

DOCTRINE and COVENANTS

Restoration Edition

Researchers Version

[PREVIEW]



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FOREWORD

This work is part of a unified effort by two independent bodies of volunteers, separately driven to approach the scriptures anew.

Initially the members of these two groups felt individually inspired to revisit the scriptures in an effort to prune away some of the uninspired alterations of man, that they might have a more correct version of scripture to aid their study. These individuals were led to one another and agreed to combine and harmonize their efforts. What began as two wholly separate groups, each forming at the same time, both unknown to one another, resulted in two separate projects that completed at the same time, and what was learned from their independent efforts identified issues that needed to be addressed.

On the last day of 2016, less than two weeks after discovering each other, these two groups held a meeting, facilitated by Denver Snuffer, and determined to unify their efforts, each bringing to the table differing components for a greater outcome than either project possessed alone. On the first day of the new year, the two became one as work began, preparing what would become this edition of the scriptures. Moving forward, the united team has worked closely with each other, with the Lord, and with his servant to produce a more accurate record that is true to the Lord's intent and to the Restoration.

In September 1832, the saints were condemned by the Lord and commanded to "repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written."

We often see this as the Lord rebuking the saints for failing to do according to that which He has written, yet assume that the saints have been correctly saying what He has written. But the saints did not say, and have failed to accurately preserve, what the revelations God provided to them said, because even their texts were corrupted. This means that the first step towards emerging from condemnation is to try and do exactly what is being accomplished through this scriptural work now underway. While the full purpose was initially unknown, this project has begun a best effort to repent and remember the new covenant. If done right, we will at least accomplish the first step: Recovering what the Lord provided so we can "say" what He revealed. Then the challenges increase as we are called upon "to do according to that" which God has revealed.

Great effort has been put into honoring the work of Joseph Smith in this collection. This includes stripping away most alterations to his revelations which were made by others. We believe his work is to be honored above any who would claim to be his successors.

Punctuation has been heavily reduced, as its presence can directly influence the interpretation of scriptural statements. The removal of such punctuation allows for a freer text with greater possibilities for interpretation and understanding, as guided by the Lord.

Traditional versing has been entirely removed from this collection, and chaptering and paragraphing has been reduced and revised. The purpose of this is to offset the divorcing of statements from their greater context, which often occurs when a scriptural text is poorly divided into smaller chapters and verses.

Additional, work-specific changes, if any, can be found in the introductions to each work.

The hand of the Lord has been present in the process of preparing these scriptures. May His Spirit guide you and testify to you as you receive them.

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INTRODUCTION

This edition of the *Doctrine and Covenants* is arranged using spell-corrected words from the earliest extant version of each revelation contained herein. The revelations are generally ordered chronologically within three themes: Restoration, Organization and Worship, and Revelations to Individuals. Each Section is headed with its place of origin (if known), date of receipt, and, in brackets, its corollary with the 2013 LDS Edition of the Doctrine and Covenants (LE), and the Kirtland edition (KE) otherwise known as the 1835 Doctrine and Covenants. Additional introductory information may be present if provided in the earliest extant sources. Alterations made to the source documents by Joseph Smith or the given scribe(s), assumedly under Joseph's direction at the time of transcribing, are generally the only alterations which have been honored.

The Lectures on Faith have been restored to their proper place in this edition of the *Doctrine and Covenants*. They were voted as scripture by the body of believers, but removed by a council of men without the common consent of the body.

LE Sections 2 and 13 have been removed, the content of both being contained within their fuller context in the Joseph Smith–History in *Pearls of Great Price*.

LE Section 20 has been removed. It was composed by Oliver Cowdery prior to meeting Joseph Smith, then adjusted to reflect the New Testament model church as given through Joseph upon request by restorationists seeking only to restore a New Testament church. The body of scripture before you is part of an effort to reach further back than the New Testament churches and connect to the original priesthood as delivered to Adam.

Note: In certain revelations, the Lord commands the people to remember, keep, and obey the church Articles and Covenants (LE Section 20). This is illustrative of a principle, not indicative of the importance of the textual content in the church Articles and Covenants. The Lord's people are given to govern themselves, according to the righteous principles they decide upon by common consent, and He was illustrating His expectation that they uphold the standards they place upon themselves. Any people of God should expect the same.

Section 101 on Marriage, from the original 1835 Kirtland Edition, is not being reintroduced because it is not a product of either Joseph or Hyrum. However, pertinent points are included in another area.

LE Section 107 was an amalgamation of material from different points in time, some with questionable origin. The only portion with a transcript predating the 1835 D&C has been preserved. One additional portion has been extracted from the 1835 D&C and placed as the final Section in this work.

LE Section 110 has been removed. No known firsthand account of this experience by Joseph or Oliver exists, nor has any record surfaced in which either makes firsthand reference to it. Joseph consistently spoke of Elijah's coming—which was supposedly fulfilled in Section 110's account--as still future, even years after Section 110 supposedly took place. This calls its veracity into question and, therefore, it has not been included as a reliable item to be considered "scripture."

LE Sections 121–123 were all originally extracted from the same letter, written to the church by Joseph Smith. The entirety of this letter has instead been inserted.

LE Section 129's earliest available transcript is a shorthand journal entry, which is insufficient for either a full understanding or usefulness. It has therefore been removed.

LE Section 132 has been reduced, reflecting adjustments made by Denver Snuffer, Jr. to correct both internal inconsistencies and disharmony with other revelations and teachings from Joseph Smith. There is evidence Joseph Smith dictated a revelation to William Clayton in July 1843, which served as a basis in some form for Section 132, but that document is not known to be extant. The earliest known manuscript of this revelation is in the hand of Joseph Kingsbury, a man who never served as a scribe to Joseph. It is likely that some of the content of Section 132 was contained in Clayton's copy, but what we now have in the Kingsbury copy appears to have been altered and added upon to serve a certain narrative. The version we

have included reflects a best effort to remove those alterations, but preserve the remaining truth as fully as possible.

LE Sections 134, 135, and 136 have been removed, being products of neither Joseph nor Hyrum Smith. 134 was written by Sidney Rigdon or Oliver Cowdery as a declaration of beliefs of the early church on government and law. It was not a revelation. 135 is the announcement of Joseph and Hyrum's martyrdom, written by John Taylor. 136 was given by Brigham Young after Joseph and Hyrum were taken through their martyrdom.

LE Section 138 has also been removed. It is protected by copyright and cannot be reproduced without permission.

Official Declarations 1 and 2 have been removed. Declaration 1 was a public relations move intended to ward off the American government. It did not end church-sanctioned polygamy, which was continued in secret until President Joseph F. Smith's tenure. Declaration 2, while claiming to be a policy change born from a revelation, was actually a predetermined course to be pursued in the absence of a prohibitive revelation by a determined point in time. When no revelation occurred, the absence was itself interpreted as a revelation.

Revelations received by Joseph which haven't previously been sustained as scripture have been added, as well as a letter written to the brethren abroad and published in December 1833.

Hyrum Smith's epistle to the churches concerning marriage has been included. Hyrum was called by the Lord as Priesthood and Patriarch, as well as a prophet, seer and revelator to the church in concert with Joseph, and his work in that role should be properly honored.

If the assembly of believers should determine by common consent to add, change, or remove content within this work, such decisions will be honored. All sections will remain open to future alteration according to the determinations of the assembly of believers, and in case earlier manuscripts of any section are discovered and found to have textual differences. We are certain there will need to be further corrections made in the future, but believe this Restoration Edition to presently be most faithful to the words given by the Lord to His servants.

PREFACE

To the members of the church of the Latter Day Saints —

DEAR BRETHREN:

We deem it to be unnecessary to entertain you with a lengthy preface to the following volume, but merely to say, that it contains in short, the leading items of the religion which we have professed to believe.

The first part of the book will be found to contain a series of Lectures as delivered before a Theological class in this place, and in consequence of their embracing the important doctrine of salvation, we have arranged them into the following work.

The second part contains items or principles for the regulation of the church, as taken from the revelations which have been given since its organization, as well as from former ones.

There may be an aversion in the minds of some against receiving any thing purporting to be articles of religious faith, in consequence of there being so many now extant; but if men believe a system, and profess that it was given by inspiration, certainly, the more intelligibly they can present it, the better. It does not make a principle untrue to print it, neither does it make it true not to print it.

The church viewing this subject to be of importance, appointed, through their servants and delegates the High Council, your servants to select and compile this work. Several reasons might be adduced in favor of this move of the Council, but we only add a few words. They knew that the church was evil spoken of in many places — its faith and belief misrepresented, and the way of truth thus subverted. By some it was represented as disbelieving the bible, by others as being an enemy to all good order and uprightness, and by others as being injurious to the peace of all governments civil and political.

We have, therefore, endeavored to present, though in few words, our belief, and when we say this, humbly trust, the faith and principles of this society as a body.

We do not present this little volume with any other expectation than that we are to be called to answer to every principle advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labor will be given him.

With sentiments of esteem and sincere respect, we subscribe ourselves your brethren in the bonds of the gospel of our Lord Jesus Christ.

JOSEPH SMITH jr.
OLIVER COWDERY.
SIDNEY RIGDON.
F. G. WILLIAMS.

Kirtland, Ohio, February 17, 1835.

THEOLOGY

LECTURE FIRST

ON THE DOCTRINE OF THE CHURCH OF THE
LATTER DAY SAINTS.
Of Faith.

SECTION I

1 Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2 In presenting the subject of faith, we shall observe the following order:

3 First, Faith itself— what it is:

4 Secondly, The object on which it rests; and

5 Thirdly, The effects which flow from it.

6 Agreeably to this order we have first to show what faith is.

7 The author of the epistle to the Hebrews, in the eleventh chapter of that epistle, and first verse, gives the following definition of the word faith:

8 Now faith is the substance -[assurance]- of things hoped for, the evidence of things not seen.

9 From this we learn, that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10 If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action, in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11 Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity, in all their lawful avocations, callings and pursuits, what would be the answer? Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet?— Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion, in order to obtain them? Are you not dependent on your faith, or belief, for the acquisition of all knowledge, wisdom and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown if you had not believed that you would reap? Would you have ever planted if you had not believed that you would gather? Would you have ever asked unless you had believed that you would receive? Would you have ever sought unless you had believed that you would have found? Or would you have ever knocked unless you had believed that it would have been opened unto you? In a word, is there anything that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions, of every kind, dependant on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves, if these things are not so. Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and if the moving cause

in you, is it not in all other intelligent beings?

12 And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that he that believeth and is baptized, shall be saved. Mark 16:16.

13 As we receive by faith, all temporal blessings that we do receive, so we, in like manner, receive by faith all spiritual blessings, that we do receive. But faith is not only the principle of action, but of power, also, in all intelligent beings, whether in heaven, or on earth. Thus says the author of the epistle to the Hebrews, 11:3:

14 Through faith we understand that the worlds were framed by the word of God: so that things which are seen were not made of things which do appear.

15 By this we understand that the principle of power, which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power, existing in the Deity, that all created things exist— so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in him.

16 Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust— it is the principle by which Jehovah works, and through which he exercises power over all temporal, as well as eternal things. Take this principle or attribute, (for it is an attribute) from the Deity and he would cease to exist.

17 Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And that if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

18 The Savior says, Matthew 17:19, 20, in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: “For verily, I say unto you,” said he, “if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place! and it shall remove: and nothing shall be impossible unto you.”

19 Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power: He says, page 563, that it was the faith of Alma and Amulek which caused the walls of the prison to be wrent, as recorded on the 264th page; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit, and with fire, as seen on the 421st page, and that it was by faith the mountain Zerin was removed, when the brother of Jared spake in the name of the Lord. See also 565th page.

20 In addition to this we are told in Hebrews, 11:32, 33, 34, 35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again, etc. etc.

21 Also, Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Josh. 10:12.

22 We here understand, that the sacred writers say, that all these things were done by faith— It was by faith that the worlds were framed— God spake, chaos heard, and worlds came into order, by reason of the faith there was in him. So with man also— he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions’ mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and

all this by reason of the faith which was in him.

23 Had it not been for the faith which was in man, they might have spoken to the sun, the moon, the mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain!

24 Faith, then, is the first great governing principle which has power, dominion, and authority over all things: by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God. Without it, there is no power, and without power there could be no creation, nor existence!

OF THEOLOGY

Question.— What is theology?

Answer.— It is that revealed science which treats of the being and attributes of God— his relations to us— the dispensations of his providence— his will with respect to our actions— and his purposes with respect to our end. -[Buck's Theological Dictionary, page 582.]-

Q. What is the first principle in this revealed science?

A. Faith. -[§ i. ¶ 1.]-

Q. Why is faith the first principle in this revealed science?

A. Because it is the foundation of all righteousness. Heb 11:6. Without faith it is impossible to please God. 1st. John 3:7. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he -[God]- is righteous. -[§ i. ¶ 1.]-

Q. What arrangement should be followed in presenting the subject of faith?

A. First, Should be shown what faith is: -[§ i. ¶ 3.]-

Secondly, The object upon which it rests; and -[§ i. ¶ 4.]-

Thirdly, The effects which flow from it. -[§ i. ¶ 5.]-

Q. What is faith?

A. It is the assurance of things hoped for, the evidence of things not seen: Heb. 11:1. That is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Heb. 11:3. Through faith we understand the worlds were framed by the word of God. -[§ i. ¶ 8, 9.]-

Q. How do you prove that faith is the principle of action in all intelligent beings?

A. First, By duly considering the operations of my own mind; and, secondly, by the direct declaration of scripture.— Heb. 11:7. By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Heb. 11:8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. Heb. 11:9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. 11:27. By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible. -[§ i. ¶ 10, 11.]-

Q. Is not faith the principle of action in spiritual things as well as in temporal?

A. It is.

Q. How do you prove it?

A. Heb. 11:6. Without faith it is impossible to please God. Mark 16:16. He that believeth and is baptized, shall be saved. Rom. 4:16. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. -[§ i. ¶ 12, 13.]-

Q. Is faith anything else beside the principle of action?

A. It is.

Q. What is it?

A. It is the principle of power, also. -[§ i. ¶ 13.]-

Q. How do you prove it?

A. First, It is the principle of power in the Deity, as well as in man. Heb. 11:3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. -[§ i. ¶ 14, 15, 16.]-

Secondly, It is the principle of power in man also. Book of Mormon, page 264. Alma and Amulek are delivered from prison. D[itt]o. page 421. Nephi and Lehi, with the Lamanites, are immersed with the Spirit. D[itt]o. page 565. The mountain Zerin, by the faith of the brother of Jared, is removed. Josh.10:12. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon. Josh. 10:13. And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. Mark. 17:19. Then came the disciples to Jesus apart, and said, Why could not we cast him out? Mat. 17:20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.— Heb. 11:32. And what shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets. Heb. 11:33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Heb. 11:34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Heb. 11:35. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. -[§ i. ¶ 16, 17, 18, 19, 20, 21, 22.]-

Q. How would you define faith in its most unlimited sense?

A. It is the first great governing principle, which has power, dominion, and authority over all things. -[§ i. ¶ 24.]-

Q. How do you convey to the understanding more clearly, that faith is the first great governing principle, which has power, dominion, and authority over all things?

A. By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God; and without it there is no power; and without power there could be no creation, nor existence! -[§ 1. ¶ 24.]

LECTURE SECOND

Of Faith.

SECTION II

1 Having shown in our previous lecture “faith itself— what it is,” we shall proceed to show secondly the object on which it rests.

2 We here observe that God is the only supreme governor, and independent being, in whom all fulness and perfection dwells; who is omnipotent, omnipresent and

omni[s]cient; without beginning of days or end of life; and that in him every good gift, and every good principle dwells; and that he is the Father of lights: In him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centers, for life and salvation.

3 In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based, since the creation, to believe in the existence of a God.

4 We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes: we are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans 1:20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: even his eternal power and Godhead. But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5 We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapt. of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the New Translation:

6 And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness: and it was done.

7 And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

8 So God created man in his own image, in the image of the Only Begotten created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9 And the Lord God said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10 Again, Genesis 2:15, 16, 17, 19, 20: And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless, you may choose for yourself, for it is given unto you; but remember that I forbid it: for in the day that you eat thereof you shall surely die.

11 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. * * * And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

12 From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted station in which he was placed— lord, or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13 Moses proceeds: And they -[Adam and Eve]- heard the voice of the Lord God

as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14 And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15 And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat.

16 And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17 And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it! cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground— for you shall surely die— for out of it you were taken; for dust you were, and unto dust you shall return. This was immediately followed by the fulfillment of what we previously said: Man was driven, or sent out of Eden.

18 Two important items are shown from the former quotations: First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt— on the great and important point which effected his happiness,— as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face: in his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction— he heard his voice, walked before him, and gazed upon his glory— while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19 Secondly, we have seen, that, though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator; for no sooner did he hear his voice, than he sought to hide himself from his presence.

20 Having shown, then, in the first instance, that God began to converse with man, immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21 We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation:

22 After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him: and he called upon the name of the Lord, and so did Eve his wife also. And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence: but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandment.

23 And after many days an angel of the Lord appeared unto Adam, saying, why do

you offer sacrifices unto the Lord? And Adam said unto him, I know not; but the Lord commanded me to offer sacrifices.

24 And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name forever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25 This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26 Moses also gives us an account, in the 4th[chapter] of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says: In process of time Cain brought of the fruit of the ground, an offering unto the Lord.— And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. Now satan knew this, and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? why is your countenance fallen? If you do well, will you not be accepted?— And if you do not well, sin lies at the door; and satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.

27 And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free! surely the flocks of my brother will now fall in to my hands.

28 But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not: am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood, from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.

29 And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry: for his offering was accepted, and mine was not: My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, every one that finds me will slay me, because of my oath; for these things are not hid from the Lord. And the Lord said unto him, Therefore, whoever slays Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

30 The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God: that it was by a manifestation of God to man, and that God continued, after man's transgression to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31 Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God. Which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character

and also of his glory.

32 Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God: and through this means, doubtless his posterity became acquainted with the fact that such a being existed.

33 From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith, in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34 The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him; to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him; and not only commune with him, and behold his glory, but be partakers of his power, and stand in his presence.

35 Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam their common father had testified unto them of the existence of God, and of his eternal power and Godhead.

36 For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father, that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God, to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree, dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37 First, Adam was 130 years old when Seth was born. Gen. 5:3. And the days of Adam, after he had begotten Seth, were 800 years; making him 930 years old when he died. Gen. 5:4, 5. Seth was 105 when Enos was born. 5:6. Enos was 90 when Cainan was born. 5:9. Cainan was 70 when Mahalaleel was born. 5:12. Mahalaleel was 65 when Jared was born. 5:15: Jared was 162 when Enoch was born. 5:18. Enoch was 65 when Methusaleh was born. 5:21. Methusaleh was 187 when Lamech was born. 5:25. Lamech was 182 when Noah was born. 5:28.

38 From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methuseleh, 243; Enoch, 308; Jared 470; Mahalaleel, 535; Cainan, 605; Enos, 695; and Seth, 800.

39 So that Lamech, the father of Noah; Methusaleh, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

40 Moses further informs us, that Seth lived, after he begat Enos, 807 years; making him 912 years old at his death. Gen. 5:7, 8. And Enos lived, after he begat Cainan, 815 years: making him 905 years old when he died. 5:10, 11. And Cainan lived, after he begat Mahalaleel, 840 years: making him 910 years old at his death. 5:13, 14. And Mahalaleel lived, after he begat Jared, 830 years: making him 895 years old when he

died. 5:16, 17. And Jared lived, after he begat Enoch, 800 years: making him 962 years old at his death. 5:19, 20. And Enoch walked with God, after he begat Methuseleh 300 years: making him 365 years old when he was translated. 5:22, 23. And Methuseleh lived, after he begat Lamech, 782 years: making him 969 years old when he died. 5:26, 27. Lamech lived, after he begat Noah, 595 years: making him 777 years old when he died. 5:30, 31.

41 Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd, Enos in the 1140th, Cainan in the 1235th, Mahalaleel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methusaleh in the 1656th, it being the same year in which the flood came.

42 So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methusaleh died.

43 We can see from this that Enos, Cainan, Mahalaleel, Jared, Methusaleh, Lamech, and Noah all lived on the earth at the same time. And that Enos, Cainan, Mahalaleel, Jared Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44 From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved: that from the time it was first communicated, it was retained in the minds of righteous men, who taught, not only their own posterity, but the world; so that there was no need of a new revelation to man, after Adam's creation, to Noah, to give them the first idea, or notion of the existence of a God: and not only of a God, but the true and living God.

45 Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born: 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood, 350 years: making him 950 years old when he died. Gen. 9:28, 29.

46 Shem was 100 years old when Arphaxed was born. Gen. 11:10, Arphaxed was 35 when Salah was born 11:12. Salah was 30 when Eber was born. 11:14. Eber was 34 when Peleg was born: in whose days the earth was divided. 11:16. Peleg was 30 when Reu was born. 11:18. Reu was 32 when Serug was born. 11:20. Serug was 30 when Nahor was born. 11:22. Nahor was 29 when Terah was born. 11:24. Terah was 70 when Haran and Abraham were born. 11:26.

47 There is some difficulty in the account given by Moses, of Abraham's birth. Some have supposed, that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us, whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period: that is, when Terah was 130 years old. It appears from this account, that from the flood to the birth of Abraham was 352 years.

48 Moses informs us that Shem lived, after he begat Arphaxad, 500. Gen. 11:11. This added to 100 years, which was his age when Arphaxed was born, makes him 600 years old when he died. Arphaxed lived, after he begat Salah, 403 years. 11:13. This added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived, after he begat Eber, 403 years. 11:15.— This added to 30 years, which was his age when Eber was born, makes him 433 years old when he died.— Eber lived, after he begat Peleg, 430 years. 11:17. This added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived, after he begat Reu, 209 years. 11:19. This added to 30 years, which was his age when Reu

was born, makes him 239 years old when he died. Reu lived, after he begat Serug, 207 years. Gen. 11:21. This added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived, after he begat Nahor, 200 years. Gen. 11:23. This added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived, after he begat Terah, 119 years. Gen. 11:25. This added to 29 years, which was his age when Terah was born, makes him 148 years when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth: making him 205 years old when he died.

49 Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah: the former being 239 years old, and the latter 148. And who cannot but see, that they must have had a long and intimate acquaintance with Noah?

50 Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxed in the 2096th, Selah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th: which was 4 years after Abraham's death. And Eber was the fourth from Noah.

51 Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxed 344, and Shem 448.

52 It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time. And that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxed died, 118 when Salah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death. And that Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time.— And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

53 We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class need not have any dubiety resting on their minds, on this subject; for they can easily see, that it is impossible for it to be otherwise; but that the knowledge of the existence of a God, must have continued from father to son, as a matter of tradition, at least. For we cannot suppose, that a knowledge of this important fact, could have existed in the mind of any of the before mentioned individuals, without their having made it known to their posterity.

54 We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55 Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things, the extent of their knowledge, respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56 We have now clearly set forth how it is, and how it was, that God became an

object of faith for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancient saints, to seek after and obtain a knowledge of the glory of God: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds— it was the credence they gave to the testimony of their fathers— this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed, always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.

Question.— Is there a being who has faith in himself independ[de]ntly?

Answer.— There is.

Q. Who is it?

A. It is God.

Q. How do you prove that God has faith in himself independently?

A. Because he is omnipotent, omnipresent, and omni[s]cient; without beginning of days or end of life, and in him all fulness dwells. Eph. 1:23. Which is his body, the fulness of him that filleth all in all. Col. 1:19. For it pleased the Father, that in him should all fulness dwell. -[§ ii. ¶ 2.]-

Q. Is he the object in whom the faith of all other rational and accountable beings centers, for life and salvation?

A. He is.

Q. How do you prove it?

A. Isa. 45:22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Rom. 11: 34, 35, 36. For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Isa. 40: from the 8th to the 18th. O Zion that bringest good tidings, -[Or, O thou that tellest good tidings to Zion.]- get thee up into the high mountain: O Jerusalem, that bringest good tidings, -[Or, O thou that tellest good tidings to Jerusalem,]- lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord your God will come with strong hand, -[Or, against the strong,]- and his arm shall rule for him: behold, his reward is with him, and his work before him. -[Or, recompense for his work,]- He shall feed his flock like a shepherd: he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a ballance? Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing; and they are counted to him less than nothing, and vanity! Jer. 51:15, 16. He -[the Lord]- hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 1st Cor. 8:6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. -[§ ii. ¶ 2.]-

Q. How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

A. In order to answer this question, it will be necessary to go back and examine man at his creation; the circumstances in which he was placed, and the knowledge which he had of God. -[§ ii. ¶ 3, 4, 5, 6, 7, 8, 9, 10, 11.]-

First, When man was created he stood in the presence of God. Gen. 1:27, 28. From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence.

Secondly, God conversed with him after his transgression. Gen. 3: from the 8th to the 22nd. -[§ ii. ¶ 13, 14, 15, 16, 17.]-

From this we learn, that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. -[§ ii. ¶ 19.]-

Thirdly, God conversed with man after he cast him out of the garden. -[§ ii. ¶ 22, 23, 24, 25.]-

Fourthly, God also conversed with Cain after he had slain Abel. Gen. 4: from the 4th to the 6th[verses]. -[§ii. ¶ 26, 27, 28, 29.]-

Q. What is the object of the foregoing quotation?

A. It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men, of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. -[§ ii. ¶ 30, 31, 32, 33.]-

Q. What testimony had the immediate descendants of Adam, in proof of the existence of a God?

A. The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependent upon the exercise of their own faith, for a knowledge of his character, perfections and attributes. -[§ ii. ¶ 23, 24, 25, 26.]-

Q. Had any others of the human family, beside Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony?

A. They had not. For previous to the time that they could have power to obtain a manifestation for themselves, the all-important fact had been communicated to them by their common father: and so, from father to child, the knowledge was communicated as extensively, as the knowledge of his existence was known; for it was by this means, in the first instance, that men had a knowledge of his existence. -[§ ii. ¶ 35, 36.]-

Q. How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world?

A. By the chronology obtained thro' the revelations of God.

Q. How would you divide that chronology in order to convey it to the understanding clearly?

A. Into two parts: First, by embracing that period of the world from Adam to Noah; and secondly, from Noah to Abraham: from which period the knowledge of the existence of God has been so general, that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

Q. How many noted righteous men lived from Adam to Noah?

A. Nine; which includes Abel, who was slain by his brother.

Q. What are their names?

A. Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, and Lamech.

Q. How old was Adam when Seth was born?

A. One hundred and thirty years. Gen. 5:3.

Q. How many years did Adam live after Seth was born?

A. Eight hundred. Gen. 5:4.

Q. How old was Adam when he died?

- A. Nine hundred and thirty years. Gen. 5:5.
- Q. How old was Seth when Enos was born?
- A. One hundred and five years. Gen. 5:6.
- Q. How old was Enos when Cainan was born?
- A. Ninety years. Gen. 5:9.
- Q. How old was Cainan when Mahalaleel was born?
- A. Seventy years. Gen. 5:12.
- Q. How old was Mahalaleel when Jared was born?
- A. Sixty five years. Gen. 5:15.
- Q. How old was Jared when Enoch was born?
- A. One hundred and sixty two years. Gen. 5:18.
- Q. How old was Enoch when Methusaleh was born?
- A. Sixty five. Gen. 5:21.
- Q. How old was Methusaleh when Lamech was born?
- A. One hundred and eighty seven years. Gen. 5:25.
- Q. How old was Lamech when Noah was born?
- A. One hundred and eighty two years. Gen. 5:28.
- For this chronology see -[§ ii. ¶ 37.]-
- Q. How many years, according to this account, was it from Adam to Noah?
- A. One thousand and fifty six years.
- Q. How old was Lamech when Adam died?
- A. Lamech, the ninth from Adam, (including Abel), and father of Noah, was fifty six years old when Adam died.
- Q. How old was Methusaleh?
- A. Two hundred and forty three years.
- Q. How old was Enoch?
- A. Three hundred and eight years.
- Q. How old was Jared?
- A. Four hundred and seventy years.
- Q. How old was Mahalaleel?
- A. Five hundred and thirty five.
- Q. How old was Cainan?
- A. Six hundred and five years.
- Q. How old was Enos?
- A. Six hundred and ninety five years.
- Q. How old was Seth?
- A. Eight hundred. For this item of the account see section second, paragraph 38.
- Q. How many of these noted men were contemporary with Adam?
- A. Nine.
- Q. What are their names?
- A. Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, and Lamech. -[§ ii. ¶ 39.]-
- Q. How long did Seth live after Enos was born?
- A. Eight hundred and seven years. Gen. 5:7.
- Q. What was Seth's age when he died?
- A. Nine hundred and twelve years. Gen. 5:8.
- Q. How long did Enos live after Cainan was born?
- A. Eight hundred and fifteen years. Gen. 5:10.
- Q. What was Enos's age when he died?
- A. Nine hundred and five years. Gen. 5:11.
- Q. How long did Cainan live after Mahalaleel was born?

A. Eight hundred and forty years. Gen. 5:13.
 Q. What was Cainan's age when he died?
 A. Nine hundred and ten years. Gen. 5:14.
 Q. How long did Mahaleel live after Jared was born?
 A. Eight hundred and thirty years. Gen. 5:16.
 Q. What was Mahalaleel's age when he died?
 A. Eight hundred and ninety five. Gen. 5:17.
 Q. How long did Jared live after Enoch was born?
 A. Eight hundred years. Gen. 5:19.
 Q. What was Jared's age when he died?
 A. Nine hundred and sixty two years. Gen. 5:20.
 Q. How long did Enoch walk with God after Methusaleh was born?
 A. Three hundred years. Gen. 5:22.
 Q. What was Enoch's age when he was translated?
 A. Three hundred and sixty five years. Gen. 5:23.
 Q. How long did Methusaleh live after Lamech was born?
 A. Seven hundred and eighty two years. Gen. 5:26.
 Q. What was Methusaleh's age when he died?
 A. Nine hundred and sixty nine years. Gen. 5:27.
 Q. How long did Lamech live after Noah was born?
 A. Five hundred and ninety[ninety] five years. Gen. 5:30.
 Q. What was Lamech's age when he died?
 A. Seven hundred and seventy seven years. Gen. 5:31.
 For the account of the last item see -[§ ii. ¶ 40.]-
 Q. In what year of the world did Adam die?
 A. In the nine hundred and thirtieth.
 Q. In what year was Enoch translated?
 A. In the nine hundred and eighty seventh.
 Q. In what year did Seth die?
 A. In the one thousand and forty second.
 Q. In what year did Enos die?
 A. In the eleven hundred and fortieth.
 Q. In what year did Cainan die?
 A. In the twelve hundred and thirty fifth.
 Q. In what year did Mahalaleel die?
 A. In the twelve hundred and ninetieth.
 Q. In what year did Jared die?
 A. In the fourteen hundred and twenty second.
 Q. In what year did Lamech die?
 A. In the sixteen hundred and fifty first.
 Q. In what year did Methusaleh die?
 A. In the sixteen hundred and fifty sixth.
 For this account see -[§ ii. ¶ 41.]-
 Q. How old was Noah when Enos died?
 A. Eighty four years.
 Q. How old when Cainan died?
 A. One hundred and seventy nine years.
 Q. How old when Mahalaleel died?
 A. Two hundred and thirty four years.
 Q. How old when Jared died?
 A. Three hundred and sixty six years.

- Q. How old when Lamech died.
A. Five hundred and ninety five years.
- Q. How old when Methusaleh died?
A. Six hundred years.
See -[§ ii. ¶ 42]-, for the last item.
- Q. How many of those men lived in the days of Noah?
A. Six.
- Q. What are their names?
A. Seth, Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. -[§ ii. ¶ 43.]-
- Q. How many of those men were co[n]temporary with Adam and Noah both?
A. Six.
- Q. What are their names?
A. Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. -[§ ii. ¶ 43.]-
- Q. According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?
A. By the manifestation made to our father Adam, when he was in the presence of God, both before and while he was in Eden. -[§ ii. ¶ 44.]-
- Q. How was the knowledge of the existence of God disseminated among the inhabitants of the world?
A. By tradition from father to son. -[§ ii. ¶ 44.]-
- Q. How old was Noah when Shem was born?
A. Five hundred and two years. Gen. 5:32. 11:10.
- Q. What was the term of years from the birth of Shem to the flood?
A. Ninety eight.
- Q. What was the term of years that Noah lived after the flood?
A. Three hundred and fifty. Gen. 9:28.
- Q. What was Noah's age when he died?
A. Nine hundred and fifty years. Gen. 9:29. -[§ ii. ¶ 45.]-
- Q. What was Shem's age when Arphaxed was born?
A. One hundred years. Gen. 11:10.
- Q. What was Arphaxed's age when Salah was born?
A. Thirty five years. Gen. 11:12.
- Q. What was Salah's age when Eber was born?
A. Thirty. Gen. 11:14.
- Q. What was Eber's age when Peleg was born?
A. Thirty four years. Gen. 11:16.
- Q. What was Peleg's age when Reu was born?
A. Thirty years. Gen. 11:18.
- Q. What was Reu's age when Serug was born?
A. Thirty two years. Gen. 11:20.
- Q. What was Serug's age when Nahor was born?
A. Thirty years. Gen. 11:22.
- Q. What was Nahor's age when Terah was born?
A. Twenty nine. Gen. 11:24.
- Q. What was Terah's age, when Nahor the father of Abraham was born?
A. Seventy years. Gen. 11:26.
- Q. What was Terah's age when Abraham was born?
A. Some suppose one hundred and thirty years, and others seventy. Gen. 12:4. 11:26. -[§ ii. ¶ 46.]-
- Q. What was the number of years from the flood to the birth of Abraham?
A. Supposing Abraham to have been born when Terah was one hundred and thirty

years old, it was three hundred and fifty two years: but if he were born when Terah was seventy years old, it was two hundred and ninety two years. -[§ ii ¶ 47.]-

Q. How long did Shem live after Arphaxed was born?

A. Five hundred years. Gen. 11:11.

Q. What was Shem's age when he died?

A. Six hundred years. Gen. 11:11.

Q. What number of years did Arphaxed live after Salah was born?

A. Four hundred and three years. Gen. 21:13.

Q. What was Arphaxed's age when he died?

A. Four hundred and thirty eight years.

Q. What number of years did Salah live after Eber was born?

A. Four hundred and three years. Gen. 11:15.

Q. What was Salah's age when he died?

A. Four hundred and thirty three years.

Q. What number of years did Eber live after Peleg was born?

A. Four hundred and thirty years. Gen. 11:17.

Q. What was Eber's age when he died?

A. Four hundred and sixty four years.

Q. What number of years did Peleg live after Reu was born?

A. Two hundred and nine years. Gen. 11:19.

Q. What was Peleg's age when he died?

A. Two hundred and thirty nine years.

Q. What number of years did Reu live after Serug was born?

A. Two hundred and seven years. Gen. 11:21.

Q. What was Reu's age when he died?

A. Two hundred and thirty nine years.

Q. What number of years did Serug live after Nahor was born?

A. Two hundred years. Gen. 11:23.

Q. What was Serug's age when he died?

A. Two hundred and thirty years.

Q. What number of years did Nahor live after Terah was born?

A. One hundred and nineteen years. Gen. 11:25.

Q. What was Nahor's age when he died?

A. One hundred and forty eight years.

Q. What number of years did Terah live after Abraham was born?

A. Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy five years; but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty five.

Q. What was Terah's age when he died?

A. Two hundred and five years. Gen. 11:32.

For this account from the birth of Arphaxed, to the death of Terah, see -[§ ii ¶ 48.]-

Q. In what year of the world did Peleg die?

A. Agreeably to the foregoing chronology, he died in the nineteen hundred and ninety sixth year of the world.

Q. In what year of the world did Nahor die?

A. In the nineteen hundred and ninety seventh.

Q. In what year of the world did Noah die?

A. In the two thousand and sixth.

Q. In what year of the world did Reu die?

A. In the two thousand and twenty sixth.

Q. In what year of the world did Serug die?

- A. In the two thousand and forty ninth.
- Q. In what year of the world did Terah die?
- A. In the two thousand and eighty third.
- Q. In what year of the world did Arphaxed die?
- A. In the two thousand and nin[e]ty sixth.
- Q. In what year of the world did Salah die?
- A. In the twenty one hundred and twenty sixth.
- Q. In what year of the world did Abraham die?
- A. In the twenty one hundred and eighty third.
- Q. In what year of the world did Eber die?
- A. In the twenty one hundred aud[and] eighty seventh.
- For this account of the year of the world in which those men died, see -[§ ii: ¶ 49, 50.]-
- Q. How old was Nahor, Abraham's brother, when Noah died?
- A. Fifty eight years.
- Q. How old was Terah?
- A. One hundred and twenty eight.
- Q. How old was Serug?
- A. One hundred and eighty seven.
- Q. How old was Reu?
- A. Two hundred and nineteen.
- Q. How old was Eber?
- A. Two hundred and eighty three.
- Q. How old was Salah?
- A. Three hundred and thirteen.
- Q. How old was Arphaxed?
- A. Three hundred and forty eight.
- Q. How old was Shem?
- A. Four hundred and forty eight.
- For the last account see -[§ ii. ¶ 51.]-
- Q. How old was Abraham when Reu died?
- A. Eighteen years, if he were born when Terah was one hundred and thirty years old.
- Q. What was his age when Serug, and Nahor, Abraham's brother died?
- A. Forty one years.
- Q. What was his age when Terah died?
- A. Seventy five years.
- Q. What was his age when Arphaxed died?
- A. Eighty eight.
- Q. What was his age when Salah died?
- A. One hundred and eighteen years.
- Q. What was his age when Shem died?
- A. One hundred and fifty years.
- For this see -[§ ii. ¶ 52.]-
- Q. How many noted characters lived from Noah to Abraham?
- A. Ten.
- Q. What are their names?
- A. Shem, Arphaxed, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor, Abraham's brother. -[§ ii. ¶ 52.]-
- Q. How many of these were co[n]temporary with Noah?
- A. The whole.

- Q. How many with Abraham?
 A. Eight.
- Q. What are their names?
 A. Nahor, Abraham's brother, Terah, Serug, Reu, Eber, Selah, Arphaxed, and Shem.
- [§ ii. ¶ 52.]-
- Q. How many were co[n]temporary with both Noah and Abraham?
 A. Eight.
- Q. What are their names?
 A. Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, Abraham's brother.
- [§ ii. ¶ 52.]-
- Q. Did any of these men die before Noah?
 A. They did.
- Q. Who were they?
 A. Peleg, in whose days the earth was divided, and Nahor Abraham's grandfather.
- [§ ii. ¶ 49.]-
- Q. Did any of them live longer than Abraham?
 A. There was one. -[§ ii. ¶. 50.]-
- Q. Who was it?
 A. Eber, the fourth from Noah. -[§ ii. ¶ 50.]-
- Q. In whose days was the earth divided?
 A. In the days of Peleg.
- Q. Where have we the account given that the earth was divided in the days of Peleg?
 A. Gen. 10:25.
- Q. Can you repeat the sentence?
 A. Unto Eber were born two sons; the name of one was Peleg; for in his days the earth was divided.
- Q. What testimony have men, in the first instance, that there is a God?
 A. Human testimony, and human testimony only. -[§ii. ¶ 56.]-
- Q. What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections and attributes?
 A. The credence they gave to the testimony of their fathers. -[§ ii. ¶ 56.]-
- Q. How do men obtain a knowledge of the glory of God, his perfections and attributes?
 A. By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. -[§ ii. ¶ 55.]-
- Q. Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves?
 A. It is.
- Q. How do you prove it?
 A. From the whole of the first lecture of the second section.

LECTURE THIRD

Of Faith

SECTION III

1 In the second lecture it was shown, how it was that the knowledge of the existence of God, came into the world, and by what means the first thoughts were suggested to the minds of men, that such a being did actually exist: and that it was by reason of the knowledge of his existence, that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could center for life and salvation. For faith could not center in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Rom. 10:14: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher" (or one sent to tell them?) So then faith comes by hearing the word of God. -[New Translation.]-

2 Let us here observe, that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3 First, The idea that he actually exists.

4 Secondly, A *correct* idea of his character, perfections, and attributes.

5 Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will.— For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

6 Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him, for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him the Father of all living.

7 As we have been indebted to a revelation which God made of himself to his creatures in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us, for a correct understanding of his character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job 11:7, 8, 9. First Cor. 2:9, 10, 11: "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

8 Having said so much, we proceed to examine the character which the revelations have given of God.

9 Moses gives us the following account in Exodus, 34:6: "And the Lord passed by before him, and proclaimed, The Lord God, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Psalm 103:6, 7, 8: "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy:" Psalm 103:17, 18: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm 90: 2: "Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God." Heb. 1:10, 11, 12: "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands: they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold

them up, and they shall be changed: but you are the same, and your years shall not fail." James 1:17: "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning." Malachi 3:6. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10 Book of Commandments, chapt. 2nd, commencing in the third line of the first paragraph: "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are strait, and his course is one eternal round:" Book of Commandments, chapt. 37:1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday to-day and forever."

11 Numbers, 23:19. "God is not a man, that he should lie; neither the son of man that he should repent." First John, 4:8. "He that loves not, knows not God; for God is love." Acts, 10:34: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

12 From the foregoing testimonies, we learn the following things respecting the character of God.

13 First, That he was God before the world was created, and the same God that he was, after it was created.

14 Secondly, That he is merciful, and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15 Thirdly, That he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday today and forever; and that his course is one eternal round, without variation.

16 Fourthly, That he is a God of truth and cannot lie.

17 Fifthly, That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18 Sixthly, That he is love.

19 An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can center in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not center his faith in him for life and salvation, for fear there should be a greater than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20 But secondly: Unless he was merciful, and gracious, slow to anger, long-suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger, and long-suffering, and of a forgiving disposition, and does forgive iniquity, transgression and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21 But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long-suffering. For without the idea of unchangibleness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith

lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, today and forever, and that his course is one eternal round.

22 And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him, could not exist. But having the idea that he is not man that he can lie, it gives power to the minds of men to exercise faith in him.

23 But it is also necessary that men should have an idea that he is no respecter of persons; for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him, because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24 And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred and tongue, have to exercise faith in God so as to obtain eternal life?

25 From the above description of the character of the Deity which is given him in the revelations, to men, there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

26 Let us here observe that the foregoing is the character which is given of God in his revelations to the Former Day Saints, and it is also the character which is given of him in his revelations to the Latter Day Saints, so that the saints of former days, and those of latter days, are both alike in this respect; the "Latter Day Saints" having as good grounds to exercise faith in God, as the former day saints had; because the same character is given of him to both.

Q. What was shown in the second lecture?

A. It was shown how the knowledge of the existence of God came into the world. -[§ iii. ¶ 1.]-

Q. What is the effect of the idea of his existence among men?

A. It lays the foundation for the exercise of faith in him. -[§ iii. ¶ 1.]-

Q. Is the idea of his existence, in the first instance, necessary in order for the exercise of faith in him?

A. It is. -[§ iii. ¶ 1.]-

Q. How do you prove it?

A. By the 16 chapter to Romans and 14 verse. -[§ iii. ¶ 1.]-

Q. How many things are necessary for us to understand, respecting the Deity and our relation to him, in order that we may exercise faith in him for life and salvation?

A. Three. -[§ iii. ¶ 2.]-

Q. What are they?

A. First, that God does actually exist: Secondly, correct ideas of his character, his perfections and attributes; and Thirdly, that the course which we pursue is according

to his mind and will. -[§ iii. ¶ 3, 4, 5.]-

Q. Would the idea of any one or two of the above mentioned things, enable a person to exercise faith in God?

A. It would not, for without the idea of them all, faith would be imperfect and unproductive. -[§ iii. ¶ 5.]-

Q. Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation?

A. It would; for by the idea of these three things, faith could become perfect, and fruitful, abounding in righteousness unto the praise and glory of God. -[§ iii. ¶ 5.]-

Q. How are we to be made acquainted with the before mentioned things respecting the Deity, and respecting ourselves?

A. By revelation. -[§ iii. ¶ 6.]-

Q. Could these things be found out by any other means than by revelation?

A. They could not.

Q. How do you prove it?

A. By the scriptures: Job 11:7, 8: 9. 1 Corinthians 2:9, 10, 11. -[§ iii. ¶ 7.]-

Q. What things do we learn in the revelations of God respecting his character?

A. We learn the six following things. First, that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth and cannot lie. Fifthly, that he is no respecter of persons; and Sixthly, that he is love. -[§ iii. ¶ 12, 13, 14, 15, 16, 17, 18.]-

Q. Where do you find the revelations which gives us this idea of the character of the Deity?

A. In the bible and book of commandments, and they are quoted in the third lecture. -[§ iii. ¶ 9, 10, 11.]-

Q. What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things?

A. It would prevent him from exercising faith in him unto life and salvation.

Q. Why would it prevent him from exercising faith in God?

A. Because he would be as the heathen not knowing but there might be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. -[§ iii. ¶ 19.]-

Q. Does this idea prevent this doubt?

A. It does; for persons having this idea are enabled thereby to exercise faith without this doubt. -[§ iii. ¶ 19.]-

Q. Is it not also necessary to have the idea that God is merciful, and gracious, long-suffering and full of goodness?

A. It is. -[§ iii. ¶ 20.]-

Q. Why is it necessary?

A. Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were not long-suffering, and full of compassion, gracious and merciful and of a forgiving disposition, man would be cut off from before him in consequence of which, he would be in continual doubt and could not exercise faith: for where doubt is, there faith has no power, but by man's believing that God is full of compassion and forgiveness, long-suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong. -[§ iii. ¶ 20.]-

Q. Is it not equally as necessary that man should have an idea that God changes not,

neither is there variableness with him, in order to exercise faith in him unto life and salvation?

A. It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long-suffering into rashness, his love into hatred, and in consequence of which doubt, man would be incapable of exercising faith in him, but having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday he is today, and will be forever. -[§ iii. ¶ 21.]-

Q. Is it not necessary also, for men to have an idea that God is a being of truth, before they can have a perfect faith in him?

A. It is; for unless men have this idea they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him; but believing that he is a God of truth, and that his word cannot fail, then faith can rest in him without doubt. -[§ iii. ¶ 22.]-

Q. Could man exercise faith in God so as to obtain eternal life unless he believed that God was no respecter of persons?

A. He could not; because without this idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. -[§ iii. ¶ 23.]-

Q. Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love?

A. He could not; because man could not love God, unless he had an idea that God was love, and if he did not love God, he could not have faith in him. -[§ iii. ¶ 24.]-

Q. What is the description which the sacred writers give of the character of the Deity calculated to do?

A. It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends among all people, tongues, languages, kindreds, and nations and that from age to age, and from generation to generation. -[§ iii. ¶ 25.]-

Q. Is the character which God has given of himself uniform?

A. It is, in all his revelations whether to the Former Day Saints, or to the Latter Day saints, so that they all have the authority to exercise faith in him, and to expect by the exercise of their faith, to enjoy the same blessings. -[§ iii. ¶ 26.]-

LECTURE FOURTH

Of Faith

SECTION IV

1 Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2 Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they through the

ideas of the existence of his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven understanding most perfectly the constitution of human nature, and the weakness of man, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3 Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4 We have, in the revelations which he has given to the human family, the following account of his attributes.

5 First, Knowledge. Acts 15:18. Known unto God are all his works from the beginning of the world. Isaiah 46:9, 10. Remember the former things of old; for I am God and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6 Secondly, Faith, or power. Heb. 11:3. Through faith we understand that the worlds were framed by the word of God. Gen. 1:1. In the beginning God created the heaven and the earth. Isaiah 14:24, 27. The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7 Thirdly, Justice. Ps. 89:14. Justice and judgment are the habitation of thy throne. Isaiah 45:21. Tell ye, bring them near; yea, let them take council together: who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Savior. Zeph. 5:5. The just Lord is in the midst thereof. Zech. 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee: he is just, and having salvation.

8 Fourthly, Judgment. Ps. 89:14. Justice and judgment are the habitation of thy throne. Deut. 32: 4. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity: just and right is he. Ps. 9:7. But the Lord shall endure forever: he has prepared his throne for judgment. Ps. 9:16. The Lord is known by the judgment which he executes.

9 Fifthly, Mercy. Ps. 89:15. Mercy and truth shall go before his face. Exodus 34:6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious. Neh. 9:17. But thou art a God ready to pardon, gracious and merciful.

10 And Sixthly, Truth. Ps. 89:14. Mercy and truth shall go before thy face. Exodus 34:6. long-suffering and abundant in goodness and truth. Deut. 32:4. He is the Rock, his work is perfect; for all his ways are judgment. A God of truth and without iniquity: just and right is he. Ps. 31:5. Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

11 By a little reflection it will be seen, that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity, men could not

exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12 And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For, unless God had power over all things, and was able, by his power, to control all things, and thereby deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13 It is also necessary, in order to the exercise of faith in God, unto life and salvation, that men should have the idea of the existence of the attribute justice, in him. For without the idea of the existence of the attribute Justice, in the Deity, men could not have confidence sufficiently to place themselves under his guidance and direction; for they would be filled with fear and doubt, lest the Judge of all the earth would not do right; and thus fear, or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But, when the idea of the existence of the attribute justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

14 It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ: believing, that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors and more than conquerors in all things.

15 And again, it is equally important that men should have the idea of the existence of the attribute mercy, in the Deity, in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions and persecutions which they have to endure for righteousness' sake; but when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints: believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings; and that the mercy of God will lay hold of them and secure them in the arms of his love, so that

they will receive a full reward for all their sufferings.

16 And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth, in him. For, without the idea of the existence of this attribute the mind of man could have nothing upon which it could rest with certainty: all would be confusion and doubt; but with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence: believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations and judgments, pronounced upon the heads of the unrighteous will also be executed in due time of the Lord: and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17 Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before mentioned attributes in the Deity, and it will be seen, that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For in as much as God possesses the attribute knowledge he can make all things known to his saints necessary for their salvation; and as he possesses the attribute power he is able there by to deliver them from the power of all enemies; and seeing also, that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised toward them; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

18 In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong: abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19 Such, then, is the foundation, which is laid, through the revelation of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable— being the same yesterday today and forever— which gives to the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day Saints had: so that all the saints, in this respect have been, are and will be alike, until the end of time; for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, was, is and ever will be the same. So that all men have had, and will have an equal privilege.

Question. What was shown in the third lecture?

Answer. It was shown that the correct ideas of the character of God are necessary

in order to exercise faith in him unto life and salvation; and that without correct ideas of his character, men could not have power to exercise faith in him unto life and salvation, but that correct ideas of his character, as far as his character is concerned in the exercise of faith in him, lay a sure foundation for the exercise of it. -[§ iv. ¶ 1.]-

Q. What object had the God of heaven in revealing his attributes to men?

A. That through an acquaintance with his attributes they might be enabled to exercise faith in him so as to obtain eternal life. -[§ iv. ¶ 2.]-

Q. Could men exercise faith in God without an acquaintance with his attributes, so as to be enabled to lay hold of eternal life?

A. They could not. -[§ iv. ¶ 2, 3.]-

Q. What account is given of the attributes of God in his revelations?

A. First, Knowledge, secondly, Faith, or power, thirdly, Justice, fourthly, Judgment, fifthly, Mercy, and sixthly truth. -[§iv. ¶ 4, 5, 6, 7, 8, 9 and 10.]-

Q. Where are the revelations to be found which give this relation of the attributes of God?

A. In the Old and New Testaments, and they are quoted in the fourth lecture, fifth, sixth, seventh, eighth, ninth, and tenth paragraphs.*

Q. Is the idea of the existence of those attributes, in the Deity, necessary in order to enable any rational being to exercise faith in him unto life and salvation?

A. It is.

Q. How do you prove it?

A. By the eleventh, twelfth, thirteenth, fourteenth, fifteenth and sixteenth paragraphs in this lecture.*

Q. Does the idea of the existence of these attributes in the Deity, as far as his attributes are concerned, enable a rational being to exercise faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the seventeenth and eighteenth paragraphs.*

Q. Have the Latter Day Saints as much authority given them, through the revelation of the attributes of God, to exercise faith in him as the Former Day Saints had?

A. They have.

Q. How do you prove it?

A. By the nineteenth paragraph of this lecture.*

Note. Let the student turn and commit those[*] paragraphs to memory.

LECTURE FIFTH

Of Faith

SECTION V

1 In our former lectures we treated of the being, character, perfections and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture speak of the Godhead: we mean the Father, Son and Holy Spirit.

2 There are two personages who constitute the great matchless, governing and supreme power over all things— by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the

earth, under the earth, or throughout the immensity of space— They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;— he is also the express image and likeness of the personage of the Father: possessing all the fulness of the Father, or, the same fulness with the Fathe[r]; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh— and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father— possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made: and these three constitute the Godhead, and are one: The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness: Filling all in all— the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father— a Mediator for man— being filled with the fulness of the Mind of the Father, or, in other words, the Spirit of the Father: which Spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint-heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.

3 From the foregoing account of the Godhead, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son, through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit; they are to be heirs of God and joint-heirs with Jesus Christ.

Question. Of what do the foregoing lectures treat?

Answer. Of the being, perfections and attributes of the Deity. -[§5. ¶1.]-

Q. What are we to understand by the perfections of the Deity?

A. The perfections which belong to his attributes.

Q. How many personages are there in the Godhead?

A. Two: the Father and the Son. -[§5. ¶1.]-

Q. How do you prove that there are two personages in the Godhead?

A. By the Scriptures. Gen. 1:26. Also §2. ¶6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness:— and it was done. Gen. 3:22. And the Lord God said unto the Only Begotten, Behold, the man is become as one of us: to know good and evil. John, 17:5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. -[§5. ¶2.]-

Q. What is the Father?

A. He is a personage of glory and power. -[§5. ¶2.]-

Q. How do you prove that the Father is a personage of glory and of power?

A. Isaiah 60:19. The Sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. 1 Chron. 29:11. Thine, O Lord, is the greatness, and the power, and the glory. Ps. 29:3. The voice of the Lord is upon the waters: the God of glory thunders. Ps. 79:9. Help us, O God of our salvation, for the glory of thy name. Romans 1:23. And changed the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of power. 1 Chron. 29:4. Thine, O Lord, is the greatness and the power, and the glory. Jer. 32:17. Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched-out arm; and there is nothing too hard for thee. Deut. 4:37. And because he loved thy fathers therefore he chose their seed after them, and bro't them out in his sight with his mighty power. 2. Samuel 22: 33. God is my strength and power. Job 26, commenceing with the 7[th] verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon no thing. He binds up the waters in his thick clouds; and the cloud is not rent under them. He holds back the face of his throne, and spreads his cloud upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his Spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

Q. What is the Son?

A. First, he is a personage of tabernacle. -[§5. ¶2.]-

Q. How do you prove it?

A. John 14:9, 10, 11, Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Show us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly, and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man. -[§5. ¶2.]- Philip. 2. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 2:14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham.

Thirdly, he is also in the likeness of the personage of the Father. -[§5. ¶2.]- Heb. 1:1, 2, 3. God, who at sundry times, and in divers manners, spake in time past to the

fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person. Again, Philip. 2:5, 6. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Q. Was it by the Father and the Son that all things were created and made, that were created and made?

A. It was. Col. 1:15, 16, 17. Who is the image of the invisible God, the firstborn of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. Gen. 1:1. In the beginning God created the heavens and the earth. Heb. 1:2. -[God]- Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Q. Does he possess the fulness of the Father?

A. He does. Col. 1:19. 2:9. For it pleased the Father that in him should all fulness dwell. For in him dwells all the fulness of the Godhead bodily. Eph. 1:23. Which is his -[Christ's]- body, the fulness of him that fills all in all.

Q. Why was he called the Son?

A. Because of the flesh. Luke 1:33. That holy thing which shall be born of thee, shall be called the Son of God. Math. 3:16, 17. And Jesus, when he was baptized, went up straitway out of the water: and lo, the heavens were opened unto him, and he -[John]- saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A. He was. 1 Peter, 1:18, 19, 20. For as much as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you. Rev. 13:8. And all that dwell upon the earth shall worship him, -[the beast]- whose names are not written in the book of life of the Lamb slain from the foundation of the world. 1 Corin. 2:7. But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory.

Q. Do the Father and the Son possess the same mind?

A. They do. John 5:30. I -[Christ]- can of my own self do nothing: as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me. John 6:38. For I -[Christ]- came down from heaven, not to do my own will, but the will of him that sent me. John 10: 30. I -[Christ]- and my Father are one.

Q. What is this mind?

A. The Holy Spirit. John 15:26. But when the Comforter is come, whom I will send unto you from the Father; even the Spirit of truth, which proceeds from the Father, he shall testify of me. -[Christ.]- Gal. 4:6. And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son and Holy Spirit constitute the Godhead?

A. They do. -[§5. ¶2.]-

Let the student commit this paragraph to memory.

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one? A. They do. John 17:20, 21. Neither pray I for these (the apostles) alone, but for them also who shall believe on me

through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Q. Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the third paragraph of this lecture.

Let the student commit this also.

LECTURE SIXTH

Of Faith

SECTION VI

1 Having treated, in the preceding lectures, of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2 This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing, (not believing merely), that they had a more enduring substance. Heb. 10:34.

3 Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing, (not merely believing), that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. Second Cor. 5:1.

4 Such was and always will be the situation of the saints of God, that unless they have an actual knowledge that the course that they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven, (the only thing which ensures eternal life), that they will persecute, to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5 For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also, counting all things but filth and dross

for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God, but actual knowledge: realizing, that when these sufferings are ended he will enter into eternal rest; and be a partaker of the glory of God.

6 For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7 Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice & offering, & that he has not nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8 It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9 It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice: and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Ps. 50:3, 4, 5. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10 Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do; and with out this guarantee faith could not exist.

11 All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him: and through the knowledge thus obtained, their

faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world,

and obtain the end of their faith, even the salvation of their souls.

12 But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that persons whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak, and where faith is weak, the persons will not be able to contend against all the opposition, tribulations and afflictions which they will have to encounter in order to be heirs of God, and joint-heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

Note. This lecture is so plain, and the facts set forth so self-evident, that it is deemed unnecessary to form a catechism upon it: the student is therefore instructed to commit the whole to memory.

LECTURE SEVENTH

Of Faith

SECTION VII

1 In the preceding lectures, we treated of what faith was, and of the object on which it rested; agreeably to our plan we now proceed to speak of its effects:

2 As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description attempt to unfold all its effects; neither is it necessary to our purpose so to do; for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties: for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God but it has been effected by faith: neither will there be a change or a revolution unless it is effected in the same way, in any of the vast creations of the Almighty; for it is by faith that the Deity works.

3 Let us here offer some explanation in relation to faith that our meaning may be clearly comprehended: We ask, then, what are we to understand by a man's working by faith? We answer: We understand that when a man works by faith he works by mental exertion instead of physical force: it is by words instead of exerting his physical powers, with which every being works when he works by faith— God said, Let there be light, and there was light— Joshua spake and the great lights which God had created stood still— Elijah commanded and the heavens were stayed for the space of three years and six months, so that it did not rain: He again commanded, and the heavens gave forth rain,— all this was done by faith; and the Savior says, If you have faith as a grain of mustard seed, say to this mountain, remove, and it will remove; or say to that sycamine tree, Be ye plucked up and planted in the midst of the sea, and it shall obey you. Faith, then, works by words; and with these its mightiest works have been, and will be performed.

4 It surely will not be required of us to prove, that this is the principle upon which all etern[i]ty has acted and will act; for every reflecting mind must know, that it is

by reason of this power that all the hosts of heaven perform their works of wonder, majesty and glory: Angels move from place to place by virtue of this power— it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers; for they would be destitute of the power necessary to enable them to do the will of God.

5 It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith— It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory: So, then, faith is truly the first principle in the science of theology, and when und[er]stood, leads the mind back to the beginning and carries it forward to the end, or in other words, from eternity to eternity.

6 As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures, here below, must act, in order, to obtain the felicities enjoyed by the saints in the eternal world, and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7 Therefore, it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked, Why is it impossible to please God without faith? the answer would be, Because, without faith it is impossible for men to be saved; and as God desires the salvation of man he must of course desire that they should have faith, and he could not be pleased unless they had, or else he could be pleased with their destruction.

8 From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere commonplace matters, but were for the best of all reasons, and that was, because, without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

9 As all the visible creation is an effect of faith, so is salvation, also. (We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual.) In order to have this subject clearly set before the mind, let us ask what situation must a person be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able, by faith to be ministering spirits to them who shall be heirs of salvation. And they must have faith to enable them to act in the presence of the Lord, otherwise they can not be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith: one's faith has become perfect[perfect] enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? Or in other words, where shall we find a saved being? For if we can find a saved being, we may ascertain, without much difficulty, what all others must be, in order to be saved— they must be like that individual or they cannot be saved: we think, that it will not be a matter of dispute, that two beings, who are unlike each other, cannot both

be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved: and if we find one saved being in all existance, we may see what all others must be, or else not be saved. We ask, then, Where is the prototype? or Where is the saved being? We conclude as to the answer of this question there will be no dispute among those who believe the bible, that it is Christ: all will agree in this that he is the prototype or standard of salvation, or in other words, that he is a saved being. And if we should continue our inter[r]ogation, and ask how it is that he is saved, the answer would be, because he is a just and holy being; and if he were anything different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him: Thus says John, in his first epistle, 3:2 and 3: Behold, now we are the sons of God, and it doth not appear what we shall be; but we know, that when he shall appear we shall be like him; for we shall see him as he is. And any man that has this hope in him purifies himself, even as he is pure.— Why purify himself as he is pure? because, if they do not they cannot be like him.

10 The Lord said unto Moses, Leviticus, 19:2:— Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. And Peter says, first epistle, 1:15 and 16: But as he who[who] has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And the Savior says, Matthew, 15:48: Be ye perfect, even as your Father who is in heaven is perfect. If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him: and if they are not holy, as he is holy, and perfect as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11 This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony, 4:12: Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these, because I go unto the Father.— This taken in connection with some of the sayings in the Savior's prayer, recorded in the 17th chapter, gives great clearness to his expressions: He says, in the 20, 21, 22, 23 and 24: Neither pray I for these alone; but for them also who shall believe on me through their words; that they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me; for thou lovedest me before the foundation of the world.

12 All these sayings put together, give as clear an account of the state of the glorified saints as language could give— The works that Jesus done they were to do, and greater works than those which he done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works because he went to the Father. He says, in the 24th verse: Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory. These sayings, taken in connection, make it very plain,

that the greater works, which those that believed on his name, were to do, were to be done in eternity, where he is going, and where they should behold his glory. He had said, in an other part of his prayer, that he desired of his Father, that those who believed on him should be one in him, as he, and the Father were one in each other: Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words; that they all may be one: that is, they who believe on him through the apostles' words, as well as the apostles themselves: that they all may be one, as thou, Father, art in me and I in thee: that they also may be one in us.

13 What language can be plainer than this? The Savior surely intended to be understood by his disciples: and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father: for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it. He says, And the glory which thou gavest me, I have given them, that they may be one, even as we are one. As much as to say, that unless they have the glory which the Father had given him, they could not be one with them: For he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14 This fills up the measure of information on this subject, and shows most clearly, that the Savior wished his disciples to understand, that they were to be partakers with him in all things: not even his glory excepted.

15 It is scarcely necessary here to observe what we have previously noticed: That the glory which the Father and the Son have, is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it: and if the Savior gives this glory to any others, he must do it in the very way set forth in his prayer to his Father: by making them one with him, as he and the Father are one.— In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Savior's saying, The works which I do, shall they do; and greater works than these shall they do, because I go to the Father?

16 These teachings of the Savior most clearly show unto us the nature of salvation; and what he proposed unto the human family when he proposed to save them— That he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings: And for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed: and on this hinge turns the door of salvation.

17 Who cannot see, then, that salvation is the effect of faith? For as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved: for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavoring to teach to the world. Hence we are told, that without faith it is impossible to please God; and that the salvation is of faith, that it might be by grace to the end, the promise might be sure to all the seed. Romans 4:16.— And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans 9:32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him, cast out, If thou canst believe, all things are possible to him that believeth. Mark, 9:23. These with a multitude of other scriptures, which might be quoted, plainly set forth the light, in which

the Savior, as well as the Former Day Saints, viewed the plan of salvation.— That it was a system of faith— it begins with faith, and continues by faith; and every blessing which is obtained, in relation to it, is the effect of faith, whether it pertains to this life or that which is to come.— To this, all the revelations of God bear witness. If there were children of promise, they were the effects of faith: not even the Savior of the world excepted: Blessed is she that believed, said Elizabeth to Mary, when she went to visit her;— for there shall be a performance of the things which were told her of the Lord; Luke, 1:45: Nor was the birth of John the Baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith: according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive the dead children to life again: in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former Day Saints, according as their faith was— By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the firstborn, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, 2nd epistle, 1:1, 2 and 3 says, to the Former Day Saints: grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue. In the first epistle, 1:3, 4 and 5 he says, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

16[18] These sayings put together, show the Apostle's views, most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him: knowledge implies more than faith. And notice, that all things that pertain to life and godliness, were given through knowledge of God;) the answer is given, through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

17[19] By these sayings of the Apostle we learn, that it was by obtaining a knowledge of God, that men got the all things which pertain to life and godliness; and this knowledge was the effect of faith. So that all things which pertain to life and godliness are the effects of faith.

18[20] From this we may extend as far as any circumstances may require whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are thc[the] effects of faith and nothing else: all learning, wisdom, and prudence fail, and everything else as a means of salvation but faith. This is the reason that the fishermen of Gallilee could teach the world— because they sought by faith and by faith obtained. And this is the

reason that Paul counted all things but filth and dross— what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philipians 3: 7, 8, 9 & 10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things: this is the reason that the Former Day Saints knew more, and understood more of heaven, and of heavenly things than all others beside, because this information is the effect of faith— to be obtained by no other means. And this is the reason, that men, as soon as they lose their faith, run into strifes, contentions, darkness and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it— apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth, and disappear when it disappears from the earth. For these are the effects of faith and always have, and always will attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto— revelations, visions, and dreams, as well as every other necessary thing in order that the possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent: whom to know is eternal life: Amen.

Original 1835 Doctrine and Covenants.

The copy presented herein is held at Church Historian's Library; includes marginalia and archival markings.

PART SECOND

COVENANTS AND COMMANDMENTS OF THE LORD

A Book of commandments and revelations of the Lord given to Joseph the Seer and others by the Inspiration of God and gift and power of the Holy Ghost which Beareth Record of the Father and Son and Holy Ghost which is one God Infinite and eternal world without end Amen.

SECTION CORRELATION

RE - Restoration Edition

LE - LDS Editions; published in 1981 and 2013

KE - Kirtland Edition; published in 1835

RE	LE	KE	RE	LE	KE
1	1	1	40	105	N/A
2	5	32	41	109	N/A
3	7	33	42	112	N/A
4	10	36	43	113	N/A
5	11	37	44	115	N/A
6	12	38	45	116	N/A
7	17	42	46	117	N/A
8	N/A	N/A	47	121-123	N/A
9	19	44	48	N/A	N/A
10	22	47	49	124	N/A
11	25	48	50	127	N/A
12	29	10	51	128	N/A
13	74	73	52	130	N/A
14	45	15	53	131	N/A
15	49	65	54	132	N/A
16	50	17	55	N/A	N/A
17	58	18	56	18	43
18	63	20	57	21	46
19	65	24	58	24	9
20	N/A	N/A	59	27	50
21	133	100	60	28	51
22	72:24-26	89:5	61	35	11
23	76	91	62	36	57
24	78	75	63	38	12
25	77	N/A	64	41	61
26	N/A	N/A	65	42:1-73	13
27	84	4	66	42:74-93	13
28	86	6	67	43	14
29	87	N/A	68	46	16
30	88:1-126	7:1-38	69	51	23
31	89	80	70	57	27
32	91	92	71	59	19
33	93	82	72	62	72
34	95	95	73	68	22
35	97	81	74	107 (partial)	3 (partial)
36	98	85	75	70	26
37	101	97	76	72:1-8	89:1-2
38	N/A	N/A	77	72:9-23	89:3-4
39	103	N/A	78	75:23-36	87:4-5

RE	LE	KE	RE	LE	KE
79	N/A	N/A	125	N/A	N/A
80	82	86	126	52	66
81	83	88	127	53	66
82	85	N/A	128	54	67
83	88:127-137	7:39-46	129	55	68
84	90	84	130	56	69
85	94	83	131	60	70
86	100	94	132	61	71
87	102	5	133	64	21
88	104	98	134	66	74
89	N/A	N/A	135	67	25
90	137	N/A	136	69	28
91	N/A	N/A	137	71	90
92	N/A	N/A	138	73	29
93	N/A	N/A	139	75:1-22	87:1-3
94	119	N/A	140	80	77
95	120	N/A	141	79	76
96	125	N/A	142	81	79
97	N/A	N/A	143	N/A	N/A
98	3	30	144	99	78
99	4	31	145	N/A	N/A
100	6	8	146	92	93
101	8	34	147	96	96
102	9	35	148	106	99
103	14	39	149	N/A	N/A
104	15	40	150	N/A	N/A
105	16	41	151	N/A	N/A
106	23:1-2	45	152	N/A	N/A
107	23:3	45	153	N/A	N/A
108	23:4	45	154	N/A	N/A
109	23:5	45	155	N/A	N/A
110	23:6-7	45	156	N/A	N/A
111	26	49	157	N/A	N/A
112	30:1-4	52	158	N/A	N/A
113	30:5-8	52	159	N/A	N/A
114	30:9-11	52	160	108	N/A
115	31	53	161	111	N/A
116	32	54	162	N/A	N/A
117	33	55	163	N/A	N/A
118	34	56	164	114	N/A
119	37	58	165	118	N/A
120	39	59	166	N/A	N/A
121	40	60	167	126	N/A
122	44	62	168	N/A	N/A
123	47	63	169	N/A	N/A
124	48	64	170	107:40-57	3:18-29

SECTION 1

[LE: 1; KE: 1]

A Preface or instructions upon the Book of Commandments which were given of the Lord unto his Church through him whom he appointed to this work by the voice of his Saints through the prayer of faith this church being organized according to the will of him who rules all things on the Sixth day of April in the year of our Lord 1830

¹Hearken O ye People of my Church saith the voice of him who dwells on high & whose eyes are upon all men yea verily I say hearken ye People from afar & ye that are upon the Islands of the sea listen together ²for verily the voice of the Lord is unto all men & there is none to escape & there is no eye that shall not see neither ear that shall not hear neither heart that shall not be penetrated ³& the rebellious shall be pierced with much sorrow for their iniquities shall be spoken upon the house tops & their secret acts shall be revealed ⁴& the voice of warning shall be unto all people by the mouth of my Disciples whom I have chosen in these last days ⁵they shall go forth & none shall stay them for I the Lord have commanded them ⁶Behold this is mine authority & the authority of my servants & my preface unto the Book of my Commandments which I have given them to Publish unto you O Inhabitants of the Earth ⁷wherefore fear & tremble O ye People for what I the Lord have decreed in them shall be fulfilled ⁸& verily I say unto you that they who go forth bearing these tidings unto the Inhabitants of the Earth to them is power given to seal both on Earth & in Heaven the unbelieving & rebellious ⁹yea verily to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure ¹⁰unto the day when the Lord shall come to recompense unto every man according to his works & measure to every man according to the measure which he has measured to his fellow man ¹¹wherefore the voice of the Lord is unto ~~his fellow man~~ unto the end of the Earth that all that will hear may hear ¹²prepare ye prepare ye for that which is to come for the Lord is nigh ¹³& the anger of the Lord is kindled & his sword is bathed in heaven & it shall fall upon the inhabitants of the Earth ¹⁴& the arm of the Lord shall be revealed & the day cometh that they who will not hear the voice of the Lord neither his servants neith[er] give heed to the words of the Prophets & Apostles shall be cut off from among the People ¹⁵for they have strayed from mine ordinances & have broken mine everlasting Covenant ¹⁶they seek not the Lord to establish his righteousness but every man walketh in his own way & after the Image of his own God whose Image is in the likeness of the world & whose substance is that of an Idol which waxeth old & shall perish in Babylon even Babylon the great, which shall fall ¹⁷wherefore I the Lord knowing the calamity which should come upon the inhabitants of the Earth called upon my Servant Joseph & spake unto him from heaven & gave him commandment ¹⁸& also gave commandments to others that they should proclaim these things unto the world & all this that it might be fulfilled which was written by the Prophets ¹⁹the weak things of the world should come forth & break down the mighty & strong ones that man should not counsel his fellow man neither trust in the arm of flesh ²⁰but that every man might Speak in the name of God the Lord even the Saviour of the world ²¹that faith also might increase in the Earth ²²that mine everlasting Covenant might be established ²³that the fullness of my Gospel might be proclaimed by the weak & the Simple unto the ends of the world & before kings & Rulers ²⁴Behold I am God & have spoken it these ~~are~~ commandments are of me & were given unto my Servants in their weakness after the manner of their Language that they might come to understanding ²⁵& in as much as they erred it might be made known ²⁶& in as much as they sought wisdom it might be ~~made known~~ instructed ²⁷& in as much as they sinned they might be chastened that they might repent ²⁸& in as much as they were humble they might be made strong & blessed from on high & receive knowledge from time to time ²⁹After they having received the record of the Nephites yea even my Servant Joseph might have power to translate through the mercy of God by the power of[God] the Book of Mormon ³⁰& also those to whom these commandments were given might have power to lay the foundation of this Church & to bring it forth out of obscurity & out of darkness the only true & living Church upon the face of the whole Earth with which I the Lord am well pleased speaking unto the Church collectively & not individually ³¹for I the Lord cannot look upon sin with the least degree of allowance ³²nevertheless he that repenteth & doeth the commandments of the Lord shall be forgiven ³³& he that repenteth not from him shall be taken even the light which he has received for my spirit shall not always strive with

man saith the Lord of hosts ³⁴ & again verily I say unto you O inhabitants of the Earth for I the Lord am willing to make these things known unto all flesh ³⁵ for I am no respector to persons & willeth that all men shall know that the day speedily cometh the hour is not yet but is nigh at hand when peace shall be taken from the Earth & the Devil shall have power over his own dominion ³⁶ & also the Lord shall have power over his saints & shall reign in their midst & shall come down in judgment upon Idumea (or the World) ³⁷ search these commandments for they are true & faithfull & the Prophecies & promises which are in them shall all be fulfilled ³⁸ what I the Lord have spoken I have spoken & I excuse not myself & though the Heaven & <the> Earth pass away my word shall not pass away but shall all be fulfilled whether by mine own voice or by the voice of my Servants it is the same ³⁹ for Behold & Lo the Lord is God & the Spirit beareth record & the[record] is true & the truth abideth for ever & ever Amen
From "Book of Commandments and Revelations" (Revelation Book 1)

RESTORATION

SECTION 2

[LE: 5, KE: 32]

¹ Behold I say unto you that my servant hath desired A witness that my Servant Joseph hath got the things which he hath testified that he hath got ² and now Behold thus shall ye say unto him I the Lord am God I have given these things unto him & I have commanded him that he should stand as A witness of these things ³ nevertheless I have caused him that he should enter into A covenant with me that he should not show them except I Command him & he hath no power over them except I grant it unto him ⁴ & he hath A gift to translate the Book & I have commanded him that he ~~should~~ shall pretend to no other gift for I will grant unto him no other gift ⁵ and verily I say unto you that woe shall come unto the Inhabitents of the Earth if they will not hearken unto my words ⁷ for Behold if they will not believe my words they would not believe my servants if it were possible he could show them all things ^{6,7} [-] ⁸ O ye unbelieving ye stiffnecked Generation ⁹ Behold I have reserved the things which have been spoken of which I have entrusted to my servant for A wise perpose in me & it shall be made Known unto future Generations ¹⁰ but for this Generation they shall have my word ¹¹ yea & the testimony of three of my Servants shall go forth with my word unto this Generation ¹² yea three shall Know of A surety that those things are true ¹³ for I will give them power that they may Behold & vew these things as they are ¹⁴ & to none else will I grant this power among this Generation ¹⁵ & the testimony of three Witnesses will I send forth & my word ¹⁶ & behold whosoever beleaveth in my word him will I visit with the manifestations of my spirit & they shall be Born of me ¹⁷ [-] ¹⁸ & their testimony shall also go forth ¹⁹ [-] & thus if the People of this Generation harden not their hearts I will work a reformation among them & I will put down all lieings & deceivings & Priest Craft & envyings & strifes & Idolatries and sorceries & all maner of Iniquities & I will establish my Church yea even the church which was taught by my Desiples & now if this Generation do hardon their hearts against my words Behold I deliver them up unto Satan for he reigneth & hath much Power at this time for he ~~that hath~~ hath got great hold upon the hearts of the People of this Generation & how far from the iniquities of Sodom and Gomorrah do they come at this time & Behold the Sward of Justice doth hang above their heads & if they persist in the hardness of ther hearts the time cometh that it must fall upon them ²⁰ Behold I tell you these things even as I also told the People of the destruction of Jerusalem & my word shall be verified at this time as it hath hitherto been verified ²¹ & now I command my Servant Joseph that he repenteth & walketh more uprightly before me ²² & yield to the perswasions of men no more ²² & that he be firm in Keeping the commandments which I have commanded him & if he do this Behold I grant unto him Eternal life even if he should be slain. ²³ And now I speak again concerning the ~~the~~ man that desireth the Witness ²⁴ Behold I say unto him if he exalteth himself & doth not humble himself sufficiently before me I will grant unto him no such vews but if he will go out & bow down be-

fore me & humble himself in mighty prayer & faith in the sincerity of his heart then will I grant unto him a view of the things which he desireth to view ²⁵ then shall he say unto the People of this Generation Behold I have seen the things & I know of a surety that they are true for I have seen them & they have been shone unto me by the Power of God ²⁶ & I command him that he say no more except I have seen them & they have been shone unto me by the Power of God & these are the words which he shall say ²⁷ but if he deny this he shall brake the covenant which he hath covenanted with me & Behold he is condemned ²⁸ & now except he humble himself & acknowledge unto me the things which he hath done that is wrong & covenant with me that he will Keep my commandments & exercise faith in me Behold I say unto him he shall have no such vews for I will grant unto him no such vews of which I have spoken ²⁹ & if this be the case I command him that he shall do no more nor trouble me no more Concerning this matter ³⁰ & if this be the case Behold I say unto you Joseph when thou hast translated a few more pages ³¹ & then shalt thou stop for a season even untill I command thee again. then thou mayest translate ³¹ & except thou do this Behold thou shalt have no more gift & I will take away the things which I have entrusted with thee ³² & now because I foresee the lieing in wait to destroy thee yea I foresee that if my Servant humbleth not himself & receive a witness from my hand that he will fall into transgression ³³ & there are many that lie in wait to destroy thee off the face of the Earth & for this cause that thy Days may be prolonged I have given unto you these Commandments ³⁴ Yea for this Cause have I said stop & stand still untill I Command thee & I will provide means whereby thou mayest Accomplish the thing I have Commanded thee ³⁵ & if thou art faithful in Keeping my Commandments ye shall be lifted up at the last Day
From Newel K. Whitney Papers, BYU

SECTION 3

[LE: 7, KE: 33]

7th. Commandment AD 1829

A Revelation to Joseph & Oliver concerning John the Beloved Disciple who leaned on his Saviours breast given in Harmony Susquehannah County Pennsylvania

¹And the Lord said unto me. John my Beloved what desiredst thou ² & I said Lord give unto me power that I may bring souls unto thee ³ & the Lord said unto me Verily Verily I say unto thee because thou desiredst this thou shalt tarry until I come in my glory ⁴ & for this cause the Lord said unto Peter if I will that he tarry till I come what is that to thee For he desiredst of me that he might bring souls unto me but thou desiredst that thou mightest come unto me in my kingdom ⁵ I say unto thee Peter this was a good desire but my beloved hath undertaken a greater work ⁶ ⁷ [---] ⁸ Verily I say unto you ye shall both have according to your desires for ye both ~~joy~~ <rejoice> in that which ye desired

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 4

[LE: 10, KE: 36]

A Revelation given to Joseph, in Harmony, Pennsylvania, May, 1829 informing him of the alteration of the Manuscript of the fore part of the book of Mormon.

