *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints* (Provo, Utah: BYU Press, 1965), 1:100–101. The version of the letter published in Pomeroy Tucker, *Origin, Rise, and Progress of Mormonism* (New York: D. Appleton, 1867), 44, contains slight variations.
43. Charles Anthon to Rev. T. W. Coit, 3 April 1841, as printed in B. H. Roberts, *A Comprehensive History of the Church*, 1:101.
44. From Charles W. Brown, "Manchester in the Early Days," *Shortsville Enterprise* [sic] 35 (ca. 1883), based on Orsamus Turner, *History of the Pioneer Settlement of Phelps and Gorham's Purchase, and Morris' Reserve* (Rochester, N.Y.: Alling, 1851), 215.

Of What Material Were the Plates?

1. "Were the Plates of Mormon of Tumbaga?" *Improvement Era*, September 1966, 788–89, 828–31; also in Ross T. Christensen, ed., *Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures* (Provo, Utah: Extension Publications, BYU Division of Continuing Education, 1964), 101–9. Putnam's findings are summarized in "The Golden Plates," in *Reexploring the Book of Mormon*, ed. John W. Welch (Salt Lake City: Deseret Book and FARMS, 1992), 275–77.
2. See John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1985), 283–84; and his "Metals and Metallurgy Relating to the Book of Mormon Text" (FARMS, 1992).
3. William Smith interview, *The Saints' Herald*, 4 October 1884, 644.
4. "The Testimony of Eight Witnesses," Book of Mormon; and Joseph Smith Jr., "Church History," *Times and Seasons*, 1 March 1842.
5. David M. Pendergast, "Tumbaga Object from the Early Classic Period, Found at Altun Ha, British Honduras (Belize)," *Science* 168, 3 April 1970, 117.
6. Putnam, "Were the Plates of Mormon of Tumbaga?"; and Heather Lechtman, "Pre-Columbian Surface Metallurgy," *Scientific American* 250 (June 1984): 56–63.
7. It is also possible that other metallurgical treatments such as a hammered copper-silver-gold alloy could have fur-

nished a product similar in appearance (see Lechtman, “Pre-Columbian Surface Metallurgy”; and Dorothy Hosler and Guy Stresser-Pean, “The Huastec Region: A Second Locus for the Production of Bronze Alloys in Ancient Mesoamerica,” *Science* 257, 28 August 1992, 1215). Moreover, Nephi’s original plates might have been of different composition than Mormon’s plates.

The Book of Mormon Plates Janne M. Sjødahl

Like the article itself, the following notes are as they appeared in the original article from the April 1923 *Improvement Era*, with the exception that publication data has been added in brackets.

1. This is quoted from [Gregg Thomas,] *The Prophet of Palmyra* [New York: J. B. Alden, 1890] and may or may not be authentic.
2. An excellent little book by George Reynolds [Salt Lake City: Juvenile Instructor Office, 1883].
3. The American edition, published at Nauvoo, 1842, has 566 pages, 5/8 by 3/4 inches, including the margins.
4. See *History of the Prophet Joseph*, by his mother, Lucy Smith, pp. 85 and 105. The account related must have been given by the Prophet himself to his mother. [The pages cited correspond to the 1902 edition of this book, revised by George A. Smith and Elias Smith and published by the *Improvement Era*.]
5. *Journal of Discourses*, Vol. 3, p. 347.

Epigraphic Considerations on Janne Sjødahl’s Experiment with Nephite Writing John Gee

1. Robert Deutsch, *Messages from the Past: Hebrew Bullae from the Time of Isaiah Through the Destruction of the First Temple*, Shlomo Moussaieff Collection and an Up-to-Date Corpus (Tel Aviv: Archaeological Center Publications, 1999).
2. “A New Weight from Hamath and Trade Relations with the South in the Ninth–Eighth Centuries BCE,” in *The World of the Aramaeans II*, ed. P. M. Michèle Daviau, John W. Wevers, and Michael Weigl [Sheffield: Sheffield Academic Press, 2001], 133–35.

