

LECTURES ON FAITH

DOCTRINE AND COVENANTS

PEARL OF GREAT PRICE

ABOUT THIS EDITION

This edition of DOCTRINE AND COVENANTS increases readability by modernizing the page layout. The text is formatted into standard paragraphs and white space and other modern tools (section headers, bullet lists, etc.) are used to help with readability. The verse and chapter numbering of the 1981 edition have been maintained to locate specific verses, but those references are visually subdued so as to not distract from the message.

Words that are part of the scriptural record appear in serif font. Anything not part of that record (dates and locations, verse numbers, section numbers, and section headers) appears in this sans-serif font. Anything in a sans-serif font is an addition of men and can be treated accordingly.

This edition captures some of the various changes that have been made to these works over time. Words that were changed between the 1833 BOOK OF COMMANDMENTS and 1835 DOCTRINE AND COVENANTS are indicated by an underline in the main text and the previous text is shown in the margin and denoted by ^{BC}. Words that were added in the 1835 DOCTRINE AND COVENANTS to sections already printed in the 1833 BOOK OF COMMANDMENTS are denoted by dotted underline. Changes from the original manuscripts are denoted by a dashed underline with the original text in margin notes denoted by ^M.

Section headers in DOCTRINE AND COVENANTS contain reference information as shown below. If the section appeared in either the 1833 or 1835 edition, the section number in each respective edition is shown. For all other editions only the year is shown.



Other non-canonical records have been added to help with historical context. These appear in chronological position among the sections of DOCTRINE AND COVENANTS. They have a similar header, including source information, but lack a section number. Those that aren't found in HISTORY OF THE CHURCH are designated by JSP and can be found at the Joseph Smith Papers project (www.josephsmithpapers.org).

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PREFACE TO 1835 EDITION

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 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

LECTURES ON FAITH

LECTURE 1 – FAITH DEFINED

¹Faith 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.

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

- ³First, faith itself—what it is.
- ⁴Second, the object on which it rests;
- ⁵Third, the effects which flow from it.

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

⁷The 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:

⁸Now faith is the substance (assurance) of things hoped for, the evidence of things not seen.

⁹From 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.

¹⁰If 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.

¹¹Were 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 dependent 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?

¹²And 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).

¹³As 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:

¹⁴Through 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.

¹⁵By 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.

¹⁶Had 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.

¹⁷Who 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.

¹⁸The Savior says, 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.” (Matthew 17:19–20).

¹⁹Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power: He ^asays that it was the faith of Alma and Amulek which caused the walls of the prison to be ^brent; 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 ^cfire; and that it was by faith that the mountain Zerin was ^dremoved, when the Brother of Jared spake in the name of the Lord.

^a Ether 12:13

^b Alma 14:23–29

^c Helaman 5:32–50

^d Ether 12:30

²⁰In addition to this we are told in Hebrews 11:32–35, 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.

²¹Also Joshua, in the sight of all Israel, ^ebade the sun and moon to stand still, and it was done.

^e Joshua 10:12–13

²²We 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.

²³Had 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!

²⁴Faith 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, agreeable to the will of God. Without it, there is no power, and without power there could be no creation, nor existence!

QUESTIONS

¹What is theology?

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.

²What is the first principle in this revealed science?

Faith. (Lecture 1:1)

³Why is faith the first principle in this revealed science?

Because it is the foundation of all righteousness.

Hebrews 11:6 Without faith it is impossible to please [God].

1 John 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he [God] is righteous. (Lecture 1:1)

⁴What arrangement should be followed in presenting the subject of faith?

First, it should be shown what faith is. (Lecture 1:3)

Second, the object upon which it rests. (Lecture 1:4)

Third, the events which flow from it. (Lecture 1:5)

⁵What is faith?

It “is the assurance of things hoped for, the evidence of things not seen.” (Hebrews 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.

Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God. (Lecture 1:8–9)

⁶How do you prove that faith is the principle of action in all intelligent beings?

First, by duly considering the operations of my own mind; and second, by the direct declaration of scripture.