¹NOW, behold I say unto you, that because you delivered up so many writings, which you had power to translate, into the hands of a wicked man, you have lost them, ² and you also lost your gift at the same time, ³ nevertheless it has been restored unto you again: therefore, see that you are faithful and go on unto the finishing of the remainder of the work as you have begun. ⁴ Do not run faster than you have strength and means provided to translate, but be diligent unto the end, ⁵ that you may come off conquerer; yea, that you may conquer satan, and those that do uphold his work.

2 Behold they have sought to destroy you; yea, even the man in whom you have trusted, and for this cause I said, that he is a wicked man, for he has sought to take away the things wherewith you have been intrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold they have taken them from you: therefore, you have delivered them up; yea, that which was sacred unto wickedness. And behold, satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written; and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

3 Verily I say unto you, that I will not suffer that satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to tempt the Lord their God; for behold they say in their hearts, We will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we have the same with us, and we have altered them: Therefore, they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him, and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

4 Verily, verily I say unto you, that satan has great hold upon their hearts; he stirreth them up to do iniquity against that which is good, that he may lead their souls to destruction, and thus he has laid a cunning plan to destroy the work of God; yea, he stirreth up their hearts to anger against this work; yea, he saith unto them, Deceive and lie in wait to catch, that ye may destroy: behold this is no harm, and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

5 Verily, verily I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

6 Now, behold they have altered those words, because satan saith unto them, He hath deceived you, and thus he flattereth them away to do iniquity, to tempt the Lord their God.

7 Behold I say unto you, that you shall not translate again those words which have gone forth out of your hands; for behold, they shall not lie any more against those words; for behold, if you should bring forth the same words, they would say that you have lied; that you have pretended to translate, but that you have contradicted your words; and behold they would publish this, and satan would harden the hearts of the people, to stir them up to anger against you, that they might not believe my words: thus satan would overpower this generation, that the work might not come forth in this generation: but behold here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work.

8 Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said, show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous: therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

9 And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

10 And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account: therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they

shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

11 ⁴⁴Behold they have only got a part, or an abridgment of the account of Nephi. ⁴⁵Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel: therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. ⁴⁶And behold, all the remainder of this work, does contain all those parts of my gospel which my holy prophets; yea, and also my disciples desired in their prayers, should come forth unto this people. ⁴⁷And I said unto them, that it should be granted unto them according to their faith in their prayers; ⁴⁸yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions.

12 ⁴⁹Now this is not all, their faith in their prayers were, that this gospel should be made known also, if it were possible that other nations should possess this land; ⁵⁰and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel, in this land, might have eternal life; ⁵¹yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people, they may be.

13 ⁵²And now, behold, according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

14 ⁵³And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. ⁵⁴Now I do not say this to destroy my church, but I say this to build up my church: ⁵⁵therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven: ⁵⁶but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain; yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

15 ⁵⁷Behold, I am Jesus Christ, the Son of God: I came unto my own, and my own received me not. ⁵⁸I am the light which shineth in darkness, and the darkness comprehendeth it not. ⁵⁹I am he who said other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

16 ⁶⁰And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; ⁶¹and I will bring to light their marvelous works, which they did in my name; ⁶²yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine: Yea, and the only doctrine which is in me; ⁶³and this I do, that I may establish my gospel, that there may not be so much contention: Yea, satan doth stir up the hearts of the people to contention, concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures, and do not understand them: ⁶⁴therefore, I will unfold unto them this great mystery, ⁶⁵for behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts: ⁶⁶Yea, if they will come, they may, and partake of the waters of life freely.

17 ⁶⁷Behold this is my doctrine: whosoever repenteth, and cometh unto me, the same is my church: ⁶⁸whosoever declareth more or less than this, the same is not of me, but is against me: therefore, he is not of my church.

18 ⁶⁹And now, behold whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them.

19 ⁷⁰And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God: Amen.

From the Book of Commandments

SECTION 5

[LE: 11, KE: 37]

A Revelation given to Hyrum, in Harmony, Pennsylvania, May, 1829.

¹A GREAT and marvelous work is about to come forth among the children of men: ²behold I am God and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

²Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; ⁴yea, whosoever will thrust in his sickle and reap, the same is called of God: ⁵therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you.

³Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. ⁷Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich.

⁴Verily, verily I say unto you, even as you desire of me, so shall it be done unto you; and, if you desire you shall be the means of doing much good in this generation. ⁹Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

⁵Behold thou hast a gift, or thou shalt have a gift, if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee: ¹¹for behold it is I that speaketh: behold I am the light which shineth in darkness, and by my power I give these words unto thee.

⁶And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good: Yea, to do justly; to walk humbly; to judge righteously; and this is my Spirit.

⁷Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, ¹⁴and then shall you know, or by this shall you know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

⁸Behold I command you, that you need not suppose that you are called to preach until you are called: ¹⁶wait a little longer, until you shall have my word, my Rock, my church, and my gospel, that you may know of a surety my doctrine; ¹⁷and then behold, according to your desires, yea, even according to your faith, shall it be done unto you.

⁹Keep my commandments; hold your peace; appeal unto my Spirit: ¹⁹Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken: Yea, the translation of my work: be patient until you shall accomplish it.

¹⁰Behold this is your work, to keep my commandments: Yea, with all your might, mind, and strength: ²¹seek not to declare my word, but first seek to obtain my word, and then shall your tongues be loosed; then, if you desire you shall have my Spirit, and my word: Yea, the power of God unto the convincing of men: ²²but now hold your peace; study my word which hath gone forth among the children of men; and also study my word which shall come forth among the children of men; or that which you are translating: Yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto.

¹¹Behold thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. ²⁴Build upon my Rock, which is my gospel; ²⁵deny not the Spirit of revelation, nor the Spirit of prophecy, for wo unto him that denieth these things: ²⁶therefore, treasure up in your hearts until the time which is in my wisdom, that you shall go forth: ²⁷Behold I speak unto all who have good desires, and have thrust in their sickles to reap.

¹²Behold I am Jesus Christ, the Son of God: I am the life and the light of the world: ²⁹I am the same which came unto my own, and my own received me not: ³⁰but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name: Amen.

From the Book of Commandments

SECTION 6

[LE: 12, KE: 38]

A Revelation given to Joseph (K.) in Harmony, Pennsylvania, May, 1829, informing him how he must do, to be worthy to assist in the work of the Lord.

¹A GREAT and marvelous work is about to come forth among the children of men: ²behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

²³Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: ⁴Yea, whosoever will thrust in his sickle and reap, the same is called of God: ⁵therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

³⁶Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

⁴⁷Behold I speak unto you, and also to all those who have desires to bring forth and establish this work, ⁸and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be intrusted to his care.

⁵⁹Behold I am the light and life of the world, that speaketh these words: therefore, give heed with your might, and then you are called: Amen.

From the Book of Commandments

SECTION 7

[LE: 17, KE: 42]

A Revelation to Oliver <Cowdery> David <Whitmer> and Martin <Harris> given Fayett, sineca co[Fayette, Seneca County] New York given previous to them having a view of the plates &c.

¹Behold I say unto you that you must rely upon my word which if you do with full purpose of heart you shall have a view of the plate and also the brest plate the sword of Laban the Urim and Thumim <which was> given to the brother of Jared upon the mount when he talked with the Lord face to face and the marveelus directors which was <were> given to Lehi while in the wilderness on the borders of the red sea ²and it is by your faith that you shall obtain a view of them even by that faith which was had by the prophets of old ³and after that you have obtained faith and have seen them with your eyes you shall testify of them by the power of God ⁴and this you shall do that my servant Joseph Smith Jr may not be destroyed that I may bring about my righteous purposes unto the children of men in this work ⁵and ye shall testify that ye have seen them even as my servant Joseph Smith jr has seen them for it is by my power that he has seen them and it is because he had faith ⁶and he has translated ~~them~~ <the book> even that part which I have commanded him and as your Lord and your God liveth it is true ⁷wherefore you have received the same power and the same faith and the same gift like unto him ⁸and if ye do these last commandments of mine which I have given you the gates of hell shall not prevail against you for my grace is sufficient for you and ye shall be lifted up at the Last day ⁹and I Jesus Christ your Lord and your God have spoken it unto you that I might bring about my righteous purposes unto the children of men Amen

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 8

23 Comandment AD 1830

A revelation given to Joseph [Smith] Oliver [Cowdery] Hiram [Hiram Page] Josiah [Stowell] & Joseph Knight [Sr.] given at Manchester Ontario C[ounty] New York

Behold I the Lord am God I Created the Heavens & the Earth & all things that in them is wherefore they are mine & I sway my scepter over all the Earth & ye are in my hands to will & to do that I can deliver you out of evry difficulty & affliction according to your faith & dilligence & uprightness Before me & I have covenanted with my Servent <Joseph> that earth nor Hell combined against him shall not take the Blessing out of his hands which I have prepared for him if he walketh uprightly before me neither the spiritual nor the temporal Blessing & Behold I also covenanted with those who have assisted him in my work that I will do unto them even the same Because they have done that which is pleasing in my sight (yea even all save ~~M^oo^tin~~ only it be one only) Wherefore be dilligent in Securing the Copy right of my Servent work upon all the face of the Earth of which is known by you unto ~~unto~~ my Servent Joseph & unto him whom he willeth accordinng as I shall command him that the faithful & the righteous may retain the temperal Blessing as well as the Spirit[u]al & also that my work be not destroyed by the workers of iniquity to their own distruction & damnation when they are fully ripe & now Behold I say unto you that I have covenanted & it Pleaseth me that Oliver Cowdrey Joseph Knight Hiram Page & Josiah Stowel shall do my work in this thing yea even in securing the <Copy> right & they shall do it with an eye single to my Glory that it may be the means of bringing souls unto ~~me~~ Salvation through mine only Begotten Behold I am God I have spoken it & ~~it is expedient in me~~ Wherefor I say unto you that ye shall go to Kingston seeking me continually through mine only Begotten & if ye do this ye shall have my spirit to go with you & ye shall have an addition of all things which is expedient in me <Amen>. & I grant unto my servent a privelege that he may sell <a copyright> through you speaking after the manner of men for the four Provinces if the People harden not their hearts against the enticeings of my spirit & my word for Behold it lieth in themselves to their condemnation & or to their salvation Behold my way is before you & the means I will prepare & the Blessing I hold in mine own hand & if ye are faithful I will pour out upon you even as much as ye are able to Bear & thus it shall be Behold I am the father & it is through mine only begotten which is Jesus Christ your Redeemer amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 9

[LE: 19, KE: 44]

A commandment of God and not of man to you, Martin, given (Manchester, New-York, March, 1830,) by him who is eternal:

- ¹ YEA, even I, I am he, the beginning and the end: Yea, Alpha and Omega, Christ the Lord, the Redeemer of the world:
- ² I having accomplished and finished the will of him whose I am, even the Father:
- ³ Having done this, that I might subdue all things unto myself:
- ⁴ Retaining all power, even to the destroying of satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done.
- ⁵ And surely every man must repent or suffer, for I God am endless:
- ⁶ Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth:
- ⁷ Yea, to those who are found on my left hand, ⁶ nevertheless, it is not written, that there shall be no end to this torment; but it is written endless torment.
- ⁸ Again, it is written eternal damnation: wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory:
- ⁹ Wherefore, I will explain unto you, this mystery, for it is mete unto you, to know even as mine apostles.
- ¹⁰ I ⁹ speak unto you that are chosen in this thing, even as one, that you may enter into my rest.

11 ¹⁰ For behold, the mystery of Godliness how great is it? for behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name:

12 Wherefore—

¹¹ Eternal punishment is God's punishment:

¹² Endless punishment is God's punishment:

13 ¹³ Wherefore, I command you by my name, and by my Almighty power, that you repent:

¹⁵ repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore:

14 How sore you know not!

15 How exquisite you know not!

16 Yea, how hard to bear you know not!

17 ¹⁶ For behold, I God have suffered these things for all, that they might not suffer, if they would repent, ¹⁷ but if they would not repent, they must suffer even as I:

18 ¹⁸ Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, both body and spirit:

19 And would that I might not drink the bitter cup and shrink:

20 ¹⁹ Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men:

21 ²⁰ Wherefore, I command you again by my Almighty power, that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.

22 ²¹ And I command you, that you preach nought but repentance; and show not these things, neither speak these things unto the world, ²² for they can not bear meat, but milk they must receive:

23 Wherefore, they must not know these things lest they perish:

24 ²³ Wherefore, learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me, ²⁴ Jesus Christ by the will of the Father.

25 ²⁵ And again: I command you, that thou shalt not covet thy neighbor's wife.

26 Nor seek thy neighbor's life.

27 ²⁶ And again: I command you, that thou shalt not covet thine own property, but impart it freely to the printing of the book of Mormon, which contains the truth and the word of God, ²⁷ which is my word to Gentile, that soon it may go to the Jew, of which the Lamanites are a remnant; that they may believe the gospel, and look not for a Messiah to come which has already come.

28 ²⁸ And again: I command you, that thou shalt pray vocally as well as to thyself:

29 Yea, before the world as well as in secret; in public as well as in private.

30 ²⁹ And thou shalt declare glad tidings; yea, publish it upon the mountains, and upon every high place, and among every people which thou shalt be permitted to see.

31 ³⁰ And thou shalt do it with all humility, trusting in me, reviling not against revilers.

32 ³¹ And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior and remission of sins by baptism and by fire; yea, even the Holy Ghost.

33 ³² Behold this is a great and the last commandment which I shall give unto you:

34 For this shall suffice for thy daily walk even unto the end of thy life.

35 ³³ And misery thou shalt receive, if thou wilt slight these counsels; Yea, even destruction of thyself and property.

36 ³⁴ Impart a portion of thy property; Yea, even a part of thy lands and all save the support of thy family.

37 ³⁵ Pay the printer's debt.

38 Release thyself from bondage.

39 ³⁶ Leave thy house and home, except when thou shalt desire to see them.

40 ³⁷ And speak freely to all: Yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying hosanna! hosanna! blessed be the name of the Lord God.

41 ³⁸ Pray always and I will pour out my Spirit upon you, and great shall be your blessing:

42 Yea, even more than if you should obtain treasures of earth, and corruptibleness to the extent thereof.

43 ³⁹ Behold, canst thou read this without rejoicing, and lifting up thy heart for gladness; ⁴⁰ or canst thou run about longer as a blind guide; ⁴¹ or canst thou be humble and meek and conduct

thysself wisely before me:

44 Yea, come unto me thy Savior. Amen.
From the Book of Commandments

SECTION 10

[LE: 22, KE: 47]

24 Commandment AD 1830

A Revelation given to Joseph the Seer Some were anxious to Join the Church they without Rebaptism & Joseph enquired of the Lord & he received as follows

A commandment unto the Church of Christ which was established in ~~the day~~ <these> last days one thousand eight hundred & thirty on the fourth month & on the sixth day of the month which is called April. Behold I say unto you that all old covenants have I ~~called~~ caused to be done away in this thing & this is a New & an everlasting covenant even the same which was from the beginning, wherefore although a man shouldst be baptized an hundred times it availeth him nothing for ye cannot enter into the strait gate by the law of Moses neither by your dead works for it is because of your dead works that I have caused this last covenant & this church to be built up unto me even as in days of old, wherefore enter ye in at the ~~at~~ gate as I have commanded & seek not to Council your God Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 11

[LE: 25, KE: 48]

27th. Commandment AD 1830

A Revelation to Emma given at Harmony Susquehan[na] County state of Pennsylvania giving her a command to select Hymns &c

Emma my daughter in Zion, A Revelation I give unto you concerning my will. Behold thy sins are for given thee & thou art an Elect Lady whom I have called, ~~murmer~~ not because of the things which thou hast not seen for they are withheld from thee & <from> the World which is wisdom in me in a time to come, & the office of thy calling shall be for a comfort unto my Servent Joseph thy husband in his afflictions with consoleing words in the spirit of meekness, & thou shalt go with him at the time of his going & be unto him <for> a Scribe that I may send Oliver whithersoever I will, & thou shalt be ordained under his hand to expound Scriptures & exhort the Church according as it shall be given thee by my spirit, for he shall lay his hands upon the & thou shalt receive the Holy Ghost & thy time shall be Given to writings & to Learning <much>, & thou needest not fear for thy husband shall support thee from the Church for unto them is ~~thy~~ his calling that all things might be revealed unto them whatsoever I will according to their faith, & verily I say unto ~~you~~ thee that thou shalt lay aside the things of this world & seek for the things of a better, & it shall be given thee also to make a selection of Sacred Hymns as it shall be given thee which is pleasing unto me to be had in my Church, for my Soul delighteth in the song of the heart yea the song of the ~~heart~~ righteous is a prayer unto me & it shall be answered with a blessing upon their heads, wherefore lift up thy heart & rejoice & cleave unto the covenants which thou hast made, continue in the spirit of meekness & beware of Pride let thy soul delight in thy husband & the glory which shall come upon him, keep my commandments continually & a crown of righteousness thou shalt receive & except thou do this where I am ye cannot come, & <verily> verily I say unto you that this is my voice unto all even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 12

[LE: 29, KE: 10]

29th Commandment AD <September> 1830

A Revelation to Six Elders of the Church & three members they understood from Holy Writ that the time had come <that> the People of God should see eye to eye & they seeing somewhat different upon the death of Adam (that is his transgression) therefor they made it a subject of Prayer & enquired of the Lord & thus came the word of the Lord through Joseph the seer <saying given> At Fayette Seneca County State of New York

¹ Listen to the voice of Jesus Christ your Redeemer the great I am whose ~~arm~~ ^{arms} <arms> of mercy hath atoned for your sins ² who will gather his People even as a hen gathereth her Chickens under her wings even as many as will hearken to my voice & humble themselves before me & call upon me in mighty prayer ³ Behold Verily Verily I say unto you at this time your sins are forgiven you Therefore ye Receive these things but remember to sin no more lest perils shall come upon you ⁴ Verily I say unto you that ye are chosen out of the World to declare my Gospel with the sound of Rejoicing as with the voice of a Trump ⁵ lift up your hearts & be glad for I am in your midst & am your advocate with the Father & it is his good will to give you the kingdom ⁶ & as it is written Watsoever ye shall ask in faith being united in prayer according to my command ye shall receive ⁷ & ye are called to bring to pass the gathering of mine Elect for mine Elect hear my voice & harden not their hearts ⁸ wherefore the decree hath gone forth from the father that they shall be gathered in unto one place upon the the face of this land to prepare their Hearts & be prepared in all things against the day of <when> tribulation & desolation is <are> sent forth upon the wicked ⁹ for the hour is nigh & the day <is> soon at hand when the Earth is <will be> ripe & all the proud & they that do wickedly shall be as stubble & I will burn them up <saith the Lord of hosts> that wickedness shall not be upon the Earth ¹⁰ for the hour is nigh & the <that> day soon at hand which was spoken by mine Apostles must be fulfilled for as they spoke so shall it come to pass ¹¹ for I will reveal myself from Heaven with Power & great glory with all the hosts thereof & dwell ¹¹ in righteousness with men on Earth a thousand Years & the wicked shall not stand ¹² & again Verily Verily I say unto you & it hath gone forth in a firm decree by the will of the father that mine Apostles the twelve which were with me in my ministry at Jerusalem shall stand at my right hand at the day of my coming in a pillar of fire being clothed with robes of righteousness with crowns upon their heads in glory even as I am to Judge the whole House of Israel even as many as have loved me & kept my commandments & none else ¹³ for a Trump Shall sound both long & loud even as upon mount Sinai & all the Earth shall quake & they shall come forth yea even the dead which died in me to receive a Crown of righteousness & to be clothed upon even as I am to be with me that we may be one, ¹⁴ but, Behold I say unto you that before this great day shall come the Sun shall be darkened & the moon shall be turned into blood & ~~some~~ <the> stars shall fall from Heaven & there shall be greater signs in the Heaven above & in the Earth beneath ¹⁵ & there shall be weeping & wailing among the ~~host of men~~ <inhabitants of the earth> ¹⁶ & there shall be a great hailstorm sent forth to destroy the Crops of the Earth ¹⁷ & it shall come to pass because of the wickedness of the World that I will take vengeance upon the Wicked for they will not Repent for the cup of mine indignation is full for Behold my blood shall not cleanse them if they ~~repent~~ <hear me> not ¹⁸ Wherefore I <the Lord God> will send <forth> flies upon the face of the Earth which shall take hold of the inhabitants thereof & shall eat their flesh & shall cause magots to come in upon them ¹⁹ & their tongues shall be stayed that they shall not utter against me & their flesh shall fall from off their Bones & their eyes from their sockets ²⁰ & it shall come to pass that ~~their~~ the Beasts of the forest & the fowls of the air shall devour them up ²¹ & that great & abominable Church which is the whore of all the Earth shall be cast down by devouring fire according as it was spoken by the mouth of Ezekiel the Prophet which spoke of these things which have not come to pass as yet but shurely must as I live for abominations shall not reign ²² & again Verily Verily I say unto you that when the thousand years are ended & men again begin to deny their god then will I spare the Earth but for a little Season ²³ & then the end shall come & the Heaven & the Earth shall be consumed & pass away & there shall be a New Heaven & a New Earth ²⁴ for all old things shall pass away & all things shall become New even the Heaven & the Earth & all the fulness thereof both men &

beasts the fowls of the air & the fishes of the Sea ²⁵ & not one hair neither mote shall be lost for it is the workmanship of mine hand ²⁶ But <Behold> Verily I say unto you before the Earth shall pass away Michael mine Archangel shall sound his trump & then shall all the dead awake for their graves shall be opened & they shall come forth yea even all ²⁷ & the righteous shall be gathered on my right hand unto eternal life & the wicked on my left hand will I be ashamed to own before the father ²⁸ Wherefore I will say unto them depart from me ye cursed into everlasting fire prepared for the devil & his Angels ²⁹ & now Behold I say unto you never at any time have I declared from mine own mouth that they should return for where I am they cannot come for they have no power ³⁰ but remember that all my judgments are not given unto men & as the words have gone forth out of my mouth even so shall they be fulfilled that the first shall be last & that the last shall be first in all things Whatsoever I have created by the word of my Power which is the Power of my spirit ³¹ for by the Power of my Spirit created I them yea all things both Spiritual & Temporally ³² firstly spiritual secondly temporally which is the Beginning of my work & again firstly temporal & secondly spiritual which is the last of my work ³³ speaking unto you that ye may naturally understand but unto myself my work hath no end neither beginning But it is given unto you that ye may understand because ye have asked it of me & are agreed ³⁴ Wherefore Verily I say unto you that all things unto me are Spiritual & not at any time have I given unto you a law which was temporal neither any man nor the children of men Neither Adam your father whom I created ³⁵ Behold I gave unto him that he should be an agent unto himself & I gave unto him a commandment but no temporal Commandment gave I unto him for my commandments are spiritual they are not Natural nor temporal neither carnal nor sensual ³⁶ & it came to pass that Adam being tempted of the Devil for Behold the Devil was before Adam for he rebelled against me saying give me thine honour which is my Power & also a third part of the ~~host~~ <hosts> of Heaven turned he away from me Because of their agency ³⁷ & they were thrust down & thus came the Devil & his Angels ³⁸ & Behold a place prepared for them <from the beginning> which place is Hell ³⁹ & it ~~came to pass~~ Must needs be that the Devil should tempt the children of men or they could not be agents unto themselves for if they never should have bitter they could not k[n]ow the Sweet ⁴⁰ Wherefore it came to pass that the Devil tempted Adam & he partook of the forbidden fruit & transgressed the commandment wherein he became subject to the will of the Devil Because he yielded unto temptation ⁴¹ Wherefore I the Lord God caused that he should be cast out from the Garden of Edan from my presence because of his transgression Wherein he became spiritually dead which ~~death~~ is the first death even that same death which is the last death which is spiritual which shall be pronounced upon the wicked ~~which shall be~~ when I shall say depart ye Cursed ⁴² But Behold I say unto you that I the Lord God gave unto Adam & unto his seed that they should not Die as to the temporal death until I the Lord God should send forth Angels to declare unto them Repentance & redemption through faith on the name of mine only begotten Son ⁴³ & thus did I the Lord God appoint unto man the days of his probation that by his natural death he might be raised in immortality unto eternal life even as many as would believe ~~on my name~~ ⁴⁴ & they that believe not unto eternal damnation for they cannot be redeemed from their spiritual fall Because they repent not ⁴⁵ for they <will> love darkness ~~more~~ <rather> than light & their deeds are evil & they receive their wages of whom they list to obey ⁴⁶ But Behold I say unto you that little children are redeemed from the foundation of the world through mine only begotten ⁴⁷ Wherefore they cannot sin for power is not given to Satan to tempt little children until they begin to be <become> accountable before me ⁴⁸ for it is given unto them even as I will according to mine own ~~will~~ pleasure that great things may be required at the hand of their fathers ⁴⁹ & again I say unto you that whoso having knowledge have not I commanded to Repent ⁵⁰ & he that hath no understanding it remaineth in me to do according as it is written & now behold I declare no more unto you at this time amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 13

[LE: 74, KE: 73]

An explanation of the first Epistle to the first Corinthians 7 Chapter 14th verse given to Joseph the Seer at Wayne County. N.Y 1830

¹For the unbelieving wife husband is sanctified by the wife & the unbelieving wife is sanctified by the husband else were your Children unclean but now ere[are] they holy

²Now in the days of the Apostles the law of circumcision was had among ~~them~~ all the Jews which <who> believed not the Gospel of Jesus Christ, & it came to pass that there arose a great contention among the People concerning the law of circumcision for the unbelieving husband was desirous that his children should be circumcised & become subject to the law of Moses which law was Fulfilled, & it came to pass that the Children being brought up in subjection to the law of Moses & gave heed to the traditions of their Fathers & believed not the Gospel of Christ wherein they became unholy, wherefore for this cause the Apostle wrote unto the Church giving unto them a commandment not of the Lord but of himself that a believer should not be united to an unbeliever except the law of Moses should be done away among them, that their Children might remain without circumcision & that the tradition might be done away which saith that little children are unholy for it was had among the Jews, but little children are holy being sanctified through the atonement of Jesus Christ & this is w<h>at these scriptures mean

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 14

[LE: 45, KE: 15]

47 A prophecy March 7th. 1831

given to Joseph the seer at Kirtland geauga County Ohio

Saying, hearken O ye people of my Church to whom the Kingdom was has been given hearken ye & give ere to him who laid the foundation of the Earth who made the Heavens & all the hosts thereof & by whom all things were made which live & move & have a being, again I say hearken unto my voice lest death shall overtake you in an hour when ye think not the Summer shall be past & the harvest ended & your souls not saved, listen to him who is the <your> advocate with the Father who is pleading your case before him, saying Father behold the sufferings & death of him who did no sin in whom thou wast well pleased Behold the Blood of thy son which was shed the blood of him whom thou gavest that thyself might be glorified, wherefore Father spare these my Brethren that Believe on my name that they may come unto me And have everlasting life, Hearken O ye people of my Church & ye Elders listen together & hear my voice whilst it is called to day & harden not your hearts, For verily I say unto you that I am Alpha & Omega the Beginning & the end the light & the life of the world a light that shineth in darkness & the darkness comprehendeth it not, I came unto my own & my own Received me not but unto as many as received me gave I power to do many Miracles & to become the Sons of God & even unto them that believed on my name gave I power to obtain eternal life, & even so I have sent mine everlasting covenant unto the World to be a light to the world & to be a stander for my people & for the gentiles to seek to it And to be a mesinger before my face to prepare the way before me

¹⁰Wherefore come ye unto it <and> With him that cometh I will reason as with men of old in days of old And I will shew unto you my strong reasoning, ¹¹Wherefore hearken ye together & let me shew it unto you even my wisdom the wisdom of him whom ye say is the God of Enoch & his Brethren, ¹²who were seperated from the Earth & were reserved unto myself a City reserved untill a day of righteousness shall come a day which was sought for by all Holy men & they found it not Because of wickedness & abominations, ¹³& confessed that they were strangers & pilgrims on the Earth, ¹⁴but obtained a promise that they should find it & see it in their flesh, ¹⁵wherefore hearken & I will reason with you & I will speak unto you & prophecy as unto men in days of old, ¹⁶& I will shew it plainly as I shewed it unto my Deciples as I stood before them in the flesh & spake unto them saying <as> ye have asked of me concerning these signs of my coming in the day when I shall come in my glory in the clouds of Heaven to fulfill the promises that I have made unto your fathers, ¹⁷for as you have looked upon the long absence of your spirits from your bodies to be a bondage I will shew unto you how the day of redemption shall

come & also the restoration of the scattered Israel ¹⁸ & now ye behold this temple which is in Jerusalem which ye call the House of God & your enemies say that this House shall never fall ¹⁹ but verily I say unto you that desolation shall come upon this generation as a thief in the night And this people shall be destroyed & scattered among all Nations ²⁰ & this Temple which ye now see shall be thrown down that there shall not be left an stone upon another ²¹ & it shall come to pass that this generation of Jews shall not pass away <until the every> desolation which I have told you concerning them shall come to pass ²² ye say that ye know that the end of the World cometh ye say also that ye know that the Heavens & the Earth shall pass away ²³ And in this ye say truly for so it is But these things which I have told you shall not pass away but <untill> all shall be fulfilled ²⁴ & this I have told you concerning Jerusalem & when that day shall come shall a remnant ~~shall~~ be scattered among all Nations ²⁵ but they shall be gathered again but they shall remain untill the times of the gentiles be fulfilled ²⁶ & in that day shall be heard of wars & rumours of wars & the whole Earth shall be in commotion & mens hearts shall fail them & shall say that Christ delayeth his coming until the end of the <Earth> world ²⁷ & the love of men shall wax cold & iniquity shall abound ²⁸ & when the times of the gentiles shall be is come in And a light shall break forth among them that sit in darkness & it shall be the fulness of my Gospel ²⁹ but they receive it not for they perceive not the light & they turn their hearts from me because of the precepts of men ³⁰ & in that generation shall the times of the gentiles be fulfilled ³¹ & there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge for a desolating sickness shall cover the land ³² & shall not be moved but my Deciples shall stand in Holy places & shall not be moved but among the wicked men shall lift up their voices & curse God & die ³³ & there shall be earthquakes also in diverse places & many desolations yet men will harden their hearts against me & they will take up the sword one against another & they will kill one another ³⁴ And now when I the Lord had spoken these words unto my Deciples they were troubled ³⁵ for when all these things shall come & I said unto them be not troubled for when all these things shall come to pass ye may know that the promises which have been made unto you shall be fulfilled ³⁶ & when the light shall begin to break forth it shall be with them like unto a Parable which I will shew you ³⁷ ye look & behold the figg trees & ye see them with your eyes & ye say when they begin to shoot forth & their leaves are yet tender ye say that summer is now nigh at hand ³⁸ even so it shall be in that day when they shall see all these things then shall they know that the hour is nigh ³⁹ & it shall come to pass that he that feareth me shall be looking for the great day of the lord to come even for the signs of the coming of the son of man ⁴⁰ & they shall see signs & wonders for they shall be shewn forth in the heavens above & in the Earth beneath ⁴¹ & they shall behold blood & fires & vapors of smoke ⁴² & before the day of the lord <shall> come the sun shall be darkened & the moon be turned into blood & some stars shall fall from Heaven ⁴³ & the remnant shall be gathered unto this place ⁴⁴ & then they shall look for me & Behold I will come & they shall see me in the clouds of heaven clothed with power & great glory with all the holy Angels & he that watches not for me shall be cut off ⁴⁵ But before the arm of the Lord shall fall & the <an> Angel shall sound his Trump & the saints that have slept shall come forth to meet me in the cloud ⁴⁶ wherefore if ye have slept in peace blessed are you for as you now Behold me & know that I am even so shall ye come unto me & your souls shall live And your redemption shall be perfected And the saints shall come forth from the four quarters of the Earth ⁴⁷ then shall the arm of the Lord fall upon the Nations ⁴⁸ & then shall the lord set his foot upon this mount & it shall cleave in twain & the Earth shall tremble & reel to & fro & the Heavens also shall shake ⁴⁹ & the Lord shall utter his voice & all the ends of the Earth shall hear it & the Nations of the Earth shall mourn & they that have laughed shall see their folly ⁵⁰ & calamity shall cease seige <cover> the mocker & the scorner shall be consumed & they that have watched for iniquity shall be cut off hewn down & cast into the fire ⁵¹ & then shall the Jews look upon me & say what are these wounds in thine hands & in thy feet ⁵² then shall they know that I am the Lord for I will say unto them these wounds are the wounds With which I was wounded in the house of my friends I am he that was lifted up I am Jesus which was crucified I am the Son of God ⁵³ & then shall they weep because of their iniquities then shall they lament because they persecuted their King ⁵⁴ & then shall the heathen Nations be redeemed & they which knew no law shall have part in the first resurrection & it shall be tolerable for them ⁵⁵ & Satan shall be bound that he shall have no place in the hearts of the children of men ⁵⁶ & at that day when I shall come in my glory, Shall the palable[parable] be fulfilled of which I spoke concerning the ten virgins ⁵⁷ for he that is <they that are> wise & hath received

the truth & has taken the Holy Spirit for their guide & have not been deceived Verily I say unto you they shall not be hewn down & cast into the fire but shall abide the day ⁵⁸ & the Earth shall be given unto them for an inheritance & they shall multiply & wax strong & their children shall grow up without Sin unto salvation ⁵⁹ for the Lord shall be in their midst & his glory shall be upon them & he shall be their King & their law giver ⁶⁰ & now behold I say unto you it shall not be given unto you to know any farther then this until the New Testament be translated & it in it all <these> things shall be made known ⁶¹ Wherefore I give unto you that ye may now Translate it that ye may be prepared for the things to come ⁶² for Verily I say unto you that great things await you ⁶³ ye hear of wars in foreign lands but behold I say unto you they are nigh even unto your doors & not many years hence ye shall hear of wars in your own lands ⁶⁴ wherefore I the Lord have said gether ye out from the Eastern lands assemble ye yourselves together ye Elders of my Church ge[go] ye forth into the western countries call upon the inhabitants to repent & in as much as they do repent build up Churches unto me ⁶⁵ & with one heart & with one mind gether up your riches that you may purchase an inheritance which shall hereafter be appointed you ⁶⁶ & it shall be called the New Jerusalem a land of peace a City of refuge a place of safety for the saints of The most high God ⁶⁷ & the glory of the Lord shall be there & the terer[terror] of the Lord also shall be there insomuch that the wicked will not come unto it & it shall be called Zion ⁶⁸ & it shall come to pass among the wicked that evry man that will not take his sword against his Neighbour must needs flee unto Zion for safety ⁶⁹ & there shall be getherd unto it out of evry Nation under Heaven & it shall be the only people that shall not be at war one with another ⁷⁰ & it shall be said among the wicked let us not go up to battle against Zion for the inhabitants of Zion are terrible wherefore we cannot stand ⁷¹ & it shall come to pass that the righteous shall be gethered out from among all Nations & shall come to Zion singing with songs of everlasting Joy ⁷² & now I say unto you keep these things from going abroad unto the world <until it is expedient in me> that ye may accomplish this work in the eyes of the people & in the eyes of your enemies that they may not know your works untill ye have accomplished the thing which I have commanded you ⁷³ that when they shall know it it <that they> may <consider these things ⁷⁴ for when the Lord shall appear he shall> be terrible unto them that fear may sieze upon them & they shall stand afar off & tremble ⁷⁵ & all nations shall be afraid because of the teror of the lord & the power of his might even so amen (Compared thus far by J & O)
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 15

[LE: 49, KE: 65]

51st. Commandment May 7th. 1831

A Revelation given to Sidney & Parley & Leman Received at Kirtland Geauga Ohio their mission to the Shakers & thus saith the Lord unto them as follows

¹ Harken unto my word my Servent Sidney & Parley & Leman for Behold verily I say unto you that I give unto you a commandment that you shall go & preach my Gospel which ye have received even as ye have received it unto the Shakers. ² Behold I say unto you that they desire to know the truth in Part but not all for they are not right before me & must needs repent ³ wherefore I send you my Servents sidney & Parley to preach the Gospel unto them ⁴ & my servent Leman shall be ordained unto this work that he may reason with them not according to that which he hath received of them but according to that which shall be taught ~~them~~ him by you my Servents & by so doing I will bless him otherwise he shall not prosper ⁵ thus saith the Lord for I am God & have sent mine only begotten Son into the world for the redemption of the world & have decreed that he that receiveth him shall be saved & he that receiveth him not shall be damned ⁶ & they have done unto the Son of man even as they listed & he hath taken his power on the right hand of his glory & now reigneth in the Heavens <& will reign> till he descends on the Earth to put all enemies under his feet which time is nigh at hand ⁷ I the Lord <God> hath spoken it but the hour & the day no man knoweth neither the angels in Heaven nor shall they know untill he come ⁸ wherefore I will that all men <shall> repent for all are under sin except them which I have reserved unto myself Holy men that ye know not of ⁹ wherefore I say unto

you that I have sent unto you mine everlasting Covenant even that which was from the beginning ¹⁰ & that which I have promised I have so fulfilled & the Nations of the earth shall bow to it & if not of them selves they shall come down for that which is now exalted of itself shall be laid low of power. ¹¹ wherefore I give unto you a commandment that ye go among this People & say unto them like unto mine Apostle of old whose name was Peter ¹² believe on the name of the Lord Jesus who was on the Earth & is to come the beginning & the end. ¹³ Repent & be baptized in the name of Jesus christ according to the holy commandment for the remission of sins ¹⁴ & whoso doeth this shall receive the gift of the Holy Ghost by the laying on of the hands of the Elders of this Church. ¹⁵ & again I say unto you that whoso forbideth to marry is not ordained of God for it <marriage> is ordained of God unto man ¹⁶ wherefore it is lawful that he should have one wife & they twain shall be one flesh & all this that the Earth might answer the end of its Creation ¹⁷ & that it might be filled with the measure of man according to his creation before the world was made ¹⁸ & whoso forbideth to abstain from meats that man should not eat the same is not ordained of God ¹⁹ for behold the beasts of the field & the fowls of the air & that which cometh of the Earth is ordained for the use of man for food & for raiment & that he might have in abundance ²⁰ but it is not given that one man should possess that which is above an other wherefore the world lieth in sin ²¹ & wo be unto man that shedeth blood or that wasteth flesh & hath no need ²² & again verily I say unto you that the son of man cometh not in the form of a woman neither of <a> man traveling on the Earth ²³ wherefore be not deceived but continue in steadfastness looking forth for the Heavens to <be> shaken & the Earth to tremble & to reel to & fro as a drunken man & for the vallies to be exalted & for the Mountains to be made low & for the rough places to become smooth & all this when the Angel shall sound his trumpet ²⁴ but before this <the> great day of the Lord shall come Jacob shall flourish in the wilderness & the Lamanites shall blossom as the rose ²⁵ & Zion shall flourish upon the Hills & rejoice upon the Mountains & shall be assembled together Unto the place which I have appointed ²⁶ behold I say unto you go forth as I have commanded you repent of all your sins ask & ye shall receive knock & it shall be opened unto you ²⁷ behold I will go before you & be your rearward & I will be in your midst & you shall not be confounded ²⁸ behold I am Jesus Christ & I come quickly even so Amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 16

[LE: 50, KE: 17]

52nd Commandment May 9th. 1831

A Revelation to the Elders of this Church given at Kirtland geauga Ohio in consequence of their not being perfectly acquainted with the different operations of the Spirits which are abroad in the Earth & thus saith the Lord unto them as follows

¹ Harken o ye Elders of my Church & give ear to the voice of the living God & attend to the words of wisdom which shall be given unto you according as ye have asked & are agreed as touching the Church & the spirits which have gone abroad in the Earth ² Behold verily I say unto you that there are many spirits which are false spirits which have gone forth in the Earth deceiving the world ³ & also Satan hath sought to deceive you that he might overthrow you ⁴ Behold I the Lord have looked upon you & have seen abominations in the Church which profess my name ⁵ but blessed are they who are faithfull & endure whether in life or in death for they shall inherit eternal life ⁶ but wo be unto them that are deceivers & hypocrites for thus saith the Lord I will bring them to judgment ⁷ behold verily I say unto you there are hypocrites among you & have deceived some which have given the adversary power but behold such shall be reclaimed ⁸ but the hypocrites shall be detected & shall be cut off either in life or in death even as I will & wo <unto> is them ~~that is~~ <who are> cut off from my Church for the same is overcome of the world ⁹ wherefore let every man be aware lest he do that which is not in truth & righteousness before me ¹⁰ & now come saith the Lord by the spirit ~~by~~ <unto> the Elders of his Church & let us reason together that ye may understand ¹¹ let us reason even as a man reasoneth one with another face to face ¹² now when a man reasoneth he ~~understandeth~~ <is understood> of man because he reasoneth as a man even so will I the Lord reason with you

that you may understand ¹³ wherefore I the Lord asketh you this question unto what were ye ordained ¹⁴ to Preach my Gospel by the spirit even the comforter which was sent forth to teach the truth ¹⁵ & then received you spirits which ye could not understand & received them to be of God & in this are ye Justified? ¹⁶ Behold ye shall answer this <question> yourselves nevertheless I will be mercifull unto you he that is weak among you hereafter shall be made strong ¹⁷ verily I say unto you he that is ordained of me & sent forth to preach the word of truth by the comforter <in> the spirit of truth doth he preach it by the spirit of truth or some other way ¹⁸ & if by some other way it be not of God ¹⁹ & again he that receiveth the word of truth doth he receive it by the spirit of truth or some other way ²⁰ if it be some other way it be not of God ²¹ therefore why is it that ye cannot understand & know that he <that> receiveth the word by the spirit of truth receiveth it as it is preached by the spirit of truth ²² wherefore he that <preacheth & he that> receiveth understandeth one another & both are edified & rejoyce together ²³ & that which doth not edify is not of God & is darkness ²⁴ that which is of God is light & he that receiveth light & continueth in god receiveth more light & that light groweth ~~lighter~~ brighter and brighter untill the perfect day ²⁵ & again verily I say unto you & I say it that you may know the truth that you may ~~chose~~ chase darkness from among you ²⁶ for he that is ordained of God & sent forth the same is appointed to be the greatest notwithstanding he is least & the servant of all ²⁷ wherefore he is possessor of all things <for all things> are subject unto him both in Heaven & on the Earth the life & the light the spirit & the power sent forth by the will of the father through Jesus Christ his son ²⁸ but no man is possessor of all things except he be purified & cleansed from all sin & if ye are purified & cleansed from all sin ²⁹ ye shall ask whatsoever you will in the name of Jesus & it shall be done ³⁰ but know this it shall be given you what ye shall ask & as ye are appointed to the head The spirits shall be subject unto you ³¹ wherefore it shall come to pass that if ye behold a spirit manifested that ye cannot understand & you receive not that spirit ye shall ask of the father in the name of Jesus & if he ~~gave~~ give not unto you that spirits then ye may know that it is not of God ³² & it shall be given unto you power ~~that spi~~ over that spirit & you shall proclaim against that spirit with a loud voice that it is not of God ³³ not with railing accusation that ye be not over come neither with boasting nor rejoicing lest you be seased[seized] therewith ³⁴ he that receiveth of God let it <him> account it of God & let him rejoyce that he is accounted of God worthy to receive ³⁵ & by giving heed & doing these things which ye have received & which ye shall hereafter receive <behold> & the Kingdom is given unto you of the father & power to over come all things which is not ordained of him ³⁶ & Behold verily I say unto you blessed are you ~~that hear~~ <who are now hearing> these words of mine from the mouth of my servant for your sins are forgiven you ³⁷ Let my Servent Joseph <Wakefield> in whom I am well pleased & my servant Parley go forth among the Churches & strengthen them by the word of exhortation ³⁸ & also my servant John <Corrill> or as many of my servants as are ordained unto this office & let them labour in the vinyard & let no man hinder them of doing that which I have appointed unto them ³⁹ wherefore in this thing my Servent Edward is not Justified nevertheless let him repent & he shall be forgiven— ⁴⁰ Behold ye are little Children & ye cannot bear all things now ye must grow in grace & in the knowledge of the truth ⁴¹ fear not little children for you are mine & I have overcome the world & you are of them which my father hath given me ⁴² & none of them which my father hath given me shall be lost ⁴³ & the father & I are one I am in the father & the father in me & I in ~~you~~ as much as ye have received me ye are in me & am I in you ⁴⁴ wherefore I am in your midst & I am the good shepherd ⁴⁵ & the day cometh that you shall hear my voice & see me & know that I am ⁴⁶ watch therefore that ye may be ready even So Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 17

[LE: 58, KE: 18]

61 Commandment August 1st.1831

A Revelation given to the Elders who were assembeled in on the land of Zion Directions what to do &c &c &c

¹ Harken oh ye Elders of my Church & give ear to my word & learn of me what I will con-

cerning you & also concerning this land unto which I have sent you ²for verily I say unto you blessed is he that keepeth my commandments whether in life or in death & he that is faithfull in tribulation the reward of the same is greater in the kingdom of heaven ³ye cannot behold with your natural eyes for the present time the design of your God concerning those things which shall come hereafter & the glory which shall follow after much tribulation ⁴for after much tribulation cometh the blessings Wherefore the day cometh that ye shall be crowned with much glory the hour is not yet but is nigh at hand ⁵remember this which I tell you before that you may lay it to heart & receive that which shall follow ⁶behold verily I say unto you for this cause I have sent you that you might be obedient & that your hearts might be prepared to bear testimony of the things which are to come ⁷& also that you might be honoured of laying the foundation & of bearing record of the land upon which the Zion of God shall stand ⁸& also that a feast of fat things might be prepared for the poor yea a feast of fat things of wine on the lees well refined that the earth may know that the mouths of the Prophets shall not fail ⁹yea a supper of the house of the Lord well prepared unto which all nations shall be invited ¹⁰firstly the rich & the learned the wise & the Noble ¹¹& after that cometh the day of my Power then shall the poor the lame and the blind & the deaf come in unto the marriage of the lamb & partake of the supper of the Lord prepared for the great day to come ¹²Behold I the Lord have spoken it ¹³& that the testimony might go forth from Zion yea from the mouth of the City of the heritage of God ¹⁴yea for this cause I have Sent you hither & <I> have Selected my Servent Edward & appointed <unto> him his mission in this land ¹⁵but if he repent not of his sins which is <are> unbelief & blindness of heart let him take heed lest he fall ¹⁶behold his mission is given unto him & it shall not be given again ¹⁷& whoso standeth in that <this> mission is appointed to be a Judge in Israel like as it was in ancient days to divide the lands of the heritage of God unto his children ¹⁸& to Judge his people by the testimony of the Just & by the assistance of his councillors according to the laws of the kingdom which are given by the Prophets of God ¹⁹for verily I say unto you my laws shall be kept on this land ²⁰let no man think that he is ruler but let god rule him that Judgeth according to the council of his own will (or in other words) him that councileth or seteth upon the judgment Seat ²¹let no man break the laws of the land for he that keepeth the laws of God hath no need to break the laws of the land ²²Wherefore be subject to the powers that be untill he reigns whose right it is to reign & subdues all enemies under his feet ²³behold the laws which ye have received from my hand are the laws of the Church & in this light ye shall hold them forth behold here is wisdom ²⁴& now as I spoke concerning my Servent Edward <(Partrage)> this land is the land of his residence & those whom he has appointed for his councillors & also the land of the residence of him whom I have appointed to keep my storehouse ²⁵Wherefore let them bring their families to this land as they shall council between them<elves> & me ²⁶for behold it is not meet that I should command in all things for he that is compelled in all things the same is a slothfull & not a wise Servent Wherefore he receiveth no reward ²⁷verily I say men should be anxiously engaged in a good cause and do many things of their own free will, & bring to pass much righteousness ²⁸for the power is in them wherein they are agents unto themselves & in-as-much as men are <do> good they shall in no wise loose their reward ²⁹but he that doeth not any thing untill he is commanded & receiveth a commandment with a doubtfull heart & keepeth it with slothfullness the same is damned ³⁰Who am I that made man saith the Lord that will hold him guilty that obey not my commandments ³¹who am I saith the Lord that have promised & have not fulfilled ³²I command & a man obeys not I revoke & they receive not the blessing ³³then they say in their hearts this is not the work of the Lord for his promises are not fulfilled but wo unto such for their reward lurketh beneath & not from above ³⁴& now I give unto you further directions concerning this Land ³⁵it is wisdom in me that my servent Martin should be an example unto the church in laying his money before the bishop of the Church ³⁶& also this is a law unto every man that cometh unto the <this> Land to receive an inheritance and he shall do with his moneys according as the law directs ³⁷& it is wisdom also that it there should be lands purchased in Independence for the place of the storehouse & also for the house of the Printing ³⁸& other directions concerning my servent Martin <Harris> shall be given him of the spirit that he may receive his inheritance as seemeth him good ³⁹& let him repent of his sins for he seeketh the praise of the world ⁴⁰& also let my servent William <W. Phelps> stand in the office which I have appointed him & receive his inheritance in the Land ⁴¹& also he hath need to repent for I the lord am not pleased with him for he seeketh to excell ⁴²& he is not sufficiently humble meek in his heart <before me> ⁴²behold he that hath <who has> repented of his

sins the same is forgiven & I the Lord remembereth them no more ⁴³ by this ye may know if a man repenteth of his sins behold he will confess them & forsake them ⁴⁴ & now verily I say concerning the residue of the Elders of my Church the time has not yet come for many years for them to receive their inheritance in this land except they desire it through <the> prayer <of faith> only as they it shall be appointed unto them <of the Lord> ⁴⁵ for Behold they shall push the people together from the ends of the Earth ⁴⁶ wherefore assemble yourselves together & he ~~that is~~ <they who are> not appointed to stay in this land let them preach the gospel in the regions round about & after that let them return to their homes ⁴⁷ let them preach by the way & bear testimony of the truth in all places & call upon the rich the high & the low & the poor to repent ⁴⁸ & let them build up churches in-as-much as the inhabitants of the Earth will repent ⁴⁹ & let there be an agent appointed by the voice of the Church <unto the church in Ohio to receive moneys to purchase lands in Zion> ⁵⁰ & I give unto my servant Sidney <Rigdon> a commandment that he shall write a discription of the Land of Zion & a statement of the will of God as it shall be made known by the spirit unto him ⁵¹ and an Epistle & subscription to be presented unto all the Churches to obtain money to be put into the hands of the Bishop to purchase lands for an inheritance for the children of God of himself or the agent as seemeth him good or as he shall direct ⁵² for behold verily I say unto you the Lord willeth that the deciples & the children of men should open their hearts even to purchase this whole region of country as soon as time will permit ⁵³ behold here is wisdom let them do this lest they reserve none inheritance save it be by the shedding of blood ⁵⁴ & again in as much as there is lands obtained let there be workmen sent forth of all kinds unto this land to labour for the saints of God ⁵⁵ let all these things be done in order & let the priveliges of the lands be made known from time to time by the Bishop or the agent of the Church ⁵⁶ & let the work of the gethering be not in haste nor by flight but let it be done as it shall be counceled by the Elders of the Church at the conferences according to the knowedge which they receive from time to time ⁵⁷ & let my servant Sidney <Rigdon> consecrate & dedicate this land & the spot of the temple unto the Lord ⁵⁸ & let a conference meeting be called & after that let my servant Sidney <Rigdon> & Joseph <Smith Jr> return & also Oliver <Cowdery> with them to accomplish the residue of the work which I have appointed unto them in their own land & the residue as shall be ruled by the conference<s> ⁵⁹ & let no man return from this land except he bear record by the way of that which he knows & most assuredly believes ⁶⁰ let that which has been bestowed upon Ziba <Peterson> be taken from him & let him stand as a member in the Church & labour with his own hands with the brethren until he is sufficiently chastened for all his sins for he confeseth them not & he thinketh to hide them ⁶¹ let the residue of the Elders of this church which are coming to this land some of whom are exceedingly blessed even above measure also hold a conference <upon this land ⁶² and let my Servent Edw[ard] direct the conference> which shall be held by them ⁶³ & let them also return preaching the gospel by the way bearing record of the things which are revealed unto them ⁶⁴ for verily the sound must go forth from this place into all the world & unto the uttermost parts of the Earth the gospel must be preached unto every creature with signs following them that believe ⁶⁵ & behold the son of man cometh Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 18

[LE: 63, KE: 20]

¹ Harken O ye people and open your hearts and give ear from afar and listen you that call yourselves the people of the Lord & hear the word of the Lord & his will concerning you ² yea verily I say hear the word of him whose anger is kindled against ~~you~~ <the> wicked & rebellious ³ who willeth to take even them whom he will take & preserveth in life them whom he will preserve ⁴ who buildeth up at his own will & pleasure & destroyeth when he please & is able to cast the soul down to hell. ⁵ Behold I the Lord uttereth my voice & <&> it shall be obeyed ⁶ wherefore verily I say let the wicked take heed & let the rebellious fear & tremble & let the unbelieving hold their lips for the day of wrath shall come upon them as a whirlwind & all flesh shall know that I am God. ⁷ And he that seeketh signs shall see signs but not unto salvation ⁸ Verily I say unto you There are those among you who seeketh signs & there has been such even from the begin-

ning ⁹ But behold faith cometh not by signs but signs follow those that believe ¹⁰ yea signs cometh by faith not by the will of men nor as they please but by the will of God ¹¹ yea signs cometh by faith unto mighty works without faith no man pleaseth God & with whom God is angry he is not well pleased wherefore unto such he sheweth no signs only in wrath unto their condemnation ¹² Wherefore I the Lord am not well pleased with those among you who have sought after signs & wonders for faith & not for the good of men unto my glory ¹³ Nevertheless I gave commandments & many have turned away from my commandments & have not kept them ¹⁴ There were among you adulterers & adulteresses some of whom have turned away from you & others remain with you that hereafter shall be revealed ¹⁵ let such be aware & repent speedily lest judgments shall come upon them as a snare & their folly shall be made manifest & their works shall follow them in the eyes of the people ¹⁶ & verily I say unto you as I have said before he that looketh on a woman to lust after her or if any shall commit adultery in his heart they shall not have the spirit but shall deny the faith & shall fear ¹⁷ Wherefore I the Lord have said that the fearful & the unbelieving & all liars & whoso~~ever~~ loveth & maketh a lie & the whoarmunger & the sorcerer should have their part in that lake which burneth with fire & brimstone which is the second death ¹⁸ Verily I say <that> they shall not have part in the first resurrection ¹⁹ And now behold I the Lord saith unto you that ye are not justified because of these things are among you ²⁰ nevertheless he that endureth in faith & doeth my will the same shall overcome & shall receive an inheritance upon the Earth when the day of transfiguration shall come ²¹ when the earth shall be transfigured even according to the pattern which was shown unto mine apostles upon the mount of which account the fulness ye have not yet received. ²² And now verily I say unto you that as I said that I would make known my will unto you behold I will make it known unto you not by the way of commandment for their are many who observe not to keep my commandments ²³ but unto him that keepeth my commandments I will give the mysteries of my Kingdom & the same shall be in him a well of <living> water springing up unto everlasting life ²⁴ And now behold this is the will of the Lord your God concerning his saints that they should assemble themselves together unto the land of Zion not in haste lest there should be confusion which bringeth pestilence ²⁵ Behold the land of Zion I the Lord holdeth it in mine own hands ²⁶ nevertheless I the Lord rendereth unto Cezar the things which are Cezars ²⁷ Wherefore I the Lord willeth that you should purchase the lands that you may have advantage of the world that you may have claim on the world that they may not be stired up unto anger ²⁸ for satan putteth it into their hearts to anger & to the shedding of blood ²⁹ Wherefore the land of Zion shall not be obtained but by purchase or by blood otherwise there is none inheritance for you ³⁰ & if by purchased behold ye you are blessed ³¹ & if by blood as ye are forbidden to shed blood to your enemies are upon you & ye shall be scourged from city to city & from Synagogue to synagogue & but few shall stand to receive an inheritance ³² I the Lord am angry with the wicked I am holding my spirit from the inhabitants of the earth ³³ I have sworn in my wrath & decreed wars upon the face of the earth & the wicked shall slay the wicked & fear shall come upon every man ³⁴ & the Saints also shall hardly escape nevertheless I the Lord am with them & will come down in Heaven from the presence of God & consume the wicked with unquenchable fire ³⁵ & behold this is not yet but by & by ³⁶ Wherefore seeing that I the Lord have decreed all these things upon the face of the earth I willeth that my saints should be assembled upon the land of Zion ³⁷ & that every man should take righteousness in his hands & faithfulness upon his loins & lift a warning voice unto the inhabitants of the earth & declare both by word & by flight that desolation shall come upon the wicked ³⁸ Wherefore let my Desiples in Kirtland arrange their temporal concerns which dwell upon this farm ³⁹ let my servant Titus who has the care thereof dispose of the land that he may be prepared in the coming spring to take his journey up unto the land of Zion with those that dwell upon the face thereof excepting those whom I shall reserve unto myself that shall not go until I shall command them ⁴⁰ & let all the moneys which can be spared (it mattereth not unto me whether it be little or much) sent up unto the land of Zion unto them whom I have appointed to receive. ⁴¹ Behold I the Lord will give unto my servant Joseph power that he shall be enabled to discern by the spirit those who shall go up unto the land of Zion & those of my Desiples that shall tarry ⁴² Let my servant Newel Whitney retain the his store or in other words the store yet for a little season ⁴³ nevertheless let him impart all the money which he can impart to be sent up unto the land of Zion ⁴⁴ behold these things are in his own hands let him do according to wisdom ⁴⁵ verily I say let him be ordained as an agent unto the Desiples that shall tarry & let him be ordained unto this power ⁴⁶ & now speedily go with <visit> the churches expounding

these things unto them with my servant Oliver behold this is my <will> ~~with~~ obtaining moneys even as I have directed ⁴⁷ he that is faithful & endureth shall overcome the world ⁴⁸ he that sendeth up treasures unto the land of Zion shall receive an inheritance in this world & his works shall follow him & also a reward in the world to come ⁴⁹ yea & blessed are the dead that die in the Lord from henceforth when the Lord shall come & old things shall pass away & all things become new they shall rise from the dead & shall not die & shall receive an inheritance before the Lord in the Holy City ⁵⁰ & he that liveth when the Lord shall come & have kept the faith blessed is he nevertheless it is appointed unto him to die at the age of man ⁵¹ Wherefore children shall grow up until they become old. Old men shall die but they shall not sleep in the dust but they shall be changed in the twinkling of an eye ⁵² Wherefore for this cause preached the ~~apostles~~ apostles unto the world the resurrection of the dead ⁵³ these things are the things that ye must look for & speaking after the manner of the Lord they ⁵⁴ are now nigh at hand & in a time to come even in the day of the coming of the Son of man ⁵⁴ & until that hour there will be foolish virgins among the wise & at that hour cometh an entire separation of the righteous & the wicked & in that day will I send mine angels & pluck out the wicked & cast into unquenchable fire ⁵⁵ And now <behold> verily I say unto you I the Lord am not pleased with my servant Sidney he exalted himself in his heart & received not counsel but grieved the spirit ⁵⁶ Wherefore his writing is not acceptable unto the Lord & he shall make another & if the Lord receive it not behold he standeth no longer in the office which he hath appointed him ⁵⁷ And again verily I say unto you let those who desire in their hearts in meekness to warn sinners to repentance let them be ordained unto this power ⁵⁸ for this is a day of warning & not a day of many ~~worlds~~ words for I the Lord am not to be mocked in the last days ⁵⁹ Behold I am from above & my power lieth beneath I am over all & in all & through all & searcheth all things & the days cometh that all things shall be subject unto me. ⁶⁰ Behold I am Alpha & Omega even Jesus Christ ⁶¹ Wherefore let all men be ware how they take my name in their lips ⁶² for behold verily I say that many there be who are under this condemnation who use the name of the Lord & use it in vain having not authority ⁶³ Wherefore let the church repent of their sins & I the Lord ~~with~~ <will> own them otherwise they shall be cut off. ⁶⁴ Remember that that ~~cometh~~ which cometh from above is sacred & must be spoken with care & by constraint of the spirit & in this there is no condemnation and ye receive the spirit through prayer wherefore without this there remaineth condemnation. ⁶⁵ Let my servants Joseph & Sidney seek them a home as they are ~~led~~ taught through ~~the spirit~~ prayer by the spirit ⁶⁶ these things remain to overcome through patience that such may receive a more exceeding & eternal weight of glory otherwise a greater condemnation Amen.

Given by Joseph the Seer in Kirtland August 31, 1831 and written by Oliver—From Newel K. Whitney Papers, BYU

SECTION 19

[LE: 65, KE: 24]

69 Revelation Oct. 30th. 1831

¹ Harken & Lo a voice as one sent down from on high who is mighty & powerfull whose going forth is unto the ends of the Earth yea whose voice is unto men prepare ye the way of the Lord make his paths strait ² The keys of the kingdom of God is <are> committed unto man on the Earth & from thence shall the Gospel roll forth unto the ends of the Earth as the stone which is ~~hewn from~~ <cut out of> the Mountain without hands shall roll forth until it hath filled the whole Earth ³ yea a voice crying prepare ye the way of the Lord prepare ye the supper of the Lamb make ready for the Bridegroom ⁴ pray unto the Lord call upon his holy name make known his wonderfull works among the people ⁵ call upon the Lord that his kingdom may go forth upon the Earth that the inhabitants thereof may received it & be prepared for the days to come in the which the Son of man Shall come down in heaven Clothed in the brightness of his glory to meet the kingdom of God which is set up on the Earth ⁶ Wherefore may the kingdom of God go forth that the kingdom of heaven may come that thou O God may be glorified in heaven so on Earth that thine enemies may be subdued for thine is the kingdom honour power & glory forever & ever Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 20

<73 Revelation>

The Testimony of the witnesses to the Book of the Lords commandments which he gave to his church through Joseph Smith Jr who was appointed by the ~~vo~~ <voice> of the Church for this purpose We the undersigners feel willing to bear testimony to all the world of mankind to every creature upon ~~at~~ the face of all the Earth & upon the Islands of the Sea that god hath born record to our souls through the Holy Ghost shed forth upon us that these commandments are given by inspiration of God & are profitable for all men & are verily true we give this testimony unto the world the Lord being ~~my~~ <our> helper & it is through the grace of God the father & his Son Jesus Christ that we are permitted to have this privelege of bearing this testimony unto the world in the which we rejoice exceedingly ~~by~~ praying the Lord always that the children of men may be profited thereby Amen

Sidney Rigdon
Joshua Fairchild
Orson Hyde
Peter Dustin
W^m. E. Mclel[]in
Newel Knight
Luke Johnson
Levi Hancock <; never to be eraised>
Lyman Johnson
Thomas B Marsh
Reynolds Cahoon
John Corrill
Parley[P.] Pratt
Harv[e]y Whitlock
Lyman Wight
John Murdock
Calvin Beebe
Zebedee Coltrin

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 21

[LE: 133, KE: 100]

72 A Revelation Recd. Nov 3, 1831

¹Hearken oh ye People of my Church——saith the Lord your <God> & hear the word of the Lord concerning you the Lord who shall suddenly come to his temple ²the Lord who shall come down <upon the world> with a curse to judgment yea upon all the Nations that forget god & upon all the ungodly amongst you ³for he shall make bear his holy arm in the eyes of all the Nations & all the ends of the earth ⁴shall see the salvation of their god ⁴wherefore prepare ye prepare ye oh ~~ye~~ my People Sanctify yourselves gether ye together oh ye People of my Church upon the Land of Zion all you that have not been commanded to tarry ⁵go ye out from Babylon be ye clean that bear the vessels of the Lord ⁶call your solom assemblies & speak often one to another & let every man call upon the name of the Lord ⁷yea verily I say unto you again the time has come when the voice of the Lord is unto you go ye out of Babylon gether ye out from among the nations from the four winds from one end of Heaven to the other ⁸send forth the Elders of

my Church unto the nations which are afar off unto the ilands of the <s>Sea send forth unto foreign lands call upon all nations firstly upon the gentiles & then upon the Jews⁹ & Behold & Lo this shall be their Cry & the voice of the Lord unto all People go ye forth unto the Land of Zion that the borders of my People may be enlarged & that her stakes may be strengthened that Zion may go forth— unto the regions round about—¹⁰ yea let the cry go forth among all people awake & arise & go forth to meet the Bride-groom Behold & Lo the Bride-groom Cometh— go ye out to meet him prepare yourselves for the great day of the Lord¹¹ watch therefore for ye know neither the day nor the hour¹² let them therefore which are among the gentiles— flee unto Zion¹³ & let them which be of Judah flee unto Jerusalem unto the Mountains of the Lords house¹⁴ go ye out from among the Nations even from Babylon From the midst of wickedness which is spiritual babylon¹⁵ But verily thus saith the Lord let not your flight ~~not~~ be in haste but let all things be prepared before you & he that goeth let him not <look> back— lest sudden destruction shall come upon him¹⁶ hearken & hear oh ye inhabitants of the Earth & listen ye Elders of my Church together & hear the voice of the Lord for he calleth upon all men & he coman-deth all men every where to repent¹⁷ for behold the Lord God hath sent forth the Angel ~~with the everlasting gospel~~ crying through the midst of Heaven saying prepare ye the way of the Lord & make his paths strait for the hour of his coming is nigh¹⁸ when the Lamb Shall stand upon Mount Zion & with him a hundred & forty thousand having his fathers name written in their foreheads—¹⁹ wherefore prepare ye for the coming of the Bride-groom go ye g[o] ye out to meet him²⁰ for Behold he shall stand upon the Mount of Olivet & upon the mighty Ocean even the great deep & upon the Islands of the Sea & upon the Land of Zion²¹ & he shall utter his voice out of Zion & he shall speak from Jerusalem & his voice shall be heard among all people²² & it shall be as the voice of many waters & as the voice of a great thunder which shall break down the Mountains & the valies shall not be found²³ he shall command the great deep & it shall be driven back into the North countries & the Islands shall become one land²⁴ & the land of Jerusalem & the Land of Zion shall be turned back into their own place & the earth shall be like as it was in the days before it was ~~before it was~~ divided²⁵ & the Lord even the Saviour shall stand in the midst of his people <& shall reign> over all the Earth²⁶ flesh²⁶ & they ~~which~~ who are in the North countries shall come in rememberanc before the Lord & their Prophets shall hear his voice and shall no longer stay themselves & they shall smite the rocks & the ice shall folow down at their presenc²⁷ & an high way shall be cast up in the midst of the great deep²⁸ their enemies shall become a prey unto them²⁹ & in the barren deserts there shall come forth pools of living water & the parched ground shall <no> longe[r] be a thirsty land³⁰ & they shall bring forth th[e]ir rich treasures unto the Children of Ephraim my servants³¹ & the boundaries of the everlasting hills shall trembl at their presence³² & these shall thy fall down & be crowned with glory even in Zion by the hands of the Servents of the Lord even the children of Ephraim³³ & they shall be filled with songs of everlasting Joy³⁴ behold this is the blessing of the everlasting God upon the heads of the tribes of Israel & the richer blessing upon the head of Ephraim & his fellows³⁵ & they also on of the tribe of Judah after their pain shall be Sanctified in holiness before the Lord to dwell in his presenc day & night forever & ever³⁶ & now verily saith the Lord that these things might be known among you oh inhabitants of the Earth I have sent forth mine Angel flying throug[h] the midst of heaven having the everlasting Gospel who hath appeared unto some & hath committed it unto man who shall appear unto many that dwell on the Earth³⁷ & this gospel shall be preached unto every Nation & kindred & tongue & People³⁸ & the Servents of God shall go forth saying with a loud voice fear God & give glory to him for the hour of his judgment is come³⁹ & worship him that made Heaven & earth & the Sea & the fountain of waters⁴⁰ calling upon the Lord day & night saying oh that thou wouldst rend the heavens that thou wouldest come down that the mountains would flow down at thy presence⁴¹ & it shall be answered upon their heads for the presence of the Lord shall be as the melting fire that burneth & as the fire that causeth the waters to boil⁴² oh Lord thou shalt come down to make known thy name to thine advisary & all nations shall trembl at thy presence⁴³ when thou doeth terabl things things that they look not for⁴⁴ yea when thou comest down & the Mountains flow down at thy presenc thou shalt meet him that rejoiceth & worketh righteousness who remember thee in thy ways⁴⁵ for sinc the begining of the world have not man heard nor perceived by the Ear neither hath the eye seen O God besides thee how great things thou prepared for him that waiteth for thee⁴⁶ & shall be said who is this that cometh down from god in heavn with thy garments yea from the regions that is not known clothed in his gloriou[s] appearl travling in the great-

ness of his strength ⁴⁷ & he shall speak I am he in righteousness mighty to save ⁴⁸ & the Lord shall be read ^{read} in his apparel & his garments like him that treadeth in the wine path ⁴⁹ & so great shall be the glory in his presence that the Sun shall hide his face in shame & the moon shall be blown out & the Stars shall be hurrelled from their sockets ⁵⁰ & his voice shall be heard I have trodden the wine press alone & have brought judgment upon all people & none was with me & ⁵¹ I have trampled them in my fury & I did tread upon them in mine anger & their blood have I sprinkled upon my garments & have stained all my raiment for this was the day of vengeance which was in my heart ⁵² & now the year of my redeemed is come & they shall mention the loving kindness of their Lord & all that he hath bestowed upon them according to his goodness & according to his loving kindness forever & ever ⁵³ in all their afflictions he was afflicted & the angel of his presenc saved them & in his love & in his pity he redeemed them & did bear them & did carry them all the days of old ⁵⁴ yea & Enoch also & they which were with him the Prophets which were before him & Noah also & they which were before him & Elijah also & they which were before him ⁵⁵ & from Elijah to Moses & from Moses to John who were with Christ in his resurrection & the Holy Apostles with Abraham Isaac & Jacob shall be in the presenc of the lamb ⁵⁶ & the graves of the saints shall be opened & they shall come forth & stand on the right hand of the Lamb when he shall stand upon mount Zion & upon the Holy City the New Jerusalem ^{wherefo} & they shall sing the Song of the lamb day & night for ever & ever— ⁵⁷ & for this cause that men might be partakers of the glories which were revealed the Lord sent forth the fullness of the gospel & the everlasting covenant reasning in plainness & simplisity ⁵⁸ to prepare the weak for those things which are coming upon the earth & for the Lords Errand in the days when the <weak should confound the wise> & [illegible—and the] little one become a strong nation & two should put their tens of thousands to flight ⁵⁹ by the weak things of the Earth the Lord should thresh the Nations of the Earth by the power of his spirit ⁶⁰ & for this cause these commandments were given they were commanded to be kept from the world in the day <that> they were given but now are to go forth unto all flesh ⁶¹ & this according to the mind & the will of the Lord who reigneth of over all flesh ⁶² & unto him that repenteth & sanctifieth himself before the Lord shall be given eternal life ⁶³ & they that harken not to the voice of the Lord shall be fulfilled ⁶⁴ that which was written by the Prophet Moses & also that they should be cut off from among the people & also that which was written by the Prophet Mlichy for Behold the day cometh that burneth as an Oven & all the proud & ~~they that do~~ yea & all that do wickedly shall be stuble & the day that cometh shall burn them up saith the Lord of hosts that it shall l[e]ave them neither root nor branch ⁶⁵ wherefore this shall be the answer of the Lord ⁶⁶ in that day when I come unto my own no man among you received me & ye are driven out ⁶⁷ when I called again there was none of you to answer yet my arm was not shortened at all that I could not redeem neither my power to deliver ⁶⁸ Behold at my rebuke I dry up the Sea is I make the rivers a wilderness their fish stinketh & dieth for thirst ⁶⁹ I Cloth[e] the Heavens with blackness & make sackloth their covering ⁷⁰ & this shall have at of my hand ye shall lay down with sorrow ⁷¹ Behold & Lo there is none to deliver you for ye obeyed not my voice when I called unto you ~~at~~ out of the Heavens ye believed not my Servants & when they were sent unto you ye received them not ⁷² wherefore they sealed up the testimony & bound up the Law & ye were delivered up unto darkness ⁷³ these shall go away into outer darkness where there is weeping & wailing & gnashing of theeth ⁷⁴ Behold the Lord your God hath spoken it Amen

*Given In Hiram Portage Co Ohio
From "Book of Commandments and Revelations" (Revelation Book 1)*

SECTION 22

[LE: 72:24–26, KE: 89]

²⁴ A few words in addition to the laws of the kingdom respecting the members of the church they who are appointed by the holy spirit to go up unto Zion <&> they ~~who~~ who are privileged to go up unto Zion ²⁵ let them carry up unto the bishop a certificate from three Elders of the church or a certificate from the Bishop ²⁶ otherwise he who shall go up unto the land of Zion shall not be accounted ~~worthy~~ a wise steward this als[o] is an ensample Amen
From Newel K. Whitney Papers, BYU.