The Book of Mormon Art of Arnold Friberg, “Painter of Scripture” Vern Swanson

1. Vern Swanson, “A Master’s Hand: Arnold Friberg, Illustrator,” *Southwest Art* 11 (December 1981): 75.
2. Arnold Friberg notes (February 2001), Springville Museum of Art (SMA) Library.
3. John L. Sorenson correspondence with the author (21 May 1999), in the author’s possession. Two generations later, Sorenson would issue a book, *Images of Ancient America: Visualizing Book of Mormon Life* (Provo, Utah: Research Press/FARMS, 1998), that provided some of the information Friberg had hoped for in 1951.
4. Arnold Friberg notes (February 2001), SMA Library.
5. Ted Schwarz, *Arnold Friberg: The*

Passion of a Modern Master (Flagstaff, Ariz.: Northland, 1985), 54. Schwarz has a background in general commercial studio photography and magazine and book illustration.

6. Margot J. Butler, Special Education Coordinator, Church Education System, Salt Lake Valley North Area, transcript of an interview with Friberg (3 June 1986). This and other quotes from the transcript were modified by Friberg himself upon reviewing this article in manuscript form in February 2001.
7. *Ibid.*
8. Friberg interview with author, 1981.
9. Arnold Friberg notes (February 2001), SMA Library.
10. *Ibid.*
11. Friberg interview with author, 1981.
12. Quoted in Grady Johnson, “Moses and the Mormon Artist,” *Instructor*, September 1954. The final nine words in the quotation were added by Friberg in an interview with the author in February 2001.
13. Arnold Friberg notes (February 2001), SMA Library.
14. All the comments are from Butler’s 1986 interview, modified by Friberg in February 2001.
15. Friberg statement to Vern Swanson, December 2000.
16. See Noel A. Carmack, “Images of Christ in Latter-day Saint Visual Culture, 1900–1999,” *BYU Studies* 39/3 (2000): 40–41, 73.
17. It was exhibited in December 2000 at Williams Fine Art in Salt Lake City on the occasion of a show of Friberg’s work.

The Journey of an 1830 Book of Mormon Gerald E. Jones

1. Journal of Samuel Smith, Historical Department Archives, Church of Jesus Christ of Latter-day Saints, Salt Lake City.
2. I have obtained three other 1830 Books of Mormon and Bible not only in the type of binding but also in the size and placement of the lines of type on the spines. I have not seen a study of book binding (process, materials, suppliers) in America in that era. That study still awaits the work of a serious student.
3. Journal of Orson Hyde, Historical Department Archives, Church of Jesus Christ of Latter-day Saints.
4. The only other notations in the book are by Melvin Wilbur. On the top of the first blank page is his very legible signature and beneath it, in two lines, the words “Providence, R.I.” The other notation is found at the top of page 574 (the title page for the book of Moroni), where he wrote, again in two lines, “Melvin Wilbur Book.”

The Book of Mormon as a Collectible Matthew R. Sorenson and John L. Sorenson

1. This article was prepared using observations by Curt Bench (Benchmark Books), Madelyn Garrett (University of Utah Marriott Library Special Collections), Richard Horsley (Pioneer Books), Joan Nay (Sam Weller’s Bookstore), Ken Sanders (Ken Sanders Rare Books), Kent Walgren (Sallywag’s Used and

Rare Books), and others who choose to remain anonymous.