Hebrews 11:7 By faith Noah, being warned of God 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.

Hebrews 11:8–9 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. 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.

Hebrews 11:27 By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. (Lecture 1:10–11)

⁷Is not faith the principle of action in spiritual things as well as in temporal?

It is.

⁸How do you prove it?

Hebrews 11:6 Without faith it is impossible to please [God].

Mark 16:16 He that believes and is baptized shall be saved.

Romans 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. (Lecture 1:12–13)

⁹Is faith anything else beside the principle of action?

It is.

¹⁰What is it?

It is the principle of power also. (Lecture 1:13)

¹¹How do you prove it?

First, it is the principle of power in the Deity, as well as in man.

Hebrews 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. (Lecture 1:1–16)

Second, it is the principle of power in man also.

Alma 14:23–29 Alma and Amulek are delivered from prison.

Helaman 5:37–50 Nephi and Lehi, with the Lamanites, are immersed with the Spirit.

Ether 12:30 The mountain Zerin, by the faith of the Brother of Jared, is removed.

Joshua 10:12–13 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.” And the sun stood still, and the moon stayed, until the people had avenged themselves upon 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.

Matthew 17:19–20 Then came the disciples to Jesus apart, and said, “Why could not we cast him out?” 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.”

Hebrews 11:32–35 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. Who 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. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. (Lecture 1:16–22)

¹²How would you define faith in its most unlimited sense?

It is the first great governing principle which has power, dominion, and authority over all things. (Lecture 1:24)

¹³How 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? By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God; and without it there is no power; and without power there could be no creation, nor existence! (Lecture 1:24)

LECTURE 2 – THE OBJECT OF FAITH

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

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

³In 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 has had, and the foundation on which these evidences are, or were, based since the creation, to believe in the existence of a God.

⁴We 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.

⁵We 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 chapter of the Book of Genesis, beginning with the 27th verse, and closing with the 31st. We copy from the New Translation:

⁶And 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.

⁷And 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.”

⁸So 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.”

⁹And 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.”

¹⁰Again, Genesis 2:15–20:

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 you eat thereof you shall surely die.”

¹¹And 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.

¹²From 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 vail 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. ¹³Moses 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, she gave me of the fruit of the tree, and I did eat.”

¹⁵“And the Lord God said unto the woman, “What is this thing 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 shalt you 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.

¹⁸Two 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.

¹⁹Second, 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.

²⁰Having 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.

²¹We 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:

²²After 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 I, 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 Ghost fell upon Adam, and bore record of the Father and the Son.

²⁵This 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 vail, 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.

²⁶Moses 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.”

²⁷And 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.”

²⁸And 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, it shall not henceforth yield unto you her strength. A fugitive and a vagabond also you shall be in the earth."

²⁹And 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 sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him.

³⁰The 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.

³¹Adam, 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.

³²Not 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.

³³From 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.

³⁴The 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.

³⁵Let 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.

³⁶For 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.

³⁷First, Adam was 130 years old when Seth was born (Genesis 5:3). And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died (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 Methuselah was born (5:21). Methuselah was 187 when Lamech was born (5:25). Lamech was 182 when Noah was born (5:28).

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

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

⁴⁰Moses further informs us that Seth lived after he begat Enos 807 years, making him 912 years old at his death (Genesis 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 Methuselah 300 years, making him ^a365 years old when he was translated (5:22–23). And Methuselah 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).

^a JST Gen 7:78 has 430.

⁴¹Agreeable 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 Methuselah in the 1656th—it being the same year in which the flood came.

⁴²So 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 Methuselah died.

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

⁴⁴From 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 of the true and living God.

⁴⁵Having 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 (Genesis 9:28–29).

⁴⁶Shem was 100 years old when Arphaxad was born (Genesis 11:10). Arphaxad 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).

⁴⁷There 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.

⁴⁸Moses informs us that Shem lived after he begat Arphaxad 500 years (Genesis 11:11). This added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad 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 (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 (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 (11:25). This added to 29 years, which was his age when Terah was born, makes him 148 years old 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.