SECTION 23

[LE: 76, KE: 91]

The Vision

A vision of Joseph & Sidney February 16th. 1832 given in Portage County Hiram Township State of Ohio in North Ame[r]ica which they saw concerning the church of the first born and concerning the economy of God and his vast creation throughtout all eternity, Here O ye heavens & give ere O earth and rejoice ye inhabitants thereof for the lord he is God and beside him there is ~~none else~~ <no Savior> ²for great is his wisdom, marvilous are his ways and the extent of his doings none can find out ³,his purposes fail not neither are there any who can stay his hand, ⁴from eternity to eternity, he is the same and his years never fail ⁵<For thus saith the Lord> I the Lord am merciful and gracious unto them <those> who fear me and delight to honor ~~them~~ <those> who serve me in righteousness and in truth <unto the end> ⁶,great shall be their reward and Eternal Shall be their glory ⁷,and unto them will I reveal all my misteries yea all the hidden misteries of my Kingdom from days of old and for ages to come will I make Known unto them the good pleasure of my will concerning all things <pertaining to my Kingdom> ~~to come~~ ⁸,yea even the wonders of eternity shall they know and things to come will I shew them even the things of many generations ⁹,there wisdom shall be great and there understanding reach to heaven and before them the wisdom of the wise shall perish and the understanding of the prudent shall come to naught ¹⁰,for by my spirit will I enlighten them and by my power will I make known unto them the secrets of my will yea even those things which eye has not seen nor ear heard nor yet entered into the heart of man

¹¹We Joseph <Smith Jr> & Sidney <Rigdon> being in the Spirit on the sixteenth of February in the year of our Lord one thousand eight hundred and— thirty two ¹²and through <by> the power of the spirit our eyes were opened and our understandings were enlarged so as to see and understand the things of God ¹³even ~~the~~ <those> things which were from the beginning before the world was which <were> ~~was~~ ordained of the Father through his only begotten son who was in the bosom of the father even from the beginning ¹⁴of whom <we> ~~be~~ bear reccord and the reccord which we bear is the fulness of the gospel of Jesus Christ who is the son whom we saw and with whom we conversed in the heavenly vision ¹⁵for ~~as~~ <while> we ~~sat~~ <were> doing the work of translation which the lord had appointed unto us we came to the twenty ninth verse of in the fifth chapter of John which was given unto us ~~thus~~ <as follows> ¹⁶speak[i]ng of the resurrection of the dead <concerning those> who <shall> ~~should~~ hear the voice of the son of man ¹⁷and shall come forth they who have done good in the resurrection of the just and they who have done evil in the resurrection of the unjust ¹⁸now this caused us to marvel for it was given <unto> us of the spirit ¹⁹and while we meditated upon these things the Lord touched the eyes of our understandings and they were opened and the glory of the lord shone round about ²⁰and we beheld the glory of the son on the right of the Father and received of his fulness ²¹and saw the holy Angels and they who are sanctified before his throne worshiping God and the lamb <who worship him> for ever and ever ²²and now after the many testamonies which have been given of him this is the testamony last of all which we give of him that he lives ²³for we saw him, even on the right hand of God & we heard the voice bearing reccord that he is the only begotten of the Father ²⁴that by him and through him and of him the worlds are ~~made~~ and were created and the inhabitants thereof are begotten sons and daughters unto God ²⁵and this we saw also and bear reccord that an angel of God who was in authority in the presence of God who rebelled against the only begotten son (whom the father loved who was in the bosom <of> ~~with~~ the father) and was thrust down from the presence of ~~the father~~ God and the son ²⁶and was called perdition for the heavens wept over him for he was Lucifer ~~even the~~ <a> son of the morning ²⁷and we beheld and lo he is fallen is fallen even ~~the~~ <a> son of the morning, ²⁸and while we were yet in the spirit the Lord commanded <us> that we should write the vision for we beheld satan that old serpent even the devel ~~who~~ who rebelled against God and saught to take the kingdom of our God and his christ ²⁹wherefore he maketh war with the saints of God and encompass<e>th them round about, ³⁰and we saw a vision of the ~~eternal~~ sufferings of those with whom he made war and overcame for thus came the voice of the Lord unto us ³¹thus saith the lord concerning all those ~~who~~ who know my power and have been made partakers thereof and

have suffered themselves through the power of the devel to be overcome <and to deny> unto the denying of the truth and the defying of my power ³² they are they who are the sons of perdition of whom I say it had been better for them to have never <to have> been born ³³ for they are vessels of wrath doomed to suffer the wrath of God with the Devel and his angels throughout all eternity ³⁴ concerning whom I have said there is no forgiveness for them in this world nor in the world to come ³⁵ having denied the holy ghost <Spirit> after having received it and having denied the only begotten son of the fath[e]r ³⁶ crucifying <having crucified> him unto themselves and putting him to an open shame ³⁶ these are they who shall go away into the lake of fire and brimstone with the devel and his andels[angels] ³⁷ and the only ones on whom the second death shall have any power ³⁸ yea verely the only ones who shall not be redeemed in the due time of the Lord after the sufferings of his wrath ³⁹ who shall be brought forth by the resurrection of the dead through the triumph and glory of the lamb who was slain who was in the bosom of the father before the worlds were made ⁴⁰ and this is the gospel the glad tidings which the voice out of the heavens bore record unto us ⁴¹ that he came in to the world even Jesus to be crucified for the world and to bear the sins of the world and to sanctify the world and to cleanse it from all unrighteousness ⁴² that through him all might be saved whom the father had put into his power and made by him ⁴³ who glorify<es>eth the fath[e]r and save<s>th all the works of his hands except those sons of perdition who den<y>ieth it these son after the father ha<s>th revealed him ⁴⁴ wherefore he save<s>th all save <except> them, and these <they> shall go away into everlasting punishment which is eternal <En[d]less> punishment <which is Eternal punishment> to reign with the devel and his angels throughout all in eternity where the <their> worm ~~xxxx~~ dieth not and the fire is not quenched which is there torment ⁴⁵ and the end thereof neither the place thereof and <nor> there torment no man knowe<s>th ⁴⁶ neither was <it> reve[a]led neither is neither will be revealed unto none save <except> to them to who are made partakers thereof ⁴⁷ never[the]less I the Lord sheweth it by vision unto many but straight way shutteth it up again ⁴⁸ wherefore the end the width the hight the depth and the misery thereof he understandeth not neithe[r] any man save <except> them who are ordained unto this condemnation ⁴⁹ and we heard the voice saying write the vision for lo this is the end of the vision of the eternal sufferings of the undodly[ungodly] ⁵⁰ and again we bear record for we saw and heard and this is the gospel testamony of the gospel of Jesus Christ concerning them who come forth in the resurrection of the just ⁵¹ they were <are> they who received the testamony of Jesus and believed on his name <and> were baptized after the manner of his burial being buried in the water in his name and this according to the commandment which he hath given ⁵² that by keeping the commandments they might be washed and cleansed from all there sins and receive the holy ghost by the laying on of the hands of him who is ordained and sealed unto this power ⁵³ and who overcome by faith and are sealed by that holy spirit of promise which the father shedeth forth upon all those who who are just and true ⁵⁴ they are they who are the church of the first born ⁵⁵ they are they into whose hands the father hath given all things ⁵⁶ they are they who are priests and kings who having <recieved> of his fulniss and of his glory ⁵⁷ and are priests of the most high after the order of Melchisedeck which was after the order of Enoch which was after the order of of the only begotten son ⁵⁸ wherefore as it is written they are Gods even the sons of God ⁵⁹ wherefore all things are theres whethe[r] life or death or things present or things to come, all are thers and they ar christis and christ is Gods ⁶⁰ and they shall overcome all things ⁶¹ wherefore let no man glory in man but rather let them glory in god who shall subdue all enemies under his feet ⁶² these shall dwell in the presence of God and his christ for ever and ever ⁶³ these are they whom he shall bring with him when he shall come in the clouds of heaven to reign on the earth over his people ⁶⁴ these are they who shall have part in the first resurrection ⁶⁵ these are they who shall come forth in the resurrection of the just ⁶⁶ these are they who are come unto mount Zion and unto the city of the Living God the heavenly place the holiest of all ⁶⁷ these are they who are <have> come to an innumerable company of Angels to the general assembly and church of Enoch and of the first born ⁶⁸ these are they whose names are written in heaven where God and Christ is <are the> judge of all ⁶⁹ these are they who are just men made perfect through Jesus the mediator of the new covenant who wrought out this perfect attonement through the shedding of his own blood ⁷⁰ these are they whose bodies are celestial whose glory is that of the sun even <the glory of> God the highest of all whose glory the son <sun> of the firmament is written of as being typical ⁷¹ and again we saw the terestrial world and <behold and> lo these are they who are of the Terestrial whose glory differeth from that of the church of

the first born who have received the fulnes of the father even as that of the moon differe<rs>th from the sun of the firmament ⁷² behold these are they who died with out Law ⁷³ and also they who are the spirits of men kept in prison whom the son visited and preached the gospel unto them that they might be judged according to men in the flesh ⁷⁴ who received not the testamony of Jesus in the flesh but afterwards received it ⁷⁵ these are they who are honorable men of the earth who were blinded by the craftines of men ⁷⁶ these are they who receive of this <his> glory but not of the fulness ⁷⁷ these are they who receive of the presence of the son but not <of> the fulness of the father ⁷⁸ wherefore they are bodies Terrestrial and not bodies Celestial and differe<s>th in glory as the moon differe<s>th from the sun ⁷⁹ these are they who are <were> not valient in the testamony of Jesus wherefore they obtained not the crown over the kingdoms of our God, ⁸⁰ and now this is the end of the vision which we saw of the Terrestrial that the lord commanded, ⁸⁰ and now this is the end of the vision which we saw of the Terrestrial that the lord commanded us to write while we were yet in the spirit, ⁸¹ and again we saw the glory of the Te-
lestial which glory is that of the lesser even as the glory of the stars differeth from that of the <glory of the> moon in the firmament ⁸² these are they who receive not the gospel of christ nei-
the[r] the testamony of Jesus ⁸³ these are they who deny not the holy ghost, ⁸⁴ these are they who are thrust down to hell ⁸⁵ these are they who shall not be redeemed from the devel untill the last
reserection untill the lord even christ the Lamb shall have finished his work ⁸⁶ these are they
who receive not of his fullness in the eternal world, but of the holy ghost through the ministra-
tion of the Terrestrial ⁸⁷ and the Terrestrial through the administration of the Celestial ⁸⁸ and also
the Telestial receive it of the administring of angels who are appointed to minister for them or
who are appointed to be ministering spirits for them for they shall be heirs of salvation ⁸⁹ and
this we saw in the heavenly vision the glory of the Telestial which surpasseth all understanding
⁹⁰ and no man knoweth it except him to whom God hath reveiled it ⁹¹ and this[thus] we saw the
glory of the Terrestrial which excell<s>eth in all things the glory of the Telestial even in glory
and in power and might and in dominion ⁹² and thus we saw the glory of the Celestial which
excell<s>eth in all things where God even the father reigneth upon his throne forever and ever
⁹³ before his <whose> throne all things bow in humble reverence and giveth <him> glory fore-
ever and ever, ⁹⁴ they who dwell in his presence are the church of the first born and they see as
they are seen and know as they are known having received of his fulness and of his grace ⁹⁵ and
he make<s>th them equal in power and in might and in dominion, ⁹⁶ and the glory of the celest-
ial is one even as the glory of the son is one, ⁹⁷ and the glory of the Terrestrial is one even as the
glory of the of the moon is one, ⁹⁸ and the glory of the Telestial is one even as the glory of the
stars is <are> one for as one star differ<s>eth from another star in glory even so differ<s>eth
one from another in glory in the Telestial world ⁹⁹ for these are they who are of Paul, and of
Apolus and of cephus ¹⁰⁰ these are they who say they are some of one and some of another some
of Christ & some of John and some of Moses and some of Elius and some of Esaises[Esaias] and
some of Isaiah some of Enoch ¹⁰¹ but received not the gospel neither the testamony of Jesus
neither the prophets neither the everlasting covenants ¹⁰² last of all these <all> are they who
will not be gathered with the saints to be caught up unto the church of the first born and re-
ceived into into the cloud ¹⁰³ these are they who are liars and sorseres[sorcerers] and adu<|>ter-
ers and whoremongers and whosoever love<s>th and make<s>th a lie ¹⁰⁴ these are they who
suffer the wrath of God on the earth ¹⁰⁵ these are they who suffer the vengence of eternal fire
¹⁰⁶ these are they who are cast down to hill[hell] and suffer the wrath of Almighty God untill the
fulness of times when christ shall have subdued all enemies under his feet and shall have per-
fected his work ¹⁰⁷ when he shall deliver up the Kingdom and present it unto the father spotless
saying I have overcome and have troden the winepress alone even the winepress of the fierce-
ness of the wrath of Almighty God ¹⁰⁸ then shall he be crowned with the crown of his glory to sit
on the throne of his power to reign for ever and ever, ¹⁰⁹ but behold and lo we saw the glory <and
the inha[b]itants> of the Telestial world that they were in number as innumerable as the stars
in the firmament of heaven, or as the sand upon the sea shore ¹¹⁰ and herd the voice of the Lord
saying these all shall bow the knee and evry tongue shall confess to him who sitteth upon the
throne for ever and ever ¹¹¹ for they shall be judged according to there works and every man
shall receive according to his own works and his own dominion in the mansions which are
prepared, ¹¹² <and> they shall be servants of the most high but where God and christ dwels they
cannot come worlds without end ¹¹³ this is the end of the vision which we saw which we were
commanded to write while we were yet in the spirit, ¹¹⁴ But great and marvelous are the works
of the Lord and the mistries of his kingdom which he shewed unto us which surpasse<s>th all

understanding in glory and <in> might and in dominion ¹¹⁵ which he commanded us we should not write while we were yet in the spirit and are not lawful for men to utter ¹¹⁶ neither is man capable to make them known for they are only to be seen and understood by the power of the holy ghost <Spirit> which God bestows on those who love him and purifies themselves before him ¹¹⁷ to whom he grants the privalege of seeing and knowing for themselves ¹¹⁸ that through the power and manifestation of the spirit while in the flesh<h> they may be able to bear his presence in the world of glory ¹¹⁹ and to God and the Lamb be glory and honor and dominion for ever and ever Amen

Sidney Rigdon
Joseph Smith Jr
From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 24

[LE: 78, KE: 75]

Kirtland March 1 1832

¹ Hearken unto me saith the Lord your God O ye who are ordained unto the High Priesthood of my church who have assembled yourselves together ² & listen to the council of him who has ordained you from on high who shall speak in your ear the words of wisdom that salvation may be unto you in that thing which you have presented before me saith the Lord God ³ for verily I say unto you the time has come and is now at hand and behold & lo it must needs be that there be an organization of the Literary and Merchantile establishments of my church both in this place and in the land of Zion ⁴ for a perminent and everlasting establishment and firm unto my church to advance the cause ⁴ which ye have espoused to the salvation of man and to the glory of your Father who is in heaven ⁵ that you may be equal in the bonds of heavenly things yea and earthly things also for the obtaining of heavenly of heavenly things ⁶ for if ye are not equal in earthly things ye cannot be equal in obtaining heavenly thing[s] ⁷ for if ye will that I give unto you a place in the celestiel world you must prepare yourselves by doing <the> thing which I have commanded & required of you ⁸ & now verily thus saith the Lord it is expedient that all things be done unto my glory that ye should who are joined together in this firm ⁹ or in other words that my Servant Newel and my servant Joseph and my servant Sidney sit in council with the saints who are in zion ¹⁰ otherwise satan seeketh to turn there hearts away from the truth that they become blinded & understand not the things which are prepared for them ¹¹ wherefore a commandment I give unto you to prepare an organize yourselves by an everlasting covinent which cannot be broken ¹² & he who breaketh it shall loose his office & standing in the church and shall be delivered over unto the buffitings of satan untill the day of redemption, ¹³ Behold this is the preperation wherewith I prepare you and the foundation & the ensample which I give unto you whereby you may accomplish the commandments which are given to you ¹⁴ that through the providenc of your Father notwithstanding the tribulation which shall descend upon you you may stand independent above all other creatures beneath the Celestial world ¹⁵ that you may come up unto the crown prepared for you and be made rulers over many kingdom[s] saith the Lord God the holy one of Israel ¹⁶ [--] ¹⁷ Verily Verily I say unto you ye are little children and ye have not as yet understood how great blessings the father has put into his own hands and prepared for you ¹⁸ and ye cannot bear all things now nevertheless be of good cheer for I will lead you along, the kingdom is yours and the blessings there of are yours and the riches of Eternity are yours ¹⁹ & he who receiveth all things with thankfulness shall be made glorious in the things of this world even an hundred fold yea more ²⁰ wherefore do the things which I have commanded you saith your redeemer even Jesus Christ who prepareth all things before he cometh ²¹ and then he will come even with the church of the first born & receive you in the clowd and appoint evry man his portion ²² & he that is a faithful & wise steward shall inherit all things Amen

From Newel K. Whitney Papers, BYU

SECTION 25

[LE: 77, KE: N/A]

Revelation Explained

¹[Q] *What is the Sea of Glass spoken of by John 4 Chap. and sixth verse of revelations?*

¹Ans It is the Earth in its sanctified immortal and eternal state

²Q *What are we to understand by the four beasts spoken of by John in the 4 Chapt & 6 verse of Revelations?*

A They are figurative Expressions used by the revelator John in describing heaven the paradise of God the happiness of men and of beasts and of creeping things and of the fowls of the air that which is spiritual being in the likeness of that which is temporal and that which is temporal in the likeness of that which is spiritual the Spirit of man in the likeness of his person as also the spirit of the beast and every other creature which God has created

³Q *Are the four beasts limited to individual Beasts or do they represent classes or orders?*

³Ans They are limited to four individual beasts which were shewn to John to represent the glory of the classes of beings in their destined order or sphere of creation in the enjoyment of their eternal felicity.

⁴Q *What are we to understand the Eyes and wings which the beasts had?*

A They Their eyes are a representation of light and knowledge that is they are full of knowledge and their wings are a representation of power to move to act &c.

⁵Q *What are we to understand by the four and twenty Elders spoken of by John?*

A We are to understand that these Elders whom John saw were Elders who had been faithful in the work of the ministry and were dead who belonged to the Seven Churches and were then in the paradise of God.

⁶Q *What are we to understand by the Book which John saw which was sealed <on the back> with seven Seals which John?*

⁶Ans. We are to understand that it contains the revealed will mysteries and works of God. the hidden things of his economy concerning this Earth during the seven thousand years of its continuance or its temporal existence.

⁷Q *What are we to understand by the Seven Seals with which it was sealed?*

A We are to understand that the first seal contains the things of the first thousand years and the second also of the second thousand years and so on until the seventh.

⁸Q *What are we to understand by the four Angels spoken of by John 7 Chap & first verse of Revelation?>*

A We are to understand that they are four angels sent forth from God to whom is given power over the four parts of the Earth to save life and to destroy these are they who have the everlasting Gospel to commit to every Nation kindred tongue and people having power to shut up the heavens to seal up unto life, or to cast down to the regions of darkness.

⁹Q *What are we to understand by the angels ascending from the east Rev 7. Chap. & 2 verse?*

A We are to understand that the angel ascended from the east is he to whom is given the seal of the living God over the twelve tribes of Israel wherefore he crieth unto the four angels having the everlasting Gospel to preach saying hurt not the earth neither the Sea nor the trees till we have sealed the Servants of our God in their foreheads and if you will receive it this is the Elias which was to come to gether to gether the tribes of Israel and restore all things.

¹⁰Q *What time are things spoken of in this chapter to be accomplished?*

A They are to be accomplished in the sixth thousandth year or the opening of the Sixth seal.

¹¹Q *What are we to understand by sealing the one hundred and forty four thousand out of all the tribes of Israel twelve thousand out of every tribe?*

A We are to understand that those who are sealed are high Priests ordained unto the holy order of God to administer the everlasting Gospel for they are they who are ordained out of every Nation kindred tongue and people by the angels to whom is given power over the Nations of the earth to bring as many as will come to the church of the first born.

¹²Q *What are we to understand by the sounding of the trumpets mentioned in the 8th. Chap. of Rev.*

A We are to understand that <as> God made the world in six days and on the seventh day he

finished his work and sanctified it and also formed man out of the dust of the earth evens so in the begining of the seven thousandth year will the Lord God Sanctify the earth and to complete the Salvation of man and Judge all things and shall redeem all things except that which he hath not put into his power when he shall have sealed all things unto the end of all things and the sounding of the trumpets of the seven angels are the preparing and finishing of his work in the begining of the seven thousandth year the preparing of the way before the time of his coming

¹³ Q *When are the things to be accomplished which are written in the ninth Chap. of Rev.*

A They are to be accomplished after the opening of the seventh seal before the coming of Christ

¹⁴ Q *What are we to understand by the little book which was eaten by John as mentioned in the 10th. Chapt. of Rev.*

A We are to undeerstand that it was a Mission and an ordinance for him to gather the tribes of Israel Behold this is Elias who as it is written must come and restore all things.

¹⁵ Q *What is to be understood by the two witnesses in the eleventh Chapt. of Rev.?*

A They are two prophets that are to be raised up to the Jewish nation in the last days at the time of the restoration and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the Land of their Fathers

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 26

A Sample of pure Language

given by Joseph the Seer as copied by Br Johnson

Q *What is the name of God in pure Language*

A *Awman.*

Q *The meaning of the pure word A[w]man*

A It is the being which made all things in all its parts.

Q *What is the name of the Son of God.*

A The Son Awman.

Q *What is the Son Awman.*

A It is the greatest of all the parts of Awman which is the Godhead the first born.

Q *What is man.*

A This signifies Sons Awman. the human family the children of men the greatest parts of Awman Sons the Son Awman.

Q *What are Angels called in pure language.*

A Awmen Angls-men.

Q *What are the meaning of these words.*

A Awman's Ser~~o~~o~~o~~ts Ministerring servants Sanctified who are sent forth from heaven to minister for or to Sons Awman the greatest part of Awman Son. Sons Awmen Son Awmen Awman.
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 27

[LE: 84, KE: 4]

A revelation given in Kirtland the 22d & 23d. day of Sept AD 1832

1 A revelation of Jesus Christ unto his ~~saints~~ servant Joseph and six Elders as they united there hearts in lifting there voice on high, 2 yea the word of the Lord, concerning his church established in the last days. for the restoration of his people as he has spoken by the mouth of his prophets and for the gathering, of his saints to stand upon mount Zion which shall be called the city New Jerusalem, 3 which city shall be built begining at the temple lot which is appointed by the finger of God the Lord in the western boundaries of the State of Missou[ri] and dedicated by the hand of Joseph and others with whom the Lord was will pleased, 4 verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathring of the saints begining at this place, even the place of the Temple, which Temple shall be ~~built~~ <reared> in this generation 5 for verely this generation shall not all pass away untill an house shalt be built unto the Lord and a cloud shall rest upon it which cloud shall be even the glory of the Lord which shall fill the house, 6 and the sons of Moses according to the holy Priesthood which he received under his the <hand of his> father in Law Jethro, 7 and Jethro received it u[n]der the ha[n]d of Caleb. 8 and Caleb received it under the hand of Elihu 9 and Elihu under the hand of Jeremy 10 and Jeremy under the hand of Gad 11 and Gad under the hand of Esaius 12 and Esaius received it under the hand of God, 13 Esaius ~~lived~~ also lived in the days of Abraham and was blessed of him 14 which Abraham received the Priesthood from Melchisedec who received it through the lineage of his fathers even till Noah, 15 and from Noah till Enoch, through the lineage of thare fathers 16 and from Enoch to abel who was slain by the conspiracy of his brother who received the Priesthood by the commandment of God by the hand of his father Adam who was the first man, 17 which Priesthood continueth in the church of God in all generations and is without begining of days or end of years 18 and the Lord confirmed a priesthood also upon Aaron and his seed throughout all the generations of the Jews. which priesthood also continueth and abideth for ever with the Priesthood which is after the holiest order of God, 19 and this greater Priesthood adminestereth the gospel and holdeth the key of the misteries of the kingdom, even the key of the knowledge of God 20 therefore in the ordinances thereof the power of Godliness is manifest 21 and without the ordinances thereof, and the authority of the Priesthood, the power of Godliness is not manifest unto man in the flesh, 22 for without this no man can see the face of God even the father and live, 23 now this Moses plainly taught to the children of Israel in the wilderness, and saught diligently to sanctify his people that they might behold the face of God, 24 but they hardened ther hearts and could not endure his presence therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest, which rest is the fulness of his glory while in the wilderness, 25 therefore he took Moses out of there midst and the holy Priesthood also, 26 and the lesser Priesthood continued, which Priesthood holdeth the keys of the ministring of Angels and the preparitory gospel, 27 which gospel is the gospel of repentance and of Baptism, and the remission of sins, and the Law of carnal commandments— which the lord in his wrath caused to continue with the house of Aaron among the children of Israel until John whom God raised up being fillid with the holy ghost from his Mothers womb, 28 for he was baptised while he was yet in his the ~~mothers~~ womb and was ordained by the Angel of God at the time he was eight days old unto this power to overthrow the kingdom of the Jews and to make straight the way of the Lord before the face of his people to prepare them for the coming of the Lord in whose hand is given all power, 29 and again, the offices of Elder & Bishop are necessary appendages belon[g]ing unto the high Priesthood, 30 and again the offices of Teacher and Deacon are necessary appendages belonging to the lesser Priesthood, which priesthood was confirmed upon Aaron and his sons 31 therefore as I said, concerning the Sons of Moses, for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord which house shall be built unto the Lord in this generation upon the consecrated spot as I have appointed 32 and the sons of Moses, and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lords house whose sons are ye, and also many whom I have called and sent forth to build up my church 33 for whoso is faithful unto the attaining of these two Priesthoods of which I have spoken and the magnifying there calling are sanctified by the spirt unto the renewing of there bodies 34 that they become the sons of Moses and of Aaron and the seed of Abraham and the church and kingdom and the elect of God 35 and also all they who receive this Priesthood receiveth me saith the Lord 36 for he that receiveth my servants receveth me, 37 and he that receiveth me receiveth my father, 38 and he that receiveth my father, receiveth my fathers kingdom, therefore all that my father hath shall be given unto him 39 and this is according to the oath and the covenant which belongeth to the Priesthood, 40 therefore all those

who receiveth the Priesthood, receiveth this oath and covenant of my father which he cannot break neither can it be moved, ⁴¹ but whoso breaketh this covenant after he hath received it, and altogether turneth therefrom shall not have forgiveness in this world nor in the world to come, ⁴² and all those that <who> come not unto this Priesthood, which ye have received, which I now confirm upon you who are present this day viz the 23d. day of September AD 1832 Eleven high Priests save one by mine own voice out of the heavens and even I have given the heavenly hosts and mine Angels charge concerning you, ⁴³ and I now give unto you a commandment to beware concerning yourselves to give heed dilligently to the words of eternal life, ⁴⁴ for you shall live by evry word that procedeth forth from the mouth of God, ⁴⁵ for the word of the Lord is truth and whatsoever is truth is light, and whatsoever is light is spirit even the spirit of Jesus Christ, ⁴⁶ and the spirit giveth light to evry man that cometh into the world, and the spirit enlightneth evry man through the world that harkneth to the voice of the spirit, ⁴⁷ and evry one that harkneth to the voice of the spirit cometh unto God even the father, ⁴⁸ and the father teacheth him of the covenant which he hath renewed and confirmed upon you which is confirmed upon you for your sakes and not for yours <sakes> only, but for the sake of the whole world, ⁴⁹ and the whole world lieth in sin and groaneth under darkness and under the bondage of sin, ⁵⁰ and by this you may know they are under the bondage of sin because they come not unto me, ⁵¹ for whoso cometh not unto me is under the bondage of sin, ⁵² and whoso receiveth not my voice is not acquainted with my word voice and is not of me, ⁵³ and, by this you may know the righteous from the wicked, and that the whole world groaneth under sins and darkness even now, ⁵⁴ and your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received, ⁵⁵ which vanity and unbelief hath brought the whole church under condemnation, ⁵⁶ and this condemnation resteth upon the children of Zion even all, ⁵⁷ and they shall remain under this condemnation until they repent and remember the new covenant even the book of Mormon and the former commandments which I have given them, not only to say but to do according to that which I have written, ⁵⁸ that they may bring forth fruit meet for there fathers kingdom otherwise there remaineth a scorge and a Judgment to be poured out upon the children of Zion, ⁵⁹ for shall the children of the kingdom pollute my holy land verily Verily I say unto you na[y]. ⁶⁰ verily, verily, I say unto you who now hear my words which is my voice blessed are you inasmuch as you receive these things, ⁶¹ for I will forgive you of your sins with this commandment that you remain steadfast in your minds in solemnity and the spirit of p[r]ayer in bearing testamony to all the world of those things which are communicated unto you, ⁶² therefore go ye into all the world and whatsoever place ye cannot go into ye shall send, that the testamony may go from you into all the world unto every creature, ⁶³ and as I said unto mine apostles even so <I> says unto you, for you are mine Apostles, even Gods High priests ye are they whom my father hath given me, ye are my friends, ⁶⁴ therefore as I said unto mine Apostles I say unto you again that evry soul who believeth on your words and are baptized by water for the remission of there sins shall receive the holy-ghost, ⁶⁵ and these signs shall follow them, ⁶⁶ in my name they shall do many wonderful works, ⁶⁷ in my name they shall cast out devils, ⁶⁸ in my name they shall heal the sick, ⁶⁹ in my name they shall open the eyes of the blind and unstop the ears of the deaf, ⁷⁰ and the tongue of the dumb shall speak, ⁷¹ and if any man shall administer poison unto them it shall not hurt them, ⁷² and the poison of the <a> serpent shall not <have> power to harm them, ⁷³ but a commandment I give unto them that they shall not boast themselves of these things, neither speak them before the world for these things are given unto you for your proffet and for salvation, ⁷⁴ verily, verily I say unto you he who believeth not on your words, and are not baptized by water in my name for the remission of there sins, that they may receive the holy ghost shall be damned and shall not come into my fathers kingdom where my father and I am, ⁷⁵ and this revelation unto you and commandment is in force from this very hour upon all the world, and this gospel is unto all who have not received it, ⁷⁶ but verily I say unto all those to whom the kingdom has been given from you it must be preached unto them that they shall repent of ther former evil works for they are to be upbraded for there evil hearts of unbelief and your brethren in Zion for there rebellion against you at the time I sent you, ⁷⁷ and again I say unto you my friends, for from this time <hence> forth I shall call you friends, it is expedient that I give unto you this commandment that you become even as my friends in days when I was with them in travling to preach this gospel in my power, ⁷⁸ for I suffered them not to have purse or scrip, neither two coats, ⁷⁹ behold I send you out to proove the world, and the Laborer is worthy of his hire, ⁸⁰ and any man that shall go and preach this gospel

of the kingdom and fail not to continue faithful in all things shall not be weary in mind neither darkened neither body ~~limb~~, limb, or Joint and an hair of your heads shall not fall to the ground unnoti[c]ed and they shall not go hungry, neither athirst, ⁸¹ therefore take no thought for the morrow for what ye shall eat or what ye shall drink or wherewith all ye shall ye shall be clothed ⁸² for consider the lillies of the field how they grow they toil not neither do they spin and the kingdoms of the world in all ther glory are not arayed like one of them ⁸³ for your father who art in heaven knoweth that you have need of all these thing ⁸⁴ therefore let the morrow take thought for the things of itself, ⁸⁵ neither take ye thought before hand what ye shall say but treasure up in your minds continually the words of life and it shall be given you in the very hour that po[r]tion that shall be meeted unto evry man ⁸⁶ therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry) therefore let no man from this hour ~~take~~ take purse or scrip that goeth forth to proclaim this gospel of the kingdom ⁸⁷ behold I send you out to reprove the world of all there unrighteous deeds and to t[ea]ch them of a Judgment which is to come ⁸⁸ and whoso receiveth you there I will be also for I will go before your face I will be on your right hand and on your lift and my spirit shall be in your hearts and mine Angels round about you to bear you up, ⁸⁹ whoso receiveth you receiveth me and the same will feed you and clothe you, and give you money ⁹⁰ and he who feedeth you or chothe[clothe] you or giveth you money shall in no wise loose his reward ⁹¹ and he that doeth not these things is not my deciple, by this you may know my deciples ⁹² he that receiveth you not, go away from him, alone by yourselves and cleanse your feet even with water, pur water, whether in heat or in cold and bare testamony of it unto your father which is in heaven and return not again unto that man, ⁹³ and in whatsoever village or city ye enter do likewise, ⁹⁴ nevertheless search dilligently and spare not, wo unto that house, or that village or city that rejecteth you or your words or testamony concerning me, ⁹⁵ wo I say again unto that house or that village or city that rejecteth you or your words or your testamony of me ⁹⁶ for I the Almighty have laid my hand upon the nations to scorge them for their wickedness ⁹⁷ and plagues shall go forth and it shall not be taken from the earth untill I have completed my work which shall be cut short in righteousness ⁹⁸ until all shall know me who remain even from the least <un>to the greatest and shall be filled with the knowledge of the Lord and shall see eye to eye, and shall lift up the voice, and with the voice together sing this new song, saying ⁹⁹ the lord hath brought again Zion the Lord hath redeemed his people Israel, according to the election of grace which was brought to pass by the faith and covenant of ther fathers, ¹⁰⁰ the Lord hath redeemed his people and Satan is bound and time is no longer the Lord hath gathered all things in one the Lord hath brought down Zion from above the Lord hath brought up Zion from benieith ¹⁰¹ the earth hath travailed and brought forth her strength and truth is established in her bowels and the heavens hath smiled upon her and she is clothed with the glory of her God for he standeth in the midst of his people, ¹⁰² glory and honor and power and might be ascribed to our god for he is full of mercy Justice grace and truth and peace for ever and ever Amen——

¹⁰³ And again verily verily I say unto you it is expedient that evry man who goes forth to proclaim mine everlasting gospel that in asmuch as they have families and receive monies by gift they should send it unto them or make use of it for there benifit as the Lord shall direct them for thus it seemeth me good ¹⁰⁴ and let all those who have not families who receive monies send it up unto the Bishop in Zion or unto the Bishop in Ohio that it may be consecrated for the bringing forth of the revelations and the printing thereof and for establishing of Zion ¹⁰⁵ and if any <man> shall give unto any of you a coat, or a suit take the old and cast it unto the poor and go your way rejoicing ¹⁰⁶ and if any man among you be strong in the spirit let him take with him he that is weak that he may be edefied in all meekness that he may become strong also ¹⁰⁷ therefore take with you those who are ordained unto the lesser Priesthood, and send them before you to make appointments and to prepare the way, and to fill appointments that yourselves are not able to fill, ¹⁰⁸ behold this is the way that mine Apostles in ancient days built up my church unto me, ¹⁰⁹ therefore let evry man stand in his own office, and labour in his own calling and let not the head say unto the feet it hath no need of the feet for without the feet how shall the body be able to stand, ¹¹⁰ also the body hath need of evry member that all may be edefied together that the systim may be kept perfect, ¹¹¹ and behold the high Priesthood should travel also and and also the Elders and also the lesser Priests, but the Teacher and deacons should be appointed to watch over the church to be a standing minister unto the church, ¹¹² and the Bishop also should travel round about and among all the churches searching after the poor to administer

to ther wants by humbling the rich and the proud ¹¹³ he should also imploy an agent for to take charge of and to do his secular business as he shall direct ¹¹⁴ nevertheless let the Bishop go unto the city of New York and also to the city of Albany and also to the city of Boston and warn the people of those cities with the sound of the gospel with a loud voice of the desolation and utter abolishment which awaits them if they do reject these things. ¹¹⁵ for if they do reject these things the hour of thei[r] Jodgment is nigh and there house shall be left unto them dessolate, ¹¹⁶ let him trust in me and he shall not be confounded and an hair of his head shall not fall to the ground unnoticed, ¹¹⁷ but <anyd> verily I say unto you the rest of my servants go ye forth as your circumstances shall permit in your several callings unto the great and notable cities and villages reprooving the world in righteousness of <all> ther unrighteous and ungodly deeds setting forth clearly and understandingly the dessolation of abomination in the last days ¹¹⁸ for with you saith the Lord Almighty I will rend there kingdoms I will not only shake the earth but the stary heavens shall tremble also ¹¹⁹ for I the Lord have put forth mine hand to exhort the powers of heaven ye cannot see it now, yet a little while and ye shall see it and know that I am and that I will come and reign with my people ¹²⁰ I am Alpha and Omega the beginning and the end Amen——

*Transcribed by F, G, Williams
For N, K, Whitney and Joseph the Seer
From Newel K. Whitney Papers, BYU*

SECTION 28

[LE: 86, KE: 6]

A Revelation explaining the parable of the wheet & <the> Tears[tares]

¹ Verily thus saith the Lord unto you my servants concerning the parable of the wheat and of the tears, ² Behold verily I say that the field was the world and the Apostles were the sowers of the seed ³ and after they have fallen asleep the great persecutor of the Church the apostate, the whore, even Babylon, that maketh all nations <to> ~~drunk~~ drink of her cup, in whose hearts the enemy even Satan sitteth to reign, behold he soweth the tears, wherefore the tears choke the wheet and drive the church into the wilderness, ⁴ but behold in the last days, even now while the Lord is begining to bring forth his <the> word, ⁴ and the blade is springing up and is yet tender, ⁵ behold verily I say unto you the angels are crying unto the Lord, day and night who are ready, and waiting to be sent forth to reap down the fields. ⁶ but the Lord saith unto them pluck not up the tears while the blade is yet tender (for verily your faith is weak) least you distroy the wheat also, ⁷ therefore let the wheat and the tears grow together untill the harvest is fully ripe then ye shall first gather out the wheat from among the tears and after the gathering of the wheat, behold and lo the tears are bound in bund[les], and the field remaineth to be burned ⁸ therefore thus saith the Lord unto you with whom the priesthood hath continued through the lineage of your fathers, ⁹ for ye are lawful heirs according to the flesh and have been hid from the world with christ in God ¹⁰ therefore your life, and the Priesthood hath remained and must needs remain through you and your lineage untill the restoration of all things spoken by the mouth of all the holy Prophets since the world began, ¹¹ therefore blessed are ye if ye continue in my goodness, a light unto the Gentiles and th[r]ough this Priesthood a saviour unto my people Israel the Lord hath said it

*Kirtland December 6th. A[D] 1832 given by Joseph the seer and written by Sidney the scribe an[d] Councillor, & Transcribed by Frederick assistent scribe and councillor—
From "Kirtland Revelation Book" (Revelation Book 2)*

SECTION 29

[LE: 87, KE: N/A]

A Prophecy given Decm. 25th 1832

¹ Verily thus saith the Lord, concerning the wars that will shortly come to pass begining at the rebellion of South Carolina which will eventually terminate in the death and missery of many souls, ² and the days will come that war will be poured out upon all Nations begining at this place ³ for behold the southern states shall be divided against the Northern States, and the Southern States will call on other <Nations> even the Nation of Great Britian as it is called and they shall also call upon other Nations in order to defend themselves against other Nations and thus war shall be poured out upon all Nations ⁴ and it shall come to pass after many days Slaves shall rise up against there Masters who shall be Martialed and disaplined for war ⁵ and it shall come to pass also that the remnants who are left of the land will martial themselves also and shall become exceding angry and shall vex the Gentiles with a soar vexation ⁶ and thus with the sword and by bloodshed the inhabitants of the earth shall mourn and with famine and plague, and Earthquake and the thunder of heaven and the fierce and vivid lightning also shall the inhabitants of the earth be made to feel the wrath and indignation and chastning hand of an Almighty God untill the consumption ~~decried~~ decreed hath made a full end of all Nations ⁷ that the cry of the saints and of blood of the saints shall cease to come up into the ears of the Lord of Saboath from the earth to be avenged of their enimies, ⁸ wherefore stand ye in holy places and be not moved untill the day of the Lord come, for behold it cometh quickly saith the Lord. Amen

*Given by Joseph the Seer writtn by F G Williams
From "Kirtland Revelation Book" (Revelation Book 2)*

SECTION 30

[LE: 88:1-126, KE: 7]

A Revelation given <to> the first Elders of this Church of Christ in the last days Dec 27th 1832

¹ Verily thus saith the Lord unto you, who have assembled yourselves together, to receive his will concerning you, ² behold this is pleasing unto unto your lord, and the Angels rejoice over you, the prayers alms of your prayers have come up into the ears of the Lord of sabaoth, and are recorded in the book of the names of the sanctified, even ~~they~~ <them> of the celestial world, ³ wherefore, I now send upon you another comfortor, even upon you my friends; that it may abide in your hearts, even the holy spirit of promise which other comfoter, is the same, that I promised unto my deciples, as is recorded in the testamony of John, ⁴ This comfoter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom, ⁵ which glory is that of the church of the first born; even of God. the holiest of all; through Jesus Christ, his son. ⁶ he that assended up on high, as also he, decended b<e>low all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth, ⁷ therefore which <truth> shineth— this is the light of Christ as also he is in the sun, and the light of the son <sun>, and the power thereof by which it was made, ⁸ as also he is in the moon, & is, the light of the moon, and the power thereof, by which it was made, ⁹ as also the light of the stars, and the power thereof; by which they were made; ¹⁰ and the earth also, and and the power thereof, even the earth upon which you stand, ¹¹ and the light which now shineth; which giveth you light, is through him which enlightneth your eyes; which is the same light that quickneth your understandings, ¹² which light, procedeth forth from the presence of God; to fill the emencity of space; ¹³ the light which is in all things which giveth life to all things, which is the law by which all things are govorned, even the power of God, who sitteth upon his throne; who is in the bosom of eternity, who is in the midst of all things ¹⁴ Now verily I say unto you, that through the redemption, which is made for you; is brought to pass the resurrection from the dead; ¹⁵ (and the spirit, and the body is the soul of man) ¹⁶ and the resurrection from the dead, is the redemption of the soul; ¹⁷ and the redemption of the soul, is through him, who quickneth all things, in whose bosom, it is decreed, that the poor, and the meek of the earth, shall inherit it; ¹⁸ therefore it must needs be sanctified, from all unrighteousness, that it may be prepared for the celestial glory; ¹⁹ for after it hath filled the measure of its creation, it shall be crowned with ~~the~~ glory, even with the presence of God the father; ²⁰ that bodies, who are of the celestial kingdom may posses it, forever, & ever; for, for this intent was it made, and created, and for this intent, are they sancti-

fied, ²¹ and they who are not sanctified, through the law which I have given unto you; even the law of Christ, must inherit another kingdom even that of a Terrestrial kingdom, or that of a teles-
tial kingdom, ²² for he ~~that~~ <who> is not able to abide the law of a celestial kingdom cannot
abide a celestial glory, ²³ and he who cann< > not abide, the law of a Terrestrial kingdom cannot,
abide a Terrestrial glory, ²⁴ he who cannot abide the law of a Telesstial kingdom cannot abide a
Telesstial glory; therefore he is not meet, for a kingdom of Glory, therefore he must abide a king-
dom, which is not a kingdom of glory. ²⁵ And again, verily I say unto you, the earth abideth the
law, of a celestial kingdom, for it filleth, the measur of its creation; and transg[r]esseth not the
law. ²⁶ wherefore it shall be sanctified, yea not withstanding it shall die, it shall be quickened
again, and shall abide the power, by which it ~~was~~ <is> quickened, and the righteous shall inher-
it it, ²⁷ for notwithstanding they die, they also shall rise again, a spiritual body, ²⁸ they who are of
a celestial spirit, shall receive the same body which was a natural body, even ye shall, receive
your bodies; and your glory, shall be that glory, by which your bodies, are quickened, ²⁹ ye who
are quickened, by a portion, of the celestial glory, shall then receive of the same, even a fulness,
³⁰ and they, who are quickened, by a portion of the Terestriall glory, shall then, receive of the
same even a fulness; ³¹ and also they who are quickened by a portion, of the Telesstial glory, shall
then receive of the same, even a fulness, ³² and they who remain, shall also be quickend, never-
theless they shall, return again, to there own place, to enjoy that which they are willing to re-
ceive; because they were not, willing, to enjoy that which they might have received; ³³ for what
doth it poffet[profit] a man, if a gift, is bestowed, upon him and he receive not the gift, behold
he rejoiceth not, in that which is given unto him, neither rejoice in him, who is the giver of the
gift; ³⁴ and again, verily I say unto you, that which is governed by law, is also preserved by law,
and perfected, and sanctified by the same; ³⁵ that which breaketh a law, and abideth not by law,
but seeketh to become a law unto itself, and willetth to abide in sin; and altogether abideth in sin,
cannot be sanctified by law; neither ~~of~~-<by> mercy, justice, or judgment; therefore they must
remain filthy still, ³⁶ all kingdoms have a law given; ³⁷ and there are many kingdoms; for there is
no space, in the which there is no kingdoms; and there is no kingdom, in which there is no space,
eather a greater or lesser kingdom, ³⁸ and unto evry kingdom, is given a law, and unto evry law
there are certain bounds also, and conditions, ³⁹ all beings who abide not, in those conditions,
are not justified, ⁴⁰ for inteligence, cleaveth unto inteligence, wisdom, receiveth wisdom, truth
embraceth truth, virtue, Loveth virtue, light, Cleaveth unto light, mercy hath compassion on
mercy, and claimeth her own; justice continueth its course and claimeth its own, judgment,
goeth before the face of him, who sitteth up[on] the throne, and gove[r]neth, and executeth all
things. ⁴¹ he comprehendeth all things, and all things, are before him, and all things, are round
about him, and he is, above all things, and in all things, and is through all things, and is round
about all thing[s] and all things are by him, and of him, even God forever, and ever, ⁴² And again
<verily> I say unto you, he hath given a law, unto all things, by which they moove in there times,
and there seasons, ⁴³ and there cources are fixed, even the cources of the heavens, and the earth
which, comprehend the earth, and all the planets, ⁴⁴ and they give light to each other in there
times, and in there seasons, in there minuits in there hours, in there days, in there week, in
there months, in there years; all these are one year with God. but not with man; ⁴⁵ the <Earth>
rolls upon her wings, and the sun giveth her light by day, and the moon, giveth her light by night,
and the stars also giveth there light as they roll upon, there wings, in there glory in the midst,
of the power, of God, ⁴⁶ unto what shall I liken these kingdoms, that ye may understand, ⁴⁷ behold
all these <are> kingdoms, and any man, who hath seen, any, or the least of these, have seen God,
moving in his magesty and power; ⁴⁸ I say unto you, he hath seen him, nevertheless, he who
came unto his own, was not comprehended, ⁴⁹ the light shineth in darkness, and the darkness
compre<hen>deth it not, nevertheless, the day shall come, when you shall, comprehend even
God, being quickened in him, and by him. ⁵⁰ then shall ye know, that ye have seen me, that I am,
and that I am the true light, that is in you, and that you are in me, otherwise ye could not abound,
⁵¹ Behold I will liken these kingdoms, unto a man, having a field, and he sent forth, his servants,
into the field, to dig in the field, ⁵² and he said unto the first, go ye and labour in the field, and in
the first hour, I will come unto you, and ye shall behold the joy of my countenance, ⁵³ and he said,
unto the second, go ye also into the field, and in the second hour, I will visit you with the joy
of my countenance, ⁵⁴ and also unto the third saying, I will visit you, ⁵⁵ and unto the fourth; and
so on unto the twelfth, ⁵⁶ and the Lord of the vineyard field went unto the first, in the first hour,
and tarried with him, all that hour; and he was made glad, with the light of this countenance, of

his lord, ⁵⁷ and then he withdrew, from the first, that he might visit the second also, and the third, and the fourth, and so on, unto the twelfth, ⁵⁸ and <thus> they all received, the light of the countenance, of their Lord, every man, in his hour, and in his time, and in his season, ⁵⁹ beginning at the first, and so on unto the last, and from the last unto the first, and from the first, unto the Last, ⁶⁰ evry man in his own order, untill his hour was finished, even according, as his lord, had commanded him, that his Lord might be glorified in him, <and he in him that they all might be glorified> ⁶¹ therefore unto this parable, will I liken all those kingdoms; and the inhabitants thereof, evry kingdom, in its hour, and in its time, and in its season, even according to the decree, which God, hath made; ⁶² and again; ~~and now~~ verily I say unto you, my friends, I I leave these sayings, with you, for to ponder in your hearts; with this commandment, which I give unto you, that ye shall call upon me, while I am near, ⁶³ draw near unto me, and I will draw near unto you, seek me dilligently, and ye shall find me, ask, ⁶³ and ye shall receive, knock, and it shall be opened unto you; ⁶⁴ whatsoever ye ask the father, in my name, it shall be given unto you, that is expedient for you, ⁶⁵ and if ye ask any thing, that is not, expedient for you, it shall turn unto your own condemnation[condemnation], ⁶⁶ but behold, that which you hear, is as the voice, of one crying in the wilderness, In the wilderness, because you cannot see him; my voice, because my voice is spirit, my spirit is truth, truth abideth, and hath no end, and if it be in you, it shall abound, ⁶⁷ and if your eye be single to my glory, your whole bodies, shall be filled with light, and there shall be no darkness in you, and that body, which is filled with light comprehendeth all things; ⁶⁸ therefore sanctify yourselves that your minds become single to God, <and> The days <will> come, that you shall see him, for he will, unveil his face unto you, and it shall be in his own time, and in his own way, and according, to his own will; ⁶⁹ Remember the <great and> last promise which I gave <have made> unto you, cast away your idle thoughts, and your excess of Laughter, far from you; ⁷⁰ tarry ye, tarry ye in this place, and call a solemn assembly, even <of> those, who are the first Elders labourers, in this last kingdom, ⁷¹ and let those, whom they have warned, in there travling, call on the Lord and ponder, the warning in there hearts; which they have received, for a little season, ⁷² behold and lo I will take care of your flocks, and will raise up elders, and send unto them, ⁷³ behold I will hasten my work, in its time, ⁷⁴ and I give unto you, who are the first labourers, in this last kingdom, a commandment, that you assembl yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselvs yea purify yourselves; hearts, and clean your hands, and your feet, before me, that I may make you clean, ⁷⁵ that I may testify unto your father, and your God, and my God, that you, are clean, from the blood of this, wicked generation, that I may fulfil this promise, this great and last promise, which I have made unto you, when I will, ⁷⁶ also I give unto you a commandment, that ye shall continue in prayer, and fasting, from this time forth; ⁷⁷ and I give unto you a commandment, that you shall teach one another, the doctrines, of the kingdom, ⁷⁸ teach ye diligently, and my grace, shall attend you, that ye may be inst[r]ucted more perfectly, in theory, in principle, in doctrine in the law of of the Gospel, in all things, that pertain unto the kingdom of God, that is expedient, for you, to understand, ⁷⁹ of things, both in heaven, and in the earth, and under the earth, things which have been, things, which are, things, which must shortly, come to pass, things which are at home, things which are abroad; the wars, and the perplexities of the nations, and the judgments, which are on the land, and a knowledge also, of Countries, and of kingdoms; ⁸⁰ that ye may be prepared, in all things when I shall send you again, to magnify the calling, whereunto I have called you, and the mission with which, I have commissioned you, ⁸¹ behold I send you out, to testify, and to want warn the people, and it becometh evry man, who hath been warned, to warn his neighbour, ⁸² therefore they are left with<out> excuse, and there sins are upon your <there> own heads, ⁸³ he that seeketh me early, shall find me, and shall not be forsaken, ⁸⁴ therefore tarry ye, and labour diligently, that you may be perfected, in your ministry to go forth among the gentiles, for the last time, as many, as the mouth, of the Lord shall name, to bind up the law, and seal up the testamoy and to prepare the saints, for the hour of judgments, which is to come, ⁸⁵ that there souls may escape the wrath of God, the dessolation, of abomination, which awaiteth the wicked, both in this world, and in the world to come, verely I say unto you, let those who are not the first elders, continue in the vineyard untill the mouth of the Lord shall call them, for there time is not yet come, there garments are not clean from the blood of this generation, ⁸⁶ abide ye in the liberty, wherewith ye are made free, entangle not yourselves in sin, but lit your hands be clean, untill the lord come, ⁸⁷ for not many days hence, and the earth shall tremble, and real to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon

shall be bathed in blood, and the stars shall become exceeding angry and shall cast themselves down, as a fig, that falleth from off a fig tree, ⁸⁸and after your testamony, cometh wrath, and—indignation, upon the people, ⁸⁹for after your testamony cometh the testamony, of earthquakes, and <that> shall cause gronings in the midst of her, and men, shall fall upon the ground, and shall not be able to stand, ⁹⁰and also, cometh the testamony, of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves, beyond there bounds, ⁹¹and all things shall be in commotion; and surely mens hearts, shall fail them, for fear shall come up on all people, ⁹²and Angels shall fly through the midst of heaven crying, with a loud voice, sounding the trump of God, saying prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come, behold and lo, the bridegroom cometh, go ye out to meet him ⁹³and immediatly, there shall appear, a great sign in heaven, and all people, shall see it together, ⁹⁴& another Angel shall sound, his trump, saying that great Church, the mother of abominations that made all nations, drink of the wine, of the earth of its <her> fornication, that percuteth[persecuteth] the saints of God, that shed there blood, her who sitteth upon many waters, and upon the Is[lands] of the sea behold she is, the tears[tares] of the earth, she is bound in bundles, her bands are made strong no man can loose them, therefore she is ready to be burned and he shall sound his trump both long and loud, and all nations shall hear it, ⁹⁵and there shall be silence in heaven for the space, of a half an hour, immediatly after, shall the curtain, of heaven be unfolded as a scroll is unfolded, after it is rolled up and the face, of the Lord, shall be unveiled ⁹⁶and the saints, that are upon the earth, who are alive, shall be quickened, and be caught up to meet him, ⁹⁷and they who have slept in there graves, shall come forth, for there graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven ⁹⁸they are Christs the first fruits, they who shall decend with him first, and they who are on the earth, and in there graves, who are first caught up to meet him, and all this by the voice, of the sounding of the trump, of the Angel of God, ⁹⁹and after this, another trump shall sound, which is the second trump and then cometh, the redemption of those who are Christs, at his coming, who have received there part in that prison, which is prepared for them, that they m[i]ght receive the gospel and be judged, according to men in the fless, ¹⁰⁰and again, another trump shall sound, which is the third trump, and then cometh, the spirits of men, who are to be judged, and are found under condemnation ¹⁰¹and these, are the rest of the dead, and they live not again, untill the thousand years are ended, neither again, untill, the end of the earth, ¹⁰²and another trump shall sound, which is the fourth trump, saying; these are found among those, who are to remain, untill that great, and last day, even the end, who shall remain filthy still, ¹⁰³and another trump shall sound, which is the fifth trump, which is the fifth angel, who comitteth the everlasting gospel, flying through the midst of heaven, unto all Nations, Kindred Tongues, & people, ¹⁰⁴and this, shall be the sound of his trump, saying, to all people, both in heaven, and in earth, and that are under the earth, for evry ear shall hear it, and evry knee, shall bow, and evry tongue shall confess, while, they hear, the sound of the trump, saying fear God, and give glory to him, who sitteth upon the throne forever, and ever, for the hour of his judgment is come; ¹⁰⁵and again another angel, shall sound, his trump, which is the sixth Angel, saying he <she> is fallen, who made, all Nations drink, of the wine, of the wrath, of her fornication; she is fallen, is fallen, ¹⁰⁶and again, another Angel, shall sound, his trump which is the seventh Angel, saying, it is finished, it is finished, the lamb of God, hath overcome, and troden the winepress alone, even the winepress of the fierceness, of the wrath, of Almighty God; ¹⁰⁷and then shall the Angels be crowned, with the glory, of his might, and the saints shall be filled with his glory, and receive, their inheritance, and be made equal, with him ¹⁰⁸and then, shall the first Angel, again sound his trump, in the ears of all living, and reveal the secret acts, of men, and the mighty works of God; in the first thousandth year, ¹⁰⁹and then shall the second, Angel, sound his trump, and reveil the secret acts of men, and the thoughts, and intents of their hearts, and the mighty works of God, in the second thousandth year; ¹¹⁰and so on untill the seventh, Angel shall sound, his trump, and he shall stand forth upon the land, and upon the sea, and sware, in the name of him, who sitteth upon the throne, that there shall be time, no longer, and satan, shall be bound, that old serpent who is called the devle, and shall <not> be loosed, for the space, of a thousand years; ¹¹¹and then he shall be loosed, for a litle season, that he may gather, together, his armies, ¹¹²and Michael, the seventh, Angel, even the archangel, shall gather, together, his armies, even the hosts of heaven, ¹¹³and the Devel, shall gather his armies, even the hosts of hell, and shall come up to battle, against Michael, and

his armies; ¹¹⁴and then cometh the battle, of the Great God, and the Devell, and his armies shall be cast away, into there own place; that they shall not <have> power, over the saints any more at all, ¹¹⁵for Michael, shall fight, their battles, and shall ove[r]come him, who seeketh the throne, of him who sitteth upon upon the throne, even the Lamb, ¹¹⁶this is the glory of God, and the sanctified, and they shall not, any more see death; ¹¹⁷Therefore verily, I say unto you my friends, call your solemn assembly, as I have commanded you, ¹¹⁸and as all have not faith, seek ye diligently, and teach one another, words of wisdom, yea seek ye out of the best books, words of wisdom, seek Learning even by study, and also, by faith ¹¹⁹organize yourselves, prepare evry needful <thing> and establish, an house, even an house of prayer and house of fasting, an house of faith, an house of Learning, an house of glory, an house of order an house of God, ¹²⁰that your incomings may be in the name of the Lord, and <that> your outgoing may be in the name of the Lord, that all your salutations, may be in the name of the Lord, with uplifted hands, unto the most high, ¹²¹therefore cease from all your light speaches, from all laughter from all your lustful des[i]res, from all your pride and lightmindness, and from all your wicked doings, ¹²²appoint among yourselves, a teacher, and and lit not all be spokesmen at once, but let one speak at a time, and lit all listen, unto his sayings that when all have spoken, that all may be edified, of all, and that evry man, may have an equal privelege, ¹²³see that ye love one another cease to be covetous, learn to impart, one to another as the gospel requires, ¹²⁴cease to be Idle, cease to be unclean, cease <to> find fault, one with another cease to sleep, any longer then is needful, retire to thy bed early that ye may not be weary, arise early, that your bodies, and your minds may be invigorated, ¹²⁵and above all things, clothe yourselves, with the bonds of charity, as with a mantle, which is <the> bonds of perfectness and peace, ¹²⁶prey always, that you may not faint until I come, behold, and lo, I will come quickly and receive you unto myself Amen;—

*Given by Joseph the seer and written by E.G. William assistan[t] scribe and counseller to sd. Joseph—
From "Kirtland Revelation Book" (Revelation Book 2)*

SECTION 31

[LE: 89, KE: 80]

A revelation for the benefit of the saints, given in Kirtland

February 27, 1833

¹A word of wisdom, for the benefit of the council of high priests assembled in Kirtland, and church; and also the saints in Zion, ²to be sent greeting: not by commandment or constraint, but by revelation and the word of wisdom; shewing forth the order and will of God in the temporal salvation of all saints in the last days: ³given for a principle with promise, adapted to the capacity of the weak, and the weakest of all saints, who are, or can be called saints

⁴Behold, verily, thus saith the Lord unto you, in consequence of evils & designs, of which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom, by revelation: ⁵that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacrament before him:: ⁶and behold, this should be wine, yea pure wine, of the grape of the vine of your own make,

⁷And again, strong drinks are not good for the body, but for the washing of your bodies. ⁸And again, Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle; to be used with judgment and skill. ⁹And again hot drinks are not for the body, or belly.

¹⁰And again, verily I say unto you, all wholesome herbs, God hath ordained for the constitution, nature and use of man: ¹¹every herb in and every ~~and~~ ~~all~~ fruit in the season thereof: prudence the season thereof; all these to be used with judgment and thanksgiving: ¹²Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained, for the use of man, with thanksgiving: Nevertheless, they are to be used sparingly; ¹³and it is pleasing unto me, that they should not be used only in times of winter or of cold, or of famine.

¹⁴All grain is ordained for the use of man and of beasts, to be the staff of life, not only for

man, but for the beasts of the field, and the fowls of heaven, and all wild animals, that run or creep on the earth; ¹⁵and these hath God made for the use of man, only in times of famine and excess of hunger.

¹⁶All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground, or above the ground: ¹⁷Nevertheless wheat for the man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field; and barley for all useful animals, and for mild drink, as also other grain.

¹⁸And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval, and marrow to their bones, ¹⁹and shall find wisdom and great treasure of knowledge; even hidden treasures; ²⁰and shall run and not be weary, and shall walk and not faint: ²¹and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 32

[LE: 91, KE: 92]

Kirtland 9th of March 1833

A Revelation given concerning Apocrypha

¹Verily thus saith the Lord unto you concerning the Apocrypha there are many things contained therein that are true and it is mostly translated correct— ²there are many things contained therein that are not true which are interpelations by the hands of men ³varely I say unto you that it is not needful that the Apocrypha should be translated ⁴therefore whoso readeth it let him understand for the spirit manifesteth truth ⁵and and whoso is enlightened by the spirit shall obtain benifit therefrom ⁶and whoso receiveth not the spirit cannot be benefited; Therefore it is not needful that it should be translated. Amen

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 33

[LE: 93, KE: 82]

—Kirtland May 6— 1833—

¹Verely thus saith the Lord, it shall come to pass, that evry soul who forsaketh their sins and cometh unto me and calleth on my name and obeyeth my voice and keepeth all my commandments shall see my face and know that I am ²and that I am the true light that lighteth evry man who cometh into the world; ³and that I am in the fathe[r] and the father in me and the fathe[r] and I are one ⁴the father because he gave me of his fulness and the son becaus I was in the world and made flesh my tabernacle and dwelt among the sons of men ⁵I was in the world and received of my father, and the works of him were plainly manifest ⁶and John saw and bear record of the fulness of his <my> glory and the fulness of Johns reccord is hereafter to be reveiled ⁷and he bear reccord saying I saw his glory that he was in the begining before the world was ⁸therefore in the beg[inn]ing the word was for he was the word even the messenger of salvation ⁹the light and the redeemer of the world the spirit of truth who came into the world becaus the world was made by him and in him was the <fife> light <Life> of men and the light of men ¹⁰the worlds were made by him men were made by him all things were made by him and through him and of him ¹¹and I, John bear reccord that I beheld his glory as the glory of the only begotten of the fathe[r] full of grace and truth even the spirit of truth which came and dwelt in flesh and dwelt among us ¹²and I John saw that he received not of the fulness at the first but received grace for grace ¹³and he received not of the fulness but continued from grace to grace until he received a fulness ¹⁴and thus he was called the son of God because he received not of the fulness at the first ¹⁵and I John bear reccord and lo the heavens were opened and the holy ghost decended upon

him in the form of a dove and set upon him and there came a voice out of heaven saying this is my beloved son, ¹⁶ and I John bear record that he received a fulness of the glory of the eternal God father ¹⁷ and he receivd all power both in heaven and on earth and the glory of the father was with him for he dwelt in him ¹⁸ and it shall come to pass that if you are faithful you shall receive the fulness of the record of John ¹⁹ I give unto you these sayings that you may understand and know how to worship and know what you worship that you may come unto the father in my name and in due time receive of his fulness ²⁰ for if you keep my commandments you shall receive of his fulness and be glorified in me as I am glorified in the father, therefore I say <unto> you you shall receive grace for grace ²¹ and now verely I say unto you I was in the beginning with the father and am the first born ²² and all those who are begotten through me are partakers of the glory of the same and are the church of the first born, ²³ ye were also in the beginning with the father that which is Spirit even the spirit of truth ²⁴ and truth is knowledge of things as they are and as they were and as they are to come ²⁵ and whatsoever is more or less than these is the spirit of that wicked one who was a liar from the beginning ²⁶ the spirit of truth is of God, I am the spirit of truth, and John bear record of me say<ing> he received a fullness of truth yea even all truth ²⁷ and no man receiveth a fulness unless he keepeth his commandments ²⁸ he that keepeth his commandments receiveth truth and light until he is glorified in truth and knoweth all things, ²⁹ man was also in the beginning with God, intelligence or the Light of truth was not created or made neith[er] indeed can be ³⁰ all truth is independent in that sphere <in which God has placed it—> to act for itself as all intelligenc also otherwise there is no existance ³¹ behold here is the agency of man and here is the condemnation of man because that which was from the beginning is plainly manifest unto them and they receive not the light ³² and evry man whose spirit receiveth not the light ³³ for man is spirit the Elements are eternal and spirit and element inseparably connected receiveth a fulness of Joy ³⁴ and when seperated man cannot receive <a> fulness of Joy ³⁵ the elements are the tabernacle of God, yea man is the tabernacle of God even temples and whatsoever temple is defiled God shall destroy that temple, ³⁶ the glory of God is intelligence or in other words light & truth ³⁷ light and truth forsaketh that evil one ³⁸ evry spirit of man was innocent in the beginning, and God having redeemed man from, the fall <man> became again in their infant state <innocent> before God ³⁹ and that wicked one cometh and taketh away light and truth through disobedience from the children of men and became of the tradition of their fathers ⁴⁰ but I have commanded you to bring up your Children in light and truth, ⁴¹ but verily I say unto you my servant Frederick you have continued under this condemnation ⁴² you have not taught your Children light and truth according to the Commandments and that wicked one hath power as yet over you and this is the cause of your affliction ⁴³ and now a commandment I give unto you and if ye will be delivered you shall set in order your own house for there are many things that are not right in your house ⁴⁴ verely I say unto my servant Sidney that in some things he hath not kept the commandments concerning his children therefore firstly set in order thy house, ⁴⁵ and verely I say unto my servant Joseph (or in other words I will call you friends) for ye are my friends) and ye shall have an inheritance with me ⁴⁶ I called you servants for the worlds sake and ye are their servants for my sake ⁴⁷ and now verely I say unto you Joseph you have not kept the commandments and must needs stand rebuked before the lord ⁴⁸ your family must needs repent and forsake some things and give more earnest heed unto your sayings or be removed out of their place ⁴⁹ what I say unto one I say unto all pray always lest that wicked one have power in you and remove you out of your place ⁵⁰ my servant Newel also the Bishop of my Church hath need to be chastened and set in order his family and see that they are more diligent and concerned at home and pray always or they shall be removed out of their place ⁵¹ now I say unto you my friends let my servant Sidney go his Journey and make haste and also proclaim the acceptable year of the Lord and the gospel of salvation as I shall give him utterance and by your prayer of faith with one consent I will uphold him ⁵² and let my servants Joseph & Frederick make haste also and it shall be given them even according to the prayer of faith and inasmuch as you keep my sayings you shall not be confounded in this world nor in the world to come **Am** ⁵³ and verely I say unto you that it is my will that ye should hasten to translate my Scriptures and to obtain a knowledge of history and of Countries and of Kingdoms and of laws, of man & of God <God & man> and all these for the salvation of Zion Amen

From Newel K. Whitney Papers, BYU

SECTION 34

[LE: 95, KE: 95]

Kirtland June 1st. 1833—

¹ Verily thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation and I have loved you ² therefore ye must needs be chastened and stand rebuked before my face. ³ for ye have sinned against me a verry grievous sin in that ye have not considered the great commandment in all things that I have given unto you concerning the building of mine house ⁴ for the preparation where with I deign to prepare mine Apostles to prune my vineyard for the last time that I may bring to pass my strange act that I may pour out my spirit upon all flesh. ⁵ But behold verily I say unto you there are many who have been ordained among you whom I <have> called but few of them are chosen. ⁶ they who are not chosen have sinned a verry grievous sin in that they are walking in darkness at noon day, ⁷ and for this cause I gave unto you a commandment that you should call your solem assembly that your fastings and your mourning might come up into the ears of the Lord of sabaoth which is by interpretation the creator of all things the first day the beginning and the end. ⁸ Yea verily I say unto you I gave unto you a commandment that you should build an house in the which house I design to endow those whom I have chosen with power from on high, ⁹ for this is the promise of the Father unto you. Therefore, I commanded you to tarry even as mine Apostles at Jerusalem. ¹⁰ nevertheless my servants sinned a verry grievous sin and contentions arose in the school of the prophets, which was verry grievous unto me saith your Lord. therefore I sent them forth to be chastened. ¹¹ Verily I say unto you, it is my will that you should build an house. If ye keep my commandments ye shall have power to build it. ¹² If ye keep not my commandments the love of the father shall not continue with you therefore ye shall walk in darkness. ¹³ now here is wisdom and the mind of the Lord, Let the house be built not after the manner of this <the> world. for I give not unto you that ye shall live after the manner of the world. ¹⁴ Therefore let it be built after the manner which I shall show unto three of you whom ye shall ¹⁴ appoint and ordain unto this power ¹⁵ and the size thereof shall be fifty and five feet in width and let it be sixty and five feet in length in the inner court thereof, ¹⁶ and let the lower part of the inner court ~~thereof~~ be dedicated unto me for your sacrament offering and for your preaching and your fasting and your praying and the offering up your most holy desires unto me saith your lord, ¹⁷ and let the higher part of the inner court be dedicated unto me for the school of mine Apostles saith Son ahman, or in other words Alphas, or in other words Omegas even Jesus Christ your lord Amen.—
From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 35

[LE: 97, KE: 81]

The word of the Lord unto Joseph Sidney and Frederick

¹ verily I say unto my friends I speak unto you with my voice, even the voice of my spirit, that I may shew unto you my will concerning your breatheren in the land of Zion, many of <whom> are trully humble, and are seeking dillegently to learn wisdom, and to find truth ² verily verily I say unto you blessed are all such for they shall obtain; for I the Lord sheweth mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them unto judgment.