Other Ancient American Records Yet to Come Forth Monte S. Nyman

1. In *A Guide to Publications on the Book of Mormon: A Selected Annotated Bibliography* (Provo, Utah: FARMS, 1996), there is no mention of books or articles about future records to come forth as promised in the Book of Mormon. Some time ago I published a book with a chapter on the subject (chapter 5 of *Two Sticks One in Thine Hand* [Salt Lake City: Gen-Dex Press, 1973], 139–50). Although this publication was included in the FARMS bibliography, the subject of the above chapter was not annotated. Perhaps this subject has been treated elsewhere, but not to my knowledge, although excerpts from an unpublished manuscript that briefly outlined some of these records were printed in the RLDS publication *The Witness* (winter 1992).
2. See Henry J. Cadbury, “The New Testament and Early Christian Literature,” *The Interpreter’s Bible*, ed. George Arthur Buttrick et al. Although I do not agree with the conclusions of the article cited here, it represents the thinking of many Bible scholars regarding the dating of 2 Peter and why scholars reject the authorship of Peter’s epistle. The claim that the epistles of John were written after his gospel is much more widely accepted and is probably correct. The dating of John’s epistles is also confirmed in the article cited above.
3. The brother of Jared was one of those who had written his vision of the end of the world. The vision was recorded in the sealed portion of the plates given to Joseph Smith. These will be discussed later.
4. Brigham Young, in *Journal of Discourses*, 19:38. The incident is quoted as evidence of the existence of plates and not as a discussion of Book of Mormon geography. Whether the cave was in New York or was a vision given to Joseph and Oliver is irrelevant to the discussion here.
5. The preceding references are to quotations that were obviously taken from the plates of brass and included in the writings of Nephi or in Mormon’s abridgment.
6. See *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 327.
7. The subheadings of the Book of Mormon books were part of the text written by Mormon and translated by Joseph Smith, while the synopses of chapters were written by various modern-day apostles as new editions were printed. For examples of the subheadings written by Mormon, see the major subheading under the titles of Alma, Helaman, 3 Nephi, and 4 Nephi; and for examples of subheadings within various books, see the italicized comments preceding Mosiah 9, 23; Alma 5, 9, 17, 21, 36, 38, 39, 45; Helaman 7, 13; and 3 Nephi 11.

8. Jesus also taught more in Jerusalem than is recorded in the New Testament. As John wrote his gospel, he declared, “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen” (John 21:25).
9. Moroni told Joseph Smith that the fullness of the gospel was found in the Book of Mormon plates (Joseph Smith—History 1:34). The Doctrine and Covenants repeatedly states that the Book of Mormon contained the fullness of the gospel (see D&C 1:22–23; 14:10; 20:9; 27:5; 35:12, 17; 39:11; 42:12; 45:28; 66:2). For a definition of the fullness of the gospel given within the Book of Mormon, see 3 Nephi 27:13–21.
10. Some consider 2 Nephi 27 to be partly from the text of Isaiah 29 with Nephi’s comments interspersed. Because Isaiah 29 in the Joseph Smith Translation contains almost the exact wording of 2 Nephi 27, I accept the whole chapter of 2 Nephi 27 as the original text of Isaiah except for the introductory verse and a slight paraphrasing of verses 2 and 3. 2 Nephi 28 also implies that Nephi had concluded his quoting of Isaiah and was now adding his commentary.
11. See Sidney B. Sperry, *Doctrine and Covenants Compendium* (Salt Lake City: Bookcraft, 1960), 305–6. Isaiah speaks of how “in that day shall the Lord of hosts be for a crown of glory, and a for diadem of beauty, unto the residue of his people” (Isaiah 28:5). The context of that chapter is Ephraim, or northern Israel, in the day of its wickedness prior to being taken into captivity by Assyria in 721 B.C. Typical of Old Testament prophecy, a message of doom (captivity) is followed by a message of hope referring to the restoration of the latter days as “in that day.” The residue is probably the remnant of the tribes of the north that would someday return (see Isaiah 6:13; 7:3 [the name *Shear-jashub* means “a remnant shall return”]; 10:20–22).

The “crown of glory” suggests the temple endowment and sealings in other scriptural passages. Enoch was commanded to ascend Mount Simeon, where he was “clothed upon with glory” (see Moses 7:2–3). President Joseph Fielding Smith believed that Peter, James, and John received their endowments on the Mount of Transfiguration (see Matthew 17:1–9) when they were given the keys of the kingdom (see his *Doctrines of Salvation*, comp. Bruce R. McConkie [Salt Lake City: Bookcraft, 1999], 2:165). The Lord has often used the mountain for his holy place when there were no temples available (as he did with Moses in Exodus 24:12–31:18 and with Elijah in 1 Kings 19). While we have no direct scriptural statement that the “rich treasures” mentioned in D&C 13 are genealogical records, the above scriptures suggest that such records will constitute at least a part of that legacy. One of the most significant purposes of the latter-day restoration is the