⁴⁹Agreeable 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?

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

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

⁵²It appears from this account that Nahor (brother of Abraham), Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, 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 Arphaxad died, 118 when Salah died, 150 when Shem died; and that Eber lived four years after Abraham's death; and that Shem, Arphaxad, 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, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

⁵³We have now traced the chronology of the world, agreeable 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.

⁵⁴We 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.

⁵⁵Let us here observe that after any portion of the human family is 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.

⁵⁶We 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 inquiry 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 inquiry 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 inquire after the knowledge of God. The enquiry frequently terminated, indeed, always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

QUESTIONS

¹Is there a being who has faith in himself independently?

There is.

²Who is it?

It is God.

³How do you prove that God has faith in himself independently?

Because he is omnipotent, omnipresent, and omniscient; without beginning of days or end of life, and in him all fullness dwells.

Ephesians 1:23 Which is his body, the fulness of him that filleth all in all.

Colossians 1:19 For it pleased the Father that in him should all fulness dwell. (Lecture 2:2).

⁴Is he the object in whom the faith of all other rational and accountable beings centers, for life and salvation?

He is.

⁵How do you prove it?

Isaiah 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Romans 11:34–36 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 forever. Amen.

Isaiah 40:8–18 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 balance? 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.

Jeremiah 51:15–16 He [the Lord] hath made the earth by his power, he has 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.

1 Corinthians 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.
(Lecture 2:2)

⁶How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

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. (Lecture 2:3–11).

- First, when man was created he stood in the presence of God (Genesis 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.
- Second, God conversed with him after his transgression. (Genesis 3:8–22; Lecture 2:13–17) 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. (Lecture 2:19)
- Third, God conversed with man after he cast him out of the garden. (Lecture 2:22–25).
- Fourth, God also conversed with Cain after he had slain Abel. (Genesis 4:4–16; Lecture 2:26–29).

⁷What is the object of the foregoing quotation?

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 (Lecture 2:30–33).

⁸What testimony had the immediate descendants of Adam in proof of the existence of a God?

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 (Lecture 2:23–26).

⁹Had 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?

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 (Lecture 2:35–36).

¹⁰How do you know that the knowledge of the existence of God was communicated in this manner throughout the different ages of the world?

By the chronology obtained through the revelations of God.

¹¹How would you divide that chronology in order to convey it to the understanding clearly?

Into two parts: First, by embracing that period of the world from Adam to Noah; and second, 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.

¹²How many noted righteous men lived from Adam to Noah?

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

¹³What are their names?

Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech.

¹⁴How old was Adam when Seth was born?

One hundred and thirty years (Genesis 5:3).

¹⁵How many years did Adam live after Seth was born?

Eight hundred (Genesis 5:4).

¹⁶How old was Adam when he died?

Nine hundred and thirty years (Genesis 5:5).

¹⁷How old was Seth when Enos was born?

One hundred and five years (Genesis 5:6).

¹⁸How old was Enos when Cainan was born?

Ninety years (Genesis 5:9).

¹⁹How old was Cainan when Mahalaleel was born?

Seventy years (Genesis 5:12).

²⁰How old was Mahalaleel when Jared was born?

Sixty-five years (Genesis 5:15).

²¹**How old was Jared when Enoch was born?**

One hundred and sixty-two years (Genesis 5:18).

²²**How old was Enoch when Methuselah was born?**

Sixty-five (Genesis 5:21).

²³**How old was Methuselah when Lamech was born?**

One hundred and eighty-seven years (Genesis 5:25).

²⁴**How old was Lamech when Noah was born?**

One hundred and eighty-two years (Genesis 5:28; for this chronology see Lecture 2:37).

²⁵**How many years, according to this account, was it from Adam to Noah?**

One thousand and fifty-six years.

²⁶**How old was Lamech when Adam died?**

Lamech, the ninth from Adam, (including Abel) and father of Noah, was fifty-six years old when Adam died.