³ Behold I say unto you concerning the school in Zion, I the Lord am well pleased that there should be a school in Zion, and also with my servent Parley, for he abideth in me ⁴ and inasmuch as he continue to abide <in> me, he shall continue to preside over the school in the land of Zion, ⁵ and I will bless him with a multiplicity of blessings in expounding all scriptures, ~~and myteries~~ and mysteries to the edification of school and of the Church in Zion. ⁶ And to the resedue of the school I the Lord am willing to shew mercy nevertheless there are those that must needs repent

be chastened, and their works shall be made known, ⁷the axe is laid at the roots of the trees, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, ~~I the Lord have spoken it~~ I the Lord have spoken it: verily ~~verily~~ I say unto you; all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenant by sacrifice, yea, every sacrifice which I the Lord shall command them are all accepted of me; ⁹for I the Lord will cause them to bring forth as a very fruitfull tree, which is planted in a goodly land by a pure stream that yealdeth much precious fruit.

¹⁰Verily I say unto you that it is my will that an house should be built unto me in the land of Zion like unto the pattern which I have given you. (which pattern we have sent to Zion in a former package) ¹¹yea, let it be built speedily by the tithing of my people, ¹²behold this is the tithing, and the sacrifice which I the Lord require at their hand, that there may be a house built unto me for the salvation of Zion, ¹³and for a place of thanksgiving for all saints, and for a place of instruction for all those who are called to the ~~ministry~~ works of the ministry, in all their several ~~offices~~ callings and offices, ¹⁴that they may be perfected in the understanding of their ministry, in theory, and principle, and in doctrine, in all things pertaining to [the] kingdom of God on the earth (the keys of which kingdom have been ~~given to you~~ conferred upon you) ¹⁵And inasmuch as my people build an house unto me in the name of the Lord and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it, ¹⁶yea and my presence shall be there, for I will come into it and all the pure in heart that shall come into it shall see God; ¹⁷but if it be defiled I will not come into it, and my glory shall not be there, for I will not come unto an unholy temple. ¹⁸And now behold if Zion do these things she shall prosper and ~~<and now behold if Zion do these things>~~ spread herself and become very glorious very great and very terable, ¹⁹and the nations of the earth shall honor her, and shall say surely Zion is the City of our God, and surely Zion cannot fall neither be removed, out of her place, for God is there, and the hand of the Lord is there, ²⁰and he hath sworn by the power of his might, to be her salvation and her high tower, ²¹therefore verily thus saith the Lord let Zion rejoice (for this is Zion the pure in heart) Therefore let Zion rejoice while all the wicked shall mourn, ²²for behold and lo! Vengeance cometh speedily upon the ungodly as the whirlwind and who shall escape, it, ²³the Lords scourge shall pass over, by night, and by day, and the report thereof shall vex all people, yet it shall not be staid until the Lord come; ²⁴for the indignation of the [Lord] is kindled against their abominations, and all their wicked works, ²⁵nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, ²⁶but if she observe not whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague with, sword, with vengeance, with devouring fire, ²⁷nevertheless let it be read this once in their ears that I the Lord have accepted of their offering and if she sin no more none of these things shall come upon her, ²⁸but I will bless her with blessings and multiply a multiplicity of blessings, upon her and upon her generations forever and ever saith the Lord your God Amen.

From a letter to "Beloved Brethren," JS Collection, Church Historian's Library

SECTION 36

[LE: 98, KE: 85]

Kirtland August 6th 1833

¹verily I say unto you my friends fear not let your heart be comforted yea rejoice ever mor & in every thing give thanks, ²waiting patiently on the Lor[d] for your prayer have entered into the ears of the Lord of Sabbath and are recorded with this seal and testament the Lord hath sworn and decreed that they shall be granted, ³therefor he giveth this promise unto you with an immutable covenant that they shall be fulfil[li]ed and all things wherewith you have been afflicted shall work together for your good and to my names glory saith the Lord God.

⁴And now verily I say unto you concerning the Law of the Lord it is my will that my people should observe to do all things whatsoever I command them, ⁵and that law of the Land which is constitutional supporting the principls of freedom in maintaning rights and priveleges belongs to all mankind and is justifiable before me, ⁶therefor I the Lord justifieth your and your

brethren of my Church in befriending that law which is the constitutional law of the Land ⁷and as pertaining to its law of the lord men whatso[ev]er is more or less then this cometh of evil. ⁸I the Lord your God maketh you free therefore you are free in deed and the law also maketh you free ⁹nevertheless when the wicked rule the people mourn ¹⁰wherefor honest men and wise men should be sought for diligently and good men and wise men ye should observe to uphold otherwise whatsoever is less then the cometh of evil ¹¹and I give unto you commandment that ye shall forsake all evil and cleave unto all good that ye shall live by every word that proceedeth out forth out of the mouth of God for ¹²he will give unto the faithful line upon line precept upon precept and will try you and prove you herewith ¹³and whoso layeth down his life in my cause for my nam[e]'s sake shall find it again even life eternal ¹⁴therefor be not afraid of your enemies for I have decreed in my heart with the Lord that I will prove you in all things, whether you will abide in my covenant even unto death that you may be found worthy ¹⁵for if you will not abide in my covenant you are not worthy of me ¹⁶therefor renounce war and proclaim peace and seek diligently to turn the hearts of the children to the fathers and the hearts of the fathers to the children ¹⁷and again the hearts of Jews to the prophets and the prophets unto the Jews lest I come and smite the whole earth with a curse and all flesh be consumed before me ¹⁸let not your hearts be troubled for in my fathers house are many mansions and I have prepared a place for you and where my father and I am there you shall be also,

¹⁹Behold I the Lord am not well pleased with many who are in the Church at kirtland ²⁰for they do not forsake their sins and their wicked ways the pride of their hearts and thine covetousness and all their detestable things and observe the words of wisdom and eternal life which I have given unto them ²¹verily I say unto you <that> I the Lord will chasten them and will do whatsoever I list if they do not repent and observe all thing whatsoever I have said unto them.

²²And again I say unto you if ye observe to do whatsoever I command you I the Lord will turn away all wrath and indignation from you and the gates of hell shall not prevail against you

²³Now I speak unto you concerning your families if men will smite you or your families and you bear it patiently and revile not against them neither seek revenge ye shall be rewarded ²⁴but if ye bear it not patiently it shall be accounted unto you as being meted out a just measure unto you, ²⁵and again if your enemies shall smite you a second time and you revile not against your enemies and bear it patiently your reward shall be an hundred fold ²⁶and again if he shall smite you a third time and ye bear it patiently your reward shall be doubled unto you four fold ²⁷and then three testimonies shall stand against your enemy if he repent not and shall not be blotted out ²⁸and now verily I say unto you if that enemy shall escape my vengeance that he be not brought ²⁸into Judgment before me then you shall see to it that ye warn him in my name that he come no more upon you with either upon your family either your children or your children[s] children unto the third and fourth generation ²⁹<and then if he shall come upon you or your children or your childrens children unto the third and fourth generation> I have delivered thine enemy into thine hands ³⁰and then if thou wilt spare him thou shalt be rewarded for thy righteousness and thy children and thy childrens children unto the third and fourth generation ³¹nevertheless thine enemy is in thine hands and if thou reward him according to his works thou art justified if he has sought thy life and thy life is endangered by him thine enemy is in thine hand and thou art justified. ³²Behold this is the Law I gave unto my servant Nephi and thy father Joseph and Jacob and Isaac and Abrahim and all mine ancient prophets and Apostles ³³and again this is the law <that I gave unto mine ancients> of my prophets that they should not go out <un>to battle against any nation kindred tongue or people save I the Lord commanded them ³⁴and if any Nation tongue or people should proclaim war against them they should first lift a standard of <peace> unto that people Nation or tongue ³⁵and if that people does not except the offering of peace neither the second nor the third time they should bring them testimony before the Lord ³⁶then I the Lord would give unto them a commandment and justify them in going out to battle against that nation tongue or people ³⁷and I the Lord will fight their battles and their childrens battles and their childrens children until they have avenged themselves on all their enemies to the third and fourth generation ³⁸behold this is an ensample unto all people saith the Lord your God for justification before me. ³⁹And again I say unto you Verily I say unto you if after thine enemy has come upon you the first time he repents and come unto thee praying thy forgiveness thou shalt forgive him and shall hold it no more as a testimony against thine enemy ⁴⁰and so on unto the second and the third time and as oft as thine enemy repent of the trespass wherewith he has trespassed against thee thou shalt forgive him unto seventy

times seven ⁴¹ and if he trespass against the and repent not the first time nevertheless thou shalt forgive him ⁴² and if he trespass against thee the second time and repent not nevertheless thou shalt forgive him ⁴³ and if he trespass against thee the third time and repent not thou shalt also forgive him, ⁴⁴ but if he trespass against him the fourth time thou shalt not forgive him but shall bring these testimonies before the Lord and they shall not be blotted out till he repent and reward thee four fold in all things wherewith he has trespassed against you ⁴⁵ and if he do this thou shalt forgive him with all thine heart and if he do not this I the Lord will avenge thee of thine enemy an hundred fold ⁴⁶ and upon his children and upon his childrens children of all them that hate me unto the third and fourth generation ⁴⁷ but if the children shall repent or the childrens children and turn unto the Lord their God with all their heart and with all their might mind and strength and restore four fold for all their trespasses wherewith they have trespassed or wherewith their fathers have trespassed or their fathers fathers then thine indignation shall be turned away ⁴⁸ and vengeance shall no more come upon them saith the Lord your God and their trespasses shall never be brought any more as a testimony before the Lord against them Amen.

From a letter to "Beloved Brethren," JS Collection, Church Historian's Library

SECTION 37

[LE: 101, KE: 97]

¹ Verily I, say unto you, concerning your brethren, who have been afflicted, and persecuted, and cast out from the land of their inheritances, ² I the Lord have suffered the affliction to come upon them wherewith they have been afflicted in consequence of their transgressions: ³ yet, I will own them, and they shall be mine in the day when I shall make up my Jewels.

⁴ Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only Son. ⁵ For all those who will not endure chastening but deny me, cannot be sanctified. ⁶ Behold, I say unto you, there were Jarrings, and contentions, and strifes, and lustful and covetous desires among them. Therefore, by these things they polluted their inheritances: ⁷ They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. ⁸ In the day of their peace they esteemed light by my counsel; but in the day of their trouble, of necessity, they feel aafter me.

⁹ Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion towards them; I will not utterly cast them off; and in the day of wrath I will remember mercy.

¹⁰ I have sworn and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people, and even as I have said so it shall come to pass. ¹¹ Mine indignation is soon to be poured out without measure upon all nations and this will I do, when the cup of their iniquity is full. ¹² And in that day all who are found upon the watchtower, or in other words, all mine Israel shall be saved; ¹³ and they that have been scattered shall be gathered; ¹⁴ and all they who have mourned shall be comforted; ¹⁵ and all they who have given their lives for my name shall be crowned. ¹⁶ Therefore let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. ¹⁷ Zion shall not be moved out ~~her~~ of her place; notwithstanding her children are scattered, ¹⁸ they that remain and are pure in heart, shall return and come to their inheritances, they and their children with songs of everlasting Joy, to build up the waste places of Zion. ¹⁹ And all these things that the prophets might be fulfilled.

²⁰ And behold, there is none other place appointed, than that which I have appointed; neither shall there be any other place appointed, than that which I have appointed for the work of the getting of my Saints, ²¹ untill the day cometh, when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or strength of Zion.

²² Behold it is my will, that all who call on my name, and worship me according to mine everlasting gospel, should gether together, and stand in holy places, ²³ and prepare for the revelation which is to come, when the veil of the covering of my temple in my tabernacle, which hideth the earth shall be taken off, and all flesh shall see me together; ²⁴ and every corruptab[ll]e thing, both

of man and of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; ²⁵and also, that of element, shall melt with fervent heat; and all things shall become new; that my knowledge and glory, may dwell upon all the earth. ²⁶And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh shall cease from before my face.

²⁷And in that day whatever any man shall ask it shall be given unto him. ²⁸And in that day satan shall not have power to tempt any man; ²⁹and there shall be no sorrow; because there is no death. ³⁰in that day an infant shall not die until he is old, and his life shall be as the age of a tree; ³¹and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up and his rest shall be glorious.

³²Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; ³³things which have passed, and hidden things which no man knew; things of the earth, by which it was made, and the purpose and the end thereof; ³⁴things things most precious; things that are above and things that are beneath; things that are in the earth, and upon the earth, and in heaven. ³⁵And all they who suffer persecution for my name, and endure in faith though they are called to lay down their lives for my sake, yet shall they partake of all this glory.

³⁶Wherefore, fear not, even unto death, for in this world your Joy is not full, but in me your Joy is full. ³⁷Therefore, care not for the body, neither for the life of the body; but <care> for the soul, and for the life of the soul; ³⁸and seek the peace of the Lord always, that in patience you may possess your souls, and ye shall have eternal life.

³⁹When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the saviour of men, ⁴⁰they are called to be the saviour of men. Therefore, if that salt of the earth, loose its saviour, behold it is thenceforth, good for nothing, only to be cast out and trodden under the feet of men.

⁴¹Behold, here is wisdom concerning the children of Zion, even many, even many but not all; they were found transgressors, therefore they must needs be chastened. ⁴²He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

⁴³And now I will show unto you a parable, that you may know my will concerning the redemption of Zion:

⁴⁴A certain nobleman had a spot of land very choice, and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive-trees, ⁴⁵and set watchmen about them, and build a tower, that one may overlook the land roundabout, to be a watchman upon the tower, that mine olive trees may not be broken down, when the enemy shall come to spoil and take unto themselves the fruit of my vineyard

⁴⁶Now, the servants of this nobleman went and did as their lord commanded them, and planted the olive trees and built a hedge round about and set watchmen, and began to build the tower. ⁴⁷and while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of a this Tower? ⁴⁸and consulted for a long time, saying among themselves, What need hath my Lord of this Tower? seeing this is a time of peace? ⁴⁹might not this money be given to the exchangers? for there is no need of these things

⁵⁰And while they were yet at variance one with another, they became very slothful, and they hearkened not unto the commandment of their Lord; ⁵¹and the enemy came by night and broke down the hedge, and the servants of the noble-man ~~rose~~<arose> and were affrighted and fled, and the enemy destroyed their works, and broke down the olive trees.

⁵²Now behold the noble-man, the ~~land~~<lord> of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil! ⁵³Ought ye not to have done even as I commanded you? And after ~~you~~<ye> had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman <up>on the tower? and watched for my vinyard, and not have fallen asleep, lest the enemy should come upon you? ⁵⁴And behold the watchman upon the Tower, would have seen the enemy while he was yet afar off, and then ye could have ~~have~~ made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. ⁵⁵And the Lord of the vineyard said unto <one of> his servants, Go & gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of my house, save those only whom I have appointed to tarry ⁵⁶and go ye straitway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money.

⁵⁷Wherefore, get ye straitway to my land, break down the wall of mine enemies, throw down their tower and scatter their watchman; ⁵⁸and inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the Land.

⁵⁹And the servant said unto his Lord, when shall all these things be? ⁶⁰and he said unto his servant, When I will; go ye straitway and do all things whatsoever I have commanded you, ⁶¹and this shall be my seal and blessing upon you: A faithful and wise steward in the midst of my mine house a ruler in my kingdom

⁶²And his servant went straitway and done all things whatsoever his Lord commanded him, and after many days all things were fulfilled.

⁶³And again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, in as much as they are willing to be guided in a right and proper way for their salvation; ⁶⁴that the work of the gathering together of my saints may continue, that I may build them up unto my name, upon holy places; for the time of harvest is come, and my word must needs be fulfilled. ⁶⁵therefore I must gather together my people according to the parable of the wheat and tears; that the wheat may be secured in the garner, to possess eternal life and be crowned with celestial glory, when I shall come in the kingdom of my Father, to reward every man according as his work shall be. ⁶⁶While the tares shall be bound in bundles, and their bands made strong that they may be burned with unquenchable fire.

⁶⁷Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the place which I have appointed. ⁶⁸Nevertheless as I have said unto you, in a former commandment, Let not your gathering be in haste, nor by flight; but let all things be prepared before you. ⁶⁹And in order that all things be prepared before you, observe the commandments which I have given concerning these things: ⁷⁰which saith or teacheth, to purchas all the lands by money which can be purchaced for money in the regions round about the land which I have appointed to be the land of Zion; for the beginning of the gathering of my saints; ⁷¹all the land which can be purchaced in Jackson County, and the counties round about, and leave the residue in mine hand.

⁷²Now, verily I say unto you, let all the churches gather together all their money: let these things be done in their time: be not in haste and observe to have all things prepared before you. ⁷³And let honorable men be appointed; even wise men, and send them to purchase these lands.

⁷⁴And every church in the eastern countries, when they are built <up>; if they will hearken unto this counsel. ~~And~~ they may buy lands and gather together on them. And in this way they may establish Zion. ⁷⁵There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down, were the churches who call themselves after my name, willing to hearken to my voice.

⁷⁶And again, I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over you, ⁷⁷according to the law and constitution of the people which I have suffered to be established; and should be maintained for the rights and protection of all flesh, according to Just and holy principals, ⁷⁸that every man may act in doctrine and principal partaining to futurity, according to the moral agency of which I have given unto them, that every man may be accountable for his own sins in the day of Judgment.

⁷⁹Therefore, it is not right that any man should be in bondage one to another. ⁸⁰And for this purpose have I stablished the constitution of this land by the hands of wise men, whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

⁸¹Now unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust Judge,(for men ought always to pray and not faint) which saith, ⁸²there was in a city a Judge which feared not God neither regarded ~~men~~ <man>; ⁸³and there was a widow in that city, and she came unto him Saying, Avenge me of mine advisory: ⁸⁴and he would not for a while, but afterwards he said within himself, though I fear not God nor regard man; yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

⁸⁵Thus, will I liken the children of Zion, ⁸⁶Let them importune at the feet of the Judge; ⁸⁷and if he heed them not, let them importune at the feet of the Governor, ⁸⁸and if the Governor heed them not, let them importune at the feet of the President ⁸⁹and if the president heed them not, then will the Lord arise and come forth out of his hiding ⁸⁹place, and in his fury vex the nation; ⁹⁰and in his hot displeasure and in his fierce anger in his time will he cut off these wicked un-

faithful and unjust stewards, and appoint them their portion among hypocrites and unbelievers, ⁹¹even in outer darkness, where there is weeping, and wailing, and gnashing of teeth

⁹²Pray ye therefore, that their ears may be opened unto your cries, ~~that~~ that I may be merciful unto them, that these things may not come upon them. ⁹³What I have said unto you must needs be that all men may be left without excuse ⁹⁴that wise men and rulers may hear and know that which they have never considered; ⁹⁵that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked saith your God.

⁹⁶And again, I say unto you, it is contrary to my commandments and my will, that my servant Alge[r]non Sidney Gilbert should sell my storehouse which I have appointed unto my people, into the hands of mine enemies. ⁹⁷Let not that which I have appointed be polluted by mine enemies, by the consent of those who call themselves after my name; ⁹⁸for this is a very sore and grievous sin against me and against my people, in consequence of ~~these~~<those> things which I have decreed, and are soon to befall the nations.

⁹⁹Therefore, it is my will that my people should claim and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon. ¹⁰⁰Nevertheless, I do not say that they shall not dwell thereon for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell there on: ¹⁰¹They shall build and another shall not inherit it; they shall plant vineyards and they shall eat the fruit thereof: even so; Amen.

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 38

THE ELDERS IN KIRTLAND, TO THEIR BRETHERN ABROAD.

Dear Brethren in Christ, and companions in tribulation:

It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the Kingdom of God, which has been committed unto us in these later times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord, that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the Saints, has come.— Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: But in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father with the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightly passed over, which says, "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling, at all: Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful man*, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious Millennium! but it is those who are "*called, and chosen, and faithful.*"

Let the elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "*it is a day of warning, and not a day of many words.*" If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil: finally, in these critical times, be careful; call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, etc. Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in:

Farewell.

From "*The Evening and the Morning Star*," Dec. 1833.

SECTION 39

[LE: 103, KE: N/A]

¹Verily I say unto you, my friends, behold I will give unto you a Revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren who have been scattered from the land of Zion: ²being driven and smitten by the hands of mine enemies on whom I will pour out of my wrath without measure in mine own time. ³for I have suffered ~~these things~~ for them thus far, that they might fill up the measure of their iniquities that their cup might be full, ⁴and that those who call themselves after my name might be chastened for a little season, with a sore and grievous chastisement; because they did not altogether hearken altogether unto the precepts and commandments which I gave it unto them.

⁵But, verily I say unto you, that I have decreed a decree which my people shall realize in as much as they hearken from this hour unto the counsel which I the Lord their God shall give unto them. ⁶Behold they shall for I have decreed it, begin to prevail against mine enemies from this very hour ⁷and by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints to possess it forever and ever.

⁸But inasmuch as they keep not my commandments and hearken not to observe all my words the kingdoms of the world shall prevail against them; ⁹for they were set to be a light unto the world and to be the saviours of men: ¹⁰And in as much as they are not the saviours of men; they are as salt that has lost its saviour, and is thence forth good for nothing but to be cast out and to be trodden under the feet of men.

¹¹But, verily I say unto you, I have decreed that your brethren ~~which~~ <who> have been scattered shall return to the lands of their inheritances and build up the waste places of Zion, ¹²for after much tribulation, as I have said unto you in a former commandment cometh the blessing:

¹³Behold this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption and the redemption of your brethren, even this their restoration to the land of Zion, to be established no more to be thrown down. ¹⁴Nevertheless if they shall pollute their inheritances, they shall be thrown down; for I will not spare them if they shall pollute their inheritances. ¹⁵Behold I say unto you, that the redemption of Zion must needs come by power: ¹⁶Therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel; ¹⁷for ye are the children of Israel and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm.

¹⁸And as your fathers were led at the first even so shall the redemption of Zion be. ¹⁹Therefore let not your hearts faint; for I say not unto you, as I said unto your fathers mine angels shall go up before you, but not my presence: ²⁰but I say unto you, mine angel shall go up before you, and also my presence. And in time ye shall possess the goodly land.

²¹Verily verily, I say unto you, that my servant Joseph is the man to whom I likened the Servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

²²Therefore let my servant Joseph say unto the strength of my house, my young men, and middle aged gather together unto the land of Zion, upon the lands which I have bought with

moneyes that have been consecrated unto me:—²³ and let all the churches send up wise men, with their moneyes and purchase lands even as I have commanded them. ²⁴ And inasmuch as mine enemies come against you to drive you from my goodly land which I have consecrated to be the land of Zion; even from your own lands, after these testimonies which ye have brought before men against them. Ye shall curse them; ²⁵ and whomsoever ye will curse I will curse, & ye shall avenge me of mine enemies; ²⁶ and my presence shall be with you, even in avenging me of mine enemies unto the third and fourth generation of them that hate me. ²⁷ Let no man be afraid to lay down his life for my sake— for whoso layeth down his life for my sake shall find it again—²⁸ and whoso is not willing to lay down his life for my sake is not my disciple.

²⁹ It is my will that my servant Sidney should lift up ~~my~~ <his> voice in the congregations in the eastern countries in preparing the churches to keep the commandments which I have given unto them concerning the restoration and redemption of Zion. ³⁰ It is my will that my servant Parley and my servant Lyman should not return to the land of their brethren until they have obtained companies to go up unto the land of Zion, by tens, or by twenties or by fifties. or by a hundred, until they have obtained unto the number of five hundred of the strength of my house. ³¹ Behold this is my will— ask and ye shall receive but men do not always do my will;— ³² therefore, if ye cannot obtain five hundred, seek dilligently, that peradventure ye may obtain three; ³³ and if ye cannot obtain three hundred, seek dilignly that peradventure ye may obtain one hundred: ³⁴ But verily, I say unto you, a commandment I give unto you, that you shall not go up unto the land of Zion until you have obtained a hundred of the Strength of my house, to go up with you unto the land of Zion. ³⁵ Therefore as I said unto you, ask and you shall receive; pray earnestly, that peradventure my servant Joseph may go up with you and preside in the midst of my people and organize my kingdom upon the consecrated land, and establish the children of Zion upon the the laws and commandments which have been given, and which shall be given unto you.

³⁶ All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith. ³⁷ Let, my servant Parley journey with my servant Joseph, ³⁸ let my servant Lyman Journey with my servant Sidney, ³⁹ let my servant Hiram journey with my servant Frederick , ⁴⁰ let my Servant Orson Hyde Journey with my servant Orson Pratt, withersoever my servant Joseph shall counsel them in obtaining the fulfilment of these commandments which I have given <unto> you, and leave the residu in my hands: even so Amen.

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 40

[LE: 105, KE: N/A]

Clay County, Missouri, June 22, 1834.

¹ Verily, I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of Zion mine afflicted people: ² Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church, and not individuals, they might have been redeemed, even ~~now~~ now; ³ but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance as becometh saints, to the poor and afflicted among them, ⁴ and are not united according to the union required by the law of the ~~everlasting~~ celestial kingdom, ⁵ and Zion cannot be built up unless it is by the principles of the law of the Celestial kingdom, other wise I cannot receive her unto myself. ⁶ And my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer. ⁷ I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; ⁸ but I speak concerning the churches abroad: there are many who will say, Where is their God? Behold, he will deliver in time of trouble, otherwise we will not go up unto the land of Zion, and will keep our moneys.

⁹ Therefore, in consequence of the transgression<s> of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, ¹⁰ that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and

know more perfectly concerning their duty and the things which I require at their hands. ¹¹And this cannot be brought to pass until mine elders are endowed with power from on high; ¹²for, behold, I have prepared a greater endowment and blessing to be poured out upon them, inasmuch as they are faithful, and ~~contrite~~, <continue> in humility before me. ¹³Therefore, it is expedient in me that mine elders should wait <for> a little season for the redemption of Zion; ¹⁴for behold, I do not require at their hands to fight the battles of Zion; for as I have said in a former commandment, even so I will fulfil: I will fight your battles. ¹⁵Behold, the destroyer I have <already> sent forth to ~~lay waste and~~ destroy and lay waste mine enemies, and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints. ¹⁶Behold, I have commanded my servant Joseph <Smith jr> to say to the strength of my house, even my warriors, my young men and middleaged, to gether together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watch men; ¹⁷but the strength of mine house has not hearkened unto my words: ¹⁸but inasmuch as there are those that have hearkened unto my word I have prepared a blessing and an endowment for them<, if they continue faithful> ¹⁹I have heard their prayers, and will accept their offering. And it is expedient in me that they should be brought thus far for a trial of their faith.

²⁰And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither that can stay in the regions round about, let them stay, ²¹and those who cannot stay, ~~for a little season~~ who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph <Smith jr> shall appoint unto them; ²²for I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them, shall be fulfilled. ²³And let all may people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, <until it is wisdom in me that they should be revealed> ²⁴and talk not of judgments, neither boast of faith nor of mighty works, but carefully gather together as much in one region as can be ~~constantly~~ consistently with the feelings of the people; ²⁵and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us, according to law, and redress us of our wrongs.

²⁶Now behold, I say unto you my friends, in this way you may find favor in the eyes of the people until the army of Israel has become very great, ²⁷and I will soften the hearts of the people as I did the heart of Pharaoh, from time to time, until my servant Joseph <Smith jr>, and mine elders, whom he shall appoint, shall have time to gather up the strength of mine house, ²⁸and to have sent wise men to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about; ²⁹for it is my will that these lands should be purchased; and after they are purchased, that my saints should possess them according to the law of consecration which I have given. ³⁰And after these lands are purchased I will hold the armies of Israel guiltless in taking possession of their own lands, <which they before previously purchasesd with their own moneys> and of throwing down the towers of mine enemies that may ~~be~~ be upon them, and scattering their watchmen and avenging me of mine enemies, unto the third and forth generation of them that hate me. ³¹But firstly let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations, ³²that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion, is, in very ~~deed~~ deed, the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

³³Verily, I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in mine house which I have commanded to be built unto my name in the land of Kirtland, ³⁴and let those commandments which I have given concerning Zion, and her law, be executed and fulfilled after her redemption. ³⁵There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy: ³⁶and it shall be manifest unto my servant Joseph by the voice of the Spirit those who are chosen, and they shall be sanctified; ³⁷and inasmuch as they follow the counsels which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

³⁸And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people; ³⁹and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth: ⁴⁰and make proposals for peace unto those who have smitten you, according to the

voice of the Spirit which is in you; and all things shall work together for your good; ⁴¹<therefore> and be faithful: and behold, and lo, I am with you even unto the end, even so; Amen.
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 41

[LE:109, KE: N/A]

PRAYER,

At the Dedication of the Lord's House in Kirtland, Ohio, March 27, 1836,

—By JOSEPH SMITH, jr.

President of the Church of the Latter Day Saints.

¹Thanks be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants, who walk uprightly before thee with all their hearts: ²thou who hast commanded thy servants to build an house to thy name in this place. (Kirtland.) ³And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment. ⁴And now we ask thee, holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men: we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; ⁵for thou knowest that we have done this work through great tribulation: and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

⁶And as thou hast said, in a revelation given unto us, calling us thy friends, saying— "Call your solemn assembly, as I have commanded you; ⁷and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: Seek learning, even by study, and also by faith.

⁸"Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God: ⁹that your in comings may be in the name of the Lord; that your out goings may be in the name of the Lord: that all your salutations may be in the name of the Lord, with uplifted hands to the Most High."

¹⁰And now, holy Father, we ask thee to assist us, thy people with thy grace in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance, ¹¹and in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the promises which thou hast made unto us thy people, in the revelations given unto us: ¹²that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; ¹³and that all people who shall enter upon the threshold of the Lord's house may feel thy power and be constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness.

¹⁴And do thou grant, holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning, even by study, and also by faith; as thou hast said; ¹⁵and that they may grow up in thee and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing: ¹⁶and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory, and of God, even thy house: ¹⁷that all the incomings of thy people, into this house, may be in the name of the Lord; ¹⁸that all their outgoings, from this house, may be in the name of the Lord; ¹⁹that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; ²⁰and that no unclean thing shall be permitted to come into thy house to pollute it.

²¹And when thy people transgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained, to be poured out upon those who shall reverence thee in this thy house.

²²And we ask thee, holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them and thy glory be round about them, and thine

angels have charge over them; ²²and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou has spoken by the mouths of thy prophets concerning the last days.

²⁴We ask thee, holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity, ²⁵that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; ²⁶that no combination of wickedness shall have power to rise up and prevail over thy people, upon whom thy name shall be put in this house: ²⁷and if any people shall rise against this people, that thine anger be kindled against them: ²⁸and if they shall smite this people, thou wilt smite them— thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

²⁹We ask thee, holy Father, to confound, and astonish, and bring to shame, and confusion, all those who have spread lying reports abroad over the world against thy servant, or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, ³⁰and that all their works may be brought to nought, and be swept away by the hail, and by the judgments, which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people: ³¹for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name for which they have suffered these things; ³²therefore we plead before thee for a full and complete deliverance from under this yoke. ³³Break it off O Lord: break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work!

³⁴O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. ³⁵Let the anointing of thy ministers be sealed upon them with power from on high: ³⁶let it be fulfilled upon them as upon those on the day of Pentacost: let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof. ³⁷And let thy house be filled, as with a rush ing mighty wind, with thy glory.

³⁸Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

³⁹And whatever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy,— ⁴⁰and until this be accomplished let not thy judgments fall upon that city.

⁴¹And whatever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken, by the mouths of thy prophets; ⁴²but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. ⁴³O Lord, we delight not in the destruction of our fellow men: their souls are precious before thee; ⁴⁴but thy word must be fulfilled: —help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

⁴⁵We know that thou hast spoken by the mouth of thy prophets, terrible things concerning the wicked, in the last days, that thou wilt pour out thy judgments, without measure: ⁴⁶therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law and bind up the testimony, that they may be prepared against the day of burning.

⁴⁷We ask thee, holy Father, to remember those who have been driven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction, that has been put up on them. ⁴⁸Thou knowest, O Lord, that they have been greatly oppressed, and afflicted, by wicked men, and our hearts flow out in sorrow because of their grievous burdens. ⁴⁹O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood to come up in testimony before thee, and not make a display of thy power in their behalf?

⁵⁰Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found: ⁵¹but if they will

not, make bear thine arm O Lord, and redeem that which thou didst appoint a Zion unto thy people!

⁵²And if it can not be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled and thine indignation fall upon them, that they may be wasted away, both root and branch from under heaven; ⁵³but in as much as they will repent, thou art gracious and merciful, and will turn away thy wrath, when thou lookest upon the face of thine anointed.

⁵⁴Have mercy, O Lord, upon all the nations of the earth: have mercy upon the rulers of our land: may those principles which were so honorably and nobly defended: viz, the constitution of our land, by our fathers, be established forever. ⁵⁵Remember the kings, the princes, the nobles, and the great ones of the earth, and all people; and the churches: all the poor, the needy and the afflicted ones of the earth, ⁵⁶that their hearts may be softened when thy servants shall go out from thy house, O Jehovah, ⁵⁶to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, ⁵⁷that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, ⁵⁸that from among all these thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

⁵⁹We ask thee to appoint unto Zion other stakes besides this one, which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

⁶⁰Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles; ⁶¹—But thou knowest that we have a great love for the children of Jacob who have been scattered upon the mountains; for a long time in a cloudy and dark day.

⁶²We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; ⁶³and the yoke of bondage may begin to be broken off from the house of David, ⁶⁴and the children of Judah may begin to return to the lands which thou didst give to Abraham, ⁶⁴their father, ⁶⁵and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression, to be converted from their wild and savage condition, to the fulness of the everlasting gospel, ⁶⁶that they may lay down their weapons of bloodshed and cease their rebellions. ⁶⁷And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

⁶⁸O Lord, remember thy servant Joseph Smith, jr. and all his afflictions and persecutions, how he has covenanted with Jehovah and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely strove to do thy will.—

⁶⁹Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand.— ⁷⁰Have mercy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel and know that thou art God. ⁷¹Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them with all their families, and their immediate connexions, that their names may be perpetuated and had in everlasting remembrance from generation to generation.

⁷²Remember all thy church, O Lord, with all their families, and all their immediate connexions, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain and fill the whole earth, ⁷³that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, ⁷⁴and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth, that thy glory may fill the earth.

⁷⁵That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, ⁷⁶that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings. ⁷⁷O Lord, God Almighty. hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy and an infinity of fulness, from everlasting to everlasting.

⁷⁸O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house, unto thee, the work of our hands, which we have built unto thy name; ⁷⁹and also this church to put upon it thy name. And help us by the power of thy Spirit, that we may mingle our voices with those bright shining seraphs, around thy throne with acclamations of praise, singing hosanna to God and the Lamb: ⁸⁰and let these thine annointed ones be clothed with salvation, and thy saints shout aloud for joy. Amen and Amen.

JS, Prayer of Dedication, Kirtland, OH, 27 Mar. 1836; Church Historian's Library.

SECTION 42

[LE: 112, KE: N/A]

A Revelation given Kirtland July 23rd. 1837.

The word of the Lord unto Thomas, B. Marsh concerning the twelve Apostles of the Lamb.

¹Verily thus saith the Lord unto you my servant Thomas, I have heard thy prayers and thine alms have come up as a memorial before me in behalf of those thy brethren who were chosen to bear testimony of my name and to send it abroad among all nations, kindreds, tongues and people and ordained through the instrumentality of my servants.

²Verily I say unto you there have been some few things in thine heart and with thee, with which I the Lord was not well pleased; ³nevertheless inasmuch as thou hast abased thyself thou shalt be exalted: therefore all thy sins are forgiven thee. ⁴Let thy heart be of good cheer before my face, and thou shalt bear record of my name, not only unto the Gentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

⁵Contend thou therefore morning by morning, and day after day let thy warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber because of thy speech. ⁶Let thy habitation be known in Zion, and remove not thy house, for I the Lord have a great work for ~~you~~ <thee> to do, in publishing my name among the children of men, ⁷therefore gird up your loins for the work. Let your feet be shod also for thou art chosen, and thy path lyeth among the mountains and among many nations, ⁸and by thy word many high ones shall be brought low; and by thy word many low ones shall be exalted, ⁹thy voice shall be a rebuke unto the transgressor, and at thy rebuke let the tongue of the slanderer cease its perverseness. ¹⁰Be thou humble and the Lord thy God shall lead thee by the hand and give thee an answer to thy prayers, ¹¹I know thy heart and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let your love be for them as for yourself, and let your love abound unto all men and unto all who love my name. ¹²And pray for your brethren of the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name; ¹³and after their temptations and much tribulation behold I the Lord will feel after them, and if they harden not their hearts and stiffen not their necks against me they shall be converted and I will heal them.

¹⁴Now I say unto you, and what I say unto you, I say unto all the twelve. Arise and gird up your loins, take up your cross, follow me, and feed my sheep. ¹⁵Exalt not yourselves; rebel not against my servant Joseph for Verily I say unto you I am with him and my hand shall be over him; and the keys which I have given him, and also to youward shall not be taken from him untill I come.

¹⁶Verily I say unto you my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, ¹⁷that thou mayest be thy my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come, ¹⁸for on them have I laid the burden of all the Churches for a little season: ¹⁹wherefore whithersoever they shall send you, go ye, and I will be with you and in whatsoever place ye shall proclaim my name an effectual door shall be opened unto you that they may receive my word. ²⁰Whosoever receiveth my word receiveth me, and whosoever receiveth me receiveth those (the first presidency) whom I have sent, whom I have made counsellors for my name's sake unto you. ²¹And again I say unto you, that who soever ye shall send in my name, by the voice of your brethren the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whither-

soever ye shall send them, ²²inasmuch as they shall humble themselves before me and abide in my word, and hearken to the voice of my spirit.

²³Verily verily! I say unto you, darkness covereth the earth and gross darkness the ~~people~~ minds of the people, and all flesh has become corrupt before my face! ²⁴Behold vengeance cometh speedily upon the inhabitants of the earth. A day of wrath! A day of burning! A day of desolation! Of weeping! Of mourning and of lamentation! And as a whirlwind it shall come upon all the face of the earth saith the Lord. ²⁵And upon my house shall it begin and from my house shall it go forth saith the Lord. ²⁶First among those among you saith the Lord; who have professed to know my name and have not known me and have blasphemed against me in the midst of my house saith the Lord

²⁷Therefore see to it that you trouble not yourselves concerning the affairs of my Church in this place saith the Lord, ²⁸but purify your hearts before me, and then go ye into all the world and preach my gospel unto every creature who have not received it ²⁹and he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized shall be damned. ³⁰For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times: ³¹which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation, ³²for verily I say unto you the keys of the dispensation which ye have received have come down from the fathers; and last of all being sent down from heaven unto you. ³³Verily I say unto you, Behold how great is your calling.

Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. ³⁴Be faithful until I come for I come quickly and my reward is with me to recompense every man according as his work shall be! I am Alpha and Omega. Amen.

From Joseph Smith's Journal, Mar.–Sept. 1838; Church Historian's Library.

SECTION 43

[LE: 113, KE: N/A]

Quest. on Scripture.

¹*1st. Who is the stem of Jesse spoken of in the 1st. 2d. 3d. 4th. and 5th. verses of the 11th. Chap. of Isiah.*

²Ans. Verely thus saith the Lord It is Christ

³*Q. 2d. What is the Rod spoken of in the 1st. verse of the 11th. verse Chap. that shoud come of the stem of Jesse.*

⁴Ans. Behold thus saith <the Lord> it is a servant in the hands of Christ who is partly a decendant of Jesse as well as of Ephraim or of the house of Joseph, on whome thare is Laid much power.

⁵*Qest 3d. What is the Root of Jesse spoken of in the 10th. verse of the 11th. Chap.*

⁶Ans. Behold thus saith the Lord; it is a decendant of Jesse as well as of Joseph unto whom rightly belongs the Priesthood and the kees of the Kingdom for an ensign and for the gathering of my people in the Last day.—

⁷Questions by Elias Higby

^{1st. Q. What is ment by the command in Isiah 52d. Chap 1st. verse which saith Put on thy strength O Zion and what people had I[sajiah] referance to}

⁸A. He had referance to those whome God should call in the last day's who should hold the power of Priesthood to bring again zion and the redemption of Israel.

And to put on her strength is to put on the authority of the priesthood which she (zion) has a right to by lineage: Also to return to that power which she had lost

⁹*Ques. 2d. What are we to understand by zions loosing herself from the bands of her neck 2d. verse.*

¹⁰A. We are to understand that the scattered remnants are exorted to to return to the Lord from whence they have falen which if they do the promise of the Lord is that he will speak to them or give them revelation See 6th. 7th. and 8th. verses The bands of her neck are the curses

of God upon her or the remnants of Israel in their scattered condition among the Gentiles.
From Joseph Smith's Journal, Mar.–Sept. 1838; Church Historian's Library.

SECTION 44

[LE: 115, KE: N/A]

Revelation given in Far West, April 26<th>, 1838, Making known the will of God, concerning the building up of this place and of the Lord's house &c.

¹Verrily thus Saith the Lord unto you my Servant Joseph Smith Jr. and also my Servant Sidney Rigdon, and also my Servant Hyrum Smith, and your counselors who are and who shall be hereafter appointed, ²and also unto my Servant Edward Partridge and his Councilors, ³and also unto my faithful Servants, who are of the High Council of my Church in Zion (for thus it shall be called) and unto all the Elders and people of my Church of Jesus Christ of Latter Day Saints, Scattered abroad in all the world, ⁴For thus shall my Church be called in the Last days even the Church of Jesus Christ of Latter Day Saints, ⁵Verrily I say unto you all; arise and shine forth ~~forth~~ that thy light may be a standard for the nations, ⁶and that thy gathering to-gether upon the land of Zion and upon her stakes may be for a defence and for a refuge from the storm and from wrath when it shall be poured out without mixture upon the whole Earth, ⁷Let the City Far West, be a holy and consecrated land unto me, and <it shall> be called <most> holy for the ground upon which thou standest is holy. ⁸Therefore I command you to build an house unto me for the gathering together~~ing~~ of my Saints that they may worship me, ⁹and let there be a beginning of this work; and a foundation and a preparatory work, this following Summer; ¹⁰and let the beginning be made on the 4th day of July next; and from that time forth let my people labour diligently to build an house, unto my name, ¹¹and in one year from this day, let them recommence laying the foundation of my house; ¹²thus let them from that time forth labour diligently until it shall be finished, from the Corner Stone thereof unto the top thereof, until there shall not any thing remain that is not finished.

¹³Verrily I say unto you let not my servant Joseph neither my Servant Sidney, neither my Servant Hyrum, get in debt any more for the building of an house unto my name. ¹⁴But let my house be built unto my name according to the pattern which I will shew unto them, ¹⁵and if my people build it not according to the pattern which I shall shew unto their presidency, I will not accept it at their hands, ¹⁶But if my people do build it according to the pattern which I shall shew unto their presidency, even my servant Joseph and his Councilors; then I will accept it at the hands of my people, ¹⁷And again; Verrily I say unto you it is my will, that the City Far West should be built up speedily, by the gathering of my Saints, ¹⁸and also that other places should be appointed for stakes in the regions round about as they shall be manifested unto my Servant Joseph from time to time. ¹⁹For behold I will be with him and I will Sanctify him before the people for unto him have I given the Keys of this Kingdom and ministry even so— Amen.

From Joseph Smith's Journal, Mar.–Sept. 1838; Church Historian's Library.

SECTION 45

[LE: 116, KE: N/A]

¹Spring Hill a name appropriated by the bretheren present, But after wards named by the mouth of[the] Lord and was called Adam Ondi Awmen, because said he it is the place where Adam shall come to visit his people, or the Ancient of days shall sit as spoken of by Daniel the Prophet,

From Joseph Smith's Journal, Mar.–Sept. 1838; in "General," Record Book, 1838, verso of Patriarchal Blessings, vol. 5, Church Historian's Library.

SECTION 46

[LE:117, KE: N/A]

Far West July 8, 1838

Prest. William Marks and Bishop N K Whitney
Gnt. We send you by the hand of bro O Granger a revelation recd. this morning which reads as follows,

¹ Verily thus saith the Lord unto my servants Wm Marks & N K Whitney let them settle up their business speedily & Journey from the land of Kirtland before ~~me~~ I the Lord sendeth snow again upon the ground, ² Let them awake & arise & come forth & not tarry for I the Lord commandeth it. ³ Therefore if they tarry it shall not be well with them.

⁴ Let them repent of all their sins & of all their covetous desires before me saith the Lord, for what is property unto me Saith the Lord. ⁵ Let the properties of Kirtland be turned out for ~~debts~~ debt saith the Lord. Let them go saith the Lord & whatsoever remaineth let it remain in your hands, saith the Lord. ⁶ For have I not the fowls of Heaven & also the fish of the Sea & the beasts of the mountains, Have I not made the earth. do I not hold the destinies of all the armies of the nations of the earth. ⁷ Therefore will I not make the solitary places to bud & to blossom & to bring forth in abundance Saith the Lord. ⁸ Is there not room Enough upon the mountains of Adam ondi awman[Ahman] & upon the plains of Obashiniah or Oleashiniah[Olah Shinehah] or in the Land of where Adam dwelt that you should not covet that which is but the drop & neglect the more weighty matters— ⁹ Therefore come up hither unto the Land of my people Even Zion— ¹⁰ Let my servant Wm Marks be faithful over a few things & he shall be ruler of over many things— Let him preside in the midst of my (blank or omitted) in the city Far West & let him be blessed with the blessings of my people. ¹¹ Let my Servt. N K Whitney be ashamed of the Nicholatin & of all their secret Abominations & of all his littleness of soul before me saith the Lord & come up unto the Land of Adamondiaawman & be a Bishop unto my people, Saith the Lord, Not in ~~name~~ Name but in deed saith the Lord— ¹² And again verily I say unto you I remember my servant, Oliver Granger behold verily I Say unto him that his name shall be had in sacred remembrance from generation to generation for ever & ever saith the Lord. ¹³ Therefore let him contend earnestly for the redemption of the first presidency of my Church saith the Lord and when he falls he shall rise again, for his Sacrafice shall be more sacred to me than his increase saith the Lord. ¹⁴ Therefore let him come up hither speedily unto the land of Zion & in due time he shall be made a merchant unto my name Saith the Lord for the benefit of my people. ¹⁵ Therefore let no man let no man despise my Servt. Oliver Granger but the blessings of my people be on him forever & Ever— ¹⁶ And again verily I say unto you let all my Servts. in the land of Kirtland remember the Lord their God & mine house also to preserve it holy & to overthrow the money changers in mine own due time Saith the Lord

From a letter to William Marks and Newel K. Whitney, Kirtland, OH, 8 July 1838; JS Collection, Church Historian's Library.

SECTION 47

[LE: 121, 122, 123, KE: N/A]

Two-part letter to the church and Edward Partridge, 20 March 1839.

Liberty Jail Clay County Mo March 20th 1839.

To the church of Latterday saints at Quincy Illinois and scattered abroad and to Bishop Partridge in particular. your humble servant Joseph Smith Jr prisoner for the Lord Jesus Christ's sake and for the saints taken and held by the power of mobocracy under the exterminating reign of his excelancy the Governer Lilburn W. Boggs in company with his fellow prisoners and beloved Brethren Caleb Baldwin Lymon Wight Hiram Smith and Alexander McRae Send unto you all greeting. May the grace of God the father and of our Lord and savior Jesus Christ rest upon you all and abide with you for ever. May knoledge be multiplied unto you by the meorcy

of God. And may faith and virtue and knowledge and temperance and patience and Godliness and Brotherly kindness and charity be in you and abound that you may not be barren in anything nor unfruitful. Forasmuch as we know that the most of you are well acquainted with the wrongs and the high toned injustice and cruelty that is practiced upon us whereas we have been taken prisoners charged falsely with every kind of evil and thrown into prison inclosed with strong walls surrounded with a strong guard who continually watch day and night as indefatigable as the devil is in tempting and laying snares for the people of God. Therefore dearly and beloved Brethren we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred remembrance of every thing and we think that yours are also and that nothing therefore can separate us from the love of God, and fellowship one with another and that every species of wickedness and cruelty practised upon us will only tend to bind our hearts together and seal them together in love we have no need to say to you that we are held in bonds without cause neither is it needful that you say unto us we are driven from our homes and smitten without cause. We mutually understand that if the inhabitation of the state of Missouri had let the saints alone and had been as desirable of peace as they were there would have been nothing but peace and quietude in this <State> unto this day we should not have been in this hell surrounded with demons if not those who are damned, they are those who shall be damned and where we are compelled to hear nothing but blasphemous oaths and witness a scene of blasphemy and drunkenness and hypocrisy and debaucheries of every description. And again the cries of orphans and widows would <not> have ascended up to God. the blood of innocent women and children yea and of men also would not have cried to God against them <it> would <not> have stained the soil of Missouri. but oh! the unrelenting hand the inhumanity and murderous disposition of this people it shocks all nature it beggars and defies all description. it is a tail of woe a lamentable tail yea a sorrowful tail too much to tell too much for contemplation too much to think of for a moment too much for human beings it cannot be found among the heathens it cannot be found among the nations where Kings and tyrants are enthroned it cannot be found among the savages of the wilderness yea and I think it cannot be found among the wild and ferocious beasts of the forest that a man should be mangled for sport women be violated <robbed> of all that they have their last morsel for subsistence and then be violated to gratify the hellish <hellish> desires of the mob and finally left to perish with their helpless offspring clinging around their necks but this is not all after a man is dead he must be dug up from his grave and mangled to pieces for no other purpose than to gratify their spleen against the religion of God. They practise <these> things upon the saints who have done them no wrong who are innocent and virtuous who loved the Lord their God and were willing to forsake all things for His <Christ> sake these things are awful to relate but they are verily true it must needs be that offences come, but WO! to them by whom they come.[121:1-6] *O God where art thou and where is the pavilion that covereth thy hiding place how long shall thy hand be stayed and thine eye yea thy pure eye behold from from the eternal heavens the wrongs of thy people and of thy servants and thine ear be penetrated with their cries* yea O Lord how long shall they suffer these wrongs and unlawful oppressions before thine heart shall be softened towards them and thy bowels be moved with compassion towards them. *O Lord God almighty maker of heaven earth and seas and of all things that in them is and who controlleth and subjecteth the devil and the dark and benighted dominion of shayole. Stretch forth thy hand let thine eye pierce let thy pavilion be taken up let thy hiding place no longer be covered let thine ear be inclined let thine heart be softened and thy bowels moved with compassion towards us let thine anger be kindle against our enemies and in the fury of thine heart with thy sword avenge us of our wrongs remember thy suffering saint oh our God and thy servants will rejoice in thy name for ever.* Dearly and beloved Brethren we see that perils times have come as was testified of we may look then with most perfect assurance for the rolling in of all those things that have been written and with more confidence than ever before lift up our eyes to the luminary of day and say in our hearts soon[sun] thou wilt veil thy blushing face he that said let there be light, and there was light hath spoken this word, and again thou moon thou dimmer light thou luminary of night shall ~~turn~~ <turn> to blood we see that every thing is fulfilling and the time shall soon come when the son of man shall descend in the clouds of <heaven,> our hearts do not shrink neither are our spirits altogether broken at the grievous yoke which is put upon us We know that God will have our oppressors in derision that he ~~laugh~~ <will laugh> at their calamity and mock when their fear cometh oh that we could be with you Brethren and unbother our feeling to you

we would tell that we should have been at <liberated> the time Elder Rigdon was on the writ of habeas corpus had not our own lawyers interpreted the law contrary to what it reads against <us,> which prevented us from introducing our evidence before the mock court, they have done us much harm <from> the begining they have of late acknowledged that the law was misconstrued and tantalised our feelings with it and have intirally forsaken us and have forfeited their oaths and their bonds and we have a come back on them for they are co-workers with the mob. As nigh as we can learn the publick mind has been for a long time turning in our favor and the majority is now friendly and the lawyers can no longer browbeat us by saying that this or that is a matter of publick oppinion for publick oppinion is not willing to brook it for it is begining to look with feelings of indignation against our oppressors and to say that the mormons were not in the fault in the least we think that truth honor and virtue and innocence will eventually come out tryumphant we should have taken a habeas corpus before the high Judge and escaped the mob in a sumerary way but unfortunately for us the timber of the wall being verry hard our auger handles gave out and hindered us longer than we expected we applied to a friend and a verry slight uncautious act gave rise to some suspition and before we could fully succeed our plan was discovered we had evry thing in readiness but the last stone and we could have made our escape in one minute and should have succeeded admirably had it not been for a little imprudence or over anxiety on the part of our friend. The sheriff and jailor did not blame us for our attempt it was a fine breach and cost the county a round sum but publick oppinion says that we ought to have been permitted to have made our escape that then the disgrace would have been on us, but now it must come on the state. that there cannot be any charge sustained against us and that the conduct of the mob, the murders committed at hawns mill, and the exterminating order of the Governer, and the one sided rascally proceedings of the Legislature has damned the state of Missouri to all eternity I would just name also that Gen^l Atchison has proved himself to be as contemptible as any of them we have tried for a long time to get our lawyers to draw us some petitions to the supream Judges of this state. but they uterly refused we have examined the law and drawn the petitions ourselvs and have obtained abundance of proof to counter act all the testimony that was against us, so that if the supream Judge dose <not grant> us our liberty he has got to act without cause contrary to honor evidence law or justice shearly to please the devil but we hope better things and trust that before many days God will so order our case that we shall be set at liberty and take up our habitation with the saints we received some letters last evening one from Emma one from Don C Smith and one from Bishop Partridge all breathing a kind and consoling spirit we were much gratified with there contence we had been a long time without information and when we read those letters they were to our soles <souls> as the gentle air, <is> refreshing but our joy was mingled with greaf because of the suffering of the poor and much injured saints and we need not say to you that the flood gates of our harts were hoisted and our eyes were a fountain of tears but those who have not been inclosed in the walls of a prison without cause or provocation can have but a little ideah how sweat the voice of a friend is one token of friendship from any sorce whatever awakens and calles into action evry simpathectick feeling it brings up in an instant evry thing that is pased it sesses[seizes?] the presant with a vivasity of lightning it grasps after the future with the fearsness of a tiger it rhetrogrades from one thing to another untill finally all enmity malice and hatred and past diferances misunderstandings and mismanagements lie slain victims at the feet of hope and when the hart is sufficiently contrite ~~and~~ <then> the voice of inspiration steals along and whispers[121:7-25] *my son pease be unto thy soul thine advirsity and thy afflictions shall be but a small moment and then if thou indure it well God shall exalts the on high thou shalt tryumph over all they foes thy friends do stand by the and they shall hail the again with warm harts and friendly hands thou art yet not yet as Job thy friends do not contend again[st] the the neither charge the with transgretion as they did Job and they <who> do the charge the[e] with transgretion there hope shall be blasted and there prospects shall melt away as the hory frost melteth before the burning rays of the rising sun and also that God hath set to his hand and seal to change the times and seasons and to blind their minds that they may not understand his marvilos workings that he may prove them also and take them in there own craftiness also because their harts are corrupt and the thing which they are willing to bring upon others and love to have others suffer may come upon them<selvs> to the verry utmost that they may be disappointed also and their hopes may be cut off and not many years hence that they and their pasterity shall be swept from under heaven saith God that not one of them is left to stand by the wall cursed are all*

those that shall lift up the heel against mine anointed saith the Lord and cry they have sined when they have not sined before me saith the Lord but have done that which was meat in mine eyes and which I commanded them but those who cry transgression do it because they are the servants of sin and are the children of disobedience themselves and those who swear false against my servants that they might bring them unto bondage and death. Wo unto them because they have offended my little ones they shall be severed from the ordinances of mine house their basket shall not be full their houses and their barnes shall famish and they themselves shall be dispersed by those that flattered them they shall not have right to the priesthood nor their posterity after them from generation to generation it had been better for them that a millstone had been hanged about their necks and they ~~having~~ drowned in the depth of the see wo unto all those that discomfort my people and drive and murder and testify against them saith the Lord of host a generation of viper shall not escape the damnation of hell behold mine eyes seeth and knoweth all their works and I have in reserve a swift judgement in the season thereof for them all for there is a time appointed for <to> every man according ~~their~~ <as his> work shall be and now beloved Brethren we say unto that in asmuch as good <God> hath said that he would have a tried people that he would purge them as gold now we think that this time he has chosen his own crucible wherein we have been tried and we think if we get through with any degree of safty and shall have kept the faith that it will be a sign to this generation all together sufficient to leave them without excuse and we think also that it will be a tryal of our faith equal to that of Abraham and that the antionts[ancients] will not have were off to bost over us in the day of judgment as being called to pass through heavier afflictions that we may hold an even waight in the balances with them but now after having suffered so grate a sacrifis and having pased through so grate a scene of sorrow we trust that a Ram may be caught in the thicket speedily to releave the sons and daughters of Abraham from their grate <great> anxiety and to light up the lamp of salvation upon their countinances that they may hold up <on> now after having gone so far unto everlasting life. Now brethren consenring the places for the location of the saints we cannot counsylv you as we could if we were presant with you and <as> to the things that ware written heartofore we did not concider them any thing verry binding therfore we now say once for all that we think it most proper that the general affairs of the church which are nessimary to be considered while your humble servant remains in bondage sould be transacted by a general conferance of the most faithfull and the most respectible of the authorities of the church and a minute of those transactions may be kept and forwarded from time to time to your humble servant and if there should be any corrections by the word of the word of the Lord they shall be f[r]eely transmitted and your humble servant will approve all the things what soever is aciptable unto God if any thing thing should have been sejusted by us or any names mentioned expt by commandment or thus saith the Lord we do not concider it binding. therefore our harts shall not be greaved if diferant arraingments should be entered into the nevertheless we would sejest the propriety of being awar of an aspiring spirit which spirit has oftentimes urged men fowards to make foul speaches and influaance the church and to reject milder councils and has eventually by <been> the means been of bringing much death and sorrow upon the church we would say be awar of pride also for well and truly hath the wise man sid that pride goeth before distruction and a haughty spir-it before a fall and Again outward appearance is not always a Criterean for us to Judge our fellow man but the lips betray the haughty and over baringn immginations of the heart, by his words by <and> his deeds let him be scanned flaterly also is a deadly poison an a frank an <a frank and> open Rebuke provoketh a good man to Emulation and in the hour of trouble he will be your best friend, but on the other-hand it will draw out all the corruption of a corrupt heart And lying and the poison of asps shall be under their tongues and they do cause the pure in heart to be cast in to prison because they want them out of thare way, A fanciful and flowely and heated immagination be aware of because the things of God Are of deep import and time and expeariance and carful and pondurous and solom though[ts] can only find them out. thy mind O Man, if thou wilt lead a soul unto salvation must streach as high as the utmost Heavens, and sink sear[c]h into and contemplate the ~~loest~~ <lowest> consideatins of the darkest abyss, and Expand upon the broad considerations of Eternal Expance, he must commune with God. how much more dignifide and noble are the thoughts of God, than the vane immagination of the human heart, none but fools, will trifful, with the souls of men, how vane and trifling, have ben our spirits, our Conferencs our Coun[c]ils our — private Meetings our pri[v]ate as well as public Conversations to low to mean to vulgar to condecending, for the dignifide Characters of the

Cald and Chosen of God, according to the purposes of his word will from befo the foundation of the world. to hold the keys, of the mistres of those things that have ben kept hid from the foundation untill now, for <of> which som have tasted a little and which many of them are to be pored down from heaven upon the heads of babes, yea the weak, obscure and dispizable ones of this earth. therefore We beseath of you bretheren, that <you bear> bare with those ho do not feel themselves more worthey than yourselves, while we Exort one another, to a reffermation, with one an all. both old and young. teachers and taugt both high and low rich and poor— bond and free. Male and female. let honesty and sobriety, and cander and solemnity, and virtue, and pureness, and Meekness, and simplisity, Crown our heads in every place, and in fine becom as little Children without mallice guile or high packrichy Hypokrisy: and now Bretheren after your tribulations if you do this— things, and exercise fervent prayer, and faith in the sight of God Always,[121:26-32] *he shall give unto you knowledge by his holy spirit yea by the unspeakable gift of the holy-Ghost that has not been revealed since the world was untill now which our fathers have wated with anxious expectation to be revealed in the last times which their minds were pointed to by the Angels as held in reserve for the fullness of their glory a time to come in the which nothing shall be with held whither there be one god or many god's they shall be manifest all thrones and dominions principalities and powers shall be revealed and set forth upon all who have indured valiently for the gospel of Jesus Christ and also if there be bounds set to the heavens or to the seas or to the dry land or to the sun moon or starrs all the times of their revolutions all their appointed days month and years and all the Days of their days, months and years and all their glories laws and set times shall be reveald in the days of the dispensation of the fullness of times according to that which was ordaind in the midst of the counsyl of the eternal God of all other Gods before this world was that should be reserved unto the finishing and the end thereof where <when> evry man shall enter into his eternal presants and into his imortal rest but I beg leave to say unto you Brethren that ignorance supestitution and bigotry placing itself where it ought not is often times in the way of the prosperity of this church like the torant of rain from the mountains that floods the most pure and christle stream with mire and dirt and filthyness and obscures evry thing that was clear before and all hurls along in one general deluge but time tethers <wethers> tide and notwithstanding we are roled in for the time being by the mire of the flood the next surge peradventure as time roles on may bring us to the fountain as clear as cristal and as pure as snow while all the filthiness flood wood and rubbish is left is left and purged out by the way.[121:33] *How long can rowling waters reamin impure what power shall stay the heavens as well might man streach forth his puny arm to stop the Missouri River in its deccrad cours or to turne it up stream as to hinder the Almighty from pooring down knoledge from <heaven> upon the heads of the Latter day saints* what is Boggs or his murderous party but wimbling willows upon the shore to catch the flood wood as will might we argue that watter is not watter because the the mountain torants send down mire and riles the cristle stream altho afterwords ren[d]ers it more pure than before Or that fire is not fire because it is of a quenchable nature by poing[pouring] on the flood, as to say that our cause is down because runegadoes lyers preasts theavs and murderers who are all alike tenatious of their crafts and creeds have poord down from their spiritual wickednes in hig[h] places and from their strong holds of the divin a flud of dirt and mire and filthiness and vomit upon our heads no God forbid. hell may poor forth its rage like the burning lavy of mount vesuvias or of Etna or of the most terrible of the burning mountains and yet shall mormonism stand. watter, fire, truth, and god are all the same truth is mormonism God is the author of it he is our shield it is by him we received our birth, it was by his voice that we were called to in a dispensation of his gospel in the begining of the fullness of tims it was by him we received the book of mormon and it was by him that we remain unto this day and by him we shall remain if it shall be for our glory and in his almighty name we are determined to indure tribulation as good soldiers unto the end but brethren we shall continue to offer further reflections in our next epistle you will learn by the time you have read this and if you do not learn it you may learn it that walls and <iron> doors <and screaming hinges> is only calcu and half scard to death Guards and jailors grining like some damned spir-it lest an inocent man should make his escape to bring to light the damnable deeds of a murderous mob is cal[c]ulated in its verry nature to make the sole of an honist man feel stronger than the powers of hell. But we must bring our epistle to a close*

we send our respects to Fathers, Mothers, wives, and children, Brothers, and Sisters. we hold them in the most sacred remembrance I send this epistle to Emma that She may have

the first parusal of it we feel to inquire after Elder Rigdon if he has not forgotten us it has not been signified to us by his pen scrawl. Brother George W. Robinson also and Elder Cahoon we remember him but would like to jog his memory a little on the fable of the bair and the two friends who mutually agreed to stand by each other and perhaps it would not be amiss to mention Uncle John and various others, a word of consolation and a blessing would not come amiss from any body while we are being so closely whispered by the Bair but we feel to excuse every body and every thing. Yea the more readily when we contemplate that we are in the hands of a worse than a Bair for a the Bair would not pray upon a dead carcass. Our respects and love and fellowship to all the virtuous saints we are your Brethren and fellow sufferers and prisoners of Jesus Christ for the gospels sake and for the hope of glory which is in us. Amen.

Joseph Smith Jr
Hyrum Smith
Lyman Wight
Caleb Baldwin
Alexander. Mc.Rae

Continued to the church of Latter-day-saints.

We continue to offer further reflections to Bishop Partridge and to the church of Jesus Christ of Latter day saints whom we love with a fervent love and do always bear them in mind in all our prayers to the throne of God. It still seems to bear heavy heavily in our minds that the church would do well to secure to themselves the contract of the Land which is proposed to them by Mr. Isaac Galland and to cultivate the friendly feelings of that gentleman in as much shall as he shall prove himself to be a man of honor humanity and a friend to humanity. We really think that his letter breaths that kind of spirit if we can judge correctly. And Isaac Van Allen Esqr. the attorney Genl. of Iowa Territory that peradventure such men may be wrought upon by the providence of God to do good unto his people. Governer Lucas also. We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God. We think that peradventure the united States surveyor of the Iowa Territory may be of grate benefit to the church if it be the will of God to this end if ritiousness shall should be manifested as the girdle of our loins. It seems to be deeply impressed upon our minds that the saints ought to lay hold of every door shall that shall seem to be opened for unto them to obtain foot hold on the Earth and be a make making all the preparation<s> that is within the power of possibles for the terrible storms that are now gathering in the heavens with darkness and gloominess and thick darkness as spoken of by the prophets which cannot be now of a long time lingering for there seems to be a whispering that the angels of heaven who have been intrusted with the council counsel of these matters for the last days have taken council counsel together: and among the rest of the general affairs that have to be transacted in their honorable council counsel they have taken cognisance of the testimony of those who were murdered at Hawns Mills and also those who were martyred with D. W. Patten. and else where and have passed some decisions peradventure in favour of the saints and those who were called to suffer without cause these decisions will be made known in their time and they will take into consideration all those things that offend. We have a fervent desire that in your general conferences that every thing should be discussed with a grate deal of care and propriety lest you grieve the Holy Spirit which shall be poured out at all times upon your heads when you are exercised with those principals of ritiousness that are agreeable to the mind of God and are properly affected one toward another and are careful by all means to remember those <who> are in bondage and in heaviness and in deep affliction for your sakes and if there are any among you who aspire after their own aggrandisement and seek their own oppulance while their brethren are groaning in poverty and are under sore trials and temptations they can not be benefited by the intercession of the Holy Spirit <which> maketh intercession for us daily day and night with groaning that cannot be uttered. We ought at all times to be very careful that such high mindedness never have place in our hearts but condescend to men of low estate and with all long suffering bear the infirmities of the weak.[121:34-46] Behold there are manly called but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world and aspire to the honors of men that they do not learn this one lesson that the rights of priesthood are inseparably connected with the powers of heaven and that the powers of heaven cannot be controlled nor handled only upon the principals of righteousness. That they may be con-

fered upon us it is true but when we undertake to cover our sins or to gratify our pride or vain ambition or to exercise control or dominion or compulsion upon the souls of the children of men in any degree of unrighteousness behold the heavens withdraw themselves the spirit of the Lord is grieved and when it has withdrawn Amen to the priesthood or the authority of that man behold ere he is aware he is left unto himself to kick against the pricks to persecute the saints and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men as soon as they get a little authority as they suppose they will immediately begin to exercise unrighteous dominion. hence many called but few are chosen. No power or influence can or ought to be maintained by <[virtue]> of the Priesthood only by persuasion by long suffering by gentleness and meekness and by love unfeigned by kindness by pure knowledge which shall greatly enlarge the soul without hypocrisy and without guile reproving betimes with sharpness when moved upon by the Holy Ghost and then showing forth afterwards an increase of love toward him whom thou hast reproved lest he esteem thee to be his enemy that he may know that thy faithfulness is stronger than the cords of death thy bowels also being full of charity towards all men and to the household of faith and virtue garnish thy thoughts unceasingly then shall thy confidence wax strong in the presence of God, and the doctrines of the Priesthood shall distill upon thy soul as the dew from heaven the Holy Ghost shall be thy constant companion and thy seer an unchanging seer of righteousness and truth and thy dominion shall be an everlasting dominion and without compulsory means it shall flow to thee for ever and ever.[122:1-9] The ends of the Earth shall enquire after thy name and fools shall have thee in derision and hell shall rage against thee while the pure in heart and the wise and the noble and the virtuous shall seek council counsel and authority and blessings constantly from under thy hand and thy people shall never be turned against thee by the testimony of traitors and although their influence shall cast thee into trouble and into bars and walls thou shalt be had in honor and but for a small moment and thy voice shall be more terribly in the midst of thine enemies than the fierce Lion because of thy righteousness and thy God shall stand by thee for ever and ever. If thou art called to pass through tribulation. If thou art in perils among false brethren. If thou art in perils amongst robbers. If thou art in perils by land or by sea. If thou art accused with all manner of false accusations. If thine enemies fall upon thee. If they tear thee from the society of thy father and mother and brethren and Sisters. And if with a drawn sword thine enemies tear thee from the bosom of thy Wife and of thine offspring and thine Elder son although but six years of age shall cling to thy garments and shall say my Father my Father why canst thou not stay with us Oh my Father what are the men going to do with you. And if then he shall be thrust from thee by the sword and thou be dragged to prison and thine enemies prowl around thee like wolves for blood of the Lamb and if thou shouldst be cast into the pit or into the hands of murderers and the sentence of death passed upon thee. If thou be cast into the deep. If the billowing surge conspire against thee. If fierce winds become thine enemy. If the heavens gather blackness and all the elements combine to hedge up the way and above all if the very jaws of hell shall gape open their mouth wide after thee know thou my son that all these things shall give thee experience and shall be for thy good. The son of man hath descended below them all art thou greater than he? Therefore hold on thy way and the priesthood shall remain with thee for their bounds are set they cannot pass. ~~Thy~~ Thy days are known and thy years shall not be numbered less. therefore fear not what man can do for God shall be with you for ever and ever. Now brethren I would suggest for the consideration of the conference of its being carefully and wisely understood by the <counsel> or conferences that our brethren scattered abroad who understand the spirit of the gathering that they fall into the places of refuge and safety that God shall open unto them between Kirtland and Far West. Those from the East and from the West and from far ~~country~~ countries let them fall in some where between those two boundaries in the most safe and quiet places they can find and let this be the present understanding until God shall open a more effectual door for us for further considerations. And again we further suggest for the consideration of the counsel that there be no organizations of large bodies upon common stock principals in property or of large companies of firms until the Lord shall signify it in a proper manner as it opens such a dreary field for the avaricious and the indolent and corrupt hearted to pray upon the innocent and virtuous and honest We have reason to believe that many things were introduced among the saints before God had signified the times and not withstanding the principles and plans may have <been> good yet aspiring men or in other words men <who> had not the substance of Godliness about them perhaps undertook to handle edged tools children you know are fond of tools while they are not yet able to use them. Time and ex-

periance however is the only safe remedy against such evils there are many teachers but perhaps not many Fathers. There are times coming when God will signify many things which are expediant for the well being of the saints but the times have not yet come but will come as fast as there can be found place and reseptions for them.[123:1-17] *And again we would suggest for your consideration the propriety of all the saints gethering up the <a> knowledge of <all> the facts and suffering and abuses put upon them by the people of this state and also of all the property and amount of damages which they have sustained both of character and personal <Injuries as will as real property> property and also the names of all persons that have had a hand in their oppressions as far as they can get hold of them and find them out. and perhaps a committe can be appointed to find out these things and to take statements and affidafets and also to gether up the libilous publications that are afloat and all that are in the magazines and in the Insiclopedias and all the libillious ~~history~~ histories that are published and that <are> writing and by whom and present the whole concatination of diabolical rascality and nefarious and murderous impositions that have been practised upon this people that we may not only publish to all the world but present them to the heads of the government in all there dark and hellish hugh as the last effort which is injoined on us by our heavenly. Father before we can fully and completely claim that promise which shall call him forth from his hiding place and also the whole nation may be left without excuse before he can send forth the power of his mighty arm. It is an imperious duty that we owe to God to angels with whom we shall be brought to stand and also to ourselves to our wives and our children who have been made to bow down with grief sorrow and care under the most damning hand of murder tyranny and oppression supported and urged on and upheld by the influence of that spirit which hath so strongly rivited the creeds of the fathers who have inherited lies upon the harts of the children and filled the world with confusion and has been growing stronger and stronger and is now the verry mein main spring of all corruption and the whole Earth groines under the wait of its iniquity. it is an iron yoke it is a strong band they are the verry hand cuffs and chains and shackles and fetters of hell Therefore it is an imperious duty that we owe not only to our own wives and children but to the widdows and fatherless whose husbands and fathers have been murdered under its iron hand which dark and blackning deeds are enough to make hell itself shudder and to stand aghast and pale and the hands of the verry devil tremble and palsy and also it is an imperious duty that we owe to all the rising generation and to all the pure in heart which there <are> many yet on the Earth among all sects parties and def[no]minations who are blinded by the subtle craftiness of men whereby they ly in wait to decieve and only kept from the truth because they know not where to find it therefore that we should waist and ware out our lives in bringing to light all the hidden things of darkness wherein we know them and they are truly manifest from heaven. These should then be attended to with greate earnestness let no man counts them as small things for there is much which lieth in futurity pertaining to the saint which depends upon these things you know brethren that a verry large ship is benefeited very much by a verry small helm in the time of a storm by being kept work ways with the wind and the waves Therefore dearly beloved ~~beloved~~ brethren let us cheerfully do all things <that> lieth in our power and then may we stand still with the utmost asurance to see the salvation of God and for his arm to be revealed. And again I would further suggest the impropriety of the organization of bands or companies by covenant or oaths by penalties <or secrecy secrecies> but let the time past of our experiance and sufferings by the wickedness of Doctor Avard suffise and let our covenant be that of the everlasting covenant as is contained in the Holy writ and the things that God hath revealed unto us. Pure friendship always becomes weakened the verry moment you undertake to make it stronger by penal oaths and secrecy. Your humble servant or servants intend from henceforth to disapprove every thing that is not in accordance with the fulness of the gospel of Jesus Christ and is not of a bold and frank and an upright nature they will not hold their peace as in times past when they see iniquity begining to rear its head for fear of traitors or the consequences that shall flow <follow> by reproving those who creap in unawares that they may get something to distroy the flock. We believe that the experiance of the saints in times past has been sufficient that they will from henceforth be always ready to obey the truth without having mens persons in admiration because of advantage it is expediant that we should be aware of such things. And we ~~should~~ ought always to be aware of those prejudices which sometimes so strangely presented themselves and are so congenial to human nature against our neighbors friends and brethren of the world who choose to differ with us in opinion and in matters of faith. Our religeon is between us and our God. Their religeon is between them and their God. There*

is a ty from God that should be exercised towards those of our faith who walk uprightly which is peculiar to itself but it is without prejudice but gives scope to the mind which inables us to conduct ourselves with grater liberality to-wards all others that are not of our faith than what they exercise towards one another these principals approximate nearer to the mind of God because it is like God or God like. There is a principal also which we are bound to be exercised with that is in common with all men such as governments and laws and regulations in the civil conserns of life This principal guarentees to all parties sects and denominations and classes of religeon equal coherant and indefeasible rights they are things that pertain to this life therefore all are alike interested they make our responcibilities one towards another in matters of corruptible things while the former principals do not destroy the latter but bind us stronger and make our responcibilities not only one to another but unto God also hence we say that the constitution of the unitid States is a glorious standard it is founded in the wisdom of God. it is a heavenly banner it is to all those who are privilaged with the sweats of its liberty like the cooling shades and refreshing watters of a greate rock in a thirsty and a weary land it is like a greate tree under whose branches men from evry clime can be shielded from the burning rays of an inclemant sun. We bretheren are deprived of the protection of this glorious principal by the cruelty of the cruel by those who only look for the time being for pasterage like the beasts of the field only to fill themselves and forget that the mormons as well as the presbitarians and those of evry other class and description have equal rights to partake of the fruite of the greate tree of our national liberty but notwithstanding we see what we see and we feel what we feel and know what we know. Yet that fruite is no less presious and delisious to our taist we cannot be weaned from the milk neither can we be drawn from the breast neither will we deny our religeon because of the hand of oppresion but we will hold on untill death we say say that God is true that the constitution of the united States is true that the bible is true that the book of mormon is true <that> the book <of> covenants are true that Christ is true that the ministering angels sent forth from God are true and that we know that we have an house not made with hands eternal in the heavens whose ~~building~~ builder and maker is God a consolation which our oppressors cannot feel when fortune or fate shall lay its iron hand on them as it has on us. Now we ask what is man? Remember brethren that time <and> chance hapeneth to all men. We shall continue our reflections in our next. We subscribe ourselves your sinsear friends and brethen in the bonds of the everlasting gospel prisoners of Jesus Christ for the sake of the gospel and the saints. We pronounce the blessing of heaven upon the heads of the saints who seek to serve God with an undevided hearts in the name of Jesus Christ Amen.

Joseph Smith Jr
 Hyrum Smith
 Lyman Wight
 Caleb Baldwin
 Alexander. Mc.Rae

JS, Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae, Letter, Liberty, MO, to the Church and Edward Partridge, Quincy, IL, 20 Mar. 1839; handwriting of Alexander McRae and Caleb Baldwin with corrections by JS and signatures of JS, Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae; seventeen pages; Revelations Collection, Church Historian's Library.

SECTION 48

An Investigation of the Priesthood from the Scriptures, 5 October, 1840. This discourse was dictated by Joseph Smith to his scribe, Robert B. Thompson, the day after announcing plans for the construction of the Nauvoo Temple.

In order to investigate the subject <of the Priesthood> so important to this as well as every st succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and new Testaments.

There are two priesthoods spoken of in the scriptures, viz, the Melchisadeck and the Aaronic or Levitical Altho there are two Priesthoods, yet the Melchisadeck priesthood comprehends the

Aaronic or Levitical Priesthood and is the Grand head and holds the high[est] Authority which pertains to the priesthood—the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth—and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter truth is revealed from heaven. Its institution was prior to “the foundation of this earth or the morning stars sang together or the sons of God shouted for joy,” and it is the highest and holiest priesthood and is after the order of the Son [of] God, and all other priesthoods are only parts, ramifications, powers and blessings belonging to the same and are held controlled and directed by it. It is the Channel through which the Almighty commenced revealing his glory at the beginning of the creation of this earth and through which he has continued to reveal himself to the children of men and to the present time and through which he will make known his purposes to the end of time—Commencing with Adam who was the first man of whom it is spoken of in Daniel as being “the Antient of days” or in other words the first and oldest of all, the great grand progenitor of whom it is said in another place he is Michael because he was the first and father of all, not only by progeny, but he was the first to hold the spiritual blessings, the plan to whom was made known the plan of ordinances for the Salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fulness of times, i.e. the dispensation of all the times have been and will be revealed through him from the beginning to Christ and from Christ to the end of the world all the dispensations that have <are> to be revealed

Ephesians 1st. chap 9 & 10 verses. [“]Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself that in the dispensation of the fulness of times he might gather together in one all things in Christ both which are in heaven and which are on earth in him” Now the purpose in himself in the winding up scene of the last dispensation is, that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations, And again, God purposed in himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one and that all things whatsoever that should be gathered together in one in those dispensations, unto the same fulness and eternal glory should be in Christ Jesus; therefore he set the ordinances to be the same for Ever and ever and set Adam to watch over them to reveal them from heaven to man or to send Angels to reveal them Heb 1 Chap. 16 [14] verse. [“]Are they not all ministring spirits sent forth to minister to those who shall be heirs of salvation.” These angels are under the direction of Michael or Adam who acts under the direction of Christ

From the above quotation we learn that Paul perfectly understood the purpose of God in relation <to> his connexion with man, and that glorious and perfect order which he established in himself whereby he sent forth power revelations and glory. God will not acknowledge that which he has not called, ordained, and chosen.

In the beginning God called Adam by his own voice See Genesis 3 Chap 9 & 10 verses. [“]And the Lord called unto Adam and said unto him where art thou, and he said I heard thy voice in the garden and I was afraid because I was naked and hid myself.[”] Adam received commandments and instruction from God, this was the order from the beginning: that he received revelations, Commandments, and ordinances at the beginning is beyond the power of controversy, else, how did they begin to offer sacrifices to God in an acceptable manner? And if they offered sacrifices they must be authorized by ordination. We read in Gen 4th chap. V.4 that [“]Abel brought of the firstlings of the flock and the fat thereof and the Lord had respect to Abel and to his offering. [”] And again Heb 11 chap 4 verse. [“]By Faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous God testifying of his gifts and by it he being dead yet speaketh.[”] How doth he yet speak? Why he magnified the priesthood which was conferred [conferred] upon him and died a righteous man, and therefore has become a righteous man an angel of God by receiving his body from the dead, therefore holding still the keys of held his dispensation and was sent down from heaven unto Paul to minister consoling words & to connin [communicate?] unto him a knowledge of the mysteries of Godliness and if this was not the case I would ask how did Paul know so much about able Abel and why should he talk about his speaking after he was dead. now that he spoke after he was dead must be, by being sent down out of heaven, to administer. This then is the nature of the priesthood, every man holding the presidency of his dispensation and one man holding the presidency of them all even Adam. and Adam receiving his Presidency and Authority from Christ, but cannot receive

a fulness, until Christ shall present the Kingdom to the Father which shall be at the end of the last dispensation—

The power, Glory, and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued, for Cain also being Authorized to offer sacrifice but not offering it in righteousness, therefore he was cursed. It signifies then, that the ordinances must be kept in the very way God has appointed, otherwise their priesthood will prove a cursing instead of a blessing. If Cain had fulfilled the law of righteousness as did Enoch he could have walked with God all the days of his life and never failed of a blessing. Gen [blank] [“]And Enoch walked with God after he begat Mathusalah 300 years and begat Sons and Daughters and all the days of Enoch were 365 years and Enoch walked with God and he was not for God took him.[”] Now this Enoch God reserved unto himself that he should not die ~~at~~ ~~and~~ ~~app~~ that time and appointed unto him a ministry unto terrestrial bodies of whom there has been but little revealed, He is reserved also unto a the presidency of a dispensation— ~~of~~ and more shall be said of him and terrestrial bodies in another treatise [treatise]

He is a ministering Angel to minister ~~for~~ to those who shall be heirs of salvation and appeared unto Jude as Abel did unto Paul. therefore Jude spoke of him 14 & 15 verses in Jude. [“]and Enoch the Seventh revealed these sayings. Behold the Lord cometh with ten thousand of his saints[”] Paul was also acquainted with this Character and received instructions from him. Heb 11 Chap. 5 ver. [“]By Faith Enoch was translated that he should not see death, and was not found because God had translated him for before his translation he had this testimony that he pleased God. But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a revealer to those who diligently seek him,[”]—

Now the doctrine of translation is a power which belongs to this priesthood, there are many things which belong to the powers of the priesthood and the keys thereof that have been kept hid from before the foundation of the world. they are hid from the wise and prudent to be revealed in the last times. many may have supposed, that the—doctrine of translation was a doctrine whereby men were taken immediately into the presence of God and into an Eternal fulness but this is a mistaken idea. Their place of habitation is that of the terrestrial order and a place prepared for such characters, he held in reserve to be ministering Angels Unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead, See Heb 11 Chap part of the 35 verse “others were tortured not accepting deliverance that they might obtain a better resurrection[”] Now it was evident, that there was a better resurrection or else God would not have revealed it unto Paul wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and the doctrine of translation, the doctrine of translation obtains deliverance from the tortures and sufferings of the body but their existence will prolong as to their labors and toils of the ministry before they can enter in to so great a rest and glory, but on the other hand those who were tortured not accepting deliverance received an immediate rest from their labors, See Rev [blank] [“]And I heard a voice from heaven saying blessed are the dead who die in the Lord for from henceforth they do rest from their labors and their works do follow them[”]— They rest from their labors for a long time and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for their bodies, but we shall leave this subject and the subject of the terrestrial bodies for another time in order to treat upon them more fully

The next great grand patriarch who held the keys of the priesthood was Lamech See Gen 5 Chap 28 & 29 verses— [“]And Lamech lived 182 years and begat a Son and he ~~beg~~ called his name Noah saying this name shall comfort us concerning our work and the toil of our hands because of the ground which the Lord has Cursed.[”] The priesthood continued from Lamech to Noah Gen 6 Chap 13 verse. [“]And God said unto Noah the end of all flesh is before me, for the earth is filled with violence through them, and behold I will destroy them with the earth,” thus we behold the keys of this priesthood consisted in obtaining the voice of Jehovah that he talked with him in a familiar and friendly manner; that he continued to him the keys, the covenants, the power and the glory with which he blessed Adam at the beginning and the offering of sacrifice which also shall be continued at the last time. for all the ordinances and duties that ever have been required by the priesthood under the directions and commandments of the Almighty ~~in the last dispensation at the end thereof~~ in any of the dispensations, shall all be had in the last dispensations— Therefore all things had under the Authority of the Priesthood At any former

period shall be had again— bringing to pass the restoration spoken of by the mouth of all the Holy prophets— ~~then <Malach 3—3> shall the Sons of Levi offer unto the Lord an acceptable offering~~² then shall the sons of Levi offer an acceptable sacrifice to the Lord Se[e] Malichi 3 Chap— 3 & 4 [“]And he shall sit as a refiners fire and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord[”]

It will be necessary here to make a few observations on the doctrine, set forth in the above quotation, As it is generally supposed that sacrifice was entirely done away, <when the great sacrific[ic]e was offered up—> and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this, are certainly not acquainted with the duties, privileges and authority of the priesthood. <or with the prophets> The offering of sacrifice is has ever been connected, and forms a part of the <duties of the> priesthood. It began ~~which~~ with the priesthood and will be continued until after the coming of christ from generation to generation—

We frequently have mention made of the offering of Sacrifice by the servants of the most high in antient days prior to the law of moses, See [blank] which ordinances will be continued when the priesthood is restored with all its Authority power and blessings. Elijah was the last Prophet that held the keys of this priesthood, and who will, before the last dispensation, restore the Authority and delive[r] the keys of this priesthood in order that all the ordinan[c]es may be attended to in righteousness. <It is true that the Savior had authority and power to bestow this blessing <but the sons of Levi were too predjudi[ced]>>

And I will send Elijah the prophet before the great and terrible day of the Lord &c &c.

Why send Elijah because he holds the keys of the Authority to administer in all the ordinances of the priesthood and without the Authority is given the ordinances could not be administered in righteousness. It is a very prevalent opinion that ~~in~~ the sacrifices <sacrifices> of <which> were offered were entirely consumed, this was not the case if you read Leviticus [blank] Chap [blank] Verses you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the benefit <maintenance> of the priests— So that the offerings and sacrifices are not all consumed upon the Alter, but the blood is sprinkled and the fat and certain other portions are consumed These sacrifices as well as every ordinance belonging to the priesthood will when the temple of the Lord shall be built <and the sons [of] Levi be purified> be fully restored and attended to ~~then the Sons of Levi shall be purified~~. all their powers ranifications [ramifications], and blessings— this ever was did and will be exist when the powers of the Melchisadc Priesthood are sufficiently manifest. else how can the restitution of all things spoken of by all the Holy prophets be brought to pass ~~be brought to pass~~, It is not to be understood that, the law of Moses will be fully established again with all its rights and <variety of ceremonies> ceremonies <this has never been spoken off by the prophets> but those things which existed prior to Mose’s day viz sacrifice, will be continued— It may be asked by some what necessity for Sacrifice since the great Sacrifice was offered? In answer to which if Repentance Baptism and faith were necessary to Salvation <existed> prior to the days of christ what necessity for them since that time—

The priesthood has descended in a regular line from Father to Son through their succeeding generations

See Book of Doctrine & Covenants
From Joseph Smith Collection, Church Historian’s Library.
Handwriting of Robert B. Thompson.

SECTION 49

[LE: 124, KE: N/A]

A revelation given to Joseph Smith, January 19th. 1841

¹ Verily thus saith the Lord unto you my Servant Joseph Smith, I am well pleased with your offering; and acknowledgements which you have made; for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth.

² Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel and of this stake, which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is

after the similitude of a palace—³This proclamation shall be made to all the kings of the world, to the four corners thereof; to the Honorable President Elect, and the high minded Governors of the nation in which you live, and to all the nations of the earth, scattered abroad. ⁴Let it be written in the spirit of meekness and by the power of the holy ghost, which shall be in you, at the time of the writing of the same; ⁵for it shall be given you by the holy ghost to know my will concerning those Kings and Authorities, even what shall befall them in a time to come. ⁶For behold I am about to call upon them to give heed to the light of and glory of Zion, for the set time has come, to favor her.

⁷Call ye, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth away; that they may be left also without excuse, ⁸and that I may visit them in the day of visitation when I shall unveil the face of my covering, to appoint the portion of the oppressor, among hypocrites, where there is gnashing of teeth; if they reject my servants, and my testimony, which I have revealed unto them. ⁹And again, I will visit and soften their hearts— many of them for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the gentiles to the exaltation or lifting up of Zion; ¹⁰for the day of my visitation cometh speedily, in an hour when you think not of; and where shall be the safety of my people? and refuge for those who shall be left of them?

¹¹Awake! O Kings of the earth! Come ye, O! come ye with your gold and your silver, to the help of my people, to the house of the daughter of Zion.

¹²And, again, verily I say unto you, let my servant, Robert Blashel Thompson, help you to write this proclamation, for I am well pleased with him, and that he should be with you, ¹³let him therefore hearken to your counsel and I will bless him with a multiplicity of blessings, let him be faithful and true in all things from henceforth and he shall be great in mine eyes; ¹⁴but let him remember that his stewardship will I require at his hands.

¹⁵And again, verily, I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because, he loveth that which is right before me saith the Lord.

¹⁶Again, let my servant John C. Bennett help you in your labor, in sending my word to the kings and peoples of the earth, and stand by you, even you, my servant Joseph Smith in the hour of affliction, and his reward shall not fail, if he receive counsel, ¹⁷and for his love, he shall be great, for he shall be mine if he do this, saith the Lord. I have seen the work he hath done, which I accept, if he continue, and will crown him with blessings and great glory.

¹⁸And again, I say unto you, that it is my will that my servant Lyman Wight, should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up, as on eagle's wings, and he shall beget glory and honor to himself, and unto my name, ¹⁹that when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also, my aged servant Joseph Smith Senr., who sitteth with Abraham at his right hand, and blessed and holy is he, for he is mine.

²⁰And, again, verily I say unto you, my servant George Miller is without guile, he may be trusted because of the integrity of his heart; and <for> the love he has to my testimony, I the Lord loveth him. ²¹I therefore say unto you I seal upon his head the office of a "bishopruck" like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people saith the Lord; let no man despise my servant George for he shall honor me. ²²Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one as my servant Joseph shall shew unto them, upon the place which he shall shew unto them also; ²³and it shall be for a house for boarding; a house that strangers may come from afar to lodge therein— therefore let it be a good house, worthy of all acceptation, that the weary traveller may find health and safety, while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion. ²⁴This house shall be a healthy habitation, if it be built unto my name, and if the Governor which shall be appointed unto it, shall not suffer any pollution to come upon it— It shall be holy, or the Lord your God will not dwell therein.

²⁵And, again, verily I say unto you, let all my saints[come?] from afar; ²⁶And send ye swift messengers, yea, chosen messengers and say unto them, Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities, and with all who have knowl-

edge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth, ²⁷and with iron, with copper and with brass, and with zink <and with> all your precious things of the earth, and build a house unto mine my name, for the Most High to dwell therein, ²⁸for there is not place found on the earth; that he may come and restore again that which was ²⁸lost unto you, or which he hath taken away, even the fulness of the Priesthood; ²⁹for a baptismal font there is not upon the earth; that they, my saints may be baptized for those who are dead, ³⁰for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me; ³¹but I command you, all ye my saints to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms, shall be acceptable unto me. ³²But behold, at the end of this appointment, your baptisms for your dead, shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God. ³³For verily I say unto you, that after you have had sufficient time to build a house unto me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, ³⁴for therein are the keys of the Holy Priesthood ordained, that you may receive honor and glory. ³⁵And after this time, your baptisms for the dead, by those who are scattered abroad are not acceptable unto me, saith the Lord; ³⁶for it is ordained that in Zion and in her stakes, and in Jerusalem those places which I have appointed <for refuge> shall be the places for your the baptisms for your dead

³⁷And, again, verily I say unto you, how shall your washings be acceptable unto me, except, ye perform them in a house which you have built to my name? ³⁸for, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; ³⁹therefore, verily I say unto you, that your anointings and your washings, and your bapbtisms for the dead and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory and honor and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always Com-manded to build unto my holy name.

⁴⁰And verily I say unto you, let this house be built unto my name, that I may reveal my mine ordinances therein, unto my people, ⁴¹for I deign to reveal unto my church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times, ⁴²and I will shew unto my servant Joseph all things pertaining to this house and the priesthood thereof, and the place whereon it shall be built, ⁴³and ye shall build it on the place where you have contemplated building <it,> for that is the spot which I have chosen for you to build it. ⁴⁴If ye labor with all your mights I will consecrate that spot, that it shall be made holy; ⁴⁵and if my people will hearken unto my voice and unto the voice of my servants whom I have appointed to lead my people behold, verily I say unto you, they shall not be moved out of their place, ⁴⁶but if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute my mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them; ⁴⁷And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands saith the Lord, ⁴⁸for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads by your follies and by all your abominations which you practise before me saith the Lord. ⁴⁹Verily, verily, I say you that when I give a commandment unto any of the sons of men, to do a work unto my name, and those sons of men, go with all their mights and with all they have to perform that work and cease not their diligence and their enemies come upon them, and hinder them from performing that work, behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offering. ⁵⁰and the iniquity, and transgression of my holy laws and commandments I will visit upon <the heads of> those who hindered my work unto the third and fourth generation, so long; as they <repent not &> hate me, saith the Lord God. ⁵¹Therefore for this cause have I accepted of the offerings of those whom I commanded to build up a city, and an house unto my

name in Jackson County, Missouri and were hindered by their enemies saith the Lord your God. ⁵²And I will answer judgment, wrath and indignation, wailing and anguish, and gnashing of teeth upon them their heads unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God. ⁵³And this I make an ensample unto you for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; ⁵⁴for I am the Lord your God and will save all those <of your brethren> who have been pure in heart, and have been slain in the land of Missouri saith the Lord.

⁵⁵And again, verily I say unto you, I command you again to build an house to my name even in this place, that ye may prove yourself unto me, that ye are faithful in all things whatsoever I command you, that I may bless you and crown you with honor, immortality, and eternal life.

⁵⁶And now I say unto you, as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name, be named upon it, and let my servant Joseph and his house have place therein from generation to generation. ⁵⁷For this anointing have I put upon his head, that his blessings shall also be put upon the heads of his posterity after him; ⁵⁸and as I said unto Abraham, concerning the kindreds of the earth, even so, I say unto my servant Joseph, in thee, and in thy seed shall the Kindreds of the earth be blessed

⁵⁹Therefore let my servant Joseph and his seed after him, have place in that house from generation to generation, for ever and ever, saith the Lord, ⁶⁰and let the name of that house he called the Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveller. that he may contemplate the glory of Zion, and the glory of this, the corner stone thereof; ⁶¹that he may receive also, the council from those whom I have set to be as plants of renown, and as watchmen upon her walls.

⁶²Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Hawes, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house, ⁶³and they shall form a constitution whereby they may receive stock, for the building of that house.

⁶⁴And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house; ⁶⁵but they shall not be permitted to receive over fifteen thousand dollars stock from any one man; ⁶⁶and they shall not be permitted to receive under fifty dollars for a share of stock from any one man in that house, ⁶⁷and they shall not be permitted to receive any man as a stockholder in that house, except the same shall pay his stock into their hands at the time he receives stock, ⁶⁸and in proportion ~~to the amount~~ to the amount of stock he pays into their hands, he shall receive stock in that house; but if he pay nothing into their hands, he shall not receive any stock in that house, ⁶⁹and if any man pay stock into their hands it shall be for stock in that house, for himself and for his generation after him, from generation to generation, so long as he, and his heirs shall hold that stock, and do not sell or convey that stock away out of their hands by their own free will, and act— if you will do my will saith the Lord your God.

⁷⁰And again verily I say unto you if my servant George Miller, and my servant Lyman Wight, and my servant John Snider and my servant Peter Hawes, receive any stock into their hands, in monies or inproperty properties where in they receive the real value of monies, they shall not appropriate any portion of that stock to any other purpose only in that house, ⁷¹and if they do appropriate any portion of that stock any where else, only in that house, without the consent of the stockholder, and do not repay four fold for the stock which they appropriate any where else, only in that house, they shall be accursed, and shall be moved out of their place saith the Lord God, for I the Lord am God and cannot be mocked in any of those things.

⁷²Verily: I say unto you let my servant Joseph pay stock into their hands for the building of that house as seemeth him good but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars, neither can any other man saith the Lord.

⁷³And there are others also, who wish to know my will concerning them, for they have asked it at my hands. ⁷⁴Therefore I say unto you concerning my servant Vinson Knight, if he will do my will let him put stock into that house for himself and for his generation after him from generation <to generation> ⁷⁵and let him lift up his voice long and loud in the midst of the people to plead the cause of the poor and the needy, and let him not fail neither let his heart faint, and I will accept of his offerings, for they shall not be unto me as the offerings of Cain, for he shall

be mine saith the Lord; ⁷⁶ let his family rejoice and turn away their hearts from affliction, for I have chosen him, and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins saith the Lord. Amen.

⁷⁷ Verily I say unto you, let my servant Hyrum put stock into that house as seemeth him good for himself and his generation after him, from generation to generation ~~after him from generation to generation.~~

⁷⁸ Let my servant Isaac Galland put stock into that house for I the Lord loveth him for the work he hath done and will forgive all his sins, therefore, let him be remembered for an interest in that house from generation to generation: ⁷⁹ Let my servant Isaac Galland be appointed among you and be ordained by my servant William Marks, and be blest of him to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out unto them and they shall be greatly blessed.

⁸⁰ Let my servant William Marks pay stock into that house as seemeth him good for himself and his generation from generation to generation.

⁸¹ Let my servant Henry G. Sherwood pay stock into that house as seemeth him good for himself and his seed after him from generation to generation.

⁸² Let my servant William Law pay stock into that house for himself and his seed after him from generation to generation; ⁸³ If he will do my will let him not take his family unto the eastern lands, even unto Kirtland. nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof; ⁸⁴ and with my servant Alman Babbit there are many things with which I am not well pleased; behold he aspireth to establish his counsel instead of the counsel which I have ordained, even the presidency of my Church, and he setteth up a golden calf, for the worship of my people. ⁸⁵ Let no man go from this place who had come here, assaying to keep my commandments; ⁸⁶ if they live here let them live unto me, and if they die here let them die unto me, for they shall rest from all their labors here, and shall continue their works. ⁸⁷ Therefore let my servant William put his trust in me, and cease to fear concerning his family because of the sickness of the land, If ye love me Keep my commandments and the sickness of the land shall redound to your glory.

⁸⁸ Let my Servant William go and proclaim mine everlasting gospel with a loud voice and with great joy as he shall be moved upon by my spirit unto the inhabitants of Warsaw and also unto the inhabitants of Carthage. and also unto the inhabitants of Madison and also unto the inhabitants of Burlington and await patiently and diligently for further instructions at my general Conference saith the Lord. ⁸⁹ <If he will do my will> let him from henceforth hearken to the Counsel of my servant Joseph and with his interest support the cause of the poor and publish the new translation of my holy word unto the inhabitants of the earth. ⁹⁰ and if he will do this I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

⁹¹ And, again, verily I say unto you that my servant William, be appointed, ordained, and anointed as a counsellor unto my servant Joseph in the room of my servant Hyrum, that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father by blessing and also by right, ⁹² that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, ⁹³ that who ever he blesses shall be blessed, and who ever he curseth shall be cursed, that whatsoever he shall bind on the earth shall be bound in heaven, and, that whatsoever he shall loose on earth shall be loosed in heaven, ⁹⁴ and from this time forth I appoint unto him, that he may be a prophet and a Seer and a revelator unto my church as well as my servant Joseph ⁹⁵ that he may act in concert also, with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall shew unto him the keys whereby he may ask and receive and be crowned with the same blessings. I crown upon his head, the bishoprick and blessing and glory, and honor and priesthood and gifts of the priesthood, that once was were put upon him that was my servant Oliver Cowdery; ⁹⁶ that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honroable remembrance from generation to generation for ever and ever. ⁹⁷ Let my servant William <Law> also receive the Keys by which he may ask and receive blessings, let him be humble before me and be without guile and he shall receive of my spirit, even the comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, ⁹⁸ and these signs shall follow him, he shall heal the sick, he shall cast out Devils, and shall be delivered from those who would administer unto him deadly poison, ⁹⁹ and shall be led

in paths where the poisonous serpents cannot lay hold upon his heel; and he shall mount up in the imagination of his thoughts as upon eagles wings, ¹⁰⁰and what if I will that he should raise the dead, let him not withhold his voice, ¹⁰¹therefore let my servant William cry aloud and spare not, with joy and rejoicing, and with hozannas to him that sitteth upon the throne for ever and ever saith the Lord your God.

¹⁰²Behold I say unto you I have a mission in store for my servant William and my servant Hyrum and for them alone, and let my servant Joseph tarry at home, for he is needed, the remainder I will shew unto you hereafter, even so Amen.

¹⁰³And, again, verily I say unto you, if my servant Sidney will serve me and be a counsellor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me ¹⁰⁴and if he will offer unto me an acceptable offering and acknowledgements and remain with my people, behold I the Lord your God will heal him that he shall be healed and shall lift up his voice again on the mountains, and be a spokesman before my face; ¹⁰⁵let him come and locate his family in the neighbourhood in which my servant Joseph resides; ¹⁰⁶and in all his journeyings let him lift up his voice as with the sound of a trump and warn the inhabitants of the earth to flee the wrath to come; ¹⁰⁷let him assist my servant Joseph, and also let my servant William Law assist my servant Joseph in making a solemn proclamation unto the kings of the earth even as I have before said unto you.

¹⁰⁸If my servant Sidney will do my will, let him not move his family unto the eastern lands but let him change their habitation even as I have said. ¹⁰⁹Behold it is not my will that he should seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. ¹¹⁰Verily I say unto you, even now, that if he will hearken unto my voice it shall be well with him, even so, Amen.

¹¹¹And again verily I say unto you let my servant Amos Davis pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House, ¹¹²this let him do if he will have an interest and let him hearken unto the counsel of my servant Joseph, and labor with his own hands that he may obtain the confidence of men, ¹¹³and when he shall prove himself faithful in all things that shall be entrusted unto his care, yea even a few things, he shall be made ruler over many; ¹¹⁴let him therefore abase himself, that he may be exalted, even so, Amen.

¹¹⁵And again, verily I say unto you if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph according to the contract which <he> has made with him, as the door shall be open to him from time to time, ¹¹⁶and let him repent of all his folly and clothe himself with charity, and cease to do evil and lay aside all his hard speeches, ¹¹⁷and pay stock also into the hands of the quorum of the Nauvoo House for himself and for his generation after him, from generation to generation ¹¹⁸and hearken unto the Counsel of my servant Joseph and Hyrum and William Law, and unto the authorities which I have called to lay the foundation of Zion, and it shall be well with him forever and ever, even so Amen.

¹¹⁹And again, verily I say unto you let my no man pay stock to the quorum of the Nauvoo House unless he shall be a believer in the Book of Mormon and the revelations I have given unto you saith the Lord your God ¹²⁰for that which is more or less than this cometh of evil and shall be attended with cursings and not blessing saith the Lord your God, even so Amen

¹²¹And again verily I say unto you let the quorum of the Nauvoo House have a just recompence of wages, for all their labors which they do in building the Nauvoo House and let their wages be as shall be agreed among themselves as pertaining to the price thereof, ¹²²and let every man who pays stock bear his proportion of their wages, if it must needs be for their support saith the Lord, otherwise their labors shall be accounted unto them for stock in that house even so, Amen,

¹²³Verily I say unto you, I now give unto you the offices belonging to my priesthood that ye may hold the keys thereof even the Priesthood which is after the order of Melchisadeck, which is after the order of my only begotten son. ¹²⁴First, I give unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of my church even the holy spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.

¹²⁵I give unto you my servant Joseph to be a presiding Elder over all my Church, to be a Translator, a Revelator, a Seer, and Prophet; ¹²⁶I give unto him for Counsellors my servant Sidney Rigdon and my servant William Law that these may constitute a quorum and first presidency

to receive the oracles for the whole church.

¹²⁷I give unto you my servant Brigham Young to be a president over the twelve travelling Council ¹²⁸which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth and after that to send my word to every creature, ¹²⁹they are Heber C Kimbal, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page Wilford Woodruff, Willard Richards, George A. Smith; ¹³⁰David Patten I have taken unto myself, behold his priesthood no man taketh from him, but verily I say unto you, another may be appointed unto the same calling

¹³¹And, again, I say unto you, ~~I give unto you~~ I give unto you a High Council for the corner stones of Zion ¹³²viz Samuel Bent, H. G. Sherwood, George W Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson, Seymour Brunson I have taken unto myself, no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead (and verily I say unto <you> let my servant Aaron Johnson be ordained unto this calling in his stead) David Fulmer, Alpheus Cutler, William Huntington.

¹³³And again I give unto you Don C Smith to be a president over a quorum of high priests ¹³⁴which ordinance is instituted for the purpose of qualifying those who shall be appointed as standing presidents or servants of over different stakes scattered abroad ¹³⁵and they may travel also if they choose, but rather be ordained for standing presidents, this is the office of their calling saith the Lord your God, ¹³⁶I give unto him Amasa Lyman and Noah Packard for councillors that they may preside over the quorum of high priests of my church saith the Lord.

¹³⁷And again I say unto you ~~I give unto you~~ I give unto you John A Hicks, Samuel Williams, and ~~over the~~<Jesse Baker> which priesthood is to preside over the quorum of Elders, which quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my church saith the Lord.

¹³⁸And, again, I give unto you Joseph Young Josiah Butterfield, Daniel Miles, Henry Herriman Zera Pulsipher, Levi Hancock, James Foster to preside over the quorum of seventies, ¹³⁹which quorum is instituted for travelling Elders to bear record of my name in all the world, wherever the travelling high council, my apostles shall send them to prepare an way before my face, ¹⁴⁰the difference between this quorum and the quorum of Elders is, that one is to travel continually and the other is to preside over the churches from time to time, the one has the responsibility of presiding from time to time, but the other has no responsibility of presiding saith the Lord your God

¹⁴¹And, again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith and Shadrack [Shadrach] Roundy if he will receive it, to preside over the Bishoprick, a knowledge of said bishoprick is given unto you in the Book of Doctrine and Covenants.

¹⁴²And, again, I say give unto you, Samuel Rolfe and his counsellors for priests, and the president of the Teachers and his counsellors and also the president of the Deacons and his counsellors and also the president of the stake and his counsellors ¹⁴³the above offices I have given unto you and the keys thereof for helps and for governments for the work of the ministry, and the perfecting of my saints ¹⁴⁴and a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference; ¹⁴⁵and that ye should prepare rooms for all these offices in my house when you build it unto my name saith the Lord your God. even so. Amen.

From "The Book of the Law of the Lord"; Church Historian's Library.

SECTION 50

[LE: 127, KE: N/A]

"September 1st. 1842

"To all the saints in Nauvoo.—

¹Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this State were again on the pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice, or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the

blackest die; I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and Clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are cancell'd in due time, by turning out property or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over; then, I will return to you again: ²and as for the perils which I am call'd to pass through; they seem but a small thing to me, as the fury and wrath of man have been my common lot all the days of my life; and for what cause, it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad, as you may choose to call it: Judge ye for yourselves, God knoweth all these things whether it be good or bad; but nevertheless, deep water is what I am wont to swim in; it all has become a second nature to me and I feel like Paul, to glory in tribulation, for unto this day, has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold and lo! I shall triumph over all my enemies, for the Lord God hath spoken it.

³Let all the saints rejoice therefore and be exceeding glad, for Israel's God is their God and he will meet out a just recompence of reward upon the heads of all your oppressors. ⁴And again, verily, thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence and your perseverance, and patience and your works be redoubled, and you shall in no wise lose your reward saith the Lord of Hosts. And if they persecute you, so persecuted they the prophets and righteous men that were before you: for all this, there is a reward in heaven.

⁵And again, I give unto[you?] a word in relation to the baptism for your dead. ⁶Verily, thus saith the Lord unto you concerning your dead; Let there be a Recorder, and let him be eye-witness of your baptisms; let him hear with his ears that he may testify of a truth saith the Lord; ⁷that in all your recordings, it may be recorded in heaven; <that> whatsoever you loose <bind> on earth may be bound in heaven, and whatsoever you loose on earth may be loosed in heaven; ⁸for I am about to restore many things to the earth pertaining to the Priesthood saith the Lord of Hosts. ⁹And again, let all the Records be had in order, that they may be put in the archives of my holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

¹⁰I will say to all the saints, that I desired with exceeding great desire, to have address'd them from the Stand, on the subject of baptism for the dead, on the following sabbath: But inasmuch as it is out of my power to do so, I will write the Word of the Lord from time to time, on that subject, and send it you by Mail, as well as many other things.

¹¹I now close my letter for the present, for the want of more time; for the enemy is on the alert, and as the Savior said, the prince of this world cometh, but he hath nothing in me. ¹²Behold! my prayer to God, is, that you all may be saved and I subscribe myself, your servant in the Lord, prophet and Seer of the Church of Jesus Christ, of Latter- Day Saints.

Joseph Smith.

From Joseph Smith's Journal, Dec. 1841–Dec. 1842; In "The Book of the Law of the Lord," Record Book, 1841-1845, Church Historian's Library.

SECTION 51

[LE: 128, KE: N/A]

Journeying, Sept. 6th 1842.

To the Church of Jesus Christ of Latter-day Saints;— Sendeth Greeting.

¹As I stated to you in my letter before I left my place, that I would write to you from time to time, and give you information in relation to many subjects: I now resume the subject of the baptism for the dead as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies, ²I wrote a few words of Revelation to you concerning a Recorder. I have had a few additional views in relation to this matter, which I now certify; ie. It was declared in my former letter that there should be a Recorder who should be eye-witness, and also to hear with his ears that he might make a Record of a truth before the

Lord. ³ Now, in relation to this matter; it would be very difficult for one Recorder to be present at all times and to do all the business. To obviate this difficulty, there can be a Recorder appointed in each ward of the City, who is well qualified for taking accurate minutes; and let him be very particular and precise in making his Record and taking the whole proceeding; certifying in his Record, that he saw with his eyes, and heard with his ears; giving the date, and names &c. and the history of the whole transaction, naming also some three individuals that are present, if there be any present who can at any time, when call'd upon, certify to the same; that in the mouth of two or three witnesses, every word may be established. ⁴ Then let there be a general Recorder to whom these other Records can be handed, being attended with certificates over their own signatures; certifying that the Record which they have made, is true. Then the General Church Recorder can enter the Record on the general Church Book with the Certificates and all the attending witnesses, with his own statement that he verily believes the above statements and Records to be true, from his knowledge of the general character and appointment of those men by the Church. And when this is done on the general Church Book; the Record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes and heard with his ears, and made a Record of the same on the general Book.

⁵ You may think this Order of things to be very particular: But let me tell you, that they are only to answer the will of God by conforming to the ordinance and preparation, that the Lord ordained and prepared before the foundation of the world for the salvation of the dead who should die without a knowledge of the Gospel. ⁶ And further, I want you to remember that John, the Revelator was contemplating this very subject in relation to the dead, when he declar'd, as you will find recorded in Revelations Chap. 20th v. 12; And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of Life; and the dead were judg'd out of those things which were written in the books, according to their works. You will discover in this quotation, that the books were opened, and another book was opened which is the book of life; but the dead were judg'd out of those things which were written in the books according to their works; ⁷ consequently, the books spoken of, must be the books which contained the record of their works, and refers to the Records which are kept on the earth: And the book which was the book of Life, is the Record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the Revelation contained in the letter which I wrote you previous to my leaving my place, "that in all your recordings it may be recorded in heaven". ⁸ Now the nature of this ordinance consists in the power of the Priesthood by the revelations of Jesus Christ, wherein it is granted that whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven: Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books, shall your dead be judg'd according to their works, whether they, themselves have attended to the ordinances in their own propria persona, or by the means of their own agents according to the ordinance which God has prepared for their salvation, from before the foundation of the world, according to the records which they have kept concerning their dead. ⁹ It may seem to some, to be a very bold doctrine that we talk of; a power which records, or binds on earth, and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man, by actual revelation, or any set of men; this power has always been given: Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven; and could not be annull'd according to the decree of the great Jehovah. This is a faithful saying: Who can hear it? ¹⁰ And again for a precedent, Matt. chapter 16 verses 18, 19, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee, the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." ¹¹ Now the great and grand secret of the whole matter, and the ~~sum~~ ~~and~~ ~~<summum>~~ bonum of the whole subject that is lying before us consists in obtaining the powers of the Holy Priesthood. For him, to whom these keys are given; there is no difficulty in obtaining a knowledge of facts in relation to the salvation of ~~men~~ the children of men; both as well for the dead as for the living. ¹² Herein is glory, and honor, and immortality and eternal life. The ordinance of baptism by water; to be immers'd therein in order to answer to the likeness of the dead, that

one principle might accord with the other to be immers'd in the water, and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves: hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead; being in likeness of the dead. ¹³ Consequently, the baptismal Font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead; and that all things may have their likeness, and that they may accord one with another; that which is earthly, conforming to that which is heavenly, as Paul hath declar'd 1st Corinthians, Chap. 15, verses 46, 47 & 48. ¹⁴ "Howbeit, that was not first which is spiritual, but that which is natural, and afterward, that which is spiritual. The first man is of the earth, earthy: the second man, is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly: ["] And as are the records on the earth in relation to your dead, which are truly made out; so also are the records in heaven. This, therefore, is the sealing and binding power; and in one sense of the word the keys of the kingdom, which consists in the key of knowledge.

¹⁵ And now my dearly and beloved brethren and sisters, let me assure me <you> that these are principles in relation to the dead and the living; that cannot be lightly passed over, as pertaining to our salvation; for their salvation is necessary and essential to our salvation; as Paul says concerning the fathers, "That they without us, cannot be made perfect"; neither can we without our dead, be made perfect. ¹⁶ And now, in relation to the baptism for the dead; I will give you another quotation of Paul, 1 Cor. 15 chap. verse 29 "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" ¹⁷ And again in connexion with this quotation I will give you a quotation from one of the prophets, which had his eye fix'd on the restoration of the Priesthood— the glories to be reveal'd in the last days, and in an especial manner, this most glorious of all subjects belonging to the everlasting Gospel, viz. the baptism for the dead; for Malachi says, last chap.— verses 5 & 6. "Behold I will send you Elijah the prophet, before the coming of the great and terrible dreadful day of the Lord; And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse". ¹⁸ I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose, as it stands, It is sufficient to know in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other. And behold! what is that subject? It is the baptism for the dead. For we without them, cannot be made perfect; neither can they, without us, be made perfect. Neither can they or us, be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole, and complete and perfect union, and welding together of dispensations and keys, and powers and glories should take place, and be reveal'd, from the days of Adam even to the present time; and not only this, but those things that never have been reveal'd from the foundation of the world; but have been kept hid from the wise and prudent; shall be revealed unto babes and sucklings, in this, the dispensation of the fulness of times.

¹⁹ Now what do we hear in the Gospel which we have received? A voice of gladness— a voice of mercy from heaven— a voice of truth out of the earth— glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy! How beautiful upon the mountains, are the feet of those that bring glad tidings of good things; and that say unto Zion, behold! thy God reigneth. As the dews of Carmel so shall the knowledge of God descend upon them. ²⁰ And again, What do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets— the book to be reveal'd! A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the Book, The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James & John, in the wilderness, between Harmony, Susquehanna County, and Colesville, Broom County, on the Susquehanna river; declaring themselves as ~~having~~ possessing the keys of the kingdom, and of the dispensation of the fulness of times, ²¹ And again, the voice of God in the chamber of old father Whitmer in Fayette, Seneca County, and at sundry times, and in divers places, through all the travels and tribulations, of this Church of Jesus Christ of Latter Day Saints. And the voice of Michael the archangel— the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time; all declaring, each one their dispensation, their rights, their keys, their honors, their

majesty & glory, and the power of their Priesthood; giving line upon line; precept upon precept; here a little and there a little: giving us consolation by holding forth that which is to come and confirming our hope.

²²Brethren, shall we not go on in so good <great> a cause? Go forward and not go backward. Courage, brethren! and on to the victory. Let your hearts rejoice and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the king Immanuel, who hath ordain'd before the world was, that which would enable us to redeem them out of their prisons; for the prisoner shall go free. ²³Let the mountains shout for joy, and all ye vallies, cry aloud; and all ye seas and dry lands tell the wonders of your eternal king: And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord: and ye solid rocks, leap for joy. And let the sun, moon, and the morning stars sing together; and let all the sons of God, shout for joy: And let the eternal creations declare his name forever and ever.

And again, I say, how glorious is the voice we hear from heaven proclaiming in our ears, glory and salvation, and honor, and immortality and eternal life. Kingdoms, ~~principals~~ principalities and powers! ²⁴behold! the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness. And let us, present in his holy Temple, when it is finished, a Book, containing the Records of our dead, which shall be worthy of all acceptation.

²⁵Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time. I am as ever your humble servant, and never deviating friend,

Joseph Smith.

From Joseph Smith's Journal, Dec. 1841–Dec. 1842; In "The Book of the Law of the Lord," Record Book, 1841-1845, Church Historian's Library.

SECTION 52

[LE: 130, KE: N/A]

2 April 1843 • Sunday[Ramus, Illinois]

Sunday 2— Heard Er Orson Hyde preach <on 1 Epistle of John 1 chap— 1, 2, 3 verses> on in the A. M. dined at sister McCleary's Pres. Josephs sister. P. M. Joseph preached on Revelations chap. 5. he called on me to open the meeting. He also preachd on the same subject in the evening. During the day President Joseph made the following remarks on doctrine. ¹⁴"I was once praying very earnestly to know to the time of the coming of the son of man when I heard a voice repeat the following ¹⁵'Joseph my son, if thou livest untill thou art 85 years old thou shalt see the face of the son of man, therefore let this suffice and trouble me no more on this matter.' ¹⁶I was left thus without being able to decide wether this coming referred to the beginning of the Millenium, or to some previous appearing, or wether I should die and thus see his face. ¹⁷I believe the coming of the son of man will not be any sooner than that time" In correct<ing> two points in Er Hydes discourse he observed as follows, ¹"The meaning of that passage where it reads 'when he shall appear we shall be like him for we shall see him as he is' is this, When the saviour appears we shall see that he is a man like unto ourselves, ²and that same sociality which exists amongst us here will exist among us then only it will be coupled with eternal glory which we do not enjoy now. ³Also The appearing of the father and the son in John c 14 v 23 is a personal appearing, and the idea that they will dwell in a mans heart is a sectarian doctrine and is false" ⁴In answer to a question which I proposed to him as follows, 'Is not the reckoning of Gods time, Angels time, prophets time & mans time according to the planet on which they reside ⁵he answered Yes "But there is no Angel ministers to this earth only what either does belong or has belonged to this earth ⁶And the Angels do not reside on a planet like our earth ⁷but they dwell with God and the planet where he dwells is like crystal, and like a sea of glass before the throne. This is the great Urim & Thummim whereon all things are manifest both things past, present

& future and are continually before the Lord. ⁸The Urim & Thummim is a small representation of this globe. ⁹The earth when it is purified will be made like unto crystal and will be a Urim & Thummim whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order will be manifest to those who dwell on it. And this earth will be with Christ ¹⁰Then the white stone mentioned in Rev. c 2 v 17 is the Urim & Thummim whereby all things pertaining to an higher order of kingdoms even all kingdoms will be made known ¹¹and a the white stone is given to each of those who come into ~~this~~ the celestial kingdom, whereon is a new name written which no man knoweth save he that receiveth it. The new name is the key word.

¹⁸Whatever principal of intelligence we obtain in this life will rise with us in the resurrection: ¹⁹and if a person gains more knowledge in this life through his diligence & obedience than another, he will have so much the advantage in the world to come. ²⁰There is a law irrevocably decreed in heaven before the foundations of this world upon which all blessings are predicated; ²¹and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

²²The Holy Ghost is a personage, and a person cannot have the personage of the H. G. in his heart. ²³A man may receive the gifts of the H. G, and the H. G. may descend upon a man but not to tarry with him.

He also related the following dream "I dreamed that a silver-headed old man came to me and said he was invaded by a gang of robbers, who were plundering his neighbors and threatening destruction to all his subjects. He had heard that I always sought to defend the oppressed, and he had come to see if the General would call out his Legion and protect him, and he had come to hear with his own ears what answer I would give him. I answered, if you will make out the papers and shew that you are not the aggressor I will call out the Legion and defend you while I have a man to stand by me. The old man then turned to go away. When he got a little distance he turned suddenly round and said I must call out the Legion and go and he would have the papers ready when I arrived, and says he I have any amount of men which you can have under your command.

Er Hyde gave ~~the~~ this interpretation "The old man represents the government of these United States who will be invaded by a foreign foe, probably England. The U. S. government will call on you to defend probably all this Western Territory, and will offer you any amount of men you may need for that purpose.

¹²Once when Pres^c Joseph was praying earnestly to know concerning the wars which are to precede the coming of the son of man, he heard a voice proclaim that the first outbreak of general bloodshed would commence at South Carolina— ¹³[--] see Revelation

The sealing of the 144000 was the number of priests who should be anointed to administer in the daily sacrifice &c.

During prest. Joseph's remarks he said their was a nice distinction between the vision which John saw as spoken of in Revelations & the vision which Daniel saw. the former relating only to things as they actually existed in heaven— the latter being a figure representing things on the earth. God never made use of the figure of a beast to represent the kingdom of heaven— when they were made use of it was to represent an apostate church.

William Clayton, Journal excerpt, 1–4 Apr. 1843; handwriting of William Clayton in William Clayton, Journals, 3 vols., Nov. 1842–Jan. 1846, Church Historian's Library.

SECTION 53

[LE: 131, KE: N/A]

...¹He also said that in the celestial glory was three heavens or degrees, ²and in order to obtain the highest a man must enter into this order of the priesthood, ³and if he dont he cant obtain it. ⁴He may enter into the other but that is the end of his kingdom he cannot have increase.

⁵*17 May 1843, Wednesday*

At 10 Prest. J. preached on 2nd Peter Ch 1. He shewed that knowledge is power & the man who has the most knowledge has the greatest power. Also that salvation means a mans being placed beyond the powers of all his enemies. He said the more sure word of prophecy meant, a mans knowing that he was sealed up unto eternal life by revelation & the spirit of prophecy

through the power of the Holy priesthood. ⁶He also showed that it was impossible for a man to be saved in ignorance. Paul had seen the third heavens and I more. Peter penned the most sublime language of any of the apostles...

In the evening we went to hear a Methodist preacher lecture. After he got through Pres. J. offered some corrections as follows. The 7th verse of C 2 of Genesis ought to read God breathed into Adam his spirit or breath of life, but when the word ``ruach'' applies to Eve it should be translated lives. Speaking of eternal duration of matter he said. ⁷There is no such thing as im-material matter. All spirit is matter but is more fine or pure and can only be discerned by purer eyes. ⁸We cant see it but when our bodies are purified we shall see that it is all matter.

From William Clayton's Diary, May 16-17, 1843.

SECTION 54

[LE: 132]

Nauvoo, July 12th, 1843.

¹Verily thus Saith the Lord, unto you, my Servent Joseph, that inasmuch as you have enquired of my hand to know and understand wherein I the Lord justified my Servents Abraham, Isaac and Jacob; as also Moses, David and Solomon, my Servents as touching the principle and doctrin of their having many wives, and concubines. ²Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. ³Therefore prepare thy heart to receive and obey the instuctions which I am about to give unto you, for all those, who have this law revealed unto them, must obey the Same, ⁴for behold, I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; ⁵for all who will have a blessing at my hands, Shall abide the law which was appointed for that blessing and the conditions thereof, as was instituted from before the foundation of the world; ⁶and as pertaining, to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law or he shall be damned Saith the Lord God. ⁷And verily I say unto you, that the conditions of this law are these, all covnants, contracts, bonds, obligations, oaths, vows, performances, connexions, associations or expectations that are not made and entered into and Sealed by the Holy Spirit of promise of him who is anointed both as well for time and for all eternity and that too most holy by Revelation and commandment through the medium of mine anointed whom I have appointed on the earth to hold this power (and I have appointed unto my Servant Joseph to hold this power in the last days and there is never but one on the earth at a time, on whom this power and the keys of this priesthood is confered) are of no effect effecacy, virtue or force in and after the resurrection from the dead for all contracts that are not made unto this end, have an end when men are dead. ⁸Behold, mine house is a house of order Saith the Lord God, and not a house of confusion. ⁹Will I accept of an offering, Saith the Lord, that is not made in my name, ¹⁰or will I receive at your hands, that which I have not appointed, ¹¹and will I appoint unto you, Saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? ¹²I am the Lord thy God and I give unto you this commandment that no man Shall come unto the Father but by me or by my word which is my law Saith the Lord, ¹³and every thing that is in the world, whether it be ordained of men by thrones, or principalities or powers or things of name whatsoever they may be that are not by me or by my word Saith the Lord, Shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, Saith the Lord your God; ¹⁴For whatsoever things remaineth are by me; and whatsoever things are not by me, shall be shaken and destroyed. ¹⁵Therefore, if a man marry him a wife, in the world, and he marry her not by me, nor by <my> word; and he covenant with her, So long as he is in the world, and She with him, their covenant and marriage is not of force when they are dead, and when they are out of the world therefore they are not bound by any law when they are out of the world. ¹⁶Therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering Servents to minister for those, who are worthy of a far more and an exceding and an eternal weight of Glory, ¹⁷for these angels did not abide my law, therefore they cannot

be enlarged, but remain separately and Singly without exaltation in their Saved condition to all eternity and from henceforth are not Gods, but are angels of God for ever and ever.

¹⁸And again verily I Say unto you, if a man Marry a wife and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word which is my law and is not Sealed by the Holy Spririt of promise, through him whom I have anointed and appointed unto this power then it is not valid, neither of force when they are out of the world because they are not joined by me Saith the Lord, neither by my word when they are out of the world it cannot be received their there because the angels and the Gods are appointed there, by whom they Cannot pass, they cannot therefore inherit my glory for my house is a house of order Saith the Lord God, ¹⁹And again verily I say unto you, if a man marry a wife by my word which is my law, and by the new and everlasting covenant and it is Sealed unto them by the Holy Spirit of promise by him who is anointed unto whom I have appointed this power, and the keys of this priesthood and it Shall be Said unto them ye Shall come forth in the first resurrection and if it be after the first resurrection in the next resurrection and Shall inherit thrones kingdoms principalities and powers dominions all heights and depths then Shall it be written in the Lambs book of life that he Shall commit no murder whereby to shed innocent blood and if ye abide in my Covenant and commit no murder whereby to Shed innocent blood it shall be done unto them in all things whatsoever my Servent hath put upon them, in time and through all Eternity, and Shall be of full force when they are out of the world and they Shall pass by the angels and the Gods which are set there to their exaltation and glory in all things as hath been Sealed upon their heads which glory Shall be a fullness and a continuation of the Seeds for ever and ever. ²⁰Then Shall they be Gods, because they have no end. Therefore, Shall they be from everlasting to everlasting because they continue Then Shall they be above all because all things are subject unto them Then Shall they be Gods because they have all power and the angels are subject unto them ²¹Verily verily, I say unto you except ye abide my Law ye cannot attain to this Glory, ²²for Strait is the Gate and narrow the way that leadeth unto the exaltation and continuation of the lives and few there be that find it because ye receive me not in the world neither do ye know me. ²³But if ye receive me in the world, then Shall ye know me, and Shall receive your exaltation, that where I am, ye Shall be also. ²⁴This is Eternal lives to <know> the only wise and true God, and Jesus Christ whom he hath Sent, I am he Receive ye therefore my law. ²⁵Broad is the gate, and wide the way that leadeth to the deaths, and many there are that go in thereat because they receive me not, neither do they abide my law— ²⁶Verily verily I Say unto you, if <a> man marry a wife according to my word, and they are Sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever and all manner of blasphemies and if they commit no murder, wherein they Shed innocent blood yet they Shall come forth in the first resurrection and enter into their— exaltation but they Shall be destroyed in in the flesh and Shall be delivered unto the buffetings of Satan unto the day of redemption Saith the Lord God. ²⁷The blasphemy against the Holy Ghost, which Shall not be forgiven in the world nor out of the world, is in that ye Commit murder, wherein ye Shed innocent blood and assent unto my death, after ye have received my new and everlasting covenant Saith the Lord God and he that abideth not this law can in no wise enter into my glory but Shall be damned Saith the Lord, ²⁸I am the Lord thy God, and will give unto thee the Law of my Holy priesthood as was ordained by me and my Father before the world was, ²⁹Abraham receiveth <received> all things, whatsoever he received by Revelation and Commandment by my word Saith the Lord, and hath entered into his exaltation and Setteth upon his throne. ³⁰Abraham received promises concerning his Seed, and of the fruit of his loins from whose loins ye are viz; my Servant Joseph which were to continue so long as they were in the world, and as touching Abraham and his Seed out of the world they Should continue both in the world and out of the world Should they continue as innumerable as the Stars or if ye were to count the Sand upon the sea shore ye could not number them. ³¹This promise is yours also because ye are of Abraham, and the promise was made unto Abraham and by this law are the continuation of the works of my Father where in he gloryfieth himself. ³²Go ye therefore and do the works of Abraham, enter ye into my law and ye shall be saved, ³³But if ye enter not into my law ye cannot receive the promises of my Father which he made unto Abraham, ³⁴God commanded Abraham, and Sarah gave Hagar to Abraham to wife. and why did she do it? Because this was the law, and from Hagar Sprang many people. This Therefore was fulfilling, among other things, the promises ³⁵Was Abraham therefore under condemnation? Verily I Say unto

you nay for I the Lorde Commanded it. ³⁶ Abraham was commanded to offer his son Isaac; nevertheless it was written thou Shalt not kill Abraham however did not refuse and it was accounted unto him for righteousness, ³⁷ Abraham received Concubines, and they bare him children, and it was accounted unto him for righteousness because they ware Given unto him. and he abode in my law as Isaac also, and Jacob did none other things than that which they were commanded and because they did none other things than that which they were commanded they have enterd into ~~there~~ <their> exaltation according to the promises, and Sit upon thrones; and are not angels but are Gods. ³⁸ David also ~~receiveth~~ <received> many wives and concubines ~~and~~ <as> also Solomon and Moses my Servents; as also many others of my Servents from the begetting of creation until this time and in nothing did they Sin Save in those things which they received not of me. ³⁹ Davids wives and concubines were given unto him of me by the hand of Nathan my Servent and others of the prophets who had the keys of this power; and in none of these things did he Sin against me save in the case of Uriah and his wife and therefore he hath fallen from his exaltation and received his portion and he Shall not inherit them out of the world for I gave them unto another Saith the Lord, ⁴⁰ I am the Lord, thy God and I gave unto thee my Servent Joseph an appointment and restore all things ask what ye will and it Shall be given unto you according to my word ⁴¹ and as ye have asked Concerning adultery Verily verily I Say unto you if a man receiveth a wife in the new and Everlasting covenant and if She be with another man and I have not appointed unto her by the holy anointing She hath committed adultery and Shall be destroyed. ⁴² If She be not in the new and everlasting covenant, and She be with another <man> she has committed adultery; ⁴³ and if her husband be with another woman and he was under a vow, he hath broken his vow and hath committed adultery ⁴⁴ and if she hath not committed adultery but <is> innocent and hath not broken her vow and She knoweth it and I reveal it unto you my Servent Joseph then Shall you have power by the power of my Holy priesthood to take her and give her unto him that hath not committed adultery but hath been faithful for he Shall be made ruler over many ⁴⁵ for I have conferred upon you the keys and power of the priesthood wherein I restore all things and make known unto you all things in due time— ⁴⁶ And Verily verily I say unto you, ~~as~~ <that> whatsoever you seal on earth Shall be Sealed in heaven, and whatsoever you bind on earth in my name and by my word Saith the Lord it Shall be eternally bound in the heavens; and ~~whosoever~~ whosoever Sins you remit on earth, Shall be remitted eternally in the heavens and whosoever Sins you retain on earth Shall be retained in heaven—

⁴⁷ And again Verily I say, whomsoever you bless I will bless and whomsoever you curse I will curse Saith the Lord for I the Lord am thy God

⁴⁸ And again Verily I Say unto you my Servent Joseph that whatsoever you give on earth and to whomsoever you give anyone on earth by my word, and according to my law, it Shall be visited with blessings and not cursings and with my power Saith the Lord, and Shall be without condemnation on earth and in heaven; ⁴⁹ for I am the Lord thy God and will be with thee even unto the end of the world, and through all Eternity. For verily I seal upon you your exaltation and prepare a throne for you in the Kingdom of my Father, with Abraham Your Father. ⁵⁰ Behold I have seen your sacrifices and will forgive all your Sins I have seen your sacrifices in obedience to that which I have told you, Go therefore and I make a way for your escape, as I accepted the offering of Abraham, of his Son Isaac. ⁵¹ Verily I say unto you a commandment I give unto mine handmaid Emma Smith your wife whom I have given unto you, that she stay herself and partake not of that which I Commanded you to offer unto her For I did it saith the Lord to prove you all as I did Abraham, and that I might require an offering at your hand by covenant and sacrifice ⁵² and let mine handmaid Emma Smith receive all those that have been given unto my Servent Joseph, and who are virtuous and pure before me; And those who are not pure <and have Said they ware pure> Shall be destroyed saith the Lord God, ⁵³ For I am the Lord thy God and ye shall obey my voice; and I give unto my Servent Joseph that he Shall be made ruler over many things for he hath been faithfull over a few things, and from henceforth I will strengthen him, ⁵⁴ and I command mine hand maid Emma Smith to abide and cleave unto my Servent Joseph; and to none else, But if she will not abide this commandment she shall be destroyed saith the Lord, for I am the Lord thy God, and will distroy her if she abide not in my law, ⁵⁵ but if she will not abide this Commandment, then Shall my servent Joseph do all things for her even as he hath said and I will bless him and multiply him and give unto him an hundred fold in this world ~~of fathers~~, and fathers and mothers brothers and sisters houses and lands wives and children,

and crowns of eternal ~~lives~~ <lives> in the eternal worlds. ⁵⁶ And again, verily I say ~~unto you~~ let mine handmaid forgive my Servent Joseph his trespasses and ~~then~~ then Shall she be forgiven her trespasses wherein she hath trespassed against me and I the Lord thy God will bless her and multiply her and make her heart to rejoice. ⁵⁷ and again I Say let not my Servant Joseph put his property out of his hands, list an enemy come and distroy him for Satan Seeketh to distroy, For I am the Lord thy God, and he is my Servent and behold and lo, I am with him as I was with Abraham thy Father, even unto his exaltation and Glory. ⁵⁸ Now as tuching the law of the priesthood there are many things perta<n>ing thereunto. ⁵⁹ Verily if a man be called of my Father as was Aaron by mine own voice and by the voice of him that Sent me, and I have endowed him with the keys of the power of this priesthood, if he do any thing in my name and according to my law and by my word he will not commit sin and I will justify him, ⁶⁰ Let no one therefore Set on my servant Joseph for I will justify him for he shall do the sacrifices which I require at his hands, for his transgressions Saith the Lord your God ⁶¹ & again, as pertaining to the Law of the priesthood if any man espouse a virgin, & desire to espouse another and the first give her [~~illegible~~-consent, and] if he [~~illegible~~-espouse the second,] & they are virgins, & have vowed to no other man, then is he justified, he cannot commit adultery for they are given unto him for he Cannot Commit adultery with that, that belongeth unto him & to none else. ⁶² & if he have ten virgins given <unto> him by ~~thee~~ this Law, he Cannot Commit adultery for they belong to him, & they are given unto him therefore, <is he justified> ⁶³ But if one or either of the ten virgins, after she is espoused Shall be with another man She has Committed adultery & shall be destroyed; for they are given unto him to multiply & replenish the earth according to my commandment & to fulfil the promise which was given by my father before the foundation of the world & for thine exaltation in the eternal worlds that they may ~~have~~ <bear> the Souls of men, for herein is the work of my father continued that he may be Glorified— ⁶⁴ And again verily, verily I say unto you if any man have a wife who holds the keys of this power & he teaches unto her the Law of my priesthood as pertaining to these things then Shall She believe & administer unto him or She Shall be destroyed Saith the Lord your God, for I will distroy her for I will magnify my name upon all these who receive & abide in my law. ⁶⁵ Therefore it Shall be lawful in me, if She receive not this law for him to receive all things whatsoever. I the lord his God will give unto him, because She did not believe & administer unto him according to my word, & She then becomes the transgressor & he is exempt from the law of Sarah who adminesterd unto Abraham according to the law, when I Commanded Abraham to take Hagar to wife ⁶⁶ & <And> now as pertain[in]g to this law verily verily I Say unto you I will reveal more unto you hereafter, therefore let this Suffice for the present. Behold, I am Alpha & Omega Amen

From the Joseph Kingsbury copy, Revelations Collection, Church Historian's Library.

SECTION 55

Last recorded dream given to Joseph Smith, Jr., June 26, 1844.

I was back in Kirtland, Ohio, and thought I would take a walk out by myself, and view my old farm, which I found grown up with weeds and brambles, and altogether bearing evidence of neglect and want of culture. I went into the barn which I found without floor or doors, with the weather boarding off, and was altogether in keeping with the farm. While I viewed the desolation around me, and was contemplating how it might be recovered from the curse upon it, there came rushing into the barn a company of furious men, who commenced to pick a quarrel with me. The leader of the party ordered me to leave the barn and <the> farm, stating it was none of mine, and that I must give up all hope of ever possessing it. I told him the farm was given me by the Church, and although I had not had any use of it for some time back, still I had not sold it, and according to righteous principles it belonged to me or the Church. He then grew furious, and began to rail upon me and threaten me, and said it never did belong to me nor the Church. I then told him that I did not think it worth contending about; that I had no desire to live upon it in its present state, and if he thought he had a better right I would not quarrel with him about it, but leave; but my assurance that I would not trouble him at present did not seem to satisfy him, as he seemed determined to quarrel with me, and threatened me with the destruction of

my body. While he was thus engaged, pouring out his bitter words upon me, a rabble rushed in and nearly filled the barn, drew out their knives, and began to quarrel among themselves for the premises; and for a moment forgot me, at which time I took the opportunity to walk out of the barn about up to my ankles in mud. When I was a little distance from the barn I heard them screeching and screaming in a very distressed manner, as it appeared they had engaged in a general fight with their knives. While they were thus engaged the dream or vision ended

From the Manuscript History of the Church, Vol. F-1. Church Historian's Library.

ORGANIZATION AND WORSHIP

SECTION 56

[LE: 18, KE: 43]

A Revelation to Joseph, Oliver and David, making known the calling of twelve disciples in these last days, and also, instructions relative to building up the church of Christ, according to the fulness of the gospel: Given in Fayette, New-York, June, 1829.

¹ NOW behold, because of the thing which you have desired to know of me, I give unto you these words:

² Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true:

³ Wherefore you know that they are true; ³ and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; ⁴ for in them are all things written, concerning my church, my gospel, and my rock.

⁴ Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you.

⁵ Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel:

⁶ Wherefore as thou hast been baptized by the hand of my servant, according to that which I have commanded him:

⁷ Wherefore he hath fulfilled the thing which I commanded him.

⁸ And now marvel not that I have called him unto mine own purpose, which purpose is known in me:

⁹ Wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

¹⁰ And now Oliver, I speak unto you, and also unto David, by the way of commandment:

¹¹ For behold I command all men every where to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called.

¹² Remember the worth of souls is great in the sight of God:

¹³ For behold the Lord your God suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him.

¹⁴ And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance.

¹⁵ And how great is his joy in the soul that repenteth.

¹⁶ Wherefore you are called to cry repentance unto this people.

¹⁷ And if it so be that you should labor in all your days, in crying repentance unto this people, and bring save it be one soul only unto me, how great shall be your joy with him in the kingdom of my Father?

¹⁸ And now if your joy will be great with one soul, that you have brought unto me into the kingdom of my Father, how great will be your joy, if you should bring many souls unto me?

¹⁹ Behold you have my gospel before you, and my rock, and my salvation:

²⁰ Ask the Father in my name in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men.

21 ¹⁹ And if you have not faith, hope and charity, you can do nothing.

22 ²⁰ Contend against no church, save it be the church of the devil.

23 ²¹ Take upon you the name of Christ, and speak the truth in soberness, ²² and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

24 ²³ Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved:

25 ²⁴ Wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day:

26 ²⁵ Wherefore if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

27 ²⁶ And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew: ²⁷ Yea, even unto twelve:

28 And the twelve shall be my disciples, and they shall take upon them my name:

29 And the twelve are they which shall desire to take upon them my name, with full purpose of heart:

30 ²⁸ And if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature:

31 ²⁹ And they are they which are ordained of me to baptize in my name, according to that which is written; ³⁰ and you have that which is written before you:

32 Wherefore you must perform it according to the words which are written.

33 ³¹ And now I speak unto the twelve:

34 Behold my grace is sufficient for you: You must walk uprightly before me and sin not.

35 ³² And behold you are they which are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men:

36 ³³ And I Jesus Christ, your Lord and your God, have spoken it.

37 ³⁴ These words are not of men, nor of man, but of me:

38 Wherefore you shall testify they are of me, and not of man; ³⁵ for it is my voice which speaketh them unto you:

39 For they are given by my Spirit unto you:

40 And by my power you can read them one to another; and save it were by my power, you could not have them:

41 ³⁶ Wherefore you can testify that you have heard my voice, and know my words.

42 ³⁷ And now behold I give unto you, Oliver, and also unto David, that you shall search out the twelve which shall have the desires of which I have spoken; ³⁸ and by their desires and their works, you shall know them:

43 ³⁹ And when you have found them you shall show these things unto them.

44 ⁴⁰ And you shall fall down and worship the Father in my name:

45 ⁴¹ And you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ:

46 ⁴² For all men must repent and be baptized; and not only men, but women and children, which have arriven to the years of accountability.

47 ⁴³ And now, after that you have received this, you must keep my commandments in all things:

48 ⁴⁴ And by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance; and that they may come unto the kingdom of my Father:

49 ⁴⁵ Wherefore the blessings which I give unto you are above all things.

50 ⁴⁶ And after that you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. ⁴⁷ Behold I Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen.