²⁷**How old was Methuselah?**

Two hundred and forty-three years.

²⁸**How old was Enoch?**

Three hundred and eight years.

²⁹**How old was Jared?**

Four hundred and seventy years.

³⁰**How old was Mahalaleel?**

Five hundred and thirty-five.

³¹**How old was Cainan?**

Six hundred and five years.

³²**How old was Enos?**

Six hundred and ninety-five years.

³³**How old was Seth?**

Eight hundred (Lecture 2:38).

³⁴**How many of these noted men were contemporary with Adam?**

Nine.

³⁵**What are their names?**

Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech (Lecture 2:39).

³⁶**How long did Seth live after Enos was born?**

Eight hundred and seven years (Genesis 5:7).

³⁷**What was Seth's age when he died?**

Nine hundred and twelve years (Genesis 5:8).

³⁸**How long did Enos live after Cainan was born?**

Eight hundred and fifteen years (Genesis 5:10).

³⁹**What was Enos' age when he died?**

Nine hundred and five years (Genesis 5:11).

⁴⁰**How long did Cainan live after Mahalaleel was born?**

Eight hundred and forty years (Genesis 5:13).

⁴¹What was Cainan's age when he died?

Nine hundred and ten years (Genesis 5:14).

⁴²How long did Mahalaleel live after Jared was born?

Eight hundred and thirty years (Genesis 5:16).

⁴³What was Mahalaleel's age when he died?

Eight hundred and ninety-five years (Genesis 5:17).

⁴⁴How long did Jared live after Enoch was born?

Eight hundred years (Genesis 5:19).

⁴⁵What was Jared's age when he died?

Nine hundred and sixty-two years (Genesis 5:20).

⁴⁶How long did Enoch walk with God after Methuselah was born?

Three hundred years (Genesis 5:22).

⁴⁷What was Enoch's age when he was translated?

^aThree hundred and sixty-five years (Genesis 5:23).

^a JST Gen 7:78 has 430.

⁴⁸How long did Methuselah live after Lamech was born?

Seven hundred and eighty-two years (Genesis 5:26).

⁴⁹What was Methuselah's age when he died?

Nine hundred and sixty-nine years (Genesis 5:27).

⁵⁰How long did Lamech live after Noah was born?

Five hundred and ninety-five years (Genesis 5:30).

⁵¹What was Lamech's age when he died?

Seven hundred and seventy-seven years (Genesis 5:31; Lecture 2:40).

⁵²In what year of the world did Adam die?

In the nine hundred and thirtieth.

⁵³In what year was Enoch translated?

In the nine hundred and eighty-seventh.

⁵⁴In what year did Seth die?

In the one thousand and forty-second.

⁵⁵In what year did Enos die?

In the eleven hundred and fortieth.

⁵⁶In what year did Cainan die?

In the twelve hundred and thirty-fifth.

⁵⁷In what year did Mahalaleel die?

In the twelve hundred and ninetieth.

⁵⁸In what year did Jared die?

In the fourteen hundred and twenty-second.

⁵⁹In what year did Lamech die?

In the sixteen hundred and fifty-first.

⁶⁰In what year did Methuselah die?

In the sixteen hundred and fifty-sixth. (Lecture 2:41).

⁶¹How old was Noah when Enos died?

Eighty-four years.

⁶²How old when Cainan died?

One hundred and seventy-nine years.

⁶³How old when Mahalaleel died?

Two hundred and thirty-four years.

⁶⁴How old when Jared died?

Three hundred and sixty-six years.

⁶⁵How old when Lamech died?

Five hundred and ninety-five years.

⁶⁶How old when Methuselah died?

Six hundred years (Lecture 2:42).

⁶⁷How many of those men lived in the days of Noah?

Six.

⁶⁸What are their names?

Seth, Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech (Lecture 2:43).

⁶⁹How many of those men were cotemporary with Adam and Noah both?

Six.

⁷⁰What are their names?

Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech (Lecture 2:43).

⁷¹According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?