From the Book of Commandments

SECTION 57

[LE: 21, KE: 46]

17th. Commandment AD ~~1829~~<April 6 1830>

A Revelation to Joseph the Seer by way of commandment to the Church given at Fayette Seneca County State of New York

A Revelation to me Joseph by way of commandment <to the Church> ¹Behold there Shall <be> a Record be kept among you & in it thou shalt be called a seer & Translator & <a> Prop[h]et an Apostle of Jesus Christ an Elder of the Church through the will of God the Father & the grace of our Lord Jesus Christ ²being inspired of the Holy Ghost to lay the foundation thereof & to build it up unto the most holy faith ³which Church was Organized & established in the year of our Lord one thousand Eight Hundred & Thirty in the forth Month on the Sixth day of the month which is called April ⁴Wherefore meaning the Church thou shalt give heed unto all his words & commandments which he ghall[shall] give unto you as he receiveth them wa[]king in all holyness before me ⁵for his word ye shall receive as if from mine own mouth in all Patience & faith ⁶for by doing these things the gaits of Hell shall not prevail against you yea & the Lord God will disperse the Powers of darkness from before you & cause the Heavens to shake for your Good & his names glory ⁷for thus saith the Lord God him have I inspired to move the cause of Zion in Mighty power for good & his dilligence I know & his prayers I have heard ⁸yea his weeping for Zion I have seen & I will cause that He shall mourn for her no longer for his days of rejoicing are come unto the remission of his Sins & the manifestations of my blessings upon his works ⁹for behold I will bless all those who Labour in my Vinyard with a mighty blessing & they shall believe on his words which are given him ~~of~~ <and> through me by the comforter which manifesteth that Jesus was Crusified by ~~the Sins of the~~ <sinfull men for the sins of the> world <yea> for the remision of sins unto the contrite heart ¹⁰Wherefore it behooveth me that he should be ordained by you Oliver mine Apostle ¹¹this being an Ordinance unto you that ye <you> are an Elder under his hand <he being the first> unto you that thou mightest be an Elder unto this Church of Christ bearing my name ¹²& the first Preacher of this Church unto the Church & before the world yea before the gentiles yea ~~before~~ & thus saith the Lord God Lo. Lo. to the Jews also Amen—

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 58

[LE: 24 KE: 9]

25th. Commandment AD <July> 1831<0>

A Revelation to Joseph & Oliver given at Harmony Susquehannah County Pennsylvania telling them concerning their Calls &c

¹Behold thou wast called & Chosen to write the Book of Mormon & to my ministry & I have lifted thee up out of thine afflictions & have counseled thee that thou hast been delivered from all thine enemies & thou hast been delivered from the power of satan & from darkness ²Nevertheless thou art not excusable in thy Transgressions Nevertheless go thy way & sin no more ³magnify thy office & after ~~that~~ thou hast sowed thy fields & Secured them then go speedily unto the Church which is in Colesvill Fayette & Manchester & they shall support thee & I will bless them both spiritually & temporally ⁴but if they receive thee not I will send upon them a cursing instead of a blessing ⁵& thou shalt continue in calling upon ~~in my name~~ <God in my name> & writing the Things which shall be given thee by the Comforter & thou shalt expound all scriptures ~~to~~ unto the Church ⁶& it shall be given thee in the very moment what thou shalt speak & write & they shall hear it or I will send unto them a cursing instead of a blessing ⁷for thou shalt devote all thy service ~~to~~ in Zion & in this thou shalt have strength ⁸be patient in afflictions for thou shalt have many but endure them for Lo! I am with thee even unto the end of thy days ⁹& in temporal labors thou shalt not have strength for this is not thy calling attend to thy calling &

thou shalt have wherewith to magnify thine Office & to expound all scriptures & continue in the laying of on of the hands & confirming the Churches ¹⁰ & thy brother Oliver Shall continue to in bearing my name before the world & also to the Church & he shall not suppose that he can say enough in my cause & lo! <I> am with him to the end ¹¹ in me he shall have glory & not of himself whether in weakness or in strength whether in bonds ~~or~~ or free ¹² & at all times & in all places he shall open his mouth & declare my Gospel as with the voice of a Trump both day & night & I will give unto him strength such as is not known among men ¹³ require not Miracles except I shall command you except casting <out> Devils healing the sick & against Poisons Serpents & against deadly Poison ¹⁴ & these things ye shall not do except it be required of you by them who desire it that the Scriptures might be fulfilled for ye shall do according to that which is written in the Scriptures ¹⁵ & in whatsoever place ye shall enter in & they receive you not in my name ye shall leave a cursing instead of a blessing by casting off the dust of your feet against them as a testimony & cleansing your feet by the wayside ¹⁶ & it shall come to pass that whosoever shall lay their hands upon you by violence ye shall command to be smitten <in my name> & behold I will smite them according to ~~their~~ <thy> <your> words in mine own due time ¹⁷ & whosoever shall go to law with thee shall be cursed by the Law ¹⁸ & thou shalt tak[e] no purse nor scrip neither staves neither two Coats for the Church shall give unto thee in the verry hour what thou needest for food & for raiment for shoes & for Money & for scrip ¹⁹ for thou art called to prune my vineyard with a mighty pruning yea even for the last time yea & also all those ~~which~~ whom thou hast ordained & they shall do even according to this pattern amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 59

[LE: 27, KE: 50]

28th. Commandment AD 1830

A Revelation to the Church given at Harmony susquehannh County State of Pennsylvania given to Joseph the Seer at a time that he went to purchase wine ~~it~~ for Sacrament & he was stoped by an Angel & he he spok to him as follows Saying

¹ Listen to the voice of Jesus Christ your Lord your God & your Redeemer whose word is quick & powerful ² for Behold I say unto you it mattereth not what ye <shall> eat or what ye shall drink when ye partake of the sacrament if it so be that ye do it with an eye single to my glory Remembering unto the father my Body which <was> laid down for you & my blood which was shed for ~~you~~ the Remission of your sins ³ Wherefore a commandment I give unto you that ye shall not Purchase Wine neither strong drink of your enemies ⁴ Wherefore ye shall partake <of> none except it is made new among you yea in this my Fathers Kingdom which shall be built up on the earth ⁵ Behold this is wisdom in me Wherefore marvel not for the hour cometh that I will drink of the fruit of the Vine with you on the Earth ⁶ ¹³ [-] ¹⁴ & with ~~you~~ all those whom my father hath given me out of the world ¹⁵ Wherefore lift up your hearts & rejoice & Gird up your loins ¹⁶ ¹⁷ [-] ¹⁸ & be ~~faithful~~ faithful until I come even so amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 60

[LE: 28, KE: 51]

30 Commandment AD 1831

A Revelation to Oliver his Call to the Lamanitse &c given at Fayette Seneca County State of New York

¹ Behold I say unto you Oliver that it shall be given <unto> thee that thou shalt be heard by the Church in all things Whatsoever thou shalt teach <them> by the Comforter concerning the Revelations & commandments which I have given ² But Behold Verily Verily I say unto you no

one shall be appointed to Receive commandments & Revelations in this Church excepting my Servent Joseph for he Receiveth them even as Moses³ & thou shalt be obedient unto the things which I shall give unto him Even as Aaron to declare faithfully the commandments & the Revelations with power & authority unto the Church⁴ & if thou art led at any time by the comforter to speak or teach or at all times by the way of Commandment unto the Church thou mayest do it⁵ But thou shalt not write by way of Commandment ~~unto the Church~~ but by wisdom⁶ & thou shalt not command him which is at thy head & at the head of the Church⁷ for I have given him the keys of the mysteries of the Revelations which are sealed until I shall appoint unto ~~him~~ <them> another in his stead⁸ & now Behold I say unto you that thou shalt go unto the Lamanites & Preach my Gospel unto them & cause my Church to be established among them & thou shalt have Revelations but write them not by the way of Commandment⁹ & Now Behold I say unto you that it is not Revealed & no man knoweth where the City shall be built But it shall be given hereafter Behold I say unto you that it shall be ~~among~~ <on the borders by> the Lamanites¹⁰ thou shalt not l[e]ave this place until after the Conference & my servent Joseph shall be appointed to rule the conference by the voice of it & what he saith to thee that thou shalt tell¹¹ And again thou shalt take thy Brother Hiram Between him & thee alone & tell him that those things which he hath written from that Stone are not of me & that Satan deceiveth him¹² for Behold those things have not been appointed unto him Neither shall any thing be appointed unto any of this Church contrary to the Church ~~Articles & Covenants~~¹³ for all things must be done in order & by Common consent in the Church by the prayer of faith¹⁴ & thou shalt settle all these things according to the Covenants of the Church before thou shalt take thy Journey among the Lamanites¹⁵ & it shall be given thee from the time that thou shalt go until the time that thou shalt return what thou shalt do¹⁶ & thou must open thy mouth at all times declaring my Gospel with the sound of Rejoicing ~~even so~~ amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 61

[LE: 35, KE: 11]

38th Commandment AD 1830. Dec. 7th

A Commandment to Joseph & Sidney. Sidneys call to writing for Joseph &c

Saying¹ Listen to the voice of the Lord your God even Alpha & Omega the beginning & the end whose course is one eternal round the same to day as yesterday & for ever² I am Jesus Christ the son of God who was crucified for the sins of the World even as <many as> will believe on my name that they may become the sons of God even one in me as I am in the Father as the Father is one in me that we may be one³ Behold Verily Verily I say unto my Servent Sidney I have looked upon thee & thy works I have heard thy prayers & prepared thee for a greater work⁴ thou art blessed for thou shalt do great things Behold thou wast sent forth even as John to prepare the way before me & <before> Elijah which should come & thou knew it not⁵ thou didst Baptize by water unto Repentance but they received not the Holy Ghost⁶ but now I give unto you a commandment that thou shalt Baptize by water & ~~give~~ <they shall receive> the Holy Ghost by <the> laying on of hands even as the Apostles of old⁷ & it shall come to pass that there shall be a great work in the land even among the gentiles for their folly <&> their abominations shall be made manifest in the eyes of all People⁸ for I am God & mine arm is <not> shortened & I will shew miricles signs & wonders unto all those who believe ~~who believe~~ on my name⁹ & whoso shall ask it in my name in faith they shall cast out Devils they shall heal the sick they shall cause the blind to receive their sight & the deaf ~~the~~ to hear & the dumb to speak & the lame to walk¹⁰ & the time speedily cometh that great things are to be shewn forth unto the Children of men¹¹ but without faith <shall> not any thing ~~shall~~ be shewn forth except desolations upon Babylon the same which has made all Nations drink of the wine of the wrath of her fornication¹² & there are none that do<eth> good except ~~they that~~ <those who> are ready to receive the fulness of my Gospel which I have sent forth to this generation¹³ Wherefore I have called upon the weak things of the world ~~they that~~ <those who> are unlearned & dispised to thresh the Nations by the Power of my spirit¹⁴ & their arm shall be mine arm & I will be their shield & their Buckler &

I will gird up their loins & they shall fight manfully for me & their enemies shall be under their feet & I will let fall the sword in their behalf & by the fire of mine indignation will I preserve them ¹⁵ & the poor & the meek shall have the Gospel preached unto them & they shall be looking forth ¹⁵ for the time of my coming for it is nigh at hand ¹⁶ & they shall learn the Parable of the figg tree for even now already summer is nigh ¹⁷ & I have sent forth the fullness of the <my> Gospel by the hand of my servent Joseph & in weakness have I blessed him ¹⁸ & I have given unto him the Keys of the mystery of those things which have been sealed even things which ~~was~~ <were> from the foundation of the world & the things which shall come from this time until the time of my coming if he abide in me & if not another will I plant in his stead ¹⁹ Wherefore watch over him that his faith fail not & it shall be given by the comforter (the Holy Ghost) ~~which~~ <that> knoweth all things ²⁰ & a commandment I give unto you that thou shalt write for him & the scriptures shall be given even as they are in mine own bosom to the salvation of mine own elect ²¹ for th[e]y will hear my voice & shall see me & shall not be asleep & shall abide the day of my coming for they shall be purified even as I am pure ²² & now I Say unto you tarry with him & he shall Journey with thee forsake him not & shurely these things shall be fulfilled ²³ & in as much as ye do not write behold it shall be given <unto> him to prophecy & thou shalt Preach my gospel & call on the Holy Prophets to prove his words as they shall be given him ²⁴ keep all the commandments & covenants by which ye are bound & I will cause the Heavens to shake for your Good & satan shall tremble & Zion shall rejoice upon the Hills & flourish ²⁵ & Israel shall be saved in mine own due time & by the Keys which <I> have ~~shall been~~ given shall they be led & no more be confounded at all ²⁶ lift up your hearts & be Glad your redemption draweth nigh ²⁷ fear not little flock the Kingdom is yours untill I come Behold I come quickly even so amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 62

[LE: 36, KE: 57]

39th. Commandment Dec 9th. AD 1830

A Commandment to Ed<w>ard his call to the Ministry &c

Saying ¹ thus saith the Lord God the mighty one of Israel behold I say unto you my Servent Edward thou art blessed & thy sins are forgiven thee & thou art called to preach my Gospel as with the voice of a Trump ² & I will lay my hand upon you by the hand of my Servent sidney & thou shalt Receive my spirit (the Holy Ghost) even the comforter} which shall teach you the peacible things of the Kingdom ³ & thou shalt declare it with a loud voice Saying <Hosanna> Blessed be the name of the most high God—

⁴ And now this calling & commandment give I unto all men ⁵ that as many as shall come before my Servent Sidney & Joseph embracing this calling & commandment shall be ordained & sent forth to preach the everlasting gospel among the Nation ⁶ crying Repentance saying save yourselves from this untoward generation & come forth out of the fire hating even the garment spotted with the flesh— ⁷ And this commandment shall be given unto the Elders of my Church that every man which will embrace it with singleness of heart may be ordained & sent forth even as I have spoken ⁸ I am Jesus Christ the Son of God Wherefore gird up your loins & I will suddenly come to my temple even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 63

[LE: 38, KE: 12]

41st Commandment Jan 2nd AD 1831

Received at Fayette Seneca County State of New York A Commandment to the Churches in New York at a conference they being Commanded to flee to Ohio &c

Saying ¹ thus saith the Lord <your> God even Jesus Christ the great I am Alph[a] & Omega the beginning & the end the same which looked upon the wide expanse of eternity & all the Scerifick[seraphic] hosts of Heaven before the world was made ² the same which k[n]oweth all things for all things are present before mine eyes ³ I am the same which spoke & the world was made & all things came by me ⁴ I am the same which hath taken the Zion of Enoch into mine own bosom & verily I say even as many as have believed on my name for I am Christ & in mine own name by the Virtue of the blood which I have spilt have I pled before the Father for them ⁵ but Behold the residue of the wicked have I kept in Chains of darkness untill the judgment of the great day which shall come at the end of the Earth ⁶ & even so will I cause the wicked <to be kept> that will not hear my voice but harden their hearts & wo, wo, wo is their doom ⁷ But Behold Verily Verily I say unto you that mine eyes are upon you I am in your midst & ye cannot see me ⁸ but the day soon cometh that ye shall see me & know that I am for the ~~chains~~ ⁹ ~~vails~~ of vails of darkness shall soon be rent & he that is not purified shall not abide the day ⁹ wherefore gird up your loins & be prepared Behold the Kingdom is yours & the enemy shall not overcome ¹⁰ Verily I say unto you that ye are clean but not all & there is none else with whom I am well pleased ¹¹ for all flesh is corruptabl before me & the powers of darkness prevail upon the Earth among the Children of men in the presence of all the hosts <of> Heaven ¹² which causeth silence to reign & all eternity is pained & the Angels are waiting the great command to Reap down the Earth to gether the tears[tares] that they may be burned & Behold the enemy is combined ¹³ & now I shew unto you a Mystery a thing which is had in seecret Chambers to bring to pass even your distruction in process of time & ye knew it not ¹⁴ but now I tell it <unto> you & ye are blessed not because of your iniquity neither your hearts of unbelief, for Verily <some of> you are guilty before me <but I will be merciful unto your weakness> ¹⁵ Therefore be ye strong from henceforth fear not for the Kingdom is yours ¹⁶ & for your Salvation I ~~gave~~ ¹⁶ ~~it~~ <give> unto you a commandment for I have heard your prayers & the poor have complained before me & the rich have I made & all flesh is mine & I am no respector to ~~& I~~ persons ¹⁷ & I have made the earth rich & Behold it is my footstool Wherefore again I will stand upon it ¹⁸ & I hold forth & deign to give unto you greater Riches even a land of promise a land flowing with milk & Honey upon which there shall be no curse <when the Lord come> ¹⁹ & I will give it unto you for the land of your enheritance if you seek it with all your hearts ²⁰ & this shall be my covenant with you ye shall have it for the land of your inheritence & for the inheritance of your Children forever while the Earth shall stand & ye shall Possess it again in eternity no more to pass away ²¹ But Verily I say unto you that in time ye shall have no King nor Ruler for I will be your King & watch over you ²² Wherefore hear my voice & follow me & ye shall be a free People & ye shall have no laws but my laws <when I come> for I am your Law giver & what can stay my hand ²³ But Verily I say unto you teach one another according to the Office wherewith I have appointed you ²⁴ & let evry man esteem his brother as himself & practice Virtue & Holyness before me ²⁵ & again I say unto you let evry man esteem his Brother as himself ²⁶ for what man among you having twelve sons & is no respector to them & they Serve him obediently & he saith unto the one be thou clothed in Robes & sit thou here & to the other be thou clothed in Raggs & sit thou there & looketh upon his sons & saith I am Just ²⁷ Behold <this> I have given unto you a Parable & it is even as I am I say unto you be one & if ye are not one ye are not mine ²⁸ & again I say unto you that the Enemy in the Seecret Chambers seek<[e]th> your lives ²⁹ ye hear of wars in far Countries & you say in your hearts there will soon be great wars in far Countries but ye know not the hearts of they in your own Land ³⁰ I tell you these things because of your prayers Wherefore treasure up Wisdom in your bosoms lest the wickedness of men ~~reveal~~ ³¹ reveal these things ~~in your~~ unto you by their wicke[d]ness in a manner which shall speak in your ears with a voice louder than that which shall shake the Earth but if ye are prepared ye ~~need~~ ³¹ ~~<shall>~~ not fear ³¹ & that ye might escape the power of the enemy & be gethered unto me a Righteous people without spot & blameless ³² Wherefore for this cause I gave unto you The commandment that ye should go to the Ohio & there I will give unto you my law & there you shall be endowed with power from on high ³³ & from thence whomsoever I will shall go forth among all Nations & it shall be told them what they shall do for I have a great work laid up in store for Israel shall be saved & I will lead them whithersoever I will & no power ~~can~~ ³⁴ ~~<shall>~~ stay my hand ³⁴ And now I give unto the church in these parts a commandment that certain men among them shall be appointed & they shall be appointed by the voice of the Church ³⁵ & they shall look to the poor & the needy & administer to their relief that they shall not suffer & send them forth to the place which I have commanded

them ³⁶ & this shall be their Work to govern the affairs of the Church Property of this Church ³⁷ & they that have farms that cannot be sold let them be left or rented as as seemeth them good ³⁸ see that all things are preserved & when men are endowed with power from on high & are sent forth all these things shall be gathered unto the Bosom of the Church ³⁹ & if ye seek the riches which <it> is the will of the Father to give unto you ye shall be the richest of all People for ye shall have the riches of eternity & it must needs be that the riches of the Earth is mine to give but beware of Pride lest ye become as the Nephites of old ⁴⁰ & again I say unto you I give unto you a commandment that evry man both Elder Priest & Teacher & also Member go to with his might with the Labour of his hands to prepare & accomplish these things which I have commanded ⁴¹ & let your preaching be the warning voice evry man to his Neighbour in mildness & in meekness ⁴² & go ye out from among the wicked save yourselves be ye clean that bear the vesels of the Lord even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 64

[LE: 41, KE: 61]

44 Commandment given Feb. 4th. 1831

at Kirtland Geauga County Ohio given to the Church in these parts it pointing at the office of Edward &c & there was a man by the name of Copley in the Township of Thompson who had requested <his> Brother <Joseph> & Sidney & to live with him & he would furnish them houses & provisions &c then By Joseph enquired of the lord & Received as follows

¹Hearken & hear oh! <ye> my People saith your lord & your God ye whom I delight to bless with the greatest of blessings ye that hear me & ye that hear me not will I curse with that have professed my name with the heaviest of all cursings ² hearken oh ye Elders of my Church whom I have called Behold I give unto you a commandment that ye shall assemble yourselves together to agree upon my ~~my~~ word ³ & by the prayer of your faith ye shall receive my law that ye may know how to govern my Church Church & have all things right before me ⁴ & I will be your ruler <when I come: and behold, I come quickly:> & ye shall see that my law is kept ⁵ he that Receiveth my law & doeth it the same is my Deciple & he that saith he Receiveth it & Doeth it not the same is not my Deciple & shall be cast out from among you ⁶ for it is not meet that the things which belong to the Children of the Kingdom should be <given to them that are not worthy, or to dogs, or the pearl to be> cast before Swine ⁷ & again it is meet that my servent Joseph should have a house built in which to live & translate ⁸ & again it is meet that my Servent Sidney should have a comfortable Room to live in <as seemeth him good> ⁹ & again I have called my Servent Edward & give him a commandment that he should be appointed by the voice of the Church & be ordained a bishop unto the Church & <to> leave his merchandise & <to> spend all his time in the labours of the Church ¹⁰ & <to> see to all things as it shall be appointed <unto him> in my Laws in the day that I shall give them ¹¹ & this because his heart is pure before me for he is like unto Nathaniel of old in whome there is no guile ¹² these words are given unto you & they are pure before me wherefore ~~be ye aware~~ <beware> how you hold them for they are to be answered upon your souls in the day of judgment even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 65

[LE: 42:1-73, KE: 13]

The Laws of the Church of Christ

Kirtland Geauga Ohio May 23d 1831 A Commandment to <the> Elder[s]

¹Hearken oh! ye Elders of my Church who have assembled yourselves together in my name even Jesus Christ the Son of God the living God the Saveiour of the world in as much as they

believe on my name & keep my commandments ² again I say unto you hearken & hear & obey the laws which I Shall give unto you ³ for verily I say as ye have assembled yourselves together according to the commandment wherewith I commanded you and are agreed as touching this one thing & have asked me in my name even so ye shall receive ⁴ Behold verily I say unto you I give unto you this first Commandment that ye shall go forth in my name every one of you except my servant Joseph & Sidny ⁵ & I give unto them a commandment that they shall go forth for a little Season & it shall be given by the power of my spirit when they Shall return ⁶ & ye Shall go forth in the power of my Spirit preaching my Gospel two by two in my name lifting up your voices as with the voice of a trump declaring my word like unto Angels of God ⁷ & ye shall go forth baptizing with water <saying> repent ye repent ye for the kingdom of Heaven is at hand ⁸ & from this place ye shall go forth in to the regions westward & in as much as ye shall find my deciples ye shall build up my church in every region ⁹ untill the time shall come when it Shall be revealed unto you from on high & the City of the New Jerusalem Shall be prepared that ye may be gathered in one that ye may be my people & I will be your God ¹⁰ & again I say unto you that my Servant Edward shall stand in the office wherewith I have appointed him & it shall come to pass that if he transgress another shall be appointed in his Stead even so Amen——

The Law? ¹¹ Again I say unto you that it shall not be given unto any one to go forth to preach my gospel or to build up my church except they be ordained by some one that hath authority & it is known to the church that he hath authority & have been regularly ordained by the leaders of the church ¹² & again the Elders priests & teachers of this Church shall teach the scriptures which are in the Bible & the Book of Mormon in the which is the fullness of the Gospel ¹³ & thou shalt observe the covenants & church articles to do them & <this> Shall be thy teaching<s> & thou shalt be directed by the spirit ¹⁴ it shall be given the by the prayer of faith & if ye receive not the spirit ye shall not teach ¹⁵ & all this ye shall observe to do as I have commanded concerning your teaching untill the fulness of my Scripture be given ¹⁶ & as ye Shall lift your voices by the comforter ye shall speak and prophecy as seemeth me good ¹⁷ for behold the Comforter knoweth all things & beareth record of the father & the Son ¹⁸ & now behold I Speak unto the church——

Thou shalt not kill & he that killeth shall not have forgiveness neither in this world neither in the world to come ¹⁹ & again thou shalt not kill he that killeth shall die, ²⁰ Thou shalt not steel & he that steeleth & will not repent shall be cast out ²¹ Thou shalt not lie he that lieth & will not repent shall be cast out ²² Thou shalt love thy wife with all thy heart & shalt cleave unto her & none else ²³ & he that looketh on a woman to lust after her shall deny the faith & shall not have the spirit & if he repent not he shall be cast out ²⁴ Thou shalt not commit adultery & he that committeth adultery & repenteth not shall be cast out ²⁵ & he that committeth adultery & repenteth with all his heart & forsaketh & doeth it no more thou shalt forgive him ²⁶ but if he doeth it again he shall not be forgiven but shall be cast out ²⁷ Thou shalt not speak evil of thy neighbour or do him any harm ²⁸ Thou knowest my laws they <are> given in my Scriptures he that sinneth & repenteth not shall be cast out ²⁹ if thou lovest me thou shall serve & keep all my commandments ³⁰ & Behold thou shalt consecrate all thy **property** properties that which thou hast unto me with a coven[n]t and Deed which cannot be broken ³¹ & they Shall be laid before the Bishop of my church & two of the Elders such as he shall appoint & set apart for that purpose ³² & it shall come to pass that the Bishop of my church after that he has received the properties of my church that it cannot be taken from him you he shall appoint every man a Steward over his own property or that which he hath received in as much as shall be sufficient for him self and family ³³ & the residue shall be kept to administer to him that hath not that every man may receive according as he stands in need ³⁴ & the residue shall be kept in my store house to administer to the poor and needy as shall be appointed by the Elders of the church & the Bishop ³⁵ & for the purpose of purchaseing Land & building up of the New Jerusalem which is here after to be revealed ³⁶ that my covenant people may be gathered in one in the day that <I> shall come to my temple & this I do for the salvation of my people ³⁷ & it shall come to pass that he that sinneth & rep[e]nteth not shall be cast out & shall not receive again that which he hath consecrated unto me, ³⁸ [--] ³⁹ for it shall come to pass that which I spake by the mouth of my prophets shall be fulfilld for I will consecrate the riches of the Gentiles unto my people which are of the house of Israel ⁴⁰ & Again thou shalt not be proud in thy heart let all thy garments be plain & their beauty the beauty of the work of thine own hands ⁴¹ & let all things be done in cleanliness before me——

⁴² Thou shalt not be idle for he that is idle shall <not> eat the bread nor wear the garment of

the labourer ⁴³ & whosoever among you that is sick & hath not faith to be healed but believeth Shall be nourished in all tenderness with herbs and mild food & that not of the world ⁴⁴ & the Elders of the church two or more Shall be called & shall pray for and lay their hands upon them in my name & if they die they shall die unto me & if they shall live <they shall live> unto me ⁴⁵ Thou shalt <shalt> live together in love insomuch that thou shalt weep for the loss of them that die & more especially for those that have not hope of a glorious resurrection ⁴⁶ & it shall come to pass that that they that die in me shall not taste of death for it shall be sweet unto them ⁴⁷ & they that die not in me wo is them for their death is bitter ⁴⁸ & again it shall come to pass that he that hath faith in me to be healed & is not appointed unto death shall be healed ⁴⁹ he that hath faith to see shall see ⁵⁰ he that hath faith to hear shall hear ⁵¹ the Lame that have faith <to> leep shall <leep> ⁵² & they that have not faith to do these things but believe in me hath power to become my sons & in asmuch as they break not my Laws thou Shalt bear their infirmities ⁵³ thou shalt stand in the place of thy Stewardship ⁵⁴ thou shalt not take thy brothers garment thou shalt pay for that which thou shall receive of thy Brother ⁵⁵ & if thou obtain more than that which would be for thy support thou shalt give it unto my store house that it may be done according to that which I have Spoken ⁵⁶ Thou shalt ask & my scriptures shall be given as I have appointed ⁵⁷ & for thy Salvation thou shalt hold thy peace concerning them untill ye have received them ⁵⁸ & then I give unto you a commandment that ye should teach them unto all men & they also shall be taught unto all nations kindreds Touns & People ⁵⁹ thou Shalt take the things which thou hast received which thou knowest to have been my Law to be my Law to govern my church ⁶⁰ & he that doeth according to these things shall be saved & he that doeth them not shall be damned if he continue ⁶¹ if thou shalt ask thou shalt receive Revelation upon Revelation knowledge upon knowledge that thou mayest know the mysteries & the peacible things of the kingdom that which bringeth joy that which life Eternal ⁶² thou shalt ask & it shall be revealed unto you in mine own due time when the New Jerusalem shall be built thou shalt ask & it shall be revealed in mine own due time ⁶³ & behold it shall come to pass that my Servants Shall be sent both to the East & to the west ⁶⁴ the north & to the South ⁶⁵ & even now let him that goes to the East teach them that are converted to flee to the west & this because that which is to come & secret combinations ⁶⁶ Behold thou shalt observe all these things & great Shall be thy reward thou shalt observe to keep the mysteries of the Kingdom unto thy Self for it is not given unto the world to know the mysteries ⁶⁷ [-] ⁶⁸ & these Laws which ye have received are sufficient for <you> both here & in the New Jerusalem ⁶⁹ but he that lacketh knowledge let him ask of me & I will give him liberally & upbraid him not ⁷⁰ Lift up your hearts & rejoice for unto you the Kingdom is given

Even so Amen—

3d How the Elders are to dispose of their families while they are proclaiming repentance or are otherwise engaged in the Service of the Church

⁷⁰ The Priests and Teachers Shall have their Stewardship given them as the members. ⁷¹ And the Elders are to assist the Bishop in all things & he is to see that their families are supported out of the property which is consecrated to the Lord ⁷² either a stewardship or otherwise as may be thought best by the Elders & Bishop ⁷³ [-]

4th How far it is the will of the Lord that we Should have dealings with the wo[r]ld & how we Should conduct our dealings with them?

Thou Shalt contract no debts with them & again the Elders & Bishop shall Council together & they shall do by the directions of the spirit as it must be necessary—

5th What preperations we shall make for our Brethren from the East & when & how?

There shall be as many appointed as must needs be necessary to assist the Bishop in obtaining places that they may be together as much as can be & is directed by the holy Spirit & every family Shall have places that they may live by themselves & every Church Shall be organized in as close bodies as they can be in consequence of the enemy!—

From Symons Rider copy, Revelations Collection, Church Historian's Library

SECTION 66

[LE: 42:78-93 & 74-77, KE: 13]

February 23d 1831 the rules and regulations of the <Law>

How the Elders of the church of Christ are to act upon the points of the Law given by Jesus Christ to the Church in the presents of twelve Elders February 9th 1831 as agreed upon by Seven Elders Elders Feby 23d 1831 according to to the commandment of God—

1th The first commandment in the law teaches that all the Elders shall go unto the regions westward and labour to build up Churches unto Christ wheresoever they shall <find> any to receive them and obey the Gospel of Jesus Christ except Joseph & Sidney and Edward and Such as the Bishop Shall appoint to assist him in his duties according to the Law which we have received this commandment as far as it respects these Elders to be sent to the west is a special one for the time being incumbent on the present Elders who shall return when directed by the Holy Spirit—

2d ⁷⁸Every person who belongeth to this church of Christ Shall observe all the Commandments and covenants of the Church ⁷⁹and it shall come to pass that if any person among you shall kill they shall be delivered up and dealt with according to the Laws of the land for remember that he hath no forgiveness and it shall be proven according to the Laws of the land ⁸⁰but if any man shall commit Adultery he Shall be tried before two Elders of the Church or more and every word shall be established against him by two witnesses of the Church and not of the world but if there are more than two witnesses it is better ⁸¹but he shall be condemned by the mouth of two witnesses and the Elders shall lay the case before ⁸¹the Church and the Church shall lift up their hands against them that they may be dealt dealt with according to <the> Law ⁸²and if it can be it is necessary that the Bishop is present also ⁸³and thus ye shall do in all cases which shall come before you ⁸⁴and if an man shall rob he shall be delivered up unto the Law ⁸⁵and if he shall steal he shall be delivered up unto the Law ⁸⁶and if he lie he shall be delivered up unto the Law ⁸⁷if he do any manner of iniquity he shall be delivered up unto the Law even that of God ⁸⁸and if thy Brother offend thee, thou shalt take him between him and thee alone and if he confess thou shalt be reconciled and if he confess not thou shalt take another with thee ⁸⁹and then if he confess not thou Shalt deliver him up unto the Church not to the members but to the Elders and it shall be done in a meeting and that not before the world ⁹⁰and if thy Brother offend many he shall be chastened before many ⁹¹and if any one offend openly he shall be rebuked openly that he may be ashamed and if he confess not he Shall be delivered up unto the law, ⁹²if any shall offend in secret he shall be rebuked in Secret ~~the~~ <that he> may have oportunity to confess in Secret to him whome he he has offended and to God that the Brethren may not speak reproachfully of him ⁹³and thus shall ye conduct in all things—

How to act in cases of adultery

⁷⁴Behold verily I say unto you whatsoever person among you having put away their companion for the cause of fornication or in other words if he shall testify before you in all Lowliness of heart that this is the case ye shall not cast them out from among you ⁷⁵but if ye shall find that any person hath left their companion for the sake of adultery and they themselves are the offender and their companions are living they shall be cast out out from among you ⁷⁶and again I say unto you that ye be watchful and careful with all inquiry that ye receive none such among you if they are married ⁷⁷and if they are not married they shall repent of all their sins or ye shall not receive them—

From Symons Rider copy, Revelations Collection, Church Historian's Library

SECTION 67

[LE: 43, KE: 14]

45th. Commandment AD 1831

given to the Elders of this Church at Kirtland Geauga Ohio

¹Oh hearken ye Elders of my Church & give ere to the words which I shall speak unto you ²for Behold verily Verily I say unto you that ye have received a commandment for a law unto my Church through him whom I have appointed unto you to receive commandments & Revelations from my hand ³& this ye shall know asshuredly that there is none other appointed unto you to receive commandments & Revelations untill he be taken if he abide in me. ⁴but Verily Verily I

say unto you that none else shall be appointed unto this gift except it be through him for if it be taken from him he shall not have power except to appoint another in his stead ⁵ & this shall be a law unto you that ye receive not the teachings of any that shall Come before you ^{with} as Revelations or commandments ⁶ & this I give unto you that you may not be deceived, that you may know they are not of me ⁷ for Verily I say unto you that he that is ordained of me shall come in at the gate & be ordained as I have told you before to teach those Revelations which you have received & shall receive through him whom I have appointed— ⁸ & now Behold I give unto you a commandment that when ye are assembled ~~yourselfes~~ together ye shall note with a Pen how to act, & for my Church to act upon the points of my law & commandments which I have given ⁹ & thus it shall become a law unto you being Sanctified by that which ye have received that ye shall bind yourselves to act in all holiness before me ¹⁰ that in as much as ye do this glory shall be ad[d]ed to the Kingdom which ye have received, inasmuch as ye do it not it shall be taken even that which ye have received, ¹¹ purge ye out the iniquity which is among you Sanctify yourselves before me ¹² & if ye desire the glories of the Kingdom appoint ye my Servent <Joseph> & uphold him before me by the prayer of faith ¹³ & again I say unto you that if you desire the mysteries of the Kingdom provide for him food & raiment & whatsoever is thing he needeth to accomplish the work ~~which~~ <wherewith> I have commanded him ¹⁴ & if ye do it not he shall remain unto them ~~that~~ <who> have received him that I may reserve unto myself a pure People before me—

¹⁵ Again I say hearken ye Elders of my Church whom I have appointed ye are not sent forth to be taught but to teach the Children of men the things which I have put in your hands by the power of my Spirit ¹⁶ & ye are to be taught from on high Sanctify yourselves & ye shall be endowed with power ~~from on high~~ that ye may give even as I have spoken ¹⁷ hearken ye for Behold the great day of the Lord is nigh at hand ¹⁸ for the day cometh that the Lord shall utter his voice out of Heaven the Hevens shall shake & the Earth shall tremble & the Trump of God shall sound both long & loud & shall say to the sleeping Nations ye saints arise & live ye sinners stay & sleep untill I shall call again ¹⁹ Wherefore gird up your loins lest ye are found among the wicked ²⁰ lift up your voices & spare not call upon the Nations to repent both old & young both bond & free saying prepare yourselves for the great day of the Lord ²¹ for if I who am a man do lift up my voice & call upon you to repent & ye hate me what will you say when the day cometh when the Thunders shall utter ~~their voices~~ <her voice> from the ends of the Earth speaking in the ears of all that live saying repent & prepare for the great day of the Lord ²² yea & again when the lightning shall streak forth from the East unto the west & shall utter forth their voices unto all that live & make the ears of all tingle that hear saying these words repent ye for the great day of the Lord is come ²³ & again the lord shall utter his voice out of Heaven saying hearken O ye Nations of the Earth & hear the words of that God who made you ²⁴ O ye Nations of the Earth how often would I have gathered you as a hen gathereth her chickens under her wings but ye would not ²⁵ how oft have I called upon you by the mouth of my Servents & by the ministering of Angels <& by mine own voice & by the voice of thunderings> & by the voice of lightnings & by the voice of tempests & by the voice of Earthquakes & great hailstorms & by the voice of famines & pestilences of evry kind & by the great sound of a trump & by the voice of judgments & by the voice of mercy all the day long & by the voice of Glory & honour & the riches of eternal life & would have saved you with an everlasting salvation but ye would not ²⁶ Behold the day has come when the cup of the wrath of mine indignation is full ²⁷ Behold verily I say unto you that these are the words of the Lord your God ²⁸ Wherefore Labour ye Labour ye in my vineyard for the last time for the last time call ye upon the inhabitants of the Earth ²⁹ for in mine Own due time will I come upon the Earth in judgment & my People shall be redeemed & shall reign with me on Earth ³⁰ for the great Millenial which I have spoken by the mouths of my Servents shall come ³¹ for satan shall be bound & when he is loosed again he shall only reign for a little Season & then cometh the end of the ~~world~~ <Earth> ³² & he that liveth in righteousness shall be changed in the twinkling of an eye & the Earth shall pass away so as by fire ³³ & the wicked shall go away into unquenchable fire & their end no man knoweth on Earth nor ever shall know untill they come before me in judgment ³⁴ hearken ye to these words Behold I am Jesus Christ the saveiour of the World treasure these things up in your hearts & let the Solemn[i]ties of Eternity rest upon your minds ³⁵ be sober keep all ~~the~~ <my> commandments even So amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 68

[LE: 46, KE: 16]

48th Commandment March 8th. 1831

given at Kirtland geauga County Ohio to the Church concerning conformation & sacrament meetings &c

¹Hearken oh ye ~~my~~ people of my Church for Verily I say unto you that these things ~~are~~ <were> spoken unto you for your profit & learning ²but notwithstanding those things which are written it always has been given to the Elders of my Church from the begining & ever shall be to conduct all meetings as they are ~~conducted~~ <directed> & guided by the Holy spirit ³nevertheless ye are commanded never to cast any one out from your publick meetings which are held before the world ⁴ye are also commanded ~~never~~ <not> to cast any one ~~out~~ who belongeth to the Church out of your sacrament meetings nevertheless if any have trespassed let him not partake untill he makes reconciliation ⁵And again I say unto you ye shall not cast any out of your sacrament meetings who is earnestly seeking the Kingdom I speak this concerning this those who are not of the Church ⁶And again I say unto you concerning your confirmation meetings that if there be any that is not of the Church that is earnestly seeking after the Kingdom ye Shall not cast them out ⁷but ye are commanded in all things to ask of God who giveth liberally & that which the spirit testifies unto you even so I would that ye should do in all Holyness of heart walking uprightly before me considering the end of your salvation doing all things with prayer & thanksgiving that ye may not be seduced by evil spirits or doctrines of Devils or the commandments of men for some are of men & others of Devils ⁸Wherefore beware lest ye are deceived & that ye may not be deceived seek ye earnestly the best gifts always remembering for what they ~~were~~ are given ⁹for verily I say unto you they are given for the benefit of those who love me & keep all my commandments & ~~him that~~ <he who> seeketh so to do that all may be benefitted that seeketh or that asketh of me that asketh & not for a sign that he may consume it upon his lusts ¹⁰And again Verily I say unto you I would that ye should always remember & always retain in your minds what these gifts are that are given unto the Church ¹¹for all have not every gift given unto them for there are many gifts & to evry man is given a gift by the spirit of God ¹²to some <it> is given one & to some is given another that all may be profited thereby ¹³to some is given by the Holy Ghost to know that Jesus Christ is the son of God & that he was crusified for the sins of the World ¹⁴to others it is given to believe on their words that they also may might have eternal life if they continue faithful ¹⁵And again to some it is given by the Holy Ghost to know the Defferences of administration as it will be pleasing unto the same Lord according as the Lord will suiting his mercies according to the conditions of the children of men ¹⁶And again it is given by the Holy Ghost to some to know the diversities of opperations whether it be of God ~~or not so~~ that the manifestations of the spirit may be given to evry man to ~~prophet~~ <profit> withall ¹⁷And again Verily I say unto you to some it is given by the spirit of God the word of wisdom ¹⁸to another it is given the word of Knowledge that all may be taught to be wise & to have knowledge ¹⁹& again to some it is given to have faith to be healed ²⁰& to others it is given to have faith to heal ²¹And again to some it is given the working of miracles ²²& to others it is given to prophecy ²³& to others the decerning of spirits ²⁴& again it is given to some to speak with tongues ²⁵& to another it is given the interpretation of tongues ²⁶& all these gifts cometh from <God> for the benefit of the children of God ²⁷& unto the Bishop of the Church & unto such as God sahall appoint & ordain to watch over the Church & to <be> ~~the~~ Elders unto the Church are to have it given unto <them> to decern all those gifts lest there shall be any among you ~~proph~~ ~~ecy~~ing <profesing> & yet ~~not~~ be <not> of God ²⁸<behold> & it shall come to pass that he that asketh in spirit shall receive in spirit ²⁹that unto some it may be given to have all those gifts that there may be a head in order that evry member may be ~~propheted~~ profited thereby ³⁰he that asketh in <the> spirit asketh according to the will of God wherefore it is done even as he asketh ³¹& again I say unto you all things must be done in the name of Christ whatsoever you do in the spirit ³²& ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with ³³& ye must practice virtue & holyness before me continually even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 69

[LE: 51, KE: 23]

54 Commandment—

54 <Com> A Revelation given to the Bishop at Thompson Ohio May 20th. 1831 concerning the property of the Church &c

¹Hearken unto me saith the lord your God & I will speak unto my Servent Edward <Pa[r]trage> & give unto him directions for it must needs be that he receive directions how to organize this people ²for it must needs be that they are organized according to my laws if otherwise they will be cut off wherefore let my Servent Edward <Pa[r]trage> receive the properties of this People which have covenanted with me to obey the Laws which I have given & let my Servent Edward <Pa[r]trage> receive the money as it shall be laid before him according to the covenant & go & obtain a deed or Article of this land unto himself <of him who holdeth it if he harden not his heart> for I have appointed him to receive these things & thus through him the Properties of this Church shall be covenanted unto me <if my people break not their covenant> ³wherefore let my Servent Edward <Pa[r]trage> & those whom he has chosen in whom I am well pleased appoint unto this People their portion every man alike according to their families according to their wants & their needs ⁴& let my servent Edward <Pa[r]trage> when he shall appoint a man his portion give unto him a writing that shall secure unto him his portion that he shall hold it of the Church untill he transgress & is not counted worthy by the Church voice of the Church according to the laws to belong to the Church ⁵[-] ⁶& thus all things shall be made sure according to the laws of the land ⁷& let that which belongeth to this people be appointed unto this people ⁸& the money which is left unto this people let there be an agent appointed unto this people ⁹to take the money to provide food & raiment according to the wants of this people ⁹& let every man deal honestly & be alike among you this People & receive alike that ye may be one even as I have commanded you ¹⁰& let that which belongeth to this people not be taken & given unto that of another church ¹¹wherefore if another Church would receive money of this Church let them pay unto this church again according as they shall agree ¹²& this shall be done through the Bishop or the agent which shall be appointed by the voice of the church ¹³& again let the Bishop appoint a storehouse unto this Church & let all things both in money & in meat which is more then is needful for the want of this People be kept in the hands of the Bishop ¹⁴& let him also reserve unto himself for his own wants & for the wants of his family as he shall be employed in doing this Business ¹⁵& thus I grant unto this People a privelige of organizeing themselves according to my laws ¹⁶& I consecrate unto them this land for a little season untill I the Lord shall provide for them otherwise & command them to go hence ¹⁷& the hour & the day is not given unto them wherefore let them act upon this land as for years & this shall turn unto them for their good ¹⁸Behold this shall be an example unto my Servent Edward in other places in all Churches ¹⁹& whoso is found a faithful & Just & a wise steward shall enter into the Joy of his lord & shall inherit eternal life ²⁰verily I say unto you I am Jesus Christ who cometh quickly in an hour you think not even so Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 70

[LE: 57, KE: 27]

60 Commandment

Given in Missorie Independence Jackson Co July 20th. 1831 giving directions <to the Bishop & Agent> how to preceed concerning purchaseing Lands &c. &c.

¹Hearken Oh ye Elders of my Church, saith the Lord your God, Who have assembled yourselves together, according to my commandment in this land which is the land of Missorie which is the Land which I, have appointed & consecrated for the gethering of the Saints. ²Wherefore,

this is the land of promise & the place for the City of Zion. ³yea <&> thus saith the Lord your God, If ye will receive wisdom here is wisdom. Behold the place which is now called Independence is the centre place, & the spot for the Temple is lying westward upon a lot which is not far from the court-house. ⁴Wherefore it is wisdom that the land should be purchased by the saints & also every tract lying westward even unto the line runing directly between Jew & gentile ⁵And also every tract bordering by the Prairies in as much as my Deciples are enabled to buy lands. Behold this is wisdom that they may obtain it for an everlasting inheritance ⁶& let my Servent Sidney Gilbert stand in the office which I have appointed <him> to receive moneys to be an agent unto the church to buy lands in all the regions round about in as much as can be in righteousness, & as wisdom shall direct. ⁷And let my servent Edward <Partridge> stand in the office which I have appointed him to <divide> unto the saints their inheritance even as I have commanded & also them whom he has appointed to assist him ⁸And again verily I say unto you let my servent Sidney Gilbert plant himself in this place, & establish a store that his he may sell goods without frauds that he may obtain money to buy lands for the goods of the Saints & that he may Obtain provisions & whatsoever things the Deciples may need to plant them in their inheritance ⁹& also let my servents Sidney obtain <a> license (behold here is wisdom & whoso readeth let him understand) that he may send goods also unto the lamanites <people> even by whom he will as clerks employed in his service ¹⁰& thus the gospel may be preached unto them <provide for my saints, thus my gospel may be preached unto those who sit darkness and in the region of the shadow of death> ¹¹And again verily I say unto you let my servent William <W Phelps> also be planted in this place & be established as a Printer unto the Church ¹²& lo. if the world receiveth his writings (behold this is wisdom) let him obtain whatsoever he can <obtain> in righteousness for the good of the saints. ¹³And let my servents Oliver assist him even as I have commanded in Whatsoever place I shall appoint unto him to copy & to correct & select & that all things may be right before me as it shall be proved by the Spirit through him ¹⁴& thus let those of whom I have spoken be planted in the Land of Zion as speedily as can be with their families to do these things even as I have spoken ¹⁵And <now> concerning the gethering let the bishop & the agent make preperations for those families which have been commanded to come to this land as soon as possible & plant them in their inheritance ¹⁶& unto the residue of both Elders & members further directions shall be given hereafter even So Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 71

[LE: 59, KE: 19]

¹Behold blessed saith the Lord are they who have come up unto this land with an eye single to my glory according to my Commandments ²for them that live shall inherit the earth and them that die shall rest from all their labours & their works shall follow them they shall receive a crown in the mansions of my Father which I have prepared for them. ³Yea blessed are they whose feet stand upon the land of Zion who have obeyed my Gospel for they shall receive for their reward the good things of the earth & it shall bring forth in her strength ⁴& they also shall be crowned with blessings from above yea & with commandments not a few & with revelations in their time they that are faithful & diligent before me. ⁵Wherefore I give unto them a commandment saying thus Thou shalt love the Lord thy God with all thy heart with all thy might mind & strength & in the name of Jesus Christ thou shalt serve him ⁶thou shalt love thy neighbour as thyself thou shalt not steal neither commit adultery nor kill ⁷or do any thing like unto it ⁸thou shalt thank the Lord thy God in all things ⁹thou shalt offer a sacrifice unto the Lord thy God in righteousness even that of a broken heart & a contrite spirit. ¹⁰And that thou mayest more fully keep thyself unspotted from the world thou shalt go to the house of prayer & offer up thy sacraments upon my holy day ¹¹for verily this is a day appointed unto you to rest from your labours & to pay thy devotions unto the most high ¹²Nevertheless thy vows should be offered up in righteousness <in> all days & at all times ¹³but remember that on this the Lords day thou shalt offer thine oblations & thy sacraments unto the most High Confessing thy sins unto thy brethren & before the Lord ¹⁴& on this day thou shalt do none other <things> only let thy food be prepared with singleness of heart that thy fastings may be perfect or in other words

that thy joy may be full ¹⁴ verily this is fasting and prayer or in other words rejoicing & prayer. ¹⁵ And inasmuch as ye do these things with thanksgiving with cheerful hearts & countenances not with much laughter (for this is sin) but with a glad heart & a cheerful countenance ¹⁶ verily I say that inasmuch as ye do this the fulness of the earth is yours the beasts of the fields ¹⁷ & the fowls of the air & that which climbeth upon trees & walketh upon the earth ¹⁸ yea & the herb & the good things which cometh of the earth whether for food or for raiment or for houses or for barns or for orchards or for gardens or for vineyards ¹⁹ yea all things which cometh of the earth in the season thereof is made for the benefit & the ~~us~~ ²⁰ *<use>* of man both to please the eye & to gladden the heart ²¹ yea for food & for raiment for taste & for smell to strengthen the body & to enliven the soul ²² & it pleaseth God that he hath given all these things unto man for unto this end were they made to be used with judgment not to excess neither by extortion ²³ & in nothing doth man offend God or against none is his wrath kindled save those who Confess not his hand in all things & obey not his commandments ²⁴ behold this is according to the law & the prophets. Wherefore trouble me no more concerning this matter ²⁵ but learn that he who doeth the works of righteousness shall receive his reward even peace in this world & eternal life in the world to come ²⁶ I the Lord hath spoken it & the spirit beareth record Amen

*Given by Joseph the translator & written by Oliver August 7. 1831 in the land of Zion
From Newel K Whitney, Papers, BYU*

SECTION 72

[LE: 62, KE: 72]

65 Commandment

given Aug 13th. 1831 on the Bank of the river Missorie at a meeting of some of the Elders which had not yet arived at their Journeys end &c

¹ Behold & hearken oh ye Elders of my Church saith the Lord your God even Jesus Christ your advocate who knoweth the weakness of man & how to sucour ~~they that~~ *<them who>* are tempted ² & verily mine eyes are upon ~~you~~ those who have not as yet gone up unto the Land of Zion wherefore your mission is not yet full ³ nevertheless ye are blessed for the testimony which ye have borne is recorded in heaven for the Angels to look upon & they rejoice over you & your sins are forgiven you ⁴ & now continue your Journey assemble yourselves upon the land of Zion & hold a meeting & rejoice together & offer a sacrament unto the most high ⁵ & then you may return to bear record yea even all together or two by two as seemeth you good it mattereth not unto me only be faithfull & declare glad tidings unto the inhabitants of the Earth or among the Congregations of the wicked ⁶ Behold I the Lord have brought you together that the promise might be fulfilled that the faithfull among you should be preserved & rejoice together in the Land of Missorie I the Lord promised the faithfull, & cannot lie ⁷ I the Lord am willing if any among you desireth to ride upon horses or upon mules or in chariots shall receive this blessing if he receive it from the hand of the Lord with *<a>* thankfullness hearts in all things ⁸ these things remain with you to do according to judgment & the directions of the spirit ⁹ Behold the kingdom is yours And Behold & lo I am with the faithfull always even so Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 73

[LE: 68, KE: 22]

given in Hiram Nov. 1. 1831

70 A Revelation to Orson Luke & Lyman & William

The mind & will of the Lord as made known by the voice of the spirit ~~made <known>~~ to a confrence held November first 1831 concerning certain Elders who requested of the Lord to know his will concerning them & also certain items as made known in addition to the Laws &

commandments ~~which have been~~ given to the church firstly my servant Orson was called by his ordinance to proclaim the everlasting Gospel by the spirit of the living God from people to people & from land to land ~~from~~ <in the> congregions of the wicked in their Synagogues reasoning with & expounding all scriptures <un>to them ² & behold & lo this is an ensample unto all those who were ordained unto this priesthood whose mission is appointed unto them to go forth ³ & this is the ensample unto them that they shall speak as they are moved upon by the Holy Ghost ⁴ & whatsoever they shall speak when moved upon by the Holy Ghost shall be Scripture shall be the will of the Lord shall be the mind of the Lord <shall be the word of the Lord> shall be the voice of the Lord & ~~shall be~~ the power of God unto Salvation ⁵ behold this is the promise of the Lord unto you o ye my servants ⁶ wherefore be of good cheer & do not fear for I the Lord am with you & will stand by you & you shall bear record of me even Jesus christ that I am the Son of <the living> God that I was that I am & that I am to come ⁷ this is the word of the Lord unto you my Servant Orson & also ~~to~~ unto my servant Luke & unto my servant Lyman & unto my servant William & unto all the faithful Elders of my church ⁸ go ye unto all the world preach the gospel to every creature acting in the authority which I have given you baptising in the name of the Father & of the Son & of <of the> Holy Ghost ⁹ & he that believeth & is baptised shall be saved & he that believeth not shall be damned ¹⁰ & he that believeth shall be blessed with signs following even as it is written ¹¹ & unto you it shall be given to know the signs of the times & the signs of the coming of the Son of man ¹² & of as many as the Father shall bear record to you it shall be given <power> to seal them up unto Eternal life Amen—

¹³ And now concrning the items in addition to the Laws & commandments they are these ¹⁴ there remaneth hereafter in the due time of the Lord other Bishops to be set apart unto the church to minister even according to the first ¹⁵ wherefore it shall be an high priest who is worthy & he shall be appointed by a ~~confrenc~~ of <the presidency of> high priests ^{16 21} [-] ²² And again no Bishop or judge <high priest> which shall be set apart for this ministry shall be tried or condemned for any crime save it be before a ~~confrenc of high priests~~ <the first presidency of the chich[church]> ²³ & inasmuch as he is found guilty before a ~~confrenc of high priests~~ <this presidency> by testimony that cannot be impeached he shall be condemned ²⁴ or forgiven according to the Laws <Covenants> of the church ²⁵ And again inasmuch as parents have children in Zion <or in any of her stakes which are regularly organized> that teach them not to understand the doctrine of repentance faith in Christ the Son of the living God & of baptism & the gift of the Holy Spirit by the laying <on> of the hands when eight years old the sin be upon the head of the parents ²⁶ for this shall be a Law unto the inhabitants of Zion <and her stakes when they are regularly organized> ²⁷ & their children shall be baptised for the remission of their sins when eight years old & receive the laying on of the hands ²⁸ & they also shall teach their children to pray & to walk uprightly before the Lord ²⁹ & the inhabitants of Zion shall also observe ~~to~~ the Sabbath day to keep it holy ³⁰ & the inhabitants of Zion also shall remember their labors inasmuch as they are appointed to labor in all faithfulness for the idler shall be had in remembrance before the Lord ³¹ now I the Lord am not well pleased with the inhabitants of Zion for there are idlers among them & their children <are> also ~~are~~ growing up in wickedness they also seek not earnestly the riches of Eternity but their eyes are full of greediness ³² these things ought not to be & must be done away from among them wherefore let my servant Oliver <Cowdery> cary these sayings unto the land of Zion ³³ & a commandment I give unto them that ~~he that~~ <those who> obse[r]veth <not> ~~this~~ his prayers before the Lord in the season thereof let them be had in remembrance before the judge of my people ³⁴ these sayings are true & faithful wherefore transgress them not neither take therefrom ³⁵ behold I am Alpha & Omega & I come quickly Amen

*Given a in Hiram November first 1831 by Joseph the Seer
From "Book of Commandments and Revelations" (Revelation Book 1)*

SECTION 74

[LE: 107 (in part), KE: 3]

⁵⁹ To the Church of Christ in the Land of Zion in addition to the Church Laws respecting Church business ⁶⁰ verily I say unto you saith the Lord of hosts there must needs be ~~presiding~~ presiding Elders to preside over ~~them~~ <those> who are of the office of an Elder ⁶¹ & also Priests

over ~~them~~ <those> who are of the office of a Priest ⁶² & also Teachers over ~~them~~ <those> who are of the office of a Teacher in like manner And also the deacons ⁶³ wherefore from Deacon to Teacher & from Teacher to Priest & from Priest to Elder severally as they are appointed, according to the Church Articles & Covenants ⁶⁴ then cometh the high Priesthood which is the greatest of all ⁶⁵ wherefore it must needs be that one be appointed of the high Priesthood to preside over the Priesthood & he shall be called President of the ~~hood~~ high Priesthood of the Church ⁶⁶ or in ~~o~~ other high words the Presiding high Priesthood over the high Priesthood of the Church ⁶⁷ from the same cometh the administering of ordinances & blessings upon the Church by the Laying on of the hands ⁶⁸ wherefore the office of a Bishop is not equal unto it for the office of a Bishop is in administering all things temporal things ⁶⁹ nevertheless a Bishop must be chosen from the high Priesthood that ⁷⁰ [-] ⁷¹ he may be set apart unto the ministering of temporal things having a knowledge of them by the Spirit of truth ⁷² & also to be a Judge in Israel to do the business of the Church to sit ~~down~~ in judgment upon transgressors upon testimony <as> it shall be laid before ~~them~~ <him> according to the Laws by the assistance of his councillors whom he hath chosen or will choose among the Elders of the church ⁷³ [-] ⁷⁴ thus shall he be a judge even a common judge among the inhabitants of Zion until the borders are enlarged & it becomes necessary to have other Bishops or judges ⁷⁵ & inasmuch as there are other Bishops appointed they shall act in the same office ⁷⁶ [-] ⁷⁷ ⁷⁸ & again verily I say unto you the most important business of the church & the most difficult cases of the church inasmuch as there is not sufficient satisfaction upon the decision of the judge it shall be handed over & carried up unto the court of the church before the president of the high Priesthood ⁷⁹ & the president of the Court of the high priesthood shall have power to call other high priests even twelve to assist as counsellors & thus the president of the high priesthood & his counsellors shall have power to decide upon testimony according to the laws of the church ⁸⁰ & after this decision it shall be had in remembrance no more before the Lord for this is the highest court of the church of God & a final decision upon controversies ⁸¹ ~~all~~ <there is not any> persons belonging to the church ~~are not~~ <who is> exempt from this court of the church ⁸² & inasmuch as the president of the high priesthood shall transgress he shall be had in remembrance before the common court of the church who shall be assisted by twelve counsellors of the high Priesthood ⁸³ & their decision upon his head shall be an end of controversy concerning him ⁸⁴ thus none shall be exempt from the justice of <&> the Laws of God that all things may be done in order & in solemnity before me in according to truth & righteousness Amen A few more words in addition to the Laws of the church ⁸⁵ And again verily I say unto you the duty of a president over the office of a Deacon is to preside over twelve Deacons to set in council with them & to teach them their duty edifying one another as it is given according to the covenants ⁸⁶ And also the duty of the president over the office of the Teachers is to preside over twenty four of the Teachers & to set in council with them teaching them the duties of their office as given in the covenants ⁸⁷ Also the duty of the president over the priesthood is to preside over forty eight priests & to set in council with them & to teach them the duties of their office as given in the covenants ⁸⁸ [-] ⁸⁹ And again the duty of the president over the office of the Elders is to preside over ninety six Elders & to set in council with them & to <teach> them according to the covenants ⁹⁰ [-] ⁹¹ And again the duty of the president of the office of the High Priesthood is to preside over the whole church & to be like unto Moses ⁹² behold here is wisdom yea to be a Seer a revelator a translator & a prophet having all the gifts of God which he bestoweth upon the head of the church ⁹³ ⁹⁸ [-] ⁹⁹ Wherefore now let every man learn his ~~duty~~ duty & to act in the office in which he is appointed in all diligence ¹⁰⁰ he that is slothful shall not be counted worthy to stand & he that learneth not his duty & sheweth himself not approved shall not be counted worthy to stand even so Amen

From "Book of Commandments and Revelations"

SECTION 75

[LE: 70, KE: 26]

Revelation

<76> <Hiram> Nov. 12. 1831

¹Behold & hearken o ye inhabitants of Zion & all ye people of my Church which are far off & hear the word of the Lord which I give unto my servant Jos[e]ph & also unto my servant Martin & also unto my servant Oliver & also <unto> my servant John & also unto my servant Sidney & also unto my servant William> by the way of commandments unto them ²for I give unto them a commandment W<h>erefore hearken & hear for thus saith the Lord unto them ³I the Lord have appointed them & ordained them to be stewards over the revelations & commandments which I have given unto them & which I shall hereafter give unto them ⁴& an account of this stewardship will I require of them in the day of judgment ⁵wherefore I have appointed unto them & this is their business in the church of God to manage them & the concerns thereof yea the profits <benefits> thereof ⁶wherefore a commandment I give unto them that they shall not give these things unto the church neither unto the world ⁷nevertheless inasmuch as they receive more than is <needful> for their necessities & their wants it shall be given into my storehouse ⁸& the benefits thereof shall be consecrated unto the inhabitants of Zion & unto their generations inasmuch as they become heirs according to the laws of the kingdom ⁹behold this is what the Lord requires of every man in his stewardship even as I the Lord have appointed or shall hereafter appoint unto any man ¹⁰& behold none is exempt from this law who belong to the church of the Living God ¹¹yea neither <the> Bishop neither the agent who keepeth the Lords storehouse neither he ~~that~~ <who> is appointed in a stewardship over temporal things ¹²he ~~that~~ <who> is appointed to administer spiritual things the same is worthy of his hire even as <those> they who are appointed in <to> a stewardship to administer in temporal things ¹³yea even more abundantly which abundance is multiplied unto them through the manifestations of the spirit ¹⁴nevertheless in your temporal things you shall be equal in all things & this not grudgingly otherwise the abundance of the manifestations of the spirit shall be withheld ¹⁵now this commandment I give unto my servants <for their benefit> while they remain for a manifestations of my blessings upon their heads & for a reward of their diligence & for their security ¹⁶for food & for raiment for an inheritance for houses & for lands & in whatsoever circumstances I the Lord shall place them & whithersoever I the Lord shall send them ¹⁷for they have been faithful over many things & have done well in as much as they have not sin[n]ed ¹⁸behold I the Lord am merciful & will bless them & they shall enter into the joy of these things even so Amen and again verily I say unto you that my servant William shall be included in this commandment with you in this same stewardship even so Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 76

[LE: 72:1-8, KE: 89]

Kirtland December 4th— 1831

¹Hearken and listen to the voice of the Lord o ye who have assembled yourselves together who are the high priests of my church to whom the kingdom and power have been given ²for verily thus saith the Lord it is expedient in me for a Bishop to be appointed unto you or of you to unto the church in this part of the Lords vineyard ³and verily in this thing ye have done wisely for it is required of the Lord at the hand of every steward to render an account of his stewardship both in time and in eternity ⁴for he who is faithfull and wise in time is accounted worthy to inherit the mantions prepared for them of my father ⁵verily I say unto you the Elders of the church in this part of my vineyard shall render an account of their stewardship unto the Bishop which shall be appointed of me in this part of my vinyard ⁶these things shall be had on record to be handed over unto the Bishop in Zion ⁷and the duty of the Bishop shall be made known by the commandments which have been given and by the voice of the conference.

⁸And now I say unto you my servent Newel is the man who shall be appointed and ordained unto this power this is the will of the Lord your God your Redeemer even so Amen—
From Newel K. Whitney Papers, BYU.

SECTION 77

[LE: 72:9–23, KE: 89]

Revelation given at Kirtland, Ohio, 4 December 1831. The duty of the bishop.

The duty of the Bishop as made known at the same time

⁹The word of the Lord in addition to the law which has been given making known the duty of the Bishop which has been ordained unto the church in this part of the vinyard which is verily this. ¹⁰To keep the Lords storehouse to receive the funds of the church in this part of the vinyard ¹¹to take an account of the Elders as before has been commanded and to administer to their wants who shall pay for that which they receive inasmuch as they have wherewith to pay ¹²that this also may be consecrated to the good of the church to the poor and needy ¹³and he who hath not wherewith to pay an account shall be taken and handed over to the Bishop in Zion who shall pay the debt out of that which the Lord shall put into his hands ¹⁴and the labours of the faithfull who labour in spiritual things in administering the gospel and the things of the kingdom unto the church and unto the world shall answer the debt unto the Bishop in Zion ¹⁵thus it cometh out of the church for according to the law every man who cometh up to Zion must lay all things before the Bishop in Zion. ¹⁶And now verily I say unto you that as every Elder in this part of the vinyard must give an account of his stewardship unto the Bishop in this part of the vinyard ¹⁷a certificate from the judge or Bishop in this part of the vinyard unto the Bishop in Zion rendereth every man acceptable and answereth all things for an inheritance and to be received as a wise steward and as a faithfull labourer ¹⁸otherwise shall not be accepted of the Bishop in Zion. ¹⁹And now verily I say unto you let every Elder who shall give an account unto the Bishop of the church in this part of the vinyard be recommended by the church or churches in which he labours that he may render himself and his accounts approved in all things

²⁰And again let my servents who are appointed as stewards over the litterary concerns of my church have claim for assistance ~~in all things~~ upon the Bishop or Bishops in all things ²¹that the revelations may be published and go forth unto the ends of the earth that they also may obtain funds which shall benefit the church in all things ²²that they also may render themselves approved in all things and be accounted as wise stewards. ²³And behold this shall be an ensample for all the extensive branches of my church in whatsoever land they shall be established and now I make an end of my sayings Amen

From Newel K. Whitney Papers, BYU.

SECTION 78

[LE: 75:23–36, KE: 87]

Revelation given at Amherst, Ohio, 25 January 1832.

²³And again thus saith the Lord unto you o ye Elders of my church who have given your names that you might know his will concerning you ²⁴behold I say unto you that it is the duty of the church to assist in supporting the families of those and also to support the families of those who are called and must needs be esent unto the world to proclaim the gospel unto the world ²⁵wherefor I the Lord give unto you this commandment that ye obtain places for your families inasmuch as your breatheren are willing to open their hearts ²⁶and let all such as can obtain places for their families and support of the church for them not fail to go into the world wheather to the east or to the west or to the north or to the South ²⁷let them ask and they shall receive knock and it shall be opened unto them and made known from on high even by the comforter whether they shall go ²⁸And again verily I say unto you <that> every man who is obliged to provide for his own family let him provide and he shall in no wise loose his crown and let him labour in the church ²⁹let every man be dilligent in all things and the idler shall not have place in the church except he repents and mends his ways ³⁰Wherefore let my servant Simeon and my servant Emer be united in their ministry ³¹and also my servant Ezra and my servant Thomas ³²also my servant Hiram and my servant Reynolds ³³and also my servant Daniel and my servant

Seymore, ³⁴and also my servant Silvester and my servant Gideon ³⁵and also my servant Ruggles and my servant Stephen ³⁶and also my servant Micha and also my servant Eden even so Amen
From Newel K. Whitney Papers, BYU

SECTION 79

Revelation between 8 March and 24 March 1832.