By manifestation made to our father, Adam, when he was in the presence of God, both before and while he was in Eden (Lecture 2:44).

⁷²How was the knowledge of the existence of God disseminated among the inhabitants of the world?

By tradition from father to son (Lecture 2:44).

⁷³How old was Noah when Shem was born?

^aFive hundred and two years.

^a JST Gen 7:85 has 492.

⁷⁴What was the term of years from the birth of Shem to the flood?

Ninety-eight.

⁷⁵What was the term of years that Noah lived after the flood?

Three hundred and fifty (Genesis 9:28).

⁷⁶What was Noah's age when he died?

Nine hundred and fifty years (Genesis 9:29; Lecture 2:45).

⁷⁷What was Shem's age when Arphaxad was born?

One hundred years (Genesis 11:10).

⁷⁸What was Arphaxad's age when Salah was born?

Thirty-five years (Genesis 11:12).

⁷⁹What was Salah's age when Eber was born?

Thirty (Genesis 11:14).

⁸⁰What was Eber's age when Peleg was born?

Thirty-four years (Genesis 11:16).

⁸¹What was Peleg's age when Reu was born?

Thirty years (Genesis 11:18).

⁸²What was Reu's age when Serug was born?

Thirty-two years (Genesis 11:20).

⁸³What was Serug's age when Nahor was born?

Thirty years (Genesis 11:22).

⁸⁴What was Nahor's age when Terah was born?

Twenty-nine (Genesis 11:24).

⁸⁵What was Terah's age, when Nahor the brother of Abraham was born?

Seventy years (Genesis 11:26).

⁸⁶What was Terah's age when Abraham was born?

Some suppose one hundred and thirty years, and others seventy (Genesis 12:4; 11:26; Lecture 2:46–47).

⁸⁷What was the number of years from the flood to the birth of Abraham?

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 was born when Terah was seventy years old, it was two hundred and ninety-two years (Lecture 2:47).

⁸⁸How long did Shem live after Arphaxad was born?

Five hundred years (Genesis 11:11).

⁸⁹What was Shem's age when he died?

Six hundred years (Genesis 11:11).

⁹⁰What number of years did Arphaxad live after Salah was born?

Four hundred and three years (Genesis 11:13).

⁹¹What was Arphaxad's age when he died?

Four hundred and thirty-eight years.

⁹²What number of years did Salah live after Eber was born?

Four hundred and three years (Genesis 11:15).

⁹³What was Salah's age when he died?

Four hundred and thirty-three years.

⁹⁴What number of years did Eber live after Peleg was born?

Four hundred and thirty years (Genesis 11:17).

⁹⁵What was Eber's age when he died?

Four hundred and sixty-four years.

⁹⁶What number of years did Peleg live after Reu was born?

Two hundred and nine years (Genesis 11:19).

⁹⁷What was Peleg's age when he died?

Two hundred and thirty-nine years.

⁹⁸What number of years did Reu live after Serug was born?

Two hundred and seven years (Genesis 11:21).

⁹⁹**What was Reu's age when he died?**

Two hundred and thirty-nine years.

¹⁰⁰**What number of years did Serug live after Nahor was born?**

Two hundred years (Genesis 11:23).

¹⁰¹**What was Serug's age when he died?**

Two hundred and thirty years.

¹⁰²**What number of years did Nahor live after Terah was born?**

One hundred and nineteen years (Genesis 11:25).

¹⁰³**What was Nahor's age when he died?**

One hundred and forty-eight years.

¹⁰⁴**What number of years did Terah live after Abraham was born?**

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.

¹⁰⁵**What was Terah's age when he died?**

Two hundred and five years (Genesis 11:32; Lecture 2:48).

¹⁰⁶**In what year of the world did Peleg die?**

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

¹⁰⁷**In what year of the world did Nahor die?**

In the nineteen hundred and ninety-seventh.

¹⁰⁸**In what year of the world did Noah die?**

In the two thousand and sixth.