Verily thus saith the Lord unto you my servant Sidney [Rigdon] and Joseph I reveal unto you for your own prophet [profit] and instruction concerning the Bishops of my church what is their duty in the church behold it is their duty to stand in the office of their Bishoprick and to fill the judgement seat which I have appointed unto them ~~to~~ and to administer the benefits of the church or the overpluss of all who are in their stewardships according to the Commandments as they are severly appointed and the property or ~~ben~~ that which they receive of the church is not their own but belongeth to the church wherefore it is the property of the Lord and it is for the poor of the church to be administered according to the law for it is the will of the Lord that the church should be made equal in all things wherefore the bishops are accountable before the Lord for their stewardships to administer of their stewardship in the which they are appointed by commandment jointly with you my servants ~~under~~ <unto> the Lord as well as you my servants or the rest of the church that the benefits of all may be dedicated unto the Lord that the Lords storehouse may be filled always that ye may all grow in temporal as well as spiritual things and now verily I say unto you the bishops must needs be seperated unto their bishoppricks and judgement seats from care of business but not from claim neither from council wherefore I have given unto you commandment that you should be joined together by covenant and bond wherefore see that ye do even as I have Commanded and unto the office of the presidency of the high Priesthood I have given authority to preside with the assistance of his counsellors over all the Concerns of the church wherefore stand ye fast claim your Priesthood in authority yet in meekness and I am able to make you abound and be fruitfull and you shall never fall for unto you I have given the keys of the kingdom and if you transgress not they shall never be taken from you, wherefore feed my sheep even so amen

From Newel K. Whitney Papers, BYU

SECTION 80

[LE: 82, KE: 86]

<78 Revelation[Not to be published now]>

Independence Jackson County Missouri April 26. 1832

¹Verily Verily I say unto you my Servents that inasmuch as ye have forgiven one another your trespasses even so I the Lord forgive you ²nevertheless there are those among you who have sinned exceedingly yea even all of you have sinned but Verily I say unto you beware from henceforth & refrain from sin lest sore judgments fall upon your heads ³for unto whom much is given much is required & he who sinneth against the greater light shall receive the greater condemnation ⁴ye call upon my name for revelations & I give them unto you & inasmuch as ye keep not my sayings which I give unto you ye become transgressors & Justice & judgment is the panalty which is affixed unto my law ⁵therefore what I say unto one I say unto all watch for the advisary spreadeth his dominions & darkness reigneth ⁶& the anger of God kindleth against the inhabitants of the Earth & none doeth good for all have gone out of the way ⁷& now verily I say unto you I the Lord will not lay any sin to your charge go your ways & Sin no more but unto that soul who sin[n]eth shall the former sins return saith the Lord your God. ⁸And again I say unto you I give unto you a new commandment that you may understand my will concerning you ⁹or in other words I give unto you directions how you may act before me that it may turn to you for your salvation. ¹⁰I the Lord am bound when ye do what I say but when ye do not what I say ye

have no promise ¹¹ therefore verily I say unto you it is expedient for you my Servants Edward & Newel Sidney Gilbert & Sidney Rigdon & my Servant Joseph & John & Oliver & William & Martin be bound together by a bond & Covennant that cannot be broken in your several Stewartships ¹² to manage the literary & Mercantile concerns & the Bishopricks both in the Land of Zion & in the Land of Kirtland ¹³ for I have consecrated the land of Kirtland in mine own due time for the benefits of the Saints of the most high God & for a stake to Zion ¹⁴ for Zion must increase in beauty & in holy-ness her borders must ~~increase~~ be enlarged her stakes must in be strengthened yea I verily I say unto you Zion must arise & put on her beautiful garments ¹⁵ Therefore I give unto you this commandment that ye bind yourselves by this covenant & it shall be done according to the Laws of the Land ¹⁶ behold here is wisdom also in in me for your good ¹⁷ & your are to be equal or in other words you are to have equal claims on the properties for the benefits of managing the concerns of your stewardship every man according to his wants & his needs inasmuch as his wants are Just ¹⁸ & all this for the benefit of the Church of the living God that every man may improve upon his tallents that he may gain other tallents yea even an hundred fold to be cast into the Lords Storehouse to become the common property of the whole ~~conduct~~ Churc[h] ¹⁹ every man seeking the interest of his neighbour & doing al things with an eye single to the glory of God ²⁰ this firm <order> I have <appointed> to be an everlasting firm <order> unto you & unto your Successor inasmuch as you sin not ²¹ & the soul that sins against th[e] covenant & ~~holdeth~~ hardeneth his heart against it shall be dealt with according ~~according~~ to the laws of my Church & shall be delivered over to the buffitings of Satan untill the day of Redemtion ²² And now verily I say unto you & this is wisdom make unto yourselves friends with the mamon of unrightness & they will not destroy you ²³ leave judgment alone with me for it is mine & I will repay Peace be with you my blessings continue with you ²⁴ for even yet the kingdom is yours & shall be forever if ye fall not from your Steadfastness even so Amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 81

[LE: 83, KE: 88]

Zion May 30 31st— 1832

¹ Verily thus saith the Lord in addition to the laws of the church concerning women and children who belong to the church who have lost their husbands or fathers ² <a> women ~~have~~ <has> <have> claim on their husbands untill <t>he<y> is <are> taken and if they are not found transgressors ³ they remain upon their inheritances ⁴ all children have claim upon their parents untill they are of age ⁵ and after that they have claim upon the church or in other words the Lords storehouse for inheritances ⁶ [--]

From Newel K. Whitney Papers, BYU

SECTION 82

[LE: 85, KE: N/A]

¹ it is the duty of the lord[’s] clerk whom he has appointed to keep a hystory and a general church reccord of all things that transpire in Zion and of all those who consecrate properties and receive inhertances legally from the bishop ² and also there manner of life and the faith and works and also of all the apostates who apostatize after receiving ther inhertances ~~in that day shall not find an inheritanc among the saints of the most high therefore it shall be done unto them as unto the children of the priest as you will find recorded in the second chapter and sixty first and second verses of Ezra now Brother william if what I have said is true how careful then had men aught to be what they do in the last days lest they think they stand should fall because they keep not the <Lod[Lord’s]> commandments while <st> you who obey who do the will of the lord and keep his commandments have need to rejoice with unspeakabl joy for such shall be exalted very high and shall be lifted up in triumph above all the kingdoms of the world but~~

I must drop this subject at the begining, O Lord when will the time come when Bro Wm thy servant and myself behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens while the magesty of our God holdeth up the dark curtain until we may read the reccord of eternity to the fulness of our immortal souls, O Lord God deliver us in thy due time from the little narrow prison almost as it were total darkness of paper pen and Ink and a crooked broken scattered and imperfect Language, I would inform³ secondly it is conterary to the will and commandment of God that those who receive not the inherttenc by consecration agreeble to his law which he has given that he may tithes his people to prepare them against the day of vengence and burning should have there names enrolled with the people of God,⁴ neithe[r] is the geneology to be kept or to be had where it may be found on any of the reccords or hystory of the church⁵ there names shall not be found neithe[r] the names of ther fathers or the names of the children⁵ written in the book of the Law of God saith the Lord of hosts⁶ yea thus saith the still small voice which whispereth through and pierceth all things and often times it maketh my heart bones to quake while it maketh manifest saying⁷ and it shall come to pass that I the Lord God will send on[e] mighty and strong holding the sceptor of power in his hand clothed with light for a covering whose mouth shall utter words Eternal words while his bowels shall be a fountain of truth to set in order the house of God and to arrange by lot the inheritance of the saints whose names are found and the names of their fathers and of their children enrolled in the Book of the Law of God⁸ while that man who was called of God and appointed that puteth forth his hand to steady the ark of God shall fall by the shaft of death like as a tree that is smitten by the vived shaft of lightning⁹ and all they who are not found write[written] in the book of remmemberance shall find none inheritence in that day but they shall be cut assunder and their portion shall be appointed them among unbelievers where is wailing and gnashing of teeth¹⁰ these things I say not of myself therefore as the Lord speaketh he will also fulfill¹¹ and they who are of the high Priesthood whose names are not found written in the book of the Law or that ar found to have apposititized or to have been cut off out of the church as well as the lesser Priesthood or the members in that day shall not find an inheritence among th[e] saints of the most high¹² therefore it shall be done unto them as unto the children of the Priest as you will find recorded in the second Book chapter and sixty first and second verses of Ezra now Broth— William if what I say have said is true how careful then had men aught to be what they do in the last days lest they are cut ~~assunder~~ short of their expecttations and they that think[they?] stand should fall because they keep not the Lords commandments whilst you who do the will of the Lord and keep his commandments have need to rejoice with unspeakable Joy for such shall be exalted very high and shall be lifted up in triumph above all the kingdoms of this world but I must drop this subject at the begining Oh Lord when will the time come when Brothe[r] William thy servent and myself behold the day that we may stand together and gase upon Eternal wisdom engraven upon the hevens while the magesty of our God holdeth up the dark curtain <until> we may read the sound of Eternity to the fullness and satisfaction of our immortal souls Oh Lord God deliver us in thy due time from the little narrow prison almost as it were totel darkness of paper pen and ink and a crooked broken scattered and imperfect language I would inform you that I have obtained ten subscriboers for the star and received pay their names and place of residence as follows, John Mc.Mahhan, James Mc.Mahhan, James White, William Brown, Henry Kingery, Micayer Dillions, Abraham Kingery, John A Fisher, David Houghs, Thomas Singers, the papers and and all to be sent to Guy[a]ndotte ~~the papers are all to be sent to~~ Post office Verginea except David Houghs his is to be sent to Wayne <County> Township Worster County <Township> Ohio, Vienna Jaqis[Jaques] has not r[e]ceived her Papers pleas inform her Sister <Harriet> that shee is well and give my respects to her tell her that Mr, Angels Brother came after her and the child soon after shee went from here all he wanted ~~wanted~~ was the child No More <my> love for all the Brotheren yours in bonds Amen

William W Phelps Joseph Smith Jr—

Letter to William W. Phelps, JS Letterbook 1

SECTION 83

[LE: 88:127-137, KE: 7]

Kirtland January 3d. 1833. Revelation given to ~~organize~~ for a patern &c

¹²⁷The order of the house, ~~of God~~ prepared for the presedency, and instruction, in all things, that is <are> expedient for the officers; or in other words, them who are called to the ministry in the Church, begining at the high Priests, even down to the deacon, ¹²⁸and this shall be the order of the house, he that is appointed, to be a teacher, shall be found standing in his place, which shall be ~~appointed~~ prepared, for him, ¹²⁹in the house of God, in a place that the congregation, in the house may hear his words, correctly and distinctly; not with loud speach; ¹³⁰and <when> he cometh into the house of God, (for he should be first in the house, behold this is beautiful, that he may be an example) ¹³¹let him offer himself in prayer upon his knees, before God, in token of the everlasting covenant, ¹³²and when any shall, come in after him, let the teacher arise, and with uplifted hands to heaven, yea even directly, salute his brother, or brethren, with these words saying, ¹³³art thou a brother, or brethren, I salute you in the name of the Lord Jesus Christ, in ~~toen~~ <token> of the everlasting covenant, in which covenant, I receive you to fellowship, in a determination, that is fixed immovable, and unchangable, to be your friend and brother, through the grace of God, in the bonds of Love, to walk in all the commandments, of God, blameless, in thanksgiving forever, and ever; Amen. ¹³⁴[--] ¹³⁵and he that cometh, in, and is a brother, or brethren shall salute the teacher with uplifted hands to heaven, with this same prayer, and covenant or by saying amen; in token of the same, ¹³⁶Behold verily I say unto you, this <is> a sample, unto you for a salutation, to one another, in the house of God, ¹³⁷and ye are called to do this by prayer, and thanksgiving, as the spirit shall give utterance in all your doings, in the house of the Lord, that it may become a sanctuary, a tabernacle, of the holy spirit to your, edefication ¹³⁸ ¹⁴¹[--] Amen

*Given by Joseph the seer, and written by Frederick assistant scribe and councillor—
From "Kirtland Revelation Book" (Revelation Book 2)*

SECTION 84

[LE: 90, KE: 84]

Kirtland 8th of March 1833

¹A Commandment given unto Joseph saying thus saith the Lord verily verily I say unto you my son thy sins are forgiven thee according to thy petition for thy prayers and the prayers of thy brethren have come up into my ears ²therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you which kingdom is coming forth for the Last time ³verily I say unto you the keys of this kingdom shall never be taken from you whilst thou art in the world neither in the world to come ⁴never[the]less through you shall the oricles be given unto another yea even unto the church ⁵and all they who receive the oricles of God let them be aware how they hold them lest they are accounted as a light thing and are brought under condemnation thereby and stumble and fall when the storms descend <&> the winds blow and the rains descend and beat upon their house ⁶and again verily I say unto thy brethren Sidney and Fredrick there sins are forgiven them also and they are accounted as equal with thee in holding the keys of this Last Kingdom ⁷as also through your administration the <keys of the> School of the prophets which I have commanded to be organized ⁸that thereby they may be perfected in their ministry for the salvation of Zion and of the Nations of Israel and of the Gentiles as many as will believe ⁹that through your administration they may receive the word and through their administration the word may go forth unto the ends of the earth unto the Gentiles first and then behold and Lo they shall turn unto the Jews ¹⁰and then cometh the day when the arm of the Lord shall be reveiled in power in convincing the nations the heathen nations the house of Joseph of the Gospel of their salvation ¹¹for it shall come to pass in that day that evry man shall hear the fulness of the Gospel in his own Tongue and in his own Language through thou who are ordained into this power by the administration of the comforter shed forth upon them for the revelation of Jesus Christ ¹²and now verily I say unto you I give unto you a commandment that you continue in this ministry and presidency ¹³and when you have finished the translation of the prophets you shall from them<thence> forth preside over the affairs of the Church and

the School ¹⁴ and from time to time as shall be manifest by the comfoter receive revelations to unfold the mystres of the kingdom ¹⁵ and set in order the churches and study and Learn and become acquainted with all good books and with Languages tongues and people & c & ¹⁶ and this shall be your business and mission in all your Lives to preside in council and set in order all the affairs of this Church and kingdom ¹⁷ be not ashamed neither confounded but be admonished in all your high mindedness and pride for it bringeth a snare upon your souls ¹⁸ set in order your houseses keep slothfulness and uncleanliness far from you ¹⁹ now verily I say unto you let there be a place provided as soon as it is possable ~~for you~~ for the family of thy councillor & scribe even Frederick ²⁰ and <let> mine Aged servant Joseph continue with his family upon the place <where he now lives> and let it not be sold untill the mouth of the Lord shall name ²¹ and let thy councillor even Sidney remain where he now resides untill the mouth of the Lord shall name ²² <and> let the Bishop search dilligently to obtain an agent and let it be a man who has got riches in store a man of God and of strong faith ²³ that thereby he may be enabled to discharge evry debt that the store house of the Lord may not be brought in to disrepute before the eyes of the people ²⁴ search diligently pray always and be believing and all things shall work together for your good if ye walk uprightly and remember the covenant where with ye have covenanted one with another ²⁵ let your families be small especially my mine aged Servant Joseph as pertaining to those who do not belong to your families ²⁶ that those things that are provided for you to bring to pass my work are not taken from you and given to those that are not worthy ²⁷ and thereby you are hindred in accomplishing <those things which> I have commanded you ²⁸ and again verely I say unto you it is my will that my hand maiden Viana should receive money to bear her expences and go up unto the Land of Zion ²⁹ and the residue of her money I will consecrate unto myself and reward her in mine own due time ³⁰ verely I say unto you <that> it is meet in mine eyes that she should go up unto the Land of Zion and receive an inheritance from the hand of the Bishop ³¹ that she may settle down in peace <in as much as she is faithful> and not be Idle in her days from thenceforth ³² and behold verely I say unto you that ye shall write this commandment and say unto your brethren in Zion in Love greeting that I have called you also to preside over Zion in mine own due time ³³ therefore let them cease wear[y]ing me concerning this matter ³⁴ behold I say unto you that your brethren in Zion begin to repent and the Angels rejoice over them ³⁵ nevertheless I am not well pleased with many things and I am not well please[d] with my servant William E McLel[l] in neithe[r] with my servant sidney Gilbert and the Bishop also and others have many things to repent of ³⁶ but verely I say unto you that I the Lord will contend with Zion and plead with her strong ones and chasten her untill she overcome and are clean before me ³⁷ for she shall not be moved out of her place I the Lord have spoken it— Am[en]—

From Newel K. Whitney Papers, BYU

SECTION 85

[LE: 94, KE: 83]

¹ And again verily I say unto <you> my friends, a commandment I give unto you that ye shall commence a work of laying out and preparing a begining and foundation of the City of the Stake of Zion here in the land of Kirtland; begining at my house, ² and behold it must be done according to the pattern which I have given ~~you~~ unto you, ³ and let the first lot on the south be consecrated unto me for the building of an house for the presidency, in obtaining revelations and for the work of the ministry of the presidency in all things pertaining to the church and kingdom; ⁴ verily I say unto you it shall that it shall be built fifty five by sixty five in the width thereof and in the ~~bread thereof~~ length thereof in the inner court, ⁵ and there shall be a lower ~~and higher~~ court and a higher court according to the pattern, which shall be given unto you hereafter; ⁶ and it shall be dedicated unto the Lord ~~for~~ from the foundation thereof according to the order of the priesthood according to the pattern which shall be given you unto you hereafter ⁷ and it shall be wholly dedicated unto the Lord, for the work of the presidency; ⁸ and ye shall not suffer any unclean thing to come into it and my glory shall be there, and my presence shall be there, ⁹ but if there shall come into it any unclean thing my glory shall not be there and my presence shall not be there come into it. **And**

¹⁰And again verily I say unto you the second lot on the south shall be dedicated unto me for the work of the printing of the translation of my scriptures, and all things whatsoever I shall command you; ¹¹and it shall be fifty five by sixty five in the width thereof and in the length thereof in the inner court, and there shall be a lower and higher court, ¹²and this house shall be wholly dedicated unto the Lord from the foundation thereof for the work of the printing in all things whatsoever I shall command you to be holy and undefiled according to the pattern in all things as it shall be given unto you, ¹³and on the third lot shall my servant Hiram receive his inheritance ¹⁴and on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance ¹⁵that they may do the work which I have appointed unto them to be a committee to build my house according to the commandment which I the Lord God have given unto you ¹⁶[--] ¹⁷and now I give unto you no more at this time.
From a letter to "Beloved Brethren," JS Collection, Church Historian's Library

SECTION 86

[LE: 100, KE: 94]

*Prereysburgh[Perrysburg] Chatocqua[Chautauque] Co NY
Saturday October 12th 1833*

¹Verily thus saith the Lord unto you my friends Sidney & Joseph your families are well they <are> in mine hands and I will do with them as seemeth me good for in me there is all power ²therefore follow me and listen to the council which I shall give unto you ³behold and lo I have much people in this place in the regeons round about and an effectual door shall be opened in the regeons round about in this eastern land ⁴therefore I the Lord have suffired you to come unto this place for thus it was expedient in me for the salvation of souls ⁵therefore verily I say unto you lift up your voices unto this people speak the thoughts that I shall put into your hearts and ye shall not be confounded before men ⁶for it shall be given you in the very hour yea in the very moment what ye shall say ⁷but a commandment I give unto you that ye shall declare whatsoever things ye declare in my name in solemnity of heart in the spirit of meekness in all things ⁸and I give unto you this promise that inasmuch as ye do this the holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say ⁹and it is expedient in me that you Sidney should be spokesman unto this people yea verily I will ordain you unto this calling even to be a spokesman unto my servant Joseph ¹⁰and I will give unto him power to be mighty in testimony ¹¹and I will give unto the <e> power to be mighty in expounding all schriptides that thou mayest be a spokesman unto him and he shall be a revelator unto thee that thou mayest know the certanty of all things pertaining to the things of my kingdom on the earth ¹²Therefore continue your journey and let your hearts rejoice for behold and lo I am with you even unto the end ~~and~~

¹³And now I give unto you a word concerning Zion Zion shall be redeemed altho she is chasened for a little season ¹⁴thy breatheren my servants Orson[Hyde] and John[Gould] are in my hands and inasmuch as they keep my commandments they shall be saved ¹⁵therefore let your hearts be comforted for all things shall work together for good to them that walk uprightly and to the sactification of the church ¹⁶for I will raise up unto myself a pure people that will serve me in righteousness ¹⁷and all that call on the name of the Lord and keep his commandments shall be saved even so Amen

From Newel K. Whitney Papers, BYU.

SECTION 87

[LE: 102, KE: 5]

The above items have been corrected according to the resolution passed <in the same>, and the following is the correction.

Kirtland Feb 17. 1834.

¹This day a <general> council of <24> high Priests assembled at the house of Joseph Smith Junr. <by revelation> and proceeded to organize the high council of the Church of Christ, which is <was> to consist of twelve high priests, and one, or three presidents, as the case may <might> require. ²This <high> council is <was> appointed by revelation, for the purpose of settling important difficulties which may <might> arise in the church, which cannot <could not> be settled by the Church, or the bishop's council to the satisfaction of the parties

³Joseph Smith Junr.

Sidney Rigdon and

Frederick G Williams

were acknowledged presidents, by the voice of the council; and

Joseph Smith Seign

John Smith

Joseph Coe

John Johnson

Martin Harris

John S Carter

Jared Carter

Oliver Cowdery

Saml. H Smith

Orson Hyde

Sylvester Smith and

Luke Johnson,

⁴The above named counsellors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of Heaven: to which they all answered, that they accepted their several appointments, and would fill their offices according to the grace of God bestowed upon them.

⁵The numbers composing the council, who voted in the name, and for the church in appointing the above named counsellors, were forty three; As follows: Nine high priests, Seventeen elders, four priests, and thirteen members.

⁶Voted, that this <the high> council cannot have power to act without seven of the above named counsellors, or their regularly appointed successors, are present; ⁷these seven shall have power to appoint other high priests whom they may consider worthy and capable to act in the place of absent counsellors.

⁸Voted, that whenever any vacancy shall occur by the death, removal from office, for transgression, or removal from the bounds of this church government of any one of the above named counsellors, it shall be filled by the nomination of the president, or presidents and sanctioned by the voice of a general Conference <Council of high priests> convened for that purpose to act in the name of the Church.

⁹The president of the church, who is also the president of the council, is appointed by the voice of the Saviour; and acknowledged in his administration, by the voice of the Church; ¹⁰and it is according to the dignity of his office that he should preside over the high Council of the Church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; ¹¹and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant: and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

¹²Whenever a high council of the Church of Christ, is regularly organized according to the foregoing pattern, it shall be the duty of the twelve counsellors to cast lots by numbers and thereby ascertain who of the twelve shall speak first, commencing with Number One, and so in succession to number twelve

¹³Whenever this council convenes to act upon any case; ~~in the Church~~, the twelve counsellors shall consider whether it is a difficult one or not; If it is not, two <only> of the Counsellors shall speak upon it according to the form above written; ¹⁴but if it is thought to be more <a> difficult, <one> four shall be appointed, and if still more difficult, six: but in no case not over that

number shall <shall be more than six be> be appointed to speak. ¹⁵ The accused in all cases has a right to one half of the council to prevent insult or injustice; ¹⁶ and the counsellors appointed to speak before the council, are to present the case after the evidence is examined, in its true light before the Council, and every man is to speak according to equity and justice.

¹⁷ Those counsellors who draw even numbers, that is, 2, 4, 6, 8, 10 and 12, are the individuals who are to stand up <in> the behalf of the accused and prevent insult or injustice.

¹⁸ In all cases the accuser and the accused shall have a privilege of speaking for themselves before the council, after the evidences are heard, and the Counsellors who are appointed to speak on the case, have finished their remarks.

¹⁹ After the evidences are heard; the counsellors, accuser and <the> accused, have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve Counsellors to sanction the same by their voices.

²⁰ But should the remaining Counsellors who have not spoken*, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the descision of the president, they can manifest it, and the case shall have a re-hearing; ²¹ and if after a careful rehearing, any additional light is thrown upon the case, the descision shall be altered accordingly; ²² but in case no additional light is given, the first decision shall stand; the majority of the Council haveing power to determine the same.

²³ In cases of difficulty respecting doctrine, or principle; if there is not a sufficiency written to make the case clear to the mind of the Council, the president may inquire and obtain the mind of the Lord by revelation.

²⁴ The high priests, when abroad, have power to call and organize a Council after the manner of the foregoing, to settle difficulties when the parties, or either of them shall request it, ²⁵ <and the said council of high priests shall have power to appoint one of their own number to preside over such council> by appointing or choosing one of their number to preside over the council for the time being.

²⁶ It shall be the duty of said Council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony with <accompanying> their decision, to the high council at the seat of the government of the Church.

²⁷ Should the parties, or either of them, be dissatisfied with the decision of said Council, they may appeal to the high Council at the seat of the general government of the Church, and have a re-hearing, which case shall there be conducted according to the former pattern written, as though no such decision had been passed <made>.

²⁸ This Council of high priests abroad, is only to be called on the most difficult cases of Church matters; and no common or ordinary case is to be sufficient to call such Councils. ²⁹ The travelling or located high priests abroad, have the power to say whether it is necessary to call such a Council or not. ^{30 32} [-]

³⁴ *The twelve counsellors then proceeded to cast lots or ballot, to ascertain who should speak first, and the following was the result, viz:

Oliver Cowdery	drew No. 1	John Johnson	drew No 7
Joseph Coe	“ “ 2	Orson Hyde	“ “ 8
Samuel H. Smith	“ “ 3	Jared Carter	“ “ 9
Luke Johnson	“ “ 4	Joseph Smith Sr.	“ “ 10
John S Carter	“ “ 5	John Smith	“ “ 11
Sylvester Smith	“ “ 6	Martin Harris	“ “ 12

Council then adjourned to meet on wednesday the 19th. Inst. at 10 Oclk A.M.

Orson Hyde Clk—

³³ *Resolved, that the president or presidents at the seat of general church government, shall have power to examine whether any such case as may be appealed, is justly entitled to a re-hearing after determining the appeal and the evidences and statements accompanying it.

From Minute Book 1

SECTION 88

[LE: 104, KE: 98]

April 23, 1834

¹ Verily, I say unto you my friends, I give unto you counsel & a commandment concerning all the properties which belong to the Firm, which I commanded to be organized & established to be a a United Firm, & an everlasting Firm, for the benifit of my church, & for the salvation of men until I come, ² with promise immutable & unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with multiplicity of blessings; ³ but inasmuch as they were not faithful, they were nigh unto cursing. ⁴ Therefore inasmuch as some of my servants have not kept the commandment but have broken the covenant, by coveteousness & with feigned words, I have cursed them with a verry sore & grievous curse; ⁵ for I the Lord have decreed in my heart, that inasmuch as any <man> belonging to the Firm, shall be found a transgressor, or in other words, shall ~~break~~ brake the covenant with which ye are bound, he shall be cursed in his life & shall be trodden down by whom I will; ⁶ for I the Lord am not to be mocked in these things; ⁷ & all this that the inocent among you may not be condemned with the unjust, & that the guilty among you may not escape because I the Lord have promised unto you a crown of glory at my right hand. ⁸ Therefore, inasmuch as ye are found transgressors, ye cannot escape my wrath in your lives; ⁹ & inasmuch as ye are cut off by transgression ye cannot escape the buffetings of Satan unto the day of Redemption. ¹⁰ And I now give unto you power from this verry hour, that if any man among you, of the Firm, is found a transgressor, & repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan, & he shall have no more power to bring evil upon you; but as long as ye hold communion with transgressors, behold, they bring evil upon you. ¹¹ It is wisdom in me, therefore, a commandment I give unto you, that ye shall organize yourselves, & appoint every man his stewardship, ¹² that every man may give an account unto me of the stewardship which is appointed unto him; ¹³ for it is exped[i]ent, that I the Lord, should make every man accountable, as stewards over earthly Blessings, which I have made & prepared for my creatures, ¹⁴ I the Lord stretched out the heavens, & builded the earth as a verry handy work, & all things therein are mine, ¹⁵ & it is my business to provide for my saints, for all things are mine; ¹⁶ but it must needs be done in mine own way: & behold, this is the way that I the Lord hath decreed to provide for my saints, that the poor shall be exalted in that the rich are made low; ¹⁷ for the earth is full, & there is enough & to spare; yea, I have prepared all things, & have given unto the children of men to be agents unto themselves. ¹⁸ Therefore if any man shall take of the abundance which I have made, & impart not his portion according to the law of my gospel unto the poor & the needy, he shall with Diveles lift up his eyes in hell, being in torment. ¹⁹ And now verily, I say unto you concerning the properties of the Firm, ²⁰ Let my servant Sidney have appointed unto him the place where he now resides, & the lot of the Tanery for his stewardship for his support while he is labouring in my vinyard, even as I will, when I shall command him; ²¹ & let all things be done according to counsel of the Firm, & united consent, or voice of the Firm which dwells in the land of Kirtland. ²² And this stewardship & blessing, I the Lord confer upon my servant Sidney for a blessing upon him, & upon his seed after him, ²³ & I will multiply blessings upon him & upon his seed after him inasmuch as he shall be humble before me. ²⁴ And again let my servant Martin have appointed unto him for his stewardship the lot of land which my servant John obtained in exchange for his farm, for him & his seed after him; ²⁵ & inasmuch as he is faithful I will multiply blessings upon him & his seed after him. ²⁶ And let my servant Martin devote his moneys for the printing of my word, according as my servant Joseph shall direct.

²⁷ And again let my servant Frederick have the place upon which he now dwells; ²⁸ & let my servant Oliver have the lot which is set off joining the house which is to be for the printing of office which is lot number one; & also the lot up on which his father resides; ²⁹ & let my servants Frederick & Oliver have the printing office & all things that pertain unto it; ³⁰ & this shall be their stewardship which shall be appointed unto them; ³¹ & inasmuch as they are faithful, behold, I will bless them, & multiply blessings upon them, ³² & this is the beginning of the stewardship which I have appointed unto them, for them & their seed after them; ³³ & inasmuch as they are faithful I will multiply blessings upon them & their seed after them, even a multiplicity of

blessings.

³⁴And again, let my servant John have the house in which he lives, & the farm, all, save the ground which has been reserved for the building of my houses, which pertains to that farm, & those lots which have been named for my servant Oliver; ³⁵& inasmuch as he is faithful I will multiply blessings upon him. ³⁶And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the spirit & according to the counsel of the Firm, & by the voice of the Firm, ³⁷& this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him & his seed after him; ³⁸& inasmuch as he is faithful I will multiply a multiplicity of blessings upon him.

³⁹And again, let my servant Newel have appointed unto him the houses & lot where he now resides, & the lot & building on which the store stands, & the lot also which is on the corner south of the store, & also the lot on which the Ashery is situated. ⁴⁰And all this I have appointed unto my servant Newel for his stewardship, for a blessing upon him & his seed after him, for the benefit of the mercantile establishment of my Firm, which I have established for my Stake in the land of Kirtland; ⁴¹yea, verily, this is the stewardship which I have appointed unto my servant Newel, even this whole mercantile establishment, him & his agent, & his seed after him, ⁴²& inasmuch as he is faithful in keeping the commandments which I have given unto him, I will multiply blessings upon him, & his seed after him, even a multiplicity of blessings.

⁴³And again let my servant Joseph have appointed unto him the lot which is laid off for the building of my houses, which is forty rods long and twelve wide, & also the farm upon which his father now resides, ⁴⁴& this is the beginning of the Stewardship which I have appointed unto him, for a blessing upon him & upon his father; ⁴⁵for behold, I have reserved an inheritance for his father, for his support; therefore he shall be reckoned in the house of my servant Joseph: ⁴⁶& I will multiply blessings upon the house of my servant Joseph inasmuch as he is faithful, even a multiplicity of blessings.

⁴⁷And now a commandment I give unto you concerning Zion, that you shall no longer be bound as a United Firm, to your brethren of Zion, only on this wise: ⁴⁸after you are organized, you shall be called, The United Firm of the Stake of Zion, the city of Kirtland, among yourselves. And your brethren, after they are organized, shall be called The United Firm of the City of Zion, ⁴⁹& they shall be organized in their own names, & in their own name; & they shall do their business in their own name, & in their own names; ⁵⁰& you shall do your business in your own name, & in your own names— ⁵¹And this I have commanded to be done for your salvation, as also for their salvation, in consequence of their being driven out, and that which is to come. ⁵²The covenant being broken through transgression, by coveteousness & feigned words, ⁵³therefore, you are dissolved as a United Firm with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, By loan, as shall be agreed by this Firm in counsel as your circumstances will admit, & the voice of the council direct.

⁵⁴And again, a commandment I give unto you concerning your Stewardship which I have appointed unto you, ⁵⁵behold, all these properties are mine, or else, your faith is vain, & ye are found hypocrites, & the covenants which you have made unto me are broken, ⁵⁶& if these properties are mine, then, ye are stewards, otherwise ye are no stewards. ⁵⁷But, verily, I say unto you, I have appointed unto you to be Stewards over mine house, even stewards indeed, ⁵⁸& for this purpose have I commanded you to organize yourselves, even to print my word, the fulness of my scriptures, the revelations which I have given unto you, & which I shall hereafter <from> time to time give unto you, ⁵⁹for the purpose of building up my church & kingdom on the earth, & to prepare my people for the time of my coming which is nigh at hand. Therefore a commandment I give unto you that ye shall take the books of Mormon, & also the copy-right, & also the copy-right which shall be secured of the articles & covenants, in which covenants, all my commandments, which it is my will should be printed, shall be printed, as it shall be made known unto you; & also the copy-right to the new translation of the scriptures; & this I say that others may not take the blessings away from you which I have conferred upon you. ⁶⁰And ye shall prepare for yourselves a place for a Treasury, & consecrate it unto my name, ⁶¹& ye shall appoint one among you to keep the treasury & he shall be ordained unto this blessing; ⁶²& there shall be a seal upon the Treasury, & all these sacred things shall be delivered into the Treasury, & no man among you shall call it his own or any part of it; for it shall belong to you all with one accord, ⁶³& I give it unto you from this very hour; & now see to it, that ye go to & make use of the stewardship which I have appointed unto you, exclusive of these sacred things, for the purpose

of printing these sacred things, according as I have said; ⁶⁴ & the avails of these sacred things shall be had in the Treasury, & a seal shall be upon it, & it shall not be used or taken out of the Treasury by any one, neither shall the seal be loosed which shall be placed upon it only by the voice of the Firm, or by commandment. ⁶⁵ And thus shall ye preserve all the avails of these sacred things in the Treasury, for sacred & holy purposes, ⁶⁶ & this shall be called, The Sacred Treasury of the Lord, & a seal shall be kept upon it, that it may be holy & consecrated unto the Lord.

⁶⁷ And again, there shall be another Treasury prepared & a Treasurer appointed to keep the Treasury, & a seal shall be placed upon it, ⁶⁸ & all monies that you receive in your stewardships by improving upon the properties which I have appointed unto you, in houses, or in lands, or in cattle, & in all things save it be the holy & sacred writings, which I have reserved unto myself for holy & sacred purposes, shall be cast into the Treasury as fast as you receive monies, by hundreds, or by fifties, or by twenties, or by tens, or by fives, ⁶⁹ or in other words, if any man among you, obtain five dollars, let him cast it into the Treasury, or if he obtain ten, or twenty, or fifty or a hundred, let him do like wise; ⁷⁰ & let not any man among you say that it is his own; for it shall not be called his, nor any part of it, ⁷¹ & there shall not any part of it be ussed, or taken out of the Treasury only by the voice & common consent of the Firm.

⁷² And this shall be the voice & common consent of the Firm. that any man among you, say unto the Treasurer, I have need of this to help me in my stewardship, ⁷³ if it be five dollars, or if it be ten dollars, or twenty, or fifty, or a hundred. The Treasurer shall give unto him the sum which he requires, to help him in his stewardship, ⁷⁴ until he be found a transgressor, & it is manifest before the counsel of the Firm, plainly that he is an unfaithful & an unwise steward; ⁷⁵ but so long as he <is> in full fellowship & is faithful & wise in his stewardship, this shall be his token unto the Treasurer, that the Treasurer shall not withhold; ⁷⁶ but in case of transgression the Treasurer shall be subject unto the counsel & voice of the Firm, ⁷⁷ & in case the Treasurer is found an unfaithful & an unwise steward, he shall be subject to the counsel & voice of the Firm, & shall be removed out of his place & another shall be appointed in his stead. ⁷⁸ And again, verily I say unto you concerning your debts, behold, it is my will that you should pay all your debts; ⁷⁹ & it is my will that you should humble yourselves before me, & obtain this blessing by your diligence, & humility & the prayer of faith; ⁸⁰ & inasmuch as you are diligent & humble, & exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. ⁸¹ Therefore, write speedily unto New York, & write according to that which shall be dictated by my Spirit, & I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. ⁸² And inasmuch as ye are humble & faithful & call on my name, behold, I will give you the victory; ⁸³ I give unto you a promise, that you shall be delivered this once, out of your bondage. ⁸⁴ Inasmuch as you obtain a chance to loan money by hundreds, or by thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, ⁸⁵ & pledge the properties which I have put into your hands this once by giving your names by common consent, or otherwise as it shall seem good unto you, ⁸⁶ I give unto you the privilege this once, & behold, if you proceed to do the things which I have laid before you, according to my commandment, all these things are mine, & ye are my stewards, & the Master will not suffer his house to be broken up; even so, Amen.

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From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 89

Revelation given at Kirtland, Ohio, 28 April 1834.

Verily thus saith the Lord concerning the division and settlement of the United Firm: Let there be reserved three Thousand Dollars for the right and claim of the Firm in Kirtland for inheritances in due time, even when the Lord will; and with this claim to be had in remembrance when the Lord shall reveal it for a right of inheritance. Ye are made free from the Firm of Zion and the Firm of in Zion is made free from the firm in Kirtland: Thus Saith the Lord. Amen

From "Book of Commandments" Book C, Revelations Collection, Church Historian's Library

SECTION 90

[LE: 137, KE: N/A]

Revelation, Kirtland, OH, 21 Jan. 1836

¹The heavens were opened upon us and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell,—²I saw the transcendant beauty of the gate ~~that enters~~, through which the heirs of that kingdom ³will enter, which was like unto circling flames of fire, ⁴also the blazing throne of God, whereon was seated the Father and the Son,—⁵I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold—⁶I saw father Adam, and Abraham and Michael and my father and mother, my brother Alvin that has long since slept, ⁷and marveld how it was that he had obtained ~~this~~ an inheritance <in> ~~this~~ <that> kingdom, seeing that he had departed this life, before the Lord <had> set his hand to gather Israel <the second time> and had not been baptized for the remission of sins—⁸Thus ~~said~~ came the voice <of the Lord un>to me saying all who have died with a knowledge of this gospel, who would have received it, if they had been permitted to tarry, shall be heirs of the celestial kingdom of God—⁹also all that shall die henceforth, with<out> a knowledge of it, who would have received it, with all their hearts, shall be heirs of that kingdom, ¹⁰for I the Lord <will> judge all men according to their works according to the desires of their hearts—¹¹and ~~again I also beheld the Terrestrial kingdom~~ I also beheld that all children who die before they arrive to the years of accountability, are saved in the celestial kingdom of heaven— I saw the 12, apostles of the Lamb, who are now upon the earth who hold the keys of this last ministry, in foreign lands, standing together in a circle much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus <standing> in their midst, and they did not behold him, the Saviour looked upon them and wept— I also beheld Elder McLellen in the south, standing upon a hill surrounded with a vast multitude, preaching to them, and a lame man standing before him, supported by his crutches, he threw them down at his word, and leaped as an heart[hart] by the mighty power of God

Also Eldr Brigham Young standing in a strange land, in the far south west, in a desert place, upon a rock in the midst of about a dozen men of colour, who, appeared hostile He was preaching to them in their own tounge, and the angel of God standing above his head with a drawn sword in his hand protecting him, but he did not see it,— and I finally saw the 12 in the celestial kingdom of God,— I also beheld the redemption of Zion, and many things which the tounge of man, cannot discribe in full, many of my brethren who received this ordinance with me, saw glorious visions also-, angels ministered unto them, as well as my self, and the power of the highest rested upon, us the house was filled with the glory of God, and we shouted Hosannah to ~~the~~ God and the Lamb.

From Joseph Smith's Journal, Sept. 1835–Apr. 1836; Church Historian's Library.

SECTION 91

Kirtland Ohio Jan. 12th 1838

In the presence of Joseph Smith Jr Sidney Rigdon Vinson Knight & G[eorge] W. Robinson at the French Farm, The following inquiry was made of the Lord

A question asked of the Lord concerning the trying of the first Presidency of the Church of Latter Day Saints for transgression according to the item of Law found in third sec of the Book of covenants 37 verse Whether the decision of such an council of one stake shall be conclusive for Zion and all the Stake—

Answer} Thus saith the Lord the time has now come when a decision of such an council would not answer for Zion and all her stakes—

What will answer for Zion and all her Stakes

Answer; Thus saith the Lord let the first presidency of my Church be held in full fellowship in Zion and all her stakes until they shall be found transgressors by such an high council— as is

named in the 3rd sec. 37 verse of the Book of Covenants, in Zion by 3 witnesses standing against Each member of said presidency and said witnesses shall be of long and faithful standing and such also as cannot be impeached by other witnesses before said council and when a desision is had by such an council in Zion it shall only be for Zion it shall not answer for her stakes but if said desision be acknowleged by the Council of her stakes then it shall answer for her stakes <But if it is not acknowleged by the Stakes then such <stakes> may have the privilege of hearing for themselves> or if said decision shall be acknowleged by a majority of her stakes then it shall <answer> for <all> her stakes And again the presidency of said Church may be tried by the <voice> of the whole body of <the Church of> Zion, and the ~~whole body~~ <voice of a majority> of all her stakes, And again except a majority is had by the voice of the Church of Zion, and the majority of her stakes, the charges will be considered not sustained, and in order to sustain such charge or charges before said Church <of Zion> or her stakes Such witnesses must be had as is named above, That is three witnesses ∅∅Each president that is of long & faithfull sta[nd]ing that can[not] be impeached by other wi[tnesses] before [the] Church of Zion or her stakes, and all this saith the Lord, because of wicked and aspiring men, let all your doing be in meekness and humility before me even so Amen

From Revelations Collections, Church Historian's Library

SECTION 92

Revelation given at Kirtland, Ohio, 12 January 1838.

Can ~~the first~~ any branch of the Church of Latter Day Saints be considered a stake of Zion until [until] they have acknowleged the authority of the first Presidency, by a vote of said Church,

Thus saith the Lord verly I say unto you nay

How then

Answer: No stake shall be appointed except by the first presidency and this Presidency be acknowleged by the voice of the same, otherwise it shall not be counted as a stake of Zion, And again except it be dedicated by this Presidency it cannot be acknowleged as a stake of Zion, For unto this end, have I appointed them, in laying the foundation of and establishing my Kingdom

From Revelations Collection, Church Historian's Library

SECTION 93

Revelation Given the same day [8 July 1838], and at the same place, and read the same day in the congregations of the saints Making known the duty of F[rederick] G. Williams & W^m W. Phelps

Verrily thus saith the Lord in consequence of their transgressions, their former standing has been taken away from them And now if they will be saved, Let them be ordained as Elders, in my Church, to preach my gospel and travel abroad from land to land and from place to place, to gather mine Elect unto me saith the Lord, and let this be their labors from hence forth Even so Amen

From Joseph Smith's journal, Mar - Sept 1838, Church Historian's Library

SECTION 94

[LE: 119, KE: N/A]

Revelation. Given the same day, and read at the same time, of the preceeding ones ~~from~~. <July> 8<th> 1838

O! Lord, shew unto thy servants how much thou requirest of the properties of thy people for a tithing?

Answer.

¹Verrily thus saith the Lord I require all their surpluss, property to be put into the hands of the Bishop of my Church of Zion, ²for the building of mine house and for the Laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church, ³and this shall be the begining of the tithing of my people, ⁴and after that, those, who have thus been tithed, shall pay one tenth of all their interest anually, And this shall be a standing Law unto them forever, for my holy priesthood saith the Lord, ⁵Verrily I say unto you, it shall come to pass, that all those who gather unto the land of Zion, shall be tithed of their surpluss properties, and shall observe this Law, or they shall not be found worthy to abide among you. ⁶and I say unto you, If my people observe not this Law, to keep it holy, and by this law sanctify the Land of Zion unto me, that my Statutes and my judgments, may be kept thereon that it may be most holy, behold verrily I say unto you, it shall not be a land of Zion unto you, ⁷and this shall be an ensample unto all the stakes of Zion, even so Amen.

From Joseph Smith's Journal, Mar.–Sept. 1838; Church Historian's Library.

SECTION 95

[LE: 120, KE: N/A]

Revelation Given the same day July 8th 1838

Making known the disposition of the properties tithed, as named in the preceeding revelation—

¹Verrily thus saith the Lord, the time has now come that it shall be disposed of, by a council composed of the first Presidency of my Church and of the Bishop and his council and by <my> high Council, and <by> mine own voice unto them saith the Lord, even so Amen.

From Joseph Smith's Journal, Mar.–Sept. 1838; Church Historian's Library.

SECTION 96

[LE: 125, KE: N/A]

A Revelation given in the City of Nauvoo in answer to the following interrogatory.

¹What is the will of the Lord concerning the Saints in the Territory of Iowa?

²Verily thus saith the Lord, I say unto you if those who call themselves by <my> name, and are assaying to be my saints, if they will do my will and keep my commandments concerning them; let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come. ³Let them build up a city unto my name upon the land opposite to the City of Nauvoo and let the name of Zarahemla be named upon it. ⁴And let all those who come from the east and the west, and the north and the south that have desires to dwell therein, take up their inheritances in the same, as well as in the City of Nashville or in the City of Nauvoo, and in all the stakes which I have appointed saith the Lord.

From "The Book of the Law of the Lord"; Church Historian's Library.

SECTION 97

Letter from Hyrum Smith to the church, Nauvoo, 12 June 1842.

Nauvoo June 12th 1842.

To our well-beloved <brother> Parley P. Pratt, and to the Elders of the Church of Jesus Christ of Latter Day Saints, in England and scattered abroad throughout all Europe, and to the saints, Greeting, Whereas in times past, persons have been permitted to gather with the Saints **with** at Nauvoo in North America; such as husbands leaving their wives and children behind; also,

such as wives leaving their husbands and children behind; and such as women leaving their husbands, and such as husbands leaving their wives who have no children, and some because their companions are unbelievers, All this kind of proceedings we consider to be an error and for the want of proper information and the same should be taught to all the Saints; and not suffer families to be broken up on no account whatever, if it is possible to avoid it. Suffer no man to leave his wife because she is an unbeliever; nor no woman to leave her husband, because he is an unbeliever. These things are an evil, and must be forbidden by the authorities of the church, or they will come under condemnation; for the gathering is not in haste, nor by flight; but to prepare all things before you, and you know not but the unbeliever may be converted, and the Lord heal him: but let the believers exercise faith in God, and the unbelieving husband, shall be sanctified by the believing wife; and the unbelieving wife, by the believing husband; and families are preserved, and saved from a great evil; which we have seen verified before our eyes. Behold this is a wicked generation, full of lyings, and deceit, and craftiness. and the children of the wicked are wiser than the children of light, <i.e. they are more crafty> and it seems that it has been the case in all ages of the world, and the man, when he leaves his wife and travels to a foreign nation; while on his way, darkness overpowers his mind, and Satan deceives him, and flatters him with the graces of the harlot; and before he is aware he is disgraced forever: and greater is the danger, for the woman that leaves her husband. And their are several instances where women have left their husbands, and come to this place, & in a few weeks, or months, they have found themselves new husbands, and they are living in adultery; and we are obliged to cut them off from the church. ~~I presume~~. There are men also that are guilty of the same crime, as we are credibly informed. We are knowing to their having taken wives here and are credibly informed that they have wives in England. There is another evil which does exist There are poor men who come here and leave their families behind in a desitute situation, and beg for assistan[c]e to send back after the[i]r families. Every man should tarry with his family until Providence provides for the whole, for there is no means here to be obtained to send back. Money is scarce and hard to be obtained. The people that gather to this place are generally poor, the gathering being attended with a great s[a]crifice; and money cannot be obtained by labor; but all kinds of produce is plentiful, and can be obtained by labor. Therefore, the poor man that leaves his family in England, cannot get means — which must be silver and Gold— to send for his family, but must remain under the painful sensation, that his family must be cast upon the mercy of the people [a]nd separated and put into the Poorhouse. Therefore, to remedy the evil, we forbid a man's leaving his family behind, because he has no means to bring them. If the Church is not able to bring them, and the Parrish will not send them let the man tarry with his family— I[i]ve with them— and die with them, and not leave them until providence [s]hall open a way for the[m] to all come together, and we also forbid that a woman shall leave her husband, because he is an unbeliever. We also forbid that a man shall leave his wife, because she is an unbeliever. If he is a bad man (i.e.. the unbeliever) there is a law to remedy that evil. and if she is a bad woman, there is a law to remedy that evil: And if the law will divorce them, then they are at liberty. Otherwise they are bound, as long as they two shall l<i>ve, and it is not our prerogative to go beyond this; if we do it, it will be at the expense of our reputation.

These are the things in plainness, which we desire should be publickly known; and you can publish them in the Millenial Star, in full, or extract, as you please.

It is a general time of health in Nauvoo. Every thing begins to flouri[s]h and look prosperous. Crops of grain have the appea[ra]nce of a rich harvest. Emigration continues to increase, so does also the City. We expect to see brother P. P. Pratt probably as soon as next spring. Brother Amos Fielding will be the bearer of this, he will start from here in a few days.

May the Lord bestow his blessings upon you richly, and hasten the gathering, and bring about[t] the fulness of the everlasting Covenant are the prayers of your brethren.

Written by Hyrum Smith, Patriarch, by the order of Joseph Smith, president over the whole Church of Jesus Christ of Latter Day Sai[n]ts.

Hyrum Smith

N. B. Brother P. P. Pratt will send over 3 families namely brother John Allabys, John Farrars, & David Claytons, ~~with~~ <by> the donation m[o]ney that shall be given in for the building of the Temple They are now at work on [t]he Temple, under th[at] sp[e]cial contract, that their families shall be forwarded to this place by monies donated for the Temple. Brother John Allabys

family lives in No 33 Brownlow Hill, Liverpool. John Farrar & David Claytons families live at Messrs Bashale and Boardmans Mill Farrington, near Preston, Lancashire. Direct Ann Farrar care of Mr Thomas Beardwood, Shopkeeper Messors Bashale & Boardmans Mill. Also Elizabeth Clayton care of Mr Thomas Beardwood, Shopkeeper Messrs Bashale & Boardmans Mill, Farrington, near Preston, Lancashire. Brother Amos Fielding will understand the particulars. This is a precedent, that we cannot establish, therefore you will be particular and keep this to yourself.

Joseph Smith
<Trustee in Trust>
Hyrum Smith

<We wish to have these families sent, this fall if possible, or they must, suffer.—>

J. S.
H. S.

We assure you that you have our best feelings, and our prayers, and have no fault to find. Believing every man has done the best he could, that is— the Elders, such as have remained in England. And we desire your prayers, even all the Saints — &c. &c.

H. S.
J. S.

From Joseph and Hyrum Smith's letter to the Church, Church Historian's Library

TO INDIVIDUALS

SECTION 98

[LE: 3, KE: 30]

July one Thousand Eight hundred & Twenty Eight Given to Joseph the Seer after he had lost certain writings which he had Translated by the gift & Power of God

Saying ¹the works & <the> designs & the Purposes of God cannot be frustrated neither can they come to ~~ground~~ ²naught for God doth not walk in crooked Paths neither doth he turn to the right hand nor to the left neither doth <he> vary from that which he hath said therefore his paths are strait & his course is one eternal round ³Remember Remember that it is not the work of God that is frustrated but the works of men ⁴for although a man may have many Revelations & have power to do many Mighty works yet if he boast in his own strength & Sets at naught the councils of God & follows after the dictates of his <own> will & carnal desires he must fall ~~to~~ ⁵the Earth & incur the vengence of a Just God upon him ⁶behold you have been intrusted with those things but <how> strict was your commandment & Remember also the Promises which were made to you if you <did not> transgressed them ⁷& behold how oft you have transgressed the<se> <commandments and the> Laws of God & have gone on in the Persuasions of men ⁸for behold you should not have feared men more then God although men set at naught the councils of God & dispise his words ⁹yet you should have been faithful & he would have extended his arm & supported you against all the firey darts of the advisory & he would have been with you in evry time of trouble ¹⁰behold thou art Joseph & thou wast chosen to do the work of the Lord but because of transgression <if> thou mayest <art not aware thou wilt> fall ¹¹but remember God is merciful therefore repent of that which thou hast done & he will only cause thee to be afflicted for a season & thou art still chosen & will ~~& will~~ again be called to the work ¹²& except Thou do this thou shalt be delivered up & become as other men & have no more gift ¹³& when thou deliveredst up that Which ~~that which~~ God had given thee ¹⁴right <sight> <and power> to Translate thou deliveredest up that which was Sacred into the hands of a wicked man ¹⁵who has Set at naught the Councils of God & hath broken the most Sacred promises which was <were> made before God & hath depended upon his own judgment & boasted in his ~~own~~ wisdom ¹⁶& this is

the reason that thou hast lost thy Privileges for a Season ¹⁵ for thou hast suffered ~~that~~ the council of thy directors to be tramped upon from the beginning ¹⁶ <nevertheless my work shall go forth & accomplish it <my> purposes> for as the knowledge of a Saveiour hath come to the world <even> so shall the knowledge of my People ¹⁷ the Nephities & the Jacobites & the Josephites & the Lamanites <Zorumites & the Lamanites> ¹⁸ come to the Lamanites knowledge of the Lamanites & the Lamanites <Lemuelites> & the Ishmaelites which dwindled in unbelief because of the iniquities of their Fathers who hath been suffered to destroy their Brethren because of their iniquities & their Abominations ¹⁹ & for this very Purpose are these Plates prepared <preserved> which contain these Records that the Promises of the Lord might be fulfilled which he made to his People ²⁰ & that the Lamanites might come to the knowledge of their Fathers & that they may <might> know the Promises of the Lord <&> that they may believe the Gospel & rely upon the merits of Jesus Christ & ~~that they might~~ be glorified through faith in his name & that ~~they might~~ <through their> repent <they might> & be Saved Amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 99

[LE: 4, KE: 31]

A revelation from the Lord unto Jos AD 1829

Saying now behold a marvelous work is about to come among the[children] of men ² Therefore O ye that embark in the service of God see that ye serve him with all your heart might mind & strenght that ye may stand blameless before God at the last day ³ therefore if ye have desires to serve God ye are called to the work for behold the field is white ⁴ already to harvest & lo he that thursteth in his sickle with his might the same layeth up his store that he perish not but bringeth Salvation to his ~~own~~ soul ⁵ & faith hope charity & love with an eye single to the glory of God constitutes him for the work ⁶ remember temperance patience humility diligence & C.
⁷ Ask & ye shall receive knock & it shall be opened unto you amen
From Edward Partridge Copies of Revelations, Church Historian's Library.

SECTION 100

[LE:6, KE: 8]

A Revelation to Oliver, given in Harmony, Pennsylvania, April, 1829, when employed a scribe for Joseph, while translating the book of Mormon.

¹ A GREAT and marvelous work is about to come forth unto the children of men: ² behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow:— Therefore give heed unto my words.

² ³ Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: ⁴ Yea, whosoever will thrust in his sickle and reap, the same is called of God; ⁵ therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

³ ⁶ Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion: ⁷ seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold he that hath eternal life is rich.

⁴ ⁸ Verily, verily I say unto you, even as you desire of me, so shall it be unto you; and, if you desire, you shall be the means of doing much good in this generation. ⁹ Say nothing but repentance unto this generation; keep my commandments and assist to bring forth my work according to my commandments, and you shall be blessed.

5 ¹⁰ Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above; ¹¹ and if thou wilt inquire, thou shalt know mysteries which are great and marvelous: therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. ¹² Make not thy gift known unto any, save it be those which are of thy faith.— Trifle not with sacred things. ¹³ If thou wilt do good, yea and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

6 ¹⁴ Verily, verily I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

7 ¹⁵ Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; ¹⁶ yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: ¹⁷ I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true:

8 ¹⁸ Therefore be diligent, stand by my servant Joseph faithfully in whatsoever difficult circumstances he may be, for the world's sake. ¹⁹ Admonish him in his faults and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

9 ²⁰ Behold thou art Oliver, and I have spoken unto thee because of thy desires, therefore, treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will incircle thee in the arms of my love.

10 ²¹ Behold I am Jesus Christ, the Son of God. I am the same that came unto my own and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

11 ²² Verily, verily I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things: ²³ did I not speak peace to your mind concerning the matter?— What greater witness can you have than from God? ²⁴ And now behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? ²⁵ And behold I grant unto you a gift if you desire of me, to translate even as my servant Joseph.

12 ²⁶ Verily, verily I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; ²⁷ and now I command you, that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

13 ²⁸ And now behold I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses, shall every word be established.

14 ²⁹ Verily, verily I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; ³⁰ and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory: ³¹ but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labors.

15 ³² Verily, verily I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them: even so am I in the midst of you. ³³ Fear not to do good my sons, for whatsoever ye sow, that shall ye also reap: therefore, if ye sow good, ye shall also reap good for your reward:

16 ³⁴ Therefore fear not little flock, do good, let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. ³⁵ Behold I do not condemn you, go your ways and sin no more: perform with soberness the work which I have commanded you: ³⁶ look unto me in every thought, doubt not, fear not: ³⁷ behold the wounds which pierced my side, and also the prints of the nails in my hands and feet: be faithful; keep my commandments, and ye shall inherit the kingdom of heaven: Amen.

From the Book of Commandments

SECTION 101

[LE: 8, KE: 34]

6th. Commandment AD 1829

A Revelation to Oliver he being desirous to know whether the Lord would grant him the gift of Revelation & Translation given in Harmony Susquehannah Pennsylvania

¹Oliver Verily Verily I say unto you that as <as>Shuredly as the Lord liveth which is your God & your Redeemer even so sure shall ye receive a knowledge of whatsoever things ye shall ask with an honest heart believeing that ye Shall receive, a knowledge concerning the engraveings of old Records which are ancient which contain those parts of my Scriptures of which hath been spoken by the manifestation of my Spirit ²yea Behold I will tell you in your mind & in your heart by the Holy Ghost which Shall come upon you & which shall dwell in your heart ³now Behold this is the spirit of Revelation Behold this is the spirit by which Moses brought the children of Israel through the red Sea on dry ground ⁴therefore this is thy gift apply unto it & blessed art thou for <it> shall deliver you out of the hands of your enemies when if it were not so they would sley thee & bring thy soul to distruction ⁵O remember these words & keep my commandments remember this is thy gift ⁶now this is not all for thou hast another gift which is the gift of working with the sprout <rod> Behold it hath told you things ⁷Behold there is no other power save God that can cause this thing of Nature <rod> to work in your hands ⁸for it is the work of God ⁹& therefore whatsoever ye shall ask <me> to tell you by that means that will he <I> grant unto you that ye shall know ¹⁰remember that without faith ye can do nothing trifle not with these things do not ask for that which ye had not ought <not> ¹¹ask that ye may know the mysteries of God & that ye may Translate all those ancient Records which have been hid up which are Sacred & according to your faith shall it <shall> be done unto you ¹²Behold it is I that have spoken it & I am the same which spake unto you from the begining amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 102

[LE: 9, KE: 35]

A Revelation given to Oliver, in Harmony, Pennsylvania, April, 1829.

¹BEHOLD I say unto you, my son, that, because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph, even so I would that you should continue until you have finished this record, which I have intrusted unto you: ²and then behold, other records have I, that I will give unto you power that you may assist to translate.

²Be patient my son, for it is wisdom in me, and it is not expedient that you should translate at this present time. ⁴Behold the work which you are called to do, is to write for my servant Joseph; ⁵and behold it is because that you did not continue as you commenced, when you begun to translate, that I have taken away this privilege from you. ⁶Do not murmur my son, for it is wisdom in me that I have dealt with you after this manner.

³Behold you have not understood, you have supposed that I would give it unto you, when you took no thought, save it was to ask me; ⁸but behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you: therefore, you shall feel that it is right; ⁹but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore, you cannot write that which is sacred, save it be given you from me.

⁴¹⁰Now if you had known this, you could have translated: nevertheless, it is not expedient that you should translate now. ¹¹Behold it was expedient when you commenced, but you feared and the time is past, that it is not expedient now: ¹²for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? and neither of you have I

condemned.

⁵ Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation. ¹³ Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day: Amen.

From the Book of Commandments

SECTION 103

[LE: 14, KE: 39]

A Revelation given to David, in Fayette, New-York, June, 1829.

¹ A GREAT and marvelous work is about to come forth unto the children of men: ² behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

² Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: ⁴ Yea, whosoever will thrust in his sickle and reap, the same is called of God: ⁵ therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

³ Seek to bring forth and establish my Zion.— Keep my commandments in all things, ⁶ and if you keep my commandments, and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God.

⁴ And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see; and also, that you may declare repentance unto this generation.

⁵ Behold I am Jesus Christ the Son of the living God, which created the heavens and the earth; a light which cannot be hid in darkness: ¹⁰ wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel. ¹¹ And behold thou art David, and thou art called to assist: Which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward: Amen.

From the Book of Commandments

SECTION 104

[LE: 15, KE: 40]

A Revelation given to John, in Fayette, New-York, June, 1829.

¹ HEARKEN my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, ² for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, ³ and I will tell you that which no man knoweth save me and thee alone: ⁴ for many times you have desired of me to know that which would be of the most worth unto you.

² Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments:

³ And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

From the Book of Commandments

SECTION 105

[LE:1,; KE: 41]

A Revelation given to Peter, in Fayette, New-York, June, 1829.

¹HEARKEN my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, ²for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, ³and I will tell you that which no man knoweth save me and thee alone: ⁴for many times you have desired of me to know that which would be of the most worth unto you.

⁵Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments:

⁶And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen

From the Book of Commandments

SECTION 106

[LE: 23:1-2, KE: 45]

18th. Commandment AD <April> 1830

A Revelation to Oliver given at Manchester Ontario Co State of New York Soon after his calling to the Ministry

¹Behold I say unto you Oliver a few words Behold thou art Blessed & art under no condemnation but beware of pride lest thou shouldst enter into temptation ²make known thy Calling unto the Church & also before the World & thy heart shall be opened to Preach the truth from henceforth & for ever amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 107

[LE: 23:3, KE: 45]

19th. Commandment AD 1830

A Commandment to Hiram given at Manchester Ontario County State of New York

³Behold I speak unto you Hiram a few words for thou also art under no condemnation & thy heart is opened & thy tongue loosed & thy Calling is to exhortation & to strengthen the Church continually wherefore thy duty is unto the Church forever & this because of thy family amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 108

[LE: 23:4, KE: 45]

20th Commandment AD 1830

A Revelation to Samuel given at Manchester Ontario Co N.Y.

⁴Behold I speak a few words unto you Samuel for thou also art under no condemnation & thy calling is to Exhortation <and> to strengthen the Church & thou art not <as> yet called to prea[c]h before the world Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 109

[LE: 23:5, KE: 45]

21st Commandment AD 1830

A Commandment to given to Joseph at Manchester Ontario County State of New York

~~unto you Joseph~~⁵ Behold I speak a few words unto you Joseph for thou art under no condemnation & thy calling also is to Exhortation & to strengthen the Church & this is thy duty from henceforth & forever amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 110

[LE: 23:6-7, KE: 45]

22nd Commandment AD 1830

A Commandment to Joseph Knight given at Manchester Ontario County State of New York

⁶ Behold I manifest unto you <by> these words that thou must take up thy Cross in the which thou must pray vocally before the World as well as in Secret & in thy family & among thy friends & in all Places ,Behold it is thy duty to unite with the true Church & give thy Language ~~be given~~ <to> Exhortation continually that thou mayest Receive the reward of the Labourer amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 111

[LE: 26, KE: 49]

26th Commandment AD 1830

A Revelation to Joseph Oliver & John given at Harmony Susquehannah County State of Pennsylvania

¹ Behold I say unto you that ye shall let your time be devoted to the studying the Scriptures & to preaching & to confirming the Church at Colesvill & to performing thy labours on the Land such as is required until after ye shall go to the west to hold the next conference then it shall be made known what thou shalt do ² & all things shall be done by common consent in the Church by much prayer & faith for all things ye shall receive by faith & thus it is amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 112

[LE: 30:1-4, KE: 52]

31 Commandment AD 1830

A commandment to David tellilg[telling] him that he feared man more than god &c given at Fayette Seneca County New York

¹ Behold I say unto you David that thou hast feared man & hast not relyed upon me for strength as thou hast ought ² But thy mind has been on the things of <the> Earth more than on the things of me thy Maker & the ministry whereunto thou hast been called & thou hast not given heed unto my Spirit & to those who were set over thee But hast been persuaded by those whom I have not commanded ³ wherefore thou art left to enquire for thy self at my hand & ponder upon the things which you have Received ⁴ & thy home shall be at thy fathers house until I give unto thee further commandment & thou shalt attend to the ministry in the Church

& before the world & in these regions round about amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 113

[LE: 30:5-8, KE: 52]

32nd Commandment AD 1830

A Revelation to Peter his calling to the Lamanites &c given at Fayette Seneca County state of New York

⁵Behold I say unto you Peter that thou shalt take thy Journey with thy Brother oliver for the time has come that it is expedient in me that thou shalt open thy mouth to declare my Gospel Therefore fear not but give heed unto the words & advice of thy Brother which he shall give thee ⁶& be thou afflicted in all his afflictions ever lifting thy heart up unto me in prayer & faith for thine & his deliverance for I have given unto him to build <up> my Church among thy Brethren the Lamanites ⁷& none have I appointed to be over him in the Church except it is his Brother Joseph ⁸wherefore give heed unto ~~those~~ <these> things & be dilligent in keeping my commandments & thou shalt be blessed unto eternal life & ~~thus it is~~ amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 114

[LE: 30:9-11, KE: 52]

33 Commandment AD 183[0]

A Revelation to John his call to the Ministry &c given at Fayette Seneca County State of New York

⁹Behold I say unto <you my servant> John that thou shalt commence from this time forth to proclaim my Gospel as with the voice of a Trump ¹⁰& thy Labour shall be at thy Brother Philips & in that region round about yea wheresoever thou canst be heard until I command thee to go from hence ¹¹& thy whole Labour shall be in my Zion with all thy Soul from henceforth yea thou shalt ever open thy mouth in my cause not fearing what man can do for I am with thee ~~even so~~ amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 115

[LE: 31, KE: 53]

34th Commandment AD 1830

A Revelation to Thomas his call to the ministiry &c gaven at Fayette Seneca County State of New York

¹Thomas my Son Blessed art thou Be[c]ause of thy faith in my words ²Behold thou hast had many afflictions because of thy family Nevertheless I will bless thee & thy family yea thy little ones & the day cometh that they will believe & know the truth & be one with thee in my Church ³lift up your heart & rejoice for the hour of your Mishion mission is come & thy tongue shall be loosed & thou shalt declare glad tidings of great joy unto this generation ⁴thou shalt declare the things which have been revealed unto my Servent Joseph thou shalt begin to preach from this time forth yea to Reap in the field which is white already to be burned ⁵Therefore thrust in thy Sickle with all thy Soul & thy sins are forgiven thee & thou shalt be laden with sheaves upon thy Back for the labourer is worthy of his hire Wherefore thy family shall live ⁶Behold Verily I say unto you go from them only for a little time & declare my word & I will prepare a place for them

,yea I will open the hearts of the People & they will Receive thee & I will establish a church by thy hand ⁸& thou shalt strengthen them & prepare them against the time when the gathering shall be ⁹be patient in afflictions & sufferings revile not against Those that revile govern thy house in meekness & be steadfast ¹⁰Behold I say unto you that thou shalt be a P[h]ysician unto the Church but not unto the World for they will not receive thee ¹¹go thy way whithersoever I will & it shall be given thee by the Comforter what thou shalt do & whither thou shalt go ¹²pray always lest ye enter into temptation & loose thy reward ¹³be faithful unto the end & Lo! I am with you these words are not of man neither of men but of me even Jesus Christ your Redeemer by the will of the father even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 116

[LE: 32, KE: 54]

Revelation to Parley Pratt to go to th[e] wilderness

¹And now concerning my servant Parley behold I say unto him that as I live I will that he shall declare my gospel and Learn of me and be meek and lowly of heart ²and that which I have appointed unto him is that he shall go with my servant Oliver and Peter into the wilderness among the Lamanites ³and Ziba also shall go with them and I myself will go with them and be in their midst and I am their advocate with the Father and nothing shall prevail ⁴and they shall give heed to that which is written and pretend to no other revelation and they shall pray always that I may unfold them to their understanding ⁵and they shall give heed unto these words and trifle not and I will bless them amen

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 117

[LE: 33, KE: 55]

35 & 36th ~~Commands~~ Commandment AD <Oct> 1830

A Commandment to Ezra & Northrop th[e]ir call to the ministry &c given at Fayette Seneca County State of New York

Saying ¹<Behold> I say unto you <my servents> Ezra & Northrop open ye your ears & hearken to the voice of the Lord your God whose word is quick & powerfull sharper than a two edged sword to the dividing asunder of the Joints & marrow Soul & spirit & is a decerner of the thoughts & intents of the heart ²for Verily Verily I say unto you that ye are called to lift up <your> voices as with the sound of a Trump to declare my Gospel unto a Crooked & a perverse generation ³for Behold the field is white already to harvest & it is the Elvenenth hour & for the last time that I shall call labourers into my vineyard ⁴& my vineyard has become corrupted evry whit & there is none that doeth good save it is a few only <& they doerr in many instances because of Priest crafts> all having corrupt minds ⁵& Verily Verily I say unto you that this Church have I established & called forth out of the Wilderness ⁶& even so will I gether mine elect elect from the four quarters of the Earth even as many as will believe ~~on my name~~ <in me> & hearken unto my voice ⁷yea Verily Verily I say unto you that the field is white already to harvest Wherefore thrust in thy sickles & reap with all thy mights mind & strength ⁸open thy mouth & it shall be filled & thou shalt become even as Nephi of old who Journ[ey]ed from Jerusalem in the wilderness ⁹yea open thy mouth & spare not & thou shalt be laden with Sheaves upon thy Back for lo I am with thee you ¹⁰yea Open thy mouth & it shall be filled saying Repent repent & prepare ye the way of the Lord & make his paths strait for the Kingdom of Heaven is at hand ¹¹yea Repent & be Baptized evry one of you for the remission of <your> sins yea be baptized even ¹¹by water & then cometh the Baptism of fire & <of> the Holy Ghost ¹²Behold Verily Verily I say unto you this is my Gospel & Remember <that> they shall have faith in me or they can in no wise be saved ¹³&

upon this Rock I will build my Church yea upon this Rock ye are built & the gaites of Hell shall not prevail against you ¹⁴ & ye shall remember the Church Articles & Covenants to keep them ¹⁵ & whoso having faith ye shall confirm in my Church by the laying on of the hands & I will bestow the gift of the Holy Ghost upon them ¹⁶ & the Book of Mormon & the Bible <Holy Scriptures> are given of me for thine instructio[n] ¹⁶ & the power of my spirit quickeneth all things ¹⁷ Wherefore be faithful praying always having your lamps trimmed & burning & oil with you that ye may be Ready at the coming of the Bride groom ¹⁸ for Behold Verily Verily I say unto you that I come quickly even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 118

[LE: 34, KE: 56]

37th Commandment AD 1830

A Commandment to Orson his call to the ministry &c given at Fayette Seneca county State of New York

¹ My Son Orson hearken ye & <hear &> behold what I the Lord God <shall> say unto you even Jesus Christ your Redeemer ² the light & the life of the world & a light which shineth in darkness & the darkness Comprehendeth it not ³ who so loved the world that he gave his own life that as many as would believe might become the Sons & daughter[s] of God Wherefore ye are my Son ⁴ & blessed are ye because ye have believed ⁵ & more blessed are ye because ye are called of me to Preach my Gospel ⁶ to lift up your voice as with a the sound of a Trump both long & loud & cry repentance to a crooked & perverse generation prepareing the way of the Lord for his second Coming ⁷ for Behold Verily Verily I say unto you the time is soon at hand that I will come in a cloud with power & great glory ⁸ & it shall be a great day at the time of my coming for all nations shall tremble ⁹ but before that great day shall come the sun shall be darkened & the moon be turned into blood & the stars shall refuse their shineing & some shall fall & great distructions await the wicked ¹⁰ Wherefore lift up thy voice & spare not for the Lord God hath spoken therefore Prophecy & it shall be given by the power of the Holy Ghost ¹¹ & if ye are faithful behold I am with you until I come ¹² & Verily Verily I say unto you I come quickly even so <I am> your Lord & your redeemer <even so> amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 119

[LE: 37, KE: 58]

40th Commandment AD 1830

A Revelation to Sidney & Joseph at at time that they went from Fayette to Canandaigua to translate &c given at Canandaigua Ontario County State of New York

A Commandment to sidney & Joseph saying ¹ Behold I say unto you that it is not Expedient in me that ye should Translate any more until ye shall go to the Ohio & this because of the enemy & for your sakes ² & again I say unto you that ye shall not go untill ye have Preached my Gospel in those parts & have strengthened up the Church whithersoever it is found & more especially in Colesville for Behold they pray unto me in much faith ³ & again a commandment I give unto the Church that it is expedient in me that they should assemble together at the Ohio by <against> the time that my Servent Oliver shall return unto them ⁴ Behold here is wisdom & let evry man Choose for himself until I come amen even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 120

[LE: 39, KE: 59]

42nd Commandment Recd Jan. 5th.1831

there was a man by the name of James who covenanted with the Lord that he would obey any commandment that the Lord would give through his servant Joseph & <accordingly> he enquired of the Lord & he received these words as follows

given at Fayette Seneca County state New York

Saying ¹ hearken ye & listen to the voice of him who is from all eternity to all eternity the great I am even Jesus Christ ²th[e] light & the life of the world a light which shineth in darkness & the darkness comprehendeth it not ³the same which came in the maridian of time unto my own & my own Received me not ⁴but to as many as received me gave I power to become my Sons & even so will I give unto as many as Receive me power to become my Sons. ⁵& Verily Verily I say unto you he that receiveth my Gospel Receiveth me < & he that receiveth not my gospel receiveth not me > ⁶& this is my Gospel Repentance & Baptism by water & then Cometh the Baptism of fire & the Holy ghost yea even the comforter which knoweth <showeth> all things & teacheth the peacibl things of the Kingdom ,& Now Behold I say unto you my servant James I have looked upon ~~thee~~ & thy works & I know thee ⁸ & now verily I say unto the <e> ~~thine~~ <thy> heart is <now> right before me at present <this time> Behold I have bestowed great blessings upon thy head ⁹Nevertheless thou hast seen great Sorrow for thou hast rejected me many times because of pride & ~~be~~ cause <the care> of the world ¹⁰but behold the days of thy deliverance is <are> come arise & be baptized & wash away your sins calling on my name & ye shall receive my spirit & a blessing so great as ye have never known ¹¹ & <if thou do this> I have prepared thee for a greater work thou shalt Preach the fulness of my Gospel which I have sent forth in these last days. ~~yea even~~ the covenant which I have sent forth to recover my People which are of the house of Israel ¹² & it shall come to pass that power shall rest upon thee thou shalt have great faith & I will be with thee & go before thy face ¹³yea thou art called to Labour in my Vineyard & to build up my Church & to bring forth Zion that it may Rejoice upon the hills & flourish ¹⁴Behold Verily Verily I say unto you thou art not called to go to unto the Eastern countries but thou art called to go to <the> Ohio ¹⁵ & in asmuch as my People shall assemble themselves at the Oohio I have kept in store a blessing such as is not known among the children of men & it shall be poured forth upon ~~your~~ their heads & from thence ye ~~they~~ <men> shall go forth into all Nations ¹⁶Behold Verily Verily I say unto you that the people in Ohio call upon me in much faith ~~believing~~ <thinking> I ~~would~~ <will> stay my hand in judgment upon the Nations but I cannot deny my word ¹⁷Wherefore lay to with your might & call forth Labourers into my Vinyard that it may be pruned ¹⁷ for the last time ¹⁸ & inasmuch as they do Repent & receive the fulness of my Gospel & become sanctified & I will stay my hand in judgment ¹⁹ wherefore go forth crying with a loud voice saying the Kingdom of Heaven is at hand crying Hosannah blessed is the name of the most high God ²⁰go forth Baptizing with water preparing <the way before my face> for the time of my coming ²¹ <for the time> is at hand the day nor the hour no man knoweth but it shurely shall come ²² & he that Receiveth these things receiveth me & they shall be gethered unto me ~~into~~ <unto> in time & in eternity ²³ & again it shall come to pass that on as many as ye shall baptize with water ye shall lay your hands ~~in the name of Christ~~ & they shall receive the <gift of the> Holy ghost & shall be a looking forth for the ~~time~~ <signs> of my coming & shall know me ²⁴Behold I come quickly even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 121

[LE: 40, KE: 60]

43rd. Commandment January 6th. 1831

A Revelation to Joseph & Sidney Recd at Fayette Seneca County state of NY telling them why James Received not the obeyed not the Command which he Received &c

¹Behold verily I say unto you that his heart was right before me for he covenanted with me that he would obey my word ²& he Received the word with Gladness but Straitway Satan ~~came~~ & tempted him & the fear of persecution & the cares of the world caused him to reject the word ³wherefore he broke ~~the~~ <my> covenant ~~which he had made~~ & it Remaineth in me to do with him as seemeth me good <Amen>

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 122

[LE: 44, KE: 62]

46th Commandment Febu. 1831

A Revelation to Joseph & Sidney Receivd at Kirtland Geauga Ohio a call to the Eldrs of this Church &c Church &c

¹Blehold thus saith the Lord unto you my Servents it is expedient in me that the Elders of my Church should be called together from the East & from the West & from the North & from the South by letter or some other way ²& it shall come to pass that <in as much as they are faithful and exercise faith in me> I will pour out my Spirit upon them in the day that they assemble themselves together ³& it shall come to pass that they shall go forth unto the regions round about & preach repentance unto ~~this~~ <the> People ⁴& many shall be converted insomuch that ye shall obtain power to organize yourselves according to the laws of man ⁵that your enemies may ~~be under your feet~~ <not have power over you that you may be preserved> in all things that ye may be enabled to keep my laws that evry band may be broken wherewith the enemy seeketh to destroy my People ⁶Behold I say unto you that ye must visit the poor & the needy & administer to their releaf that they may be kept untill all things may be done according to my law which ye have receivd amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 123

[LE: 47, KE: 63]

50th Commandment March 8th. 1831

Given at Kirtland Geauga Ohio— given to John in consequenc of not feeling reconciled to write at the request of Joseph withfojut a commandment &c

¹Behold it is expedient <in me> that my servant John should write & keep a regul[regular] history & assist <you> my servant Joseph in Transcribing all things which shall be given ~~him~~ <you> ²And again verily I say unto you that ~~ye can~~ <he> can also lift Up ~~your~~ <his> voice in Meetings when ever it shall be expedient ³& again I say unto you that it shall be appointed unto ~~you~~ <him> to Keep the Church Record & History continually for Oliver I have appointed to an other office ⁴wherefore it shall be given ~~thee~~ <him inasmuch as he is faithful> by th[e] comforter to write these things even so amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 124

[LE: 48, KE: 64]

49 Commandment March 10th. 1831

A Revelation Received at Kirtland Geauga County Ohio concerning the Bretheren in New York how to Manage with their property &c

¹It is necessary that ye should remain for the present time in your places of abode as it shall be suitable to your circumstances ²& inasmuch as ye <have> lands ye shall impart to the Eastern Brethren ³& in as much as ye have not lands let them buy for the present time in those regions round about ³as seemeth them good for it must needs be necessary that they have places to live for the present time ⁴it must needs be necessary that ye save all the money that ye can & that ye obtain all that ye can <in righteousness> that in time ye may be enabled to purchase lands for an inheritance even the City ⁵the place is not yet to be revealed but after your Brethren come from the East there are to be certain men to be appointed & to them it shall be given to know the place as to them it shall be revealed ⁶& they shall be appointed to purchase the lands & to ~~lay the foundation~~ make a commencement to lay the foundation of the City & then ye shall begin to be gathered with your families evry man according to his family according to his circumstances & as is appointed to ~~them~~ <him> by the Bishop & Elders of the Church according to the laws & commandments which ye have received & which ye shall hereafter receive <even so Amen>
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 125

53 Commandment

May 15th 1831 givn to Ezra Thayer & Joseph Smith [Sr.] concerning a farm &c

Hearken unto my words & behold I will make known unto you what ye shall do as it shall be pleasing unto me for verily I say unto you it must needs be that ye let the bargain stand that ye have made concerning these farms untill it be so fulfilled Behold ye are holden for the one even so likewise ~~thine~~ <your> advisory is holden for the other wherefore it must needs be that ye pay no more money for the present time untill the contract be fulfilled & let my Servent Joseph [Smith Sr.] & his family go into the House after ~~thine~~ <your> advisory is gone & let my Servent Ezra board with him & let all the Brethren immediately assemble together & put up ~~an~~ <a> house for my Servent Ezra & let my Servents-Frederick [G. Williams]'s family remain & let the house be repaired & their wants be supplied & when my Servent Frederick returns from the west Behold <& lo he desiret> ~~he~~ taketh his family to the west Let that which belongeth to my Servent Frederick be secured unto him by deed or bond & thus he willeth that the Brethren reap the good thereof let my Servent Joseph [Smith Sr.] govern the things of the farm & provide for the families & let him have help in as much as he standeth in need let my servent Ezra humble himself & at the conference meeting he shall be ordained unto power from on high & he shall go from thence (if he be obedient unto my commandments) & proclaim my Gospel unto the western regions with my Servents that must go forth even unto the borders of the Lamanit[e]s for Behold I have a great work for them to do & it shall be given unto you to know what ye shall do at the conferenc[e] meeting even so Amen——

~~What shall the Brethren do with their money——~~

Ye shall go forth & seek dilligently among the Brethren & obtain lands & save the money that it may be consecrated to purchase lands in the west for an everlasting enheritance even So Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 126

[LE: 52, KE: 66]