¹⁰⁹**In what year of the world did Reu die?**

In the two thousand and twenty-sixth.

¹¹⁰**In what year of the world did Serug die?**

In the two thousand and forty-ninth.

¹¹¹**In what year of the world did Terah die?**

In the two thousand and eighty-third.

¹¹²**In what year of the world did Arphaxad die?**

In the two thousand and ninety-sixth.

¹¹³**In what year of the world did Salah die?**

In the twenty-one hundred and twenty-sixth.

¹¹⁴**In what year of the world did Abraham die?**

In the twenty-one hundred and eighty-third.

¹¹⁵**In what year of the world did Eber die?**

In the twenty-one hundred and eighty-seventh (Lecture 2:49–50).

¹¹⁶**How old was Nahor (Abraham's brother), when Noah died?**

Fifty-eight years.

¹¹⁷**How old was Terah?**

One hundred and twenty-eight.

¹¹⁸**How old was Serug?**

One hundred and eighty-seven.

¹¹⁹**How old was Reu?**

Two hundred and nineteen.

¹²⁰**How old was Eber?**

Two hundred and eighty-three.

¹²¹**How old was Salah?**

Three hundred and thirteen.

¹²²**How old was Arphaxad?**

Three hundred and forty-eight.

¹²³**How old was Shem?**

Four hundred and forty-eight (Lecture 2:51).

¹²⁴**How old was Abraham when Reu died?**

Eighteen years, if he were born when Terah was one hundred and thirty years old.

¹²⁵**What was his age when Serug and Nahor (Abraham's brother), died?**

Forty-one years.

¹²⁶**What was his age when Terah died?**

Seventy-five years.

¹²⁷**What was his age when Arphaxad died?**

Eighty-eight.

¹²⁸**What was his age when Salah died?**

One hundred and eighteen years.

¹²⁹**What was his age when Shem died?**

One hundred and fifty years (Lecture 2:52).

¹³⁰**How many noted characters lived from Noah to Abraham?**

Ten.

¹³¹**What are their names?**

Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor (Abraham's brother) (Lecture 2:52).

¹³²**How many of these were cotemporary with Noah?**

The whole.

¹³³**How many with Abraham?**

Eight.

¹³⁴**What are their names?**

Nahor (Abraham's brother), Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem (Lecture 2:52).

¹³⁵**How many were cotemporary with both Noah and Abraham?**

Eight.

¹³⁶**What are their names?**

Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, (Abraham's brother) (Lecture 2:52).

¹³⁷Did any of these men die before Noah?

They did.

¹³⁸Who were they?

Peleg, in whose days the earth was divided, and Nahor, Abraham's grandfather (Lecture 2:49).

¹³⁹Did any one of them live longer than Abraham?

There was one (Lecture 2:50).

¹⁴⁰Who was he?

Eber, the fourth from Noah (Lecture 2:50).

¹⁴¹In whose days was the earth divided?

In the days of Peleg.

¹⁴²Where have we the account given that the earth was divided in the days of Peleg?

Genesis 10:25.

¹⁴³Can you repeat the sentence?

"Unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided."

¹⁴⁴What testimony have men, in the first instance, that there is a God?

Human testimony, and human testimony only (Lecture 2:56).

¹⁴⁵What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections, and attributes?

The credence they gave to the testimony of their fathers (Lecture 2:56).

¹⁴⁶How do men obtain a knowledge of the glory of God, his perfections, and attributes?

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 (Lecture 2:55).

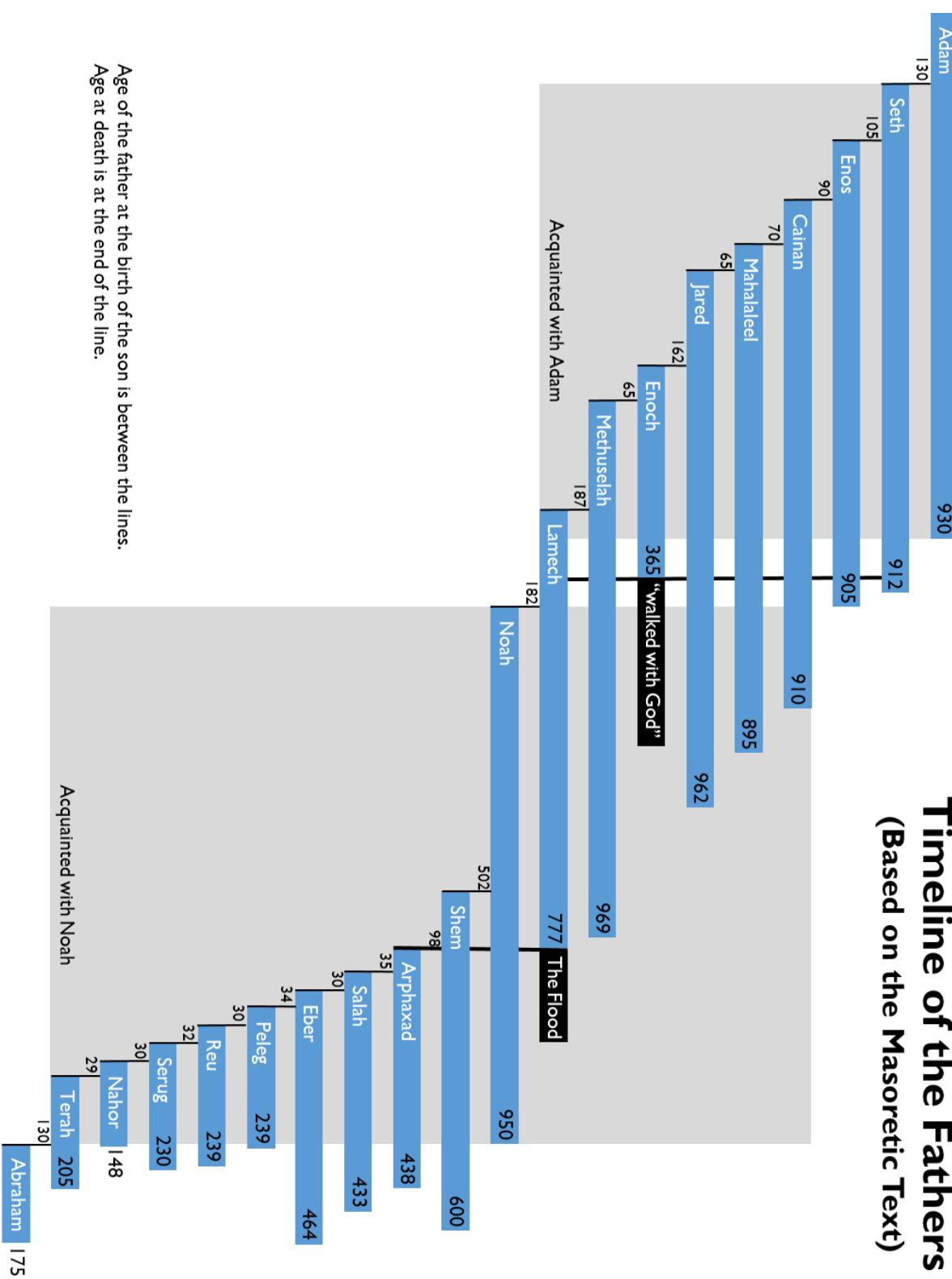
¹⁴⁷Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves?

It is.

¹⁴⁸How do you prove it?

From the whole of the first lecture of the second section (Lecture 2:1–56).

Timeline of the Fathers (Based on the Masoretic Text)



LECTURE 3 – THE CHARACTER OF GOD

¹In 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.

Romans 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.

²Let 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:

- ³First, the idea that he actually exists.
- ⁴Second, a correct idea of his character, perfections and attributes.
- ⁵Third, 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.

⁶Having 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.

⁷As 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 11:7–9).

1 Corinthians 2:9–11 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.

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

⁹Moses 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 103:6–8 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.