55th. Commandment given at Kirtland June 6th. 1831

Directions to the Elders of the Church of Christ &c

¹Behold thus saith the Lord unto the Elders whom he hath called & chosen in these last days by the voice of his Spirit ²saying I the Lord will ~~make known~~ unto you what I will make

known that ye ~~should~~ <shall> do from this time untill the next conference which shall be held in Missorie upon the land which I will consecrate unto my People which are a remnant of Jacob & ~~those~~ <them> who are heirs according to the covenant ³ wherefore verily I say unto you let my Servents Joseph & Sidney take their Journey as Soon as preparations can be made to leave their homes & Journey to the land of Missorie ⁴ & in as much as they are faithfull unto me it shall be made known unto them what they shall do ⁵ & it shall also in as much as they are faithfull be made known unto them the land of your inheritance ⁶ & in as much as they are not faithfull they shall be cut off even as I will as Seemeth me good ⁷ & again verily I say unto you let my Servent Lyman (Wight) & my Servent John (Corrill) take their Journey speedily ⁸ & also my Servent John (Murdock) & my Servent Hyram (Smith) take their Journey unto the Same place by the way of Detroit ⁹ & let them Journey from thence preaching the word by the way saying none other things than <that which> the Prophets & Apostles have written & that which is Taught them by the Comforter through the prayer of faith ¹⁰ let them go two by two & thus let them Preach by[the] way in every congregation Baptizing by water & the laying on the hands by the water side ¹¹ for thus sayeth the lord I will cut my work short in righteousness for the days cometh that I will send forth judgment unto victory ¹² & let my Servent Lyman be aware for Satan desireth to sift him as Chaff ¹³ & behold he that is faithfull shall be made ruler over many things ¹⁴ & again I will give unto you a Pattern in all things that ye may not be deceived for Satan is abroad in the land & he goeth forth deceiving the Nations ¹⁵ wherefore he that prayeth whose spirit is contrite the same is accepted of me if he obey mine ordinances ¹⁶ he that speaketh whose spirit is contrite whose language in is meek & edifieth the Same is of God if he obey mine ordinances ¹⁷ & again he that trembleth under my power shall be made strong & shall bring forth fruits of Praise & wisdom according to the Revelations & truths which I have given you ¹⁸ & again he that is overcome & bringeth not forth fruits even according to this Pattern is not of me ¹⁹ wherefore by this Pattern ye shall know ~~all~~ the spirits in all cases under the whole Heavens ²⁰ & the days have come according to mens faith it shall be done unto them ²¹ behold this commandment is given unto all the Elders whom I have chosen ²² & again verily I say unto you let my Servents Thomas (Marsh) & my Servent Ezra (Thayer) take their Journey also preaching the word by the way unto this same land ²³ & again let my servant Isaac (Morly) & my Servent Ezra (Booth) take their Journey also preaching the word by the way to the same land ²⁴ <and again> let my Servent Edward (Pa[r]tridge) & Martin (Harris) take their Journey with my servants Sidney & Joseph ²⁵ let my Servent David (Whitmer) & Harvey Whitlock also take their Journey & preach by the way <unto this same land> ²⁶ let my Servent Parly (Pratt) & Or[s]jon (Pratt) also take their Journey & Preach by the way <even> unto this same land ²⁷ & <let> my Servent Solomon (Hancock) & simeon (Carter) also take their Journey to the same land & preach by the way ²⁸ let my Servent Edson (Fuller) & Jacob (Schott[Scott]) also take their Journey ²⁹ let my servant Levi Hancock & Zebedee (Coltrin) take their Journey ³⁰ let my Servent Reynolds (Cahoon) & Samuel (Smith) also take their Journey ³¹ let my Servent Wheeler (Baldwin) & william (Carter) also take their Journey ³² <and> let my Servent Newel Knight & Sealy[Selah] (Griffin) both be ordained & also take their Journey ³³ yea verily I say ~~unto you~~ let all these take their Journey unto one Place in their Several courses & one man shall not build upon anothers foundation neither Journey in an others tracks ³⁴ he that is faithfull the same shall be kept & blest with much fruit ³⁵ & again I say unto you let my servant Joseph (Wakefield) & Solomon (Hmphrey) take their Journey into the eastern lands ³⁶ & let them labour with their families declaring none other things than the Prophets & Apostles that which they have seen & heard & most <as>shuredly believe that the Prophecies may be fulfilled ³⁷ in consequence of transgression let that which was bestowed upon Heman (Bassett) be taken from him & placed upon the head of ~~Simonds~~ Simonds (Rider) ³⁸ & again verily I say unto you let Jared (Carter) be ordained a Priest & also George (James) be ordained a Priest ³⁹ let the residue of the Elders watch over the Churches & declare the word in the <those> regiones among them & let them labour with their own hands that there be no Idoltry nor wickedness practiced ⁴⁰ & remember in all things the poor & the Needy the Sick & the afflicted for he that doeth not these things ~~is not my deciple these things~~ the same is not my Deciple ⁴¹ & again let my Servent Joseph & Sidney & Edward take with them a recomend from the Church & let there be one obtained for my Servent Oliver also ⁴² & thus even as I have said if ye are faithfull ye shall assemble yourselves together to rejoice upon the land of <Missorie which is the Land of> your inheritance which is now the land of your enemies ⁴³ but behold I the lord will hasten the City in its time & will crown the faithfull with Joy & <with> rejoicing ⁴⁴ Behold I

am Jesus Christ the Son of God & I will lift them up at the last day even so amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 127

[LE: 53, KE: 66]

55 56th Commandment June 8th. 1831

A Revelation to Sidney Gilbert his Call &c

¹Behold I say unto you my servent Sidney that I have heard your prayers & ye have called upon me that it should be made known unto you of the lord your God concerning your calling & election in this Church which I the Lord have raised up in these last days ²Behold I ~~my~~ the Lord who was crusified for the sins of the world giveth unto you a commandment that you shall forsake the world ³take upon you mine ordinances even that of an Elder to Preach faith & repentance & remission of sins according to my word & the reception of the Holy spirit by the laying on of hands ⁴& also to be an agent unto this Church in the Place which shall be appointed by the Bishop according to commandments which shall be given hereafter ⁵& again verily I say unto you you shall take your Journey with my servent Joseph & sidney ⁶Behold these are the <frist> ordinances which you shall receive & the residue shall be made known unto you in a time to come according to your labour in my vinyard ⁷& again I would that ye should learn that it is ~~him~~ <he> only who is saved that endureth unto the end even so amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 128

[LE: 54, KE: 67]

57th. Commandment June 10th. 1831

A Revelation to the Church at Thompson giving them Directions what to do &c

¹Behold thus saith the Lord even Alpha & Omega the begining & the end even ~~him that~~ <he who> was crusified for the sins of the World ²Behold verily verily I say unto you my servent Newel you shall stand fast in the office wherewith I have appointed you ³& if your Brethren desire to escape their enemies let them repent of all their sins & become truly humble before me & contrite ⁴& as the covenant which they ~~make~~ <made> unto me has been broken even so it hath become void & of none affect ⁵& wo to him by whom this offence cometh for it had been better for him that he had been drowned in the depth of the sea ⁶but blessed are they who have kept the covenant & observed the commandment for they shall obtain mercy ⁷wherefore go to now & flee the land lest your enemies come upon you And take your Journey & appoint whom you will to be your leader & to pay moneyes for you ⁸& thus you shall take your Journeys into the regions westward unto <the Land of> Missorie unto the borders of the Lamanites ⁹& after you have done Journeying Behold I say unto you seek ye a living like unto men untill I prepare a place for you ¹⁰& again be patient in tribulation untill I come & Behold I come quickly & my reward is with me & ~~he that hath~~ <they who have> sought me early shall find rest to their Souls even So amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 129

[LE: 55, KE: 68]

58 Comandment June 14th. 1831

A Revelation to William Phelps & Joseph Coe their Calling &c—

¹Behold thus saith the lord unto you my servent William yea even the lord of the whole Earth thou art called & chosen & hast after thou hast been baptized by water which if you do with an eye single to my glory you shall have a remission of your sins & a reception of the Holy spirit by the laying on of hands ²& then thou shalt be ordained by the hand of my servent Joseph to be an Elder unto this Church to Preach repentance & remission of sins by way of baptism in the name of Jesus Christ the son of the living God ³& on whomsoever you shall lay your hands & if they are contrite before me you shall have power to give the holy spirit ⁴& again thou shalt be ordained to assist my servent Oliver to do the work of Printing & of Selecting & writing Books for Schools in this Church that little Children also may receive instruction before me as is pleasing unto me ⁵& again verily I say unto you for this cause thou shalt take thy Journey with my servents Joseph & Sidney that thou mayest be planted in the land of thine inheritance to do this work ⁶& again let my servent Joseph (Coe) also take his Journey with them the residue shall be made known hereafter even as I will Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 130

[LE: 56, KE: 69]

59th. Commandment June 15th.1831

Thomas Marsh was desirous to know what he should do as the Lord had commanded him & Ezra Thayer to take their Journey to the land of Missorie but Thayer could not get ready as he said soon as Thomas wanted that he should & these are the words of the Lord as follows

¹Hearken O ye people which Profess my name saith the lord your God for Behold mine anger is kindled against the rebelious & they shall know mine arm & mine indignation in the day of visitation & of wrath upon the Nations ²& he that will not take up his cross & follow me & keep my commandments the same shall not be saved ³behold I the Lord commandeth & he that will not obey shall be cut off in mine own due time And after that I have commanded & the commandment is broken ⁴Wherefore I the lord command & revoke as it seemeth me good & all this to be answered upon the heads of the rebelious saith the Lord ⁵Wherefore I revoke the commandment which was given unto my servent Thomas & Ezra & give a new commandment unto my Servent Thomas that he shall take up his Journey speedily to the land of Missorie & my servent Sealy[Selah] Griffin shall also go with him ⁶for behold I revoke the commandment which was given to my servents Sealy & Newel in consequence of the stiffneckedness of my people which are in Thompson & their rebellions ⁷Wherefore let my servent Newel remain with them & as many as will go may go that are contrite before me & be led by him to the land which I have appointed ⁸& again verily I say unto you that my servent Ezra Thayer must repent of his pride & <of> his selfishness & obey the former commandment which I have given him concerning the place upon which he lives ⁹& if he will do this as there shall <be> no divisions ~~be~~ <be> made upon the land he shall be appointed still to go to the land of Missorie ¹⁰otherwise he shall receive the money which he has paid & shall leave the place & shall be cut off out of my Church saith the Lord god of host<s> ¹¹& though the Heavens & the Earth pass away these words shall not pass away but shall be fulfilled ¹²& if my servent Joseph must needs pay the money Behold I the Lord will pay <it> unto him again in the land of Missorie that those of whom he shall receive may be rewarded again according to that which they do ¹³<for they according to that which they do> they shall receive even in lands for their inheritance ¹⁴Behold thus saith the lord unto my people you have many things to do & to repent of for behold your sins have come up unto me & are not pardoned because you seek to council in your own ways ¹⁵& your hearts are not satisfied & you obey not the truth but have pleasure in unrighteousness ¹⁶wo! unto you rich men that will not give your substance to the poor for your riches will kanker your souls And this shall be your lamentation in the day of visitation & of judgment & of indignation the Harvest is past the summer is ended & my soul is not saved ¹⁷wo! unto you poor men whose hearts are not broken whose spirits are not contrite & whose bellys are not satisfied & whose hands are not stayed from laying hold upon other mens goods whose eyes are full of greediness whos will not labour with their own hands ¹⁸But blessed are the poor <who are pure in heart whose

hearts are broken &> whose spirits are contrite for they shall see the Kingdom of God coming <in> with power & great glory unto their deliverance for the fatness of the Earth shall be theirs ¹⁹for Behold the lord shall come & his recompence shall be with him & he shall reward every man & the poor shall rejoice ²⁰& their generation<s> shall inherit the Earth from generation to generation for ever & ever & now I make an end of speaking unto you even So amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 131

[LE: 60, KE: 70]

63 Commandment

given in Missorie Jackson County Independence August 8th. 1831 directions to some of the Elders to return to their homes & own land & c & c

¹Behold thus saith the Lord unto the Elders of ~~this~~ <his> Church who are to return speedily to the land from whence they came behold it pleaseth me that you have come up hither ²but with some I am not well pleased for they will not open their mouths but hide the tallent which I have given <unto> them because of the fear of man wo unto such for mine anger is kindelled against them ³& it shall come to pass if they are not more faithfull unto me it shall be taken away even that which they have ⁴for I the Lord ruleth in the heavens above & among the armies of the Earth And in the day when I shall make up my Jewels all men shall know what it is that bespeaketh the power of God ⁵but verily I will speak unto you concerning your Journey unto the Land from whence you came let there be a craft made or bought as seemeth you good it mattereth not unto me & take your Journey speedily for the place which is called St. Lewis. ⁶& from thence let my Servent Sidney & Joseph & Oliver take their Journey for Cincinnati ⁷& in this place let them lift up their voice & declare my word with loud voices without wrath or doubting lifting up holy hands upon them for I am able to make you holy & your sins are forgiven you ⁸& let the residue take their Journey from St. Lowis two by two & preach the word not in haste among the congregations of the wicked until they return to the churches from whence they came ⁹& all this for the good of the churches for this intent have I sent them ¹⁰& let my servent Edward impart of the money which I have given him a portion unto mine Elders which are commanded to return ¹¹& he that is able let him return it by the way of the agent & he that is not of him it is not required ¹²And now I speak of the residue which is <are> to come to this Land ¹³Behold they have been sent to preach my gospel among the congregations of the wicked wherefore I give unto them a commandment Thus thou shalt not Idle away thy time neither shalt thou bury thy tallent that it may not be known ¹⁴& after thou hast come up unto the land of Zion & have proclaimed my word thou shalt speedily return ~~preaching~~ <proclaiming> the word among the congregations <of the wicked> not in haste neither in wrath nor with strife ¹⁵& shake off the dust of thy feet against those who receive thee not not in their presence lest thou provoke them but in secret & wash thy feet as a testimony against them in the day of judgment ¹⁶Behold this is sufficient for you & the will of him who hath sent you ¹⁷& by the mouth of my servent Joseph it shall be made known concerning sidney & Oliver the residue hereafter even so amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 132

[LE: 61, KE: 71]

64 Commandment

given Aug 12th. 1831 on the Bank of the River Distruction (or Missorie) unfolding some mysteries & c & c—

¹Behold & hearken unto him the voice of him who hath all power who is from everlasting to everlasting even alpha & omega the begining & the end ²Behold verily thus saith the lord unto

you O ye Elders of my Church who are assembled upon this spot whose sins are now forgiven you for I the Lord forgiveth sins & am mercifull unto those who confess their sins with humble hearts³ but verily I say unto you that it is not needfull for this whole company of mine Elders to be moving swiftly upon the waters whilst the Inhabitants on either sides are perishing in unbelief⁴ nevertheless I suffered it that ye might bear record Behold there are many dangers upon the waters & more especially hereafter⁵ for I the Lord have decreed in mine anger many destructions upon the waters yea & especially upon these waters⁶ nevertheless all flesh is in mine hand <&> he that is faithfull among you shall not perish by the waters⁷ wherefore it is expedient that my servent Sidney Gilbert & <my servent> William Phelps be in haste upon their errand & mission⁸ nevertheless I would not suffer that ye should part untill ye you are chastened for all your sins that you might be one that you might not perish in wickedness⁹ but now verily I say it Behooveth me that ye should part wherefore let them my servent<s> Sidney & William take their former company & let them take their Journey in haste that they may fill their mission & through faith they shall overcome¹⁰ & in as much as they are faithfull they shall be preserved & I the Lord will be with them¹¹ & let the residue take that which is needfull for clothing¹² let my servent sidney take that which is not needfull with them him as you shall agree¹³ & now behold for your good I give unto you a commandment concerning these things & I the Lord will reason with you as with men in days of old¹⁴ Behold I the Lord in the begining beessed the waters but in the last days by the mouth of my servent John I cursed the waters¹⁵ wherefore the days will come that no flesh shall be safe upon the waters¹⁶ & it shall be said in days to come that none is able to go up to the land of Zion upon the waters but he that is upright in heart¹⁷ & as I the Lord in the begining cursed the land even so in the last days have I blessed it in its time for the use of my saints that they may partake the fatness thereof¹⁸ & now I give unto you a commandment & what I say unto one I say unto all that you shall forewarn your brethren concerning these waters that they come not in Journeying on upon them lest their faith fail & they are caught in her snares¹⁹ I the Lord hath decreed & the destroyer rideth upon the face thereof & I revoke not the decree²⁰ I the Lord was angry with you yesterday but to day mine anger is turned away²¹ wherefore let those <of concerning> whom I have spoken that should take their Journey in haste again I say unto you let them take their Journey in haste²² & it mattereth not unto me after a little if it so be that they fill their mission whether they go by water or by land let this be as it is made known unto them according to their judgment<s> <hereafter>²³ & now concerning my servents Sidney <&> Joseph & Oliver let them come not again upon the waters save it be upon the canal while Journeying unto their homes or in other words they shall not come upon upon the waters <to Journey> save upon the canal²⁴ Behold I the Lord have appointed a way for the Journeying of my saints & behold this is the way that after they leave the canal they shall Journey by land in as much as they are commanded to Journey by & go up unto the land of Zion²⁵ & they shall do like unto the children of Israel pitching their tents by the way²⁶ & behold this commandment you shall give unto all your brethren²⁷ nevertheless unto whom it is given power to command the waters unto him it is given by the spirit to know all his ways²⁸ wherefore let him do as the spirit of the living God commandeth him whether upon the land or upon the waters as it remaineth with me to do hereafter²⁹ & unto you it is given the course of <for> the saints or the way for the saints of the camp of the Lord to Journey³⁰ & again verily I say unto you my Servents Sidney <&> Joseph & Oliver shall not open their mouths in the congregations of the wicked untill they arrive at cincinnati³¹ & in that place they shall lift up their voices unto god against that People yea unto him whose anger is kindelled against their wickedness a people which is well <nigh> ripened for distruction³² & from thence let them Journey for the congregations of their brethren for their labours even now are wanted more abundantly among them then among the congregations of the wicked³³ & now concerning the residue let them Journey & declare the word among the congregations of the wicked inasmuch as it is given³⁴ & in as much as they do this they shall rid their garments & they shall be spotless before me³⁵ & let them Journey together or two by two as seemeth them good only let my servent reynolds & my Servent Samuel with whom I am well pleased be not seperated untill they return to their homes & this for a wise purpose in me³⁶ & now verily I say unto you & what I say unto one I say unto all be of good cheer little children for I am in your midst & I have not forsaken you³⁷ & in as much as ye have humbelled yourselves before me the blessings of the kingdom is <are> yours³⁸ gird up your loins & be watchfull & be sober looking forth for the coming of the Son of man <for he cometh> in an hour you think not³⁹ pray always that you enter not into temptation that

you may abide the day of his coming whether in life or in death even So Amen
From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 133

[LE: 64, KE: 21]

67 Revelation Kirtland Sept 11th. 1831

Directions to the Elders &c &c

¹Behold thus saith the Lord your God unto you O ye Elders of my Church hearken ye & hear & receive my will concerning you ²for verily I say unto you I will that ye should overcome the world wherefore I will have compassion upon you ³there are those among you who have sinned but verily I say for this once for mine own glory & for the salvation of Souls I have forgiven you your sins ⁴I will be merciful unto you for I have given unto you the Kingdom ⁵& the keys of the mysteries of the kingdom shall not be taken from my Servent Joseph <Smith> while he liveth in-as-much as he obeyeth mine ordinances ⁶there are those who have sought occasion against him without a cause ⁷nevertheless he hath sinned but verily I say unto you I the Lord forgiveth sins unto those who confess their sins before me & ask forgiveness who have not sinned unto death ⁸my Disciples in days of old sought occasion against one another & forgave not one another in their hearts & for this evil they were afflicted & sorely chastened ⁹wherefore I say unto you that ye had ought to forgive one another for he that forgiveth not his brother his trespasses standeth condemned before the Lord for there remaineth in him the greater sin ¹⁰I the Lord will forgive whom I will forgive but of you it is required to forgive all men ¹¹& ye had ought to say in your hearts let God Judge between me & thee & reward thee according to thy deeds ¹²& he that repenteth not of his sins & confesseth them not then ye shall bring him before the church & do with him as the Scriptures direct Saith unto you either by commandment or <by> revelation ¹³& this ye shall do that God might be glorified not because ye forgive not having not compassion but that ye may be Justified in the eyes of the law that ye may not offend him who is your lawgiver ¹⁴verily I say for this cause ye shall do these things ¹⁵Behold I the Lord was angry with him who was my Servent Ezra <Booth> & also my Servent Isaac <Morley> for they kept not the Law neither the commandment ¹⁶they sought evil in their hearts & I the Lord withheld my spirit they condemned for evil that thing in which there was no evil nevertheless I have forgiven my Servent Isaac <Morley> ¹⁷& also my Servent Edward <Partridge> Behold he hath sinned & Satan seeketh to destroy his soul but when these things are made known unto them they repenteth Of the evil & they shall be forgiven ¹⁸& now verily I say that it is expedient in me that my servent Sidney (Gilbert) after a few weeks should return upon his business & to his agency in the Land of Zion ¹⁹& that which he hath seen & heard may be made known unto my Disciples that they perish not & for this cause have I spoken these things ²⁰& again I say unto you that my servent Isaac <Morley> may not be tempted above that which he is able to bear & council wrongfully to your hurt I gave commandment that this farm should be sold ²¹I willeth not that my servent Frederick <G Williams> should sell his farm for I the Lord willeth to retain a strong hold in the Land of Kirtland for the space of five years in the which I will not overthrow the wicked that thereby I may save some ²²& after that day I the Lord will not hold any guilty that shall go with <an> open hearts up to the Land of Zion for I the Lord requireth the hearts of the Children of men ²³Behold now it is called to day <(until the coming of the son of man)> & verily it is a day of Sacrifice & a day for the tithing of my People for he that is tithed shall not be burned <(at his Coming)> ²⁴for after to day cometh the burning this is speaking after the manner of the Lord for verily I say tomorrow all the proud & they that do wickedly shall be as stubble & I will burn them up ~~saith the Lord~~ for I am the Lord of hosts & I will not spare any that remaineth in Babylon ²⁵wherefore if ye believe me ye will labour while it is called to day ²⁶& it is not meet that my servent Newel <K Whitney> & sidney <Gilbert> should sell their Store & their Possessions here for this is not wisdom until the residue of the Church which remaineth in this place shall go up unto the Land of Zion ²⁷behold it is said in my Laws or forbidden to get in debt to thine enemies ²⁸but Behold it is not said at any time that the Lord should not take when he please & pay as seemeth him good ²⁹wherefore as ye are agents & ye are on the Lords errand &

whatever ye do according to the will of the Lord is the Lords business & <this> it is the Lords business ³⁰ <and he hath set you> to provide for his saints in these last days that they may obtain an inheritance in the Land of Zion ³¹ & Behold I the Lord declare unto you & my words are shure & shall not fail that they shall obtain it ³² but all things must come to pass in its time ³³ wherefore be not weary in well doing for ye are laying the foundation of a great work & out of small things proceedeth that which is great ³⁴ behold the Lord requireth the hearts & a willing mind & the willing & obedient shall eat the good of the Land of Zion in these Last days ³⁵ & the rebellious shall be cut off out of the Land of Zion & shall be sent away & shall not inherit the Land ³⁶ for verily I say that the rebellious are not of the blood of Ephraim wherefore they shall be plucked out ³⁷ Behold I the Lord have made my Church in these last days like unto a Judge setting on a hill or in an high place to Judge the Nations ³⁸ for it shall come to pass that the inhabitants of Zion shall Judge all things <pertaining to Zion> ³⁹ & all liars & hypocrites shall be proved by them & they which are not Apostles <& prophets> shall be known ⁴⁰ & even the Judge & his councillors if they are not faithfull in their stewardship shall be condemned & ~~an~~ others shall be planted in their stead ⁴¹ for behold I say unto you that Zion shall flourish & the glory of the Lord shall be upon her ⁴² & she shall be an ensighn unto the People & these ~~shall~~ shall come unto her out of every Nation under heaven ⁴³ & the days shall come when the Nations of the Earth shall tremble because of her & shall fear because of her terable ones the Lord hath spoken it amen

Given at Kirtland September the 11th. 1831

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 134

[LE: 66, KE: 74]

¹ Behold thus saith the Lord u[n]to you my servant William. Blessed are you inasmuch as you have turned away from your inequities and have received my truths saith the Lord your Redeemer, the Saviour of the world, even of as many as believe on my name. ² Verily I say unto you blessed are you for receiving mine everlasting Covenant even the fulness of my Gospel sent forth unto the children of men that they might have life and be made partakers of the glories which are to be revealed in the last days as it was written by the prophets and Apostles in days of old. ³ Verily I say unto you my servant Wm. that you are clean but not all Repent therefore of those things which are not pleasing in my sight saith the Lord for the Lord will shew them unto you. ⁴ And now Verily I the the Lord will shew unto you what I will concerning you or what is my will concerning you. ⁵ Behold Verily I say unto you that it is my will that you should proclaim my Gospel from land to land and from City to City. Yea in those regions round about where it hath not been proclaimed. ⁶ Tarry not many days in this place Go not up unto the Land of Zion as yet But in as much as you can send. Send, otherwis think not of thy property. ⁷ Go unto Eastern lands. Bear testimony in every place, unto every people and in their synagogues reasoning with the people ⁸ Let my servant Samuel (Smith) go with <you> and forsake him not and give him thine instructions and he that is faithful shall be made strong in every place And I the Lord will go with you. ⁹ Lay your hands upon the sick and they shall recover. Return not until I the Lord shall send you, Be patien in afflictions. Ask and ye shall receive Knock and it shall be opened unto you ¹⁰ Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. ¹¹ Keep these sayings true and faithful and thou shalt magnify thine office and push many people to Zion with songs of everlasting joy upon their heads ¹² Continue in these things even unto the end and you shall have a Crown of etern[al] life on the right hand of my Father w[ho] is full of grace and truth. ¹³ Verily thus saith the Lord your God, your Redeemer even Jesus Christ. Amen—

A revelation given to Wm. E. McLelin a true decendant from Joseph who was sold into Egypt down through the loins of Ephraim his son—

Given in Portage Co. Ohio. Hiram Township on the 29th. of October 1831

Joseph Smith, Revelator

From William E. McLellin, Papers, Church Historian's Library.

SECTION 135

[LE: 67, KE: 25]

71 Revelation

given Nov 2nd. 1831

¹Behold & hearken oh ye Elders of my Church who have assembled yourselves together whose prayers I have heard & whose hearts <hearts I know, & whose> desires have come up before me ²behold & Lo mine eyes are upon you & the heavens & the earth are in mine hands & the riches of eternity are mine to give ³ye endeavour<ed> to believe that you ye should receive the blessing which was offered unto you but behold verily I say unto you there were fears in your hearts & verily this is the reason that ye did not receive ⁴& now I the Lord give unto you a testimony of the truth of those commandments which I are lying before you ⁵your eyes have been upon my Servent Joseph <Smith Jr> & his language you have known & his imperfections you have known & you have sought in your hearts knowlege that you might express beyond his language this you also know ⁶now seek ye out of the Book of commandments even the least that is among them & appoint him that is the most wise among you ⁷or if there be any among you that shall make one like unto it then ye are Justified in saying that ye do not know ~~that is~~ <they are> true ⁸but if you cannot make one like unto it ye are under condemnation if you ye do not bear <record> that ~~it is~~ <they are> true ⁹for ye know that there is no unrighteousness in it <them> & that which is righteous cometh down from above from the father of lights ¹⁰& again verily I say unto you that it is your privilege & a promise I give unto you that have been ordained unto the ministry that in as much as ye strip yourselves from Jealesies & fears & humble yourselves before me for ye are not sufficiently humble the veil shall not be wrent & you shall see me & know that I am not with the carnal neither natural <mind> but with the spiritual ¹¹for no man hath seen God at any time in the flesh <except the Spirit of God quicken him> but by the Spirit of God ¹²neither can any natural man abide the presence of God neither after the carnal mind ¹³ye are not to able to abide the presence of God now neither the ministering of Angels wherefore continue in patience untill ye are perfected ¹⁴let not your minds turn back & when ye are worthy in mine own due time ye shall see & know that which was confirmed <upon you> by the hands of my Ser[v]ant Joseph <Smith Jr> Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 136

[LE: 69, KE: 28]

<74> Received on the. 11 of Oct <Nov> 1831

¹Hearken unto me saith the Lord for verily I say unto you for my Servent Olivers sake it is not wisdom in me that he should be intrusted with the commandments & <the> moneys which he shall carry unto the Land of Zion except one go with him who will be true & faithfull ²wherefore I the Lord willeth that my Servent John (Whitmer) shall <should> go with my servent Oliver ³& also that he observe to continue in writing & making a history of all the important things which he shall observe & know concerning my Church ⁴& also that he receive council & assistance from my Servent Oliver & others ⁵& also that my Saints <Servants> which <who> are abroad in the Earth should send forth their accounts <of their Stewardship> to the Land of Zion ⁶for the Land of Zion shall be a seat & a place to receive & do all these things ⁷nevertheless let my Servnt John travel many times from place to place & from Church to Church that he may the more easily obtain knowledge ⁸Preaching & expounding writing cop[y]ing & selecting & obtain[in]g all things which shall be for the good of the Church & for the rising generations which shall grow up on the Land of Zion to possess it from generations to generations forever & ever Amen

From "Book of Commandments and Revelations" (Revelation Book 1)

SECTION 137

[LE: 71, KE: 90]

Hiram Portage county Ohio Dec. 1— 1831

¹Behold thus saith the Lord unto you my Servents that the time has verily come that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel the things of the kingdom expounding the misteries thereof out of the Schriptides according to that portion of spirit and power which shall be given unto you even as I will ²verily I say unto you proclaim unto the world in the regions round about and in the church also for the space of a season even untill it shall be made known unto you ³verily this is a mission for a season which I give unto you ⁴wherefore labour ye in my vinyard call upon the inhabitants of the earth and bear record and prepare the way for the ~~revelations~~ commandments and <the> revelations which are to come ⁵Now behold this is wisdom whoso readeth let him understand and receive also ⁶for unto him ⁵who receiveth it shall be given more abundantly even power ⁷wherefore confound your enemies Call upon them to meet you <both in><at publick> both in publick and in private and inasmuch as ye are faithfull their shame shall be made manifest ⁸wherefore let them bring forth their strong reasons against the Lord ⁹verily thus saith the Lord unto you there is no weapon that <is> formed against you shall prosper ¹⁰and if any man lift his voice against you he shall be confounded in mine own due time ¹¹wherefore keep these commandments for they are true and faithfull even so amen

From Newel K. Whitney Papers, BYU

SECTION 138

[LE: 73, KE: 29]

Hiram Portage county ohio Jan. 10th 1832

A Revelation to Joseph. and Sidney. The word of the Lord unto them Concerning the Elders of the church of the Living God established in the last days, making known the will of the Lord unto the Elders what they shall do untill conference. ~~For~~ For verily thus saith the Lord it is expediant in me that they should continue preaching the gospel and in exhortation to the churches in the reagions round about untill conference ²and behold then it shall be made known unto them by the voice of the conference their severall missions.

³Now verily I say unto my Servents Joseph and Sidney saith the Lord it is expedient to translate again ⁴and inasmuch as it is ~~expedient~~ practicable to preach in the reagions round about untill conference and after that it is expedient to continue the work of ~~translating~~ translation untill it be finished. ⁵And let this be a pattern unto the Elders untill further knowledge even as it is written ⁶and now I give no more unto you at this time gird up your loines and be sober even so Amen

From Newel K. Whitney Papers, BYU

SECTION 139

[LE: 75:1-22, KE: 87]

¹Verily <verily> I say unto you I who speak even by the voice of my spirit even alpha and Omega your Lord and your God ²Hearkon o ~~you~~ ye who have given your names to go forth to proclaim my gospel and to prune my vinyard ³behold I say unto you that it is my will that you should go forth and not tarry neither be idle but labour with your mights ⁴lifting up your voices as with the sound of a trump proclaiming the truth according to the revelations and commandments which I have given you ⁵and thus if ye are faithfull ye shall be laden with many sheeves and crowned with honor and glory and immortality and eternal life

⁶Therefore verily I say unto my servant William I revoke the commission which I gave unto him to go unto the eastern countries ⁷and I give unto him a new commission and a new commandment in the which I the Lord chasteneth him for the murmurings of his heart ⁸and he sinned nevertheless I forgive him and say unto him again go ye into the south countries ⁹and let my servant Luke go with him and proclaim the things which I have commanded them ¹⁰calling on the name of the Lord ~~teaching~~ for the comforter which shall teach them all things that is expedient for them ¹¹praying always that they faint not and inasmuch as they do this I will be with them even unto the end ¹²behold this is the will of the Lord your God concerning you even so Amen

¹³And again verily thus saith the Lord let my servant Orson Hyde and my servant Samuel take their journey into the eastern countries and proclaim the things which I have commanded them and inasmuch as they are faithfull lo I will be with them even unto the end

¹⁴and again verily I say unto my servant Lyman and unto my servant orson Pratt they shall also take their journey into the eastern countries and behold and lo I am with them also even unto the end.

¹⁵And again I say unto my servant Asa and unto my servant Calvas that they also shall take their journey unto the western countries and proclaim my gospel even as I have commended them ¹⁶and he who is faithfull shall over come all things and shall be lifted up at the last day ¹⁷and again I say unto my servant Major and my Servent Burr take their journey also unto the south countries ¹⁸yea let all these take their journey as I have commended them going from house to house and from village to village and from City to City ¹⁹and in whatsoever house ye enter and they receive you leave your blessings upon that house ²⁰and in whatsoever house ye enter and they receive you not ye shall depart speedily from that house and shake off the dust of your feet as a testimoney against <them> ²¹and you shall be filled with joy and gladness and know this that in the day of judgment you shall be judges of that house and condemn them ²²and it shall be <more> tollarable for the heathen in the day of judgment than for that house therefore gird up your loines and be faithfull and ye shall over come all things and be lifted up at the last day even so Amen

From Newel K. Whitney Papers, BYU

SECTION 140

[LE: 80, KE: 77]

Hiram Portage County Ohio March 7th 1832

¹Verily thus saith the Lord u[n]to you my sevent[servant] Stephen go ye go ye into the world & preach the Gospel to every creature that cometh under the Sound of your voice ²and inasmuch as you desire a companion I will give unto you my servant Eden Smith ³therefore go ye and preach my gospel whither to the North or to the South, to the East or to the west it matter-eth not for you cannot go amiss ⁴therefore declare the things which you have heard and verily believe and know to be true. ⁵Behold this is the will of him who hath called you Your Redeemer even Jesus Christ Amen

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 141

[LE: 79, KE: 76]

A Revelation given to Jerad[Jared] Carter March 12th 1832 in Hiram Portage[Portage] County Ohio,---

¹Verily verily I say unto you that it is my will that my Servant Jerad should go again into the eastern countries from place, to place, and from City, City, in the power of the ordinance where-with he has been ordained proclaiming glad tidings of great joy even the everlasting gospel ²and I will send upon him the comforter which shall teach him the truth and his way whither he

shall go³ and in as much as he is faithful I will crown him again with sheaves, wherefore let your heart be glad my servant Jerad and fear not saith your Lord even Jesus Christ Amen
From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 142

[LE: 81, KE: 79]

Hiram Portage Co Ohio March 15th 1832

¹Verily Verily I say unto you my servant Jesse <Frederick G Williams> listen to the voice of him who speaketh to thee the word of the Lord your God, and hearken to the calling wherewith your called even to be a high Priest in my church and councillor unto my servant Joseph² unto whom <I> have given the keys of the Kingdom which belongs to always to the presidency of the high Priesthood; ³therefor verily I acknowledge him and will bless him and also thee inasmuch as thou art faithful in council in the office which I have appointed unto you and in prayer always vocally and in thy heart in public and in private also in the ministry in proclaiming the gospel in the Land of the living and among thy Brethren⁴ and in doing these things thou wilt do the greatest good unto thy fellow beings and will promote the glory of him who is your Lord⁵ wherefore be faithful stand in the office I have appointed you succour the weak lift up the hands that hang down and strengthen the weak <feeble> knees⁶ and if thou act faithfully unto the end thou shalt have a crown of Immortality and eternal life in the mansions which I have prepared in the house of my father, ⁷Behold and lo these are the words of Alpha and Omega even Jesus Christ Amen

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 143

Revelation given at Hiram, Ohio, 20 March 1832.

First Shall we procure the paper required of our breatheren in their letter and carry it with us or not and if we do what moneys shall we use for that purpose

It is expedient saith the Lord unto you that the paper ~~is pr~~ shall <be> purchased for the <printing of the> book of the Lords commandments and it must needs be that you take it with [you] for it is not expedient that my servent Martin [Harris] should as yet go up unto the land of Zion let the purchase be made by the Bishop of [if] it must needs <be> by hire let whatsoever is done be done in the name of the Lord

Second shall we finish the translation <of the New testament> before we go to Zion or wait till we return

It is expedient saith the Lord that there be no delays and thus saith the Lord for the greatest good and benef[i]t of the church Wherefore omit the translation for the present time

From Newel K. Whitney Papers, BYU

SECTION 144

[LE: 99, KE: 78]

Hiram Portage County Ohio August 29th. 1832

¹Behold thus saith the Lord unto you my servant John[Murdock] thou art called to go unto the eastern countries from house to house and from Village to Village and from City to City to proclaim mine everlasting Gospel unto the in habitants thereof in the midst of persicution and wickedness² and whos[o] receiveth you receiveth me and you shall have power to declare my word in the demonstration of my holy Spirit³ and whoso receiveth you as a little child receiveth

my Kingdom and blessed are they for they shall obtain mercy, ⁴and whoso rejecteth you shall be rejected of my Father and his house and you shall cleanse your feet in the secret places by the way for a testimony against them ⁵and behold and lo I come quickly to judgment to convince all of their ungodly deeds which they have committed against me as it is written of me in the volum of the book ⁶and now verely I say unto you that it is not expedient that you should go untill your children are provided for and kindly sent up unto the Bishop in Zion, ⁷and after a few years if thou desirest of me thou mayest go up also unto the goo[d]ly land to possess thine in heritence ⁸otherwise thou shalt continue proclaiming my gospel untill thou be taken Amen—

by Joseph the seer and written by—

F G. Williams Scribe

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 145

Revelation given at Kirtland, Ohio, 5 January 1833.

Behold I say unto you my servant Frederick [G. Williams], Listen to the word of Jesus Christ, your Lord and your Redeemer. Thou hast desired of me to know which would be the most worth unto you. Behold blessed art thou for this thing. Now I say unto you, My servant Joseph is called to do a great work and hath need that he may do the work of translation for the salvation of souls. Verily, verily I say unto you, Thou art called to be a counselor and scribe unto my servant Joseph. Let thy farm be consecrated for bringing forth of the revelations and thou shalt be blessed and lifted up at the last day. Even so. Amen.

From the Revelations Collection, Church Historian's Library.

SECTION 146

[LE: 92, KE: 93]

Kirtland 15th March 1833—

¹Verely thus saith the Lord I give unto the united firm organized agreeable to the commandment previously given a revelation & commandment concerning my servant Frederick that ye shall r[e]ceive him into the firm what I say unto one I say unto all. ²and again I say unto you my servent Frederick thou shalt be a lively member in this firm and inasmuch as thou art faithful in keeping all former commandments thou shalt be blessed for ever Amen—

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 147

[LE: 96, KE: 96]

Kirtland June 4th 1833—

¹Behold I say unto you here is wisdom whereby ye may know how to act concerning this matter. for it is expedient in me that this stake that I have set for the strength of Zion should be made strong. ²Therefore let my servant ~~Newel~~ <Ahashdah> take charge of the place which is named among you upon which I design to build mine holy house, ³and again let it be divided into lots according to wisdom for the benefit of those who seek inheritances as it shall be determined in council among you. ⁴Therefore take heed that ye see to this matter, and that portion that is necessary to benefit ~~the firm~~ <mine order> for the purpose of bringing forth my word to the children of men, ⁵for Behold verily I say unto you, this is the most expedient in me that my word should go forth unto the children of men for the purpose of subdueing the hearts of the

children of men for your good even so Amen—⁶ and again verily I say unto you it is wisdom and expedient in me that my servant John Johnson <Z[om?]bre> whose offering I have accepted and whose prayers I have heard, unto whom I give a promise of Eternal life inasmuch as he keepeth my commandments from hence forth,⁷ for he is a descendant of Joseph <Seth> and a partaker of the blessings of the promise made unto his fathers.⁸ Verily I say unto you it is expedient in me that he should become a member of the firm <order> that he may assist in bringing forth my word unto the children of men.⁹ Therefore ye shall ordain him unto this blessing, and he shall seek dilligently to take away incumberances that are upon the house named among you that he may dwell there<in> even so Amen——

From "Kirtland Revelation Book" (Revelation Book 2)

SECTION 148

[LE: 106, KE: 99]

Kirtland, November 25; 1834

¹ It is my will that my servant Warren should receive <be> appointed and ordained a presiding High Priest over my Church in the land of Freedom and the regions round about;² and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries,³ and devote his whole time in this high and holy calling which I now give unto him; seeking dilligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the laborer is worthy of his hire.

⁴ And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night:⁵ therefore, gird up your loins, that ye may be the children of the light, and that day shall not overtake you as a thief.

⁶ And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my scepter and separated himself from the crafts of men.⁷ Therefore, blessed is my servant Warren, for I will have mercy on him, and notwithstanding the vanity of his heart, I will lift him up, and inasmuch as he will humble himself before me;⁸ <and> I will give <unto> him grace and assurance wherewith he may stand; and if he continues to be a faithful witness, and a light unto the Church, I have prepared a crown for him in the mansion of my Father: even so. Amen.
Revelation Book 2, p. 116; handwriting of Oliver Cowdery; Church Historian's Library.

SECTION 149

Revelation, Kirtland, Ohio, 5 Dec 1834. After assembling, we received a rebuke for our former low, uncultivated, and disrespectful manner of communication, and salutation, with, and unto each other, by the voice of the Spirit, saying unto us:

Verily, condemnation resteth upon you, who are appointed to lead my Chu[r]ch, and to be saviors of men: and also upon the church: And there must needs be a repentance and a refo[r]mation among you, in all things, in your ensamples before the Chuch, and before the world, in all your manners, habits and customs, and salutations one toward another—rendering unto every man the respect due the office, and calling, and priesthood, whereunto I the Lord have appointed and ordained you. Amen.

From Joseph Smith History, 1834-1836; Church Historian's Library

SECTION 150

Revelation given at Kirtland, Ohio, 18 October 1835.

This day assembled in the house of the Lord as usual and the Spirit of the Lord descended upon J. Smith Jr—the seer and he prophesied: saying the L[or]d has showed to me this day by the Spirit of Revelation that the distress, and sickness that has heretofore prevailed among the children of Zion will be mitigated from this time forth.

From Book of John Whitmer, Community of Christ Library-Archives

SECTION 151

Revelation given at Kirtland, Ohio, 27 October 1835.

the word of the Lord came unto me saying my Servant Fredrick [Frederick G. Williams] shall come and shall have wisdom given him to deal prudently and my handmaiden shall be delivered of a living child & be spared

From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 152

Revelation given at Kirtland, Ohio, 1 November 1835.

Verily thus Saith the Lord unto me, his servant Joseph Smith jun mine anger is kindle[d] against my servant Reynolds Cahoon because of his iniquities his covetous and dishonest principles in himself and family and he doth not purge them away and set his house in order, therefore if he repent not chastisement awaiteth him even as it seemeth good in my sight therefore go and declare unto him ~~this~~ <these> word<s>

From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 153

Revelation given at Kirtland, Ohio, 2 November 1835.

thus came the word of the Lord unto me saying it is not my will that my servant Frederick [G. Williams] should go to New York, but inasmuch as he wishes to go and visit his relatives that he may warn them to flee the wrath to come let him go and see them, for that purpose and let that be his only business, and behold in this thing he shall be blessed with power ~~while~~ to overcome their prejudices, Verily thus saith the Lord Amen.

From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 154

Revelation given at Kirtland, Ohio, 3 November 1835.

Thus came the word of the Lord unto me ~~saying~~ concerning the, Twelve <saying> behold they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the moneys which came into their hands, never<the>less some of them, dealt equally therefore they shall be rewarded, but Verily I say unto you they must all humble themselves before Me, before they will be accounted worthy to receive an endowment to go forth in my name unto all nations, as for my Servant William [Smith] let the Eleven hum-

ble themselves in prayer and in faith and wait on me in patience and my servant William shall return, and I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men and their shall be none mightier than he in his day and generation, nevertheless if he repent not speedily he shall be brought low and shall be chastened sorely for all his iniquities he has committed against me, nevertheless the sin which he hath sin[n]ed against me is not even now more grievous than the sin with which my servant David W. Patten and my servant Orson Hyde and my servant W^m E. McLellen [McLellin] have sinded [sinned] against me, and the residue are not sufficiently humble before me, behold the parable which I spake concerning a man having twelve Sons, for what man amon[g] you having twelve Sons and is no respecter to them and they serve him obediently and he saith unto the one be thou clothed in robes and sit thou here, and to the other be thou clothed in rages [rags] and sit thou there, and looketh upon his sons and saith I am just, ye will answer and say no man, and ye answer truly, therefore Verily thus saith the Lord your God I appointed these twelve that they should be equal in their ministry and in their portion and in their evangelical rights, wherefore they have sined a verry grievous sin, in as much as they have made themselves unequal and have not hearkned unto my voice therfor let them repent speedily and prepare their hearts for the solem assembly and for the great day which is to come Verely thus saith the Lord Amen.

From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 155

Revelation given at Kirtland, Ohio, 7 November 1835.

The word <of the Lord> came to me saying, behold I am well pleased with my servant Isaac Morley and my servant Edward Partridge, because of the integrity of their harts in laboring in my vinyard for the salvation of the souls of men, Verily I say unto you their sins are forgiven them, therfor say unto them in my name that it is my will that they should tarry for a little season and attend the school, and also the solem assembly for a wise purpose in me, even so amen

From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 156

Revelation given at Kirtland, Ohio, 8 November 1835.

The word of the Lord came unto me saying that President [William W.] Phelps & President J[ohn] Whitmer are under condemnation before the Lord, for their iniquities <errors>

From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 157

Revelation given at Kirtland, Ohio, 14 November 1835.

Thus came the word of the Lord unto me saying:

verily thus saith the ~~the~~ Lord unto my servant Joseph concerning my servant Warren [Par-rish], behold his sins are forgiven him because of his desires to do the works of righteousness therefore in as much as he will continue to hearken unto my voice he shall be blessed with wisdom and with a sound mind even above his fellows, behold it shall come to pass in his day that he shall <see> great things shew forth themselves unto my people, he shall see much of my ancient records, and shall know of hid[d]en things, and shall be endowed with a knowledge of hidden languages, and if he desires and shall seek it at my hand, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people, therefore this shall be his

calling until I shall order it otherwise in my wisdom and it shall be said of him in a time to come, behold Warren the Lords Scribe, for the Lords Seer whom he hath appointed in Israel; Therefore <if he will> keep my commandments he shall be lifted up at the last day, even so Amen
From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 158

Revelation given at Kirtland, Ohio, 16 November 1835, written in a letter to Harvey Whitlock.

Verily thus saith the Lord unto you; let him who was my servant Harvey, return unto me;— and unto the bosom of my Church, and forsake all the sins wherewith he has offended against me and persue from hence forth a virtuous and upright life, and remain under the direction of those whom I have appointed to be pillars, and heads of my Church, and behold, saith the Lord, your God; his sins shall be blotted out from under heaven, and shall be forgotten from among men, and shall not come up in mine ears, nor be recorded as <a> memorial against him, but I will lift him up as out of deep mire, and he shall be exalted upon the high places, and shall be counted worthy to stand among princes, and shall yet be made a polished shaft in my quiver, of bringing down the strong holds of wickedness, among those who set themselves up on high, that they may take council against me, and against annointed ones in the last days.

Therefore let him prepare himself speedily and come unto you; even to Kirtland and inasmuch as he shall harken unto all your council from henceforth he shall be restored unto his former state, and shall be saved unto the uttermost, even as the Lord your God liveth Amen.
From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 159

Revelation given at Kirtland, Ohio, 16 November 1835.

The same night ~~that~~ I received the word of the Lord on Mr. Hlmes [Erastus Holmes's] case, he had, desired that I would inquire at the hand of the Lord whether it was his duty to be baptised here, or wait until he returned home;— The word of the Lord came ~~to~~ unto me saying, that Mr. Holmes had better not be baptised here, and that he had better not return by water, also that there were three men that were seeking his destruction, to be ware of his eneys [enemies]
From Joseph Smith's journal, Sept. 1835-Apr. 1836; Church Historian's Library

SECTION 160

[LE: 108, KE: N/A]

The following is a revelation given to Lyman Sheman this day 26 Dec 1835

¹Verily thus saith the Lord unto you my servant Lyman your sins are forgiven you because you have obeyed my voice in coming up hither this morning to receive council of him whom I have appointed

²Therefore let your soul be at rest concerning your spiritual standing, and resist no more my voice, ³and arise up, and be more careful henceforth in observing your vows which you have made, ³and do make, and you shall be blessed with exceding great blessings. ⁴Wait patiently untill the time when the solemn assembly shall be called of my servants then you shall be numbered with the first of mine elders and receive right by ordination with the rest of mine elders whom I have chosen

⁵Behold this is the promise of the father unto you if you continue faithful— ⁶and it shall be

fulfilled upon you in that day that you shall have right to preach my gospel wheresoever I shall send you from henceforth from that time, ⁷Therefore strengthen your brethren in all your conversation in all your prayers, and in all your exhortations, and in all your doings, ⁸and behold and lo I am with you to bless you and deliver you forever Amen

From Joseph Smith's Journal, Sept. 1835–Apr. 1836; Church Historian's Library.

SECTION 161

[LE: 111, KE: N/A]

A revelation

Salem (Mss.) August 6, 1836.

¹I the Lord your God am not displeased with your coming this Journey, notwithstanding your follies. ²I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality: ³Therefore it is expedient that you should form acquaintance with men in this city, as you shall be lead, and as it shall be given you. ⁴And it shall come to pass, in due time, that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth, pertaining to gold and silver, shall be yours. ⁵Concern not yourselves about your debts, for I will give you power to pay them. ⁶Concern not yourselves about Zion, for I will deal merciful with her. ⁷Tarry in this place and in the regions round about, ⁸and the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of the my Spirit, that shall flow unto you. ⁹This place you may obtain by hire, &c. . . And inquire diligently concerning the more ancient inhabitants and founders of this city, ¹⁰for there are more treasures than one for you, in this city: ¹¹Therefore be ye as wise as serpents and yet without sin, and I will order all things for your good as fast as ye are able to receive them. Amen.

From William W. Phelps, Journal; Church Historian's Library.

SECTION 162

Revelation to Joseph Smith Jr Given in Kirtland Geauga Co. Ohio Sept 4th 1837 Making known the transgression of John Whitmer W[illiam] W. Phelps

Verily thus saith the Lord unto you my Servent Joseph. My Servents John Whitmer & William W Phelps have done those things which are not pleasing in my sight Therefore if they repent not they shall be removed out of their places Amen—

J Smith Jr

From Joseph Smith's Journal, Mar.-Sept. 1838; Church Historian's Library.

SECTION 163

Revelation given at Kirtland, Ohio, 12 January 1838.

Thus saith the Lord Let the presidency of my Church take their families as soon as it is practicable and a door is open for them and move on to the west as fast as the way is made plain before their faces and let their hearts be comforted for I will be with them

Verily I say unto you the time [has] come that your labours are finished in this place, for a season, Therefore arise and get yourselves on to a land which I shall show unto you even a land flowing with milk and honey you are clean from the blood of this people and wo unto those who have become your enemies who <have> professed my name saith the Lord, for their judgement

lingereth not and their damnation slumbereth not, let all your faithfull friends arise with their families also and get out of this place and gather themselves together unto Zion and be at peace among yourselves O ye inhabitants of Zion or there shall be no saf[e]ty for you
From Revelations Collection, Church Historian's Library.

SECTION 164

[LE: 114, KE: N/A]

Revelation to D W. Patten. given April 11th. 1838

¹Verily thus Saith the Lord, it is wisdom in my Servant D. W. Patten, that he settle up all his buisness, as soon as he possibly, can, and make a disposition of his merchandise, that he may perform a mission unto me next spring, in company with ~~with~~ others even twelve including himself, to testify of my name and bear glad tidings unto all the world, ²for verrily thus Saith the Lord that inasmuch as there are those among you who deny my name, others shall be planted in their stead and receive their bishoprick Amen.

From Joseph Smith's Journal, Mar.–Sept. 1838; Church Historian's Library.

SECTION 165

[LE: 118, KE: N/A]

The following Revelation was given in Far West Mo. July 8th. 1838. And read this day in the congregation of the saints,

Revelation Given to the Twelve Apostles July 8th 1838 in Far West Mo in the presence of J Smith Jr. S Rigdon, H smith, E Partridge I, Morly J Carter, S Avard T B, Marsh & G W, Robinson

Making known the will of the Lord concerning the Twelve Show unto us thy will O, Lord concerning the Twelve.

¹Verily thus saith the Lord, Let a conference be held immediately, Let the Twelve be organized, Let men be appointed to supply the places of those who fallen, ²Let my servent Thomas remain for a season in the land of Zion, to publish my word ³let the residue continue to preach from that hour, and if they will do this in all Lowliness of heart in meekness ~~in~~ and pureness and long-suffering I the Lord God give unto them a promise, that — I will provide for their families, and an effectual door shall be opned for them, from henceforth, ⁴And next spring let them depart to go over the great waters, and there promulge my gospel in the fullness thereof, and to bear record of my name, ⁵Let them take leave of my Saints in the city Far West, on the Twenty sixth day of April next, on the building spot of mine house saith the Lord, ⁶Let my servent John Taylor, and also my servent John E Page, and also my servent Willford Woodruff and also my servent Willard Richards be appointed to fill the places of those who have fallen, and be officialy Notified of their appointment even so Amen

From Joseph Smith's Journal, Mar.–Sept. 1838; Church Historian's Library.

SECTION 166

Revelation given at Nauvoo, Illinois, 20 March 1841; Brother William Allred, Bishop of the stake at Pleasant Vale, and also Brother Henry W. Miller, President of the stake at Freedom, desire President Joseph Smith to enquire of the Lord his will concerning them.

Let my servants William Allred and Henry W. Miller have an agency for the selling of stock for the Nauvoo House, and assist my servants Lyman Wight, Peter Haws, George Miller and John Snider in building said house. And let my servants William Allred and Henry W. Miller take

stock in the house, that the poor of my people may have employment and that accommodations may be made for the strangers who shall come to visit this place. And for this purpose let them devote all their properties, saith the Lord.

From the Book of the Law of the Lord, Church Historian's Library.

SECTION 167

[LE: 126, KE: N/A]

“Nauvoo City, July 9th. 1841.

¹Dear & well beloved Brother, Brigham Young, Verily thus saith the Lord unto you my servant Brigham. it is no more required at your hand to leave your family as in times past for your offering is acceptable to me ²I have seen your labor and toil in journeyings for my name. ³I therefore command you to send my word abroad and take special care of your family from this time henceforth and forever, Amen.

Given to Joseph Smith this day:”

From “The Book of the Law of the Lord”; Church Historian's Library.

SECTION 168

A. Revelation Given Dc: 2^d. ~~1842~~ 1841. N. M. Hyde [Marinda Nancy Johnson Hyde]

Verily thus saith the Lord unto you my servant Joseph. that in as much as you have called upon me to know my will concerning my handmaid Nancy Marinda Hyde Behold it is my will that she should have a better place prepared for her than that in which she now lives, in order that her life may be spared unto her; Therefore go and say unto my servant Ebenezer Robinson. & To my handmaid his wife, Let them open their doors and take her and her children into their house. and take care of them faithfully and kindly until my Servant Orson Hyde returns from his mission or until some other provision can be made for her welfare & safety: Let them do these things and spare not. and I the Lord will bless them & heal them. if they do it not grudgingly saith the Lord God. and she shall be a blessing unto them,— and let my handmaid Nancy Marinda Hyde hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her. unto her Justification saith the Lord.

From Book of the Law of the Lord; Church Historian's Library

SECTION 169

Revelation given at Nauvoo, Illinois, 19 May 1842, to Hiram Kimball.

Verily thus saith the Lord unto you my servant Joseph by the voice of my Spirit, Hiram Kimball has been insinuating evil. & forming evil opinions against you with. others. & if he continue in them he & they shall be accursed. for I am the Lord thy God & will stand by thee & bless thee. Amen.

From Book of the Law of the Lord; Church Historian's Library

RESTORATION

SECTION 170

[LE: 107:40-57, KE: 3]

When God delivers a dispensation of the gospel to the earth, the head of that dispensation is granted the right and privilege of organizing the dispensation. As they organize their dispensation according to righteous principles and receive God's approval of the pattern, the dispensation is established and remains in effect until apostasy necessitates another restoration.

Adam was given the first dispensation, and he patterned it after the order of Heaven. Abraham was also given a dispensation, which he patterned after Adam's dispensation. Moses was given a dispensation, but established a different pattern for the children of Israel according to the hardness of their hearts, which dispensation John the Baptist brought to a lawful close. Jesus Christ began a new dispensation, which he patterned in a manner to reflect Abraham's family, with Abraham, Isaac and Jacob mirrored in Peter, James and John, the twelve tribes led by twelve sons of Jacob reflected by the twelve disciples, the seventy children of Jacob who entered Egypt at the time of father Joseph reflected by the seventy, and thus Christ used His right to honor the family of Abraham. Joseph Smith Jr. was given a dispensation, which he organized to honor the pattern Christ established. Such is the right and privilege granted to those who stand at the head of dispensations of the gospel.

⁴⁰18 The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. ⁴¹This order was instituted in the days of Adam, and came down by lineage in the following manner:

⁴²19 From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, ⁴³because he -[Seth]- was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age.

⁴⁴20 Enos was ordained at the age of 134 years, and four months, by the hand of Adam.

⁴⁵21 God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak: he was eighty seven years old when he received his ordination.

⁴⁶22 Mahalaeel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

⁴⁷23 Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

⁴⁸24 Enoch, was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him— ⁴⁹and he saw the Lord: and he walked with him, and was before his face continually: and he walked with God 365 years: making him 430 years old when he was translated.

⁵⁰25 Methuselah was 100 years old when he was ordained under the hand of Adam.

⁵¹26 Lamech was 32 years old when he was ordained under the hand of Seth.

⁵²27 Noah was 10 years old when he was ordained under the hand of Methuselah.

⁵³28 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-on-di-ahman, and there bestowed upon them his last blessing. ⁵⁴And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. ⁵⁵And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them for ever.

⁵⁶29 And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his

posterity unto the latest generation. ⁵⁷These things were all written in the book of Enoch, and are to be testified of in due time.

Now this same Priesthood, which was in the beginning, shall be in the end of the world also - or in other words, at the end of the world, the final dispensation will restore again the pattern of the first, or Adam's dispensation.

Extract from Section 3 of the 1835 Doctrine and Covenants, with additional material given to Michael Hamill 4 Feb 2017.

APPENDIX

A PROPHET'S PREROGATIVE

A COMPARATIVE STUDY

Contributed by Jeff Savage, Scriptures Compilation Team

When comparing the King James Version of the Isaiah text to Joseph Smith's Inspired Version, it is apparent that the two have significant differences. This raises the question: Was Joseph Smith authorized by God to make those changes? To understand why he was able to make those changes, it is useful to explain the prerogative of a prophet, and more especially, a dispensation head, with respect to a vision from God.

To understand what a messenger is allowed to do, recognizing the nonlinear nature of prophecy is important. Christ and His Father see things outside of time, where all things past, present and future are continually before them. The vision of all, and in fact any true vision from God, will be from Heaven's vantage point. True messengers prophesy after the manner of our Lord, and this is a key to understanding whether a message or vision comes from God: a message sent from the Father will be greater in scope and context than the personal question that resulted in His answer. When it comes to the salvation of souls, it is always God's agenda that drives the message. There can be no ego between God and man, and to place any man between God and His people, as has been done in the past, is to limit that generation or even dispensation. Moses is the chief example of how Zion was unavailable for an entire dispensation because the people refused to face God, instead requiring Moses to stand between them and Him.

The prophet Nephi's commentary demonstrates how the head of a dispensation may in righteousness revise a broad vision given through Isaiah to focus upon the narrow scope of his people. Nephi reduces Isaiah's general prophecy to all Twelve Tribes of Israel into his own specific prophecy about his people, turning Isaiah into a Mormon, America-centric text that directly addresses the coming forth of the Book of Mormon. Can he do that? Yes, it is his prerogative. His father Lehi does the same thing by liberally adapting the prophecy given to Joseph of Egypt. In both cases, a prophet can apply a generalized prophecy for a large body of God's people over multiple dispensations to a more specific meaning only intended for the prophet's descendants or dispensation, even when that means adding and rearranging details not found in the original prophecy.

In his translation of Isaiah 29, Joseph Smith followed Nephi's precedent by removing the universal, broad application of Isaiah's original prophecy and applying the specific context of the coming forth of the Book of Mormon and the latter days. Again, as head of a dispensation, it was his prerogative to do so. Joseph's mission was to translate and publish the Book of Mormon, and to speak to the audience of his day. To a nation of Bible-believing Christians, it was necessary to do all in his power to persuade them to take the Book of Mormon seriously as they would be judged by their acceptance or rejection of the Book of Mormon. This does not suggest that Joseph believed the original version was in error; rather, he accepted and followed Nephi's rendering. All of the principal authors of the Book of Mormon—Nephi, Mormon and Moroni—spoke directly to the Latter-day Gentiles and commanded that we search the prophecies of Isaiah. Nephi specifically directs believers to liken them to ourselves. Given the gravity of Joseph's message, he was able to do so following the pattern of righteousness and within his prerogative.

In considering whether to include both Isaiah's original or Joseph's rendering of Isaiah 29, we face the risk of either refusing to heed the warnings given in the Book of Mormon or failing to preserve Joseph's work restoring truth. In keeping the latter only, we run the risk of letting Nephi's message eclipse the broader message of Isaiah. Nephi's meaning was certainly fulfilled with the Book of Mormon, but it is not the only time that Isaiah's prophecy has been or yet will be fulfilled. We know there is yet more the Lord has promised to give us. Dropping the KJV Isaiah 29 also changes the structure of Isaiah's argument, which presents two distinct

paths available to God's people—light and truth or darkness and confusion. Isaiah's words are a microcosm of this choice of two ways, both collectively and individually. The Lord has said, Great are the words of Isaiah. Should we throw some of them away? God forbid.

In the past, the Lord has at times constrained one prophet because the people were too close-minded to receive the additional message of two prophets. To honor Isaiah, Nephi, and Joseph, it seems best to include all of their words in our scriptures. The scriptures are a body of sacred writings. They are the standard against which we will be measured and judged by God. In accepting them, they become a conditional covenant that we willingly place ourselves within at God's invitation. Including both Isaiah's and Joseph's versions of Isaiah in our scriptures suggests to the Lord that our hearts are open to receiving His word, even when it appears in two or more differing versions. It is a sign to Him that we are willing to receive what has been sealed up from the foundation of the world, to be weaned from the milk and to enjoy the meat of the Gospel."

ISAIAH 29

2 NEPHI 27

JST

KJV

But behold, in the last days, or in the days of the Gentiles, yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity, and all manner of abominations.

Wo to Ariel, to Ariel, the city where David dwelt. Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow, for thus hath the Lord said unto me, It shall be unto Ariel, that I the Lord will camp against her round about, and will lay siege against her with a mount, and I will raise forts against her.

And she shall be brought down, and shall speak out of the ground and her speech shall be low out of the dust, and her voice shall be as of one that hath a familiar spirit out of the ground, and her speech shall whisper out of the dust.

Moreover the multitude of her strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away, yea, it shall be at an instant suddenly.

Woe to Ariel, to Ariel, the city where David dwelt. Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

And when that day shall come, they shall be visited of the Lord of hosts with thunder, and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.

And all the nations that fight against Zion and that distress her shall be as a dream of a night vision.

Yea, it shall be unto them even as unto a hungry man which dreameth, and behold he eateth, but he awaketh and his soul is empty. Or like unto a thirsty man which dreameth, and behold he drinketh, but he awaketh and behold, he is faint and his soul hath appetite.

Yea, even so shall the multitude of all the nations be that fight against mount Zion.

For behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out and cry. Yea, ye shall be drunken, but not with wine, ye shall stagger, but not with strong drink.

For behold, the Lord hath poured out upon you the spirit of deep sleep, for behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers and the seers hath he covered because of your iniquity.

And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

For they shall be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

Yea, it shall be unto them even as unto a hungry man who dreameth, and behold, he eateth, but he awaketh and his soul is empty, or like unto a thirsty man who dreameth, and behold, he drinketh, but he awaketh, and behold, he is faint, and his soul hath appetite.

Yea, even so shall the multitude of all the nations be that fight against mount Zion.

For, behold, all ye that do iniquity, stay yourselves, and wonder, for ye shall cry out, and cry, yea, ye shall be drunken, but not with wine, ye shall stagger, but not with strong drink.

For, behold, the Lord hath poured out upon you the spirit of deep sleep. For, behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers, and the seers hath he covered because of your iniquities.

And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite:

so shall the multitude of all the nations be, that fight against mount Zion.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And behold, the book shall be sealed, and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them.

But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another. But the words which are sealed he shall not deliver, neither shall he deliver the book.

For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth, for, behold, they reveal all things from the foundation of the world unto the end thereof.

And the day cometh that the words of the book which were sealed shall be read upon the housetops, and they shall be read by the power of Christ.

And all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

And behold, the book shall be sealed, and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them.

But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another; but the words that are sealed he shall not deliver, neither shall he deliver the book.

For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth, for, behold, they reveal all things from the foundation of the world unto the end thereof.

And the day cometh, that the words of the book which were sealed shall be read upon the housetops, and they shall be read by the power of Christ,

and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

And the vision of all is become unto you as the words of a book that is sealed,

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world that the eyes of none shall behold it save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

And there is none other which shall view it save it be a few, according to the will of God, to bear testimony of his word unto the children of men. For the Lord God hath said that the words of the faithful should speak as if it were from the dead.

Wherefore, the Lord God will proceed to bring forth the words of the book, and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God.

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee.

And the learned shall say, Bring hither the book and I will read them. And now, because of the glory of the world and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it.

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered, and they shall testify to the truth of the book and the things therein.

And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men, for the Lord God hath said, that the words of the faithful should speak as it were from the dead.

Wherefore, the Lord God will proceed to bring forth the words of the book, and in the mouth of as many witnesses as seemeth him good will he establish his word, and wo be unto him that rejecteth the word of God.

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee.

And the learned shall say, Bring hither the book and I will read them, and now because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it.

which men deliver to one that is learned, saying, Read this, I pray thee:

and he saith, I cannot; for it is sealed:

Wherefore, it shall come to pass that the Lord God will deliver again the book and the words thereof to him that is not learned, and the man that is not learned shall say, I am not learned.

Then shall the Lord God say unto him, The learned shall not read them for they have rejected them and I am able to do mine own work, wherefore, thou shalt read the words which I shall give unto thee.

Touch not the things which are sealed for I will bring them forth in mine own due time, for I will show unto the children of men that I am able to do mine own work.

Wherefore, when thou hast read the words which I have commanded thee and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again and hide it up unto me that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men.

For behold, I am God, and I am a God of miracles, and I will shew unto the world that I am the same yesterday, today, and forever, and I work not among the children of men save it be according to their faith.

And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him,

Forasmuch as this people draw near unto me with their mouth and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men,

Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned, and the man that is not learned shall say, I am not learned.

Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work, wherefore thou shalt read the words which I shall give unto thee.

Touch not the things which are sealed, for I will bring them forth in mine own due time, for I will show unto the children of men that I am able to do mine own work.

Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men.

For behold, I am God, and I am a God of miracles, and I will show unto the world that I am the same yesterday, today, and forever, and I work not among the children of men, save it be according to their faith.

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him,

Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men,

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said,

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

therefore I will proceed to do a marvellous work among this people, yea, a marvellous work and a wonder, for the wisdom of their wise and learned shall perish and the understanding of their prudent shall be hid.

And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark, and they say, Who seeth us, and who knoweth us?

And they also say, Surely your turning of things upside down shall be esteemed as the potter's clay.

But behold, I will shew unto them, saith the Lord of hosts, that I know all their works.

For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?

But behold, saith the Lord of hosts, I will shew unto the children of men that it is not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

therefore I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark, and they say, Who seeth us and who knoweth us?

And they also say, Surely, your turning of things upside down shall be esteemed as the potter's clay.

But behold, I will show unto them, saith the Lord of hosts, that I know all their works.

For, shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?

But behold, saith the Lord of hosts, I will show unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness,

and the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Surely your turning of things upside down shall be esteemed as the potter's clay:

for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off, and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob:

Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name and sanctify the Holy One of Jacob and shall fear the God of Israel.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

For, assuredly as the Lord liveth, they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off, and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

Therefore, thus saith the Lord who redeemed Abraham concerning the house of Jacob,

Jacob shall not now be ashamed, neither shall his face now wax pale, but when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob,

Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hand, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

GENERAL ASSEMBLY - 1835

“The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of his church of the Latter Day Saints, which church was organized and commenced its rise on the 6th day of April, 1830. These items are to be taken from the bible, book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made.

“Elder Samuel H. Smith, for the assembly, moved that presiding elders, Joseph Smith, jr, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams compose said committee. The nomination was seconded by Elder Hyrum Smith, whereupon it received the unanimous vote of the assembly.

(SIGNED.) OLIVER COWDERY, ORSON HYDE,} Clerks”

Wherefore Presidents O. Cowdery and S. Rigdon, proceeded and organized the high council of the church at Kirtland, and Presidents W. W. Phelps and J. Whitmer proceeded and organized the high council of the church in Missouri. Bishop Newel K. Whitney proceeded and organized his counselors of the church in Kirtland, and acting Bishop John Corrill, organized the counselors of the church in Missouri: and also Presidents Leonard Rich, Levi W. Hancock, Sylvester

Smith and Lyman Sherman, organized the council of the seventy; and also Elder John Gould, acting president, organized the travelling elders; and also Ira Ames, acting President, organized the Priests; and also Erastus Babbit, acting President, organized the Teachers, and also William Burgess, acting President, organized the Deacons, and also Thomas Gates, assisted by John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis, and Oliver Higley, as Presidents of the day, organized the whole assembly. Elder Levi W. Hancock appointed chorister: a hymn was then sung and the services of the day opened by the prayer of President O. Cowdery, and the solemnities of eternity rested upon the audience. Another hymn was sung: after transacting some business for the church the audience adjourned for one hour.

AFTERNOON. — After a hymn was sung, President Cowdery arose and introduced the “Book of doctrine and covenants of the church of the Latter Day Saints,” in behalf of the committee: he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book: the other two committee, named above, were absent. According to said arrangement, W. W. Phelps bore record that the book presented to the assembly, was true. President John Whitmer also arose, and testified that it was true. Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon the high council of Kirtland accepted them and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations in said book were true, and the said high council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows: “The testimony of the witnesses to the book of the Lord’s commandments, which he gave to his church through Joseph Smith, jr, who was appointed by the voice of the church for this purpose: we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.” Elder Leonard Rich bore record of the truth of the book and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Bishop N. K. Whitney bore record of the truth of the book, and with his counsellors accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting bishop, John Corryll, bore record of the truth of the book and with his counsellors accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. Acting president, John Gould, gave his testimony in favor of the book, and with the traveling elders, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Ira Ames, acting president of the priests, gave his testimony in favor of the book, and with the priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbit, acting president of the teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

William Burgess, acting president of the deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable president, Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote, accepted of the labors of the committee.

President W. W. Phelps then read an article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a

unanimous vote.

President O. Cowdery then read an article on "Governments and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

A hymn was then sung. President S. Rigdon returned thanks, after which the assembly was blessed by the Presidency, with uplifted hands, and dismissed.

GENERAL ASSEMBLY - 2017

TO BE RECORDED.

OTHER REVELATIONS

THESE ARE RECORDED REVELATIONS *ATTRIBUTED* TO JOSEPH SMITH, BUT HAVING LESS RELIABLE SOURCES FROM WHICH THEY ARE DRAWN, THEREBY MAKING THEIR CONTENT A LITTLE LESS SURE. THEY ARE INCLUDED HERE RATHER THAN IN THE MAIN BODY OF COLLECTED REVELATIONS.

Letter and Revelation to Edward Partridge, Kirtland, Ohio, 7 January 1838.

Brother [Edward] Partridge, Thus saith the Lord, my servant Edward and his house shall be numbered with the blessed and Abraham their father, and his name shall be had in sacred rem[em]brance. And again thus saith the Lord, let my people be aware of dissensions among them lest the enemy have power <over> them, Awake my shepherds and warn my people! for behold the wolf cometh to destroy them! receive him not. Now I would inform you that my health is good and also that of my family, and it is my earnest prayer to God that health, peace, and plenty may crown your board and blessings of Heaven rest upon the head of him in whom the Lord hath said there is no guile.

J Smith Jr

From Edward Partridge Jr. Genealogical Family Record; Church Historian's Library

LE Section 129

there are 3 adminitater Angels. Spirits Devils— one class in heaven Angels the spir[i]ts of Ju[s]t men made perfect.— ²[-] ,innumerable co[mpany] of angels & Spirits of Ju[s]t Men made perf[e]ct.

⁴An angel appears to you how will you prove him. ask him to shake hands ⁵if he has flesh & bones— he is an Angel. ²"spirit hath not fl[e]sh & bones"

⁶spirit of a Ju[s]t man made perf[e]ct. person in its tabernacle could hide its glory.

⁸if David Patten or the Devil came. how would you determi[n]e should you take hold of his hand you would not feel it.

⁷if it were a false administr[a]ti[o]n he would not do it.true spirit will not give his hand the Devil will. ⁹3 Keys—

From "President Joseph Smith's Journal," Book 1, Dec. 21, 1842–Mar. 10, 1843; Joseph Smith Collection, Church Historian's Library.