Hebrews 1:10–12 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.

¹⁰BOOK OF COMMANDMENTS 2:1 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.

D&C 3:2

BOOK OF COMMANDMENTS 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, today and forever

D&C 35:1

¹¹Numbers 23:19 God is not a man, that he should lie; neither the son of man, that he should repent.

1 John 4:8 He that loves not knows not God; for God is love.

Acts 10:34–35 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.”

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

- ¹³First, that he was God before the world was created, and the same God that he was after it was created.
- ¹⁴Second, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.
- ¹⁵Third, 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.
- ¹⁶Fourth, that he is a God of truth and cannot lie.
- ¹⁷Fifth, that he is no respecter of persons, but in every nation he that fears God and works righteousness is accepted of him.
- ¹⁸Sixth, that he is love.

¹⁹An 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.

²⁰But second, 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.

²¹An idea of these facts does away doubt, and makes faith exceedingly strong. 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 unchangeableness 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.

²²And 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.

²³But 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.

²⁴And 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?

²⁵From the above description of the character of the Deity which is given by 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.

²⁶Let 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.

QUESTIONS**¹What was shown in the second lecture?**

It was shown how the knowledge of the existence of God came into the world (Lecture 3:1).

²What is the effect of the idea of his existence among men?

It lays the foundation for the exercise of faith in him (Lecture 3:1).

³Is the idea of his existence, in the first instance, necessary in order for the exercise of faith in him?

It is (Lecture 3:1).

⁴How do you prove it?

By the 10th chapter to Romans and 14th verse (Lecture 3:1).

⁵How 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?

Three (Lecture 3:2).

⁶What are they?

First, that God does actually exist; second, correct ideas of his character, his perfections, and attributes; and third, that the course which we pursue is according to his mind and will (Lecture 3:3–5).

⁷Would the idea of any one or two of the above-mentioned things, enable a person to exercise faith in God?

It would not, for without the idea of them all, faith would be imperfect and unproductive (Lecture 3:5).

⁸Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation?

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 (Lecture 3:5).

⁹How are we to be made acquainted with the beforementioned things respecting the Deity, and respecting ourselves?

By revelation (Lecture 3:6).

¹⁰Could these things be found out by any other means than by revelation?

They could not.

¹¹How do you prove it?

By the Scriptures: Job 11:7–9; 1 Corinthians 2:9–11 (Lecture 3:7).

¹²What things do we learn in the revelations of God respecting his character?

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. Second, 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. Third, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourth, that he is a God of truth and cannot lie. Fifth, that he is no respecter of persons; and sixth, that he is love (Lecture 3:12–18).

¹³Where do you find the revelations which give us this idea of the character of the Deity?

In the BIBLE and BOOK OF COMMANDMENTS and they are quoted in the third lecture (Lecture 3:9–11).

¹⁴What 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?

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

¹⁵Why would it prevent him from exercising faith in God?

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 (Lecture 3:19).

¹⁶Does this idea prevent this doubt?

It does; for persons having this idea are enabled thereby to exercise faith without this doubt (Lecture 3:19).

¹⁷Is it not also necessary to have the idea that God is merciful and gracious, long-suffering and full of goodness?

It is (Lecture 3:20).

¹⁸Why is it necessary?

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, longsuffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong (Lecture 3:20).

¹⁹Is 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?

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 (Lecture 3:21).

²⁰It is not necessary also, for men to have an idea that God is a being of truth, before they can have perfect faith in him?

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 (Lecture 3:22).

²¹Could man exercise faith in God so as to obtain eternal life unless he believed that God was no respecter of persons?

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 (Lecture 3:23).

²²Would 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?

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 (Lecture 3:24).

²³What is the description which the sacred writers give of the character of the Deity calculated to do?

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 (Lecture 3:25).

²⁴Is the character which God has given of himself uniform?

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 (Lecture 3:26).

LECTURE 4 – THE ATTRIBUTES OF GOD

¹Having 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.

²Let 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.

³Having 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.

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

⁵First—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.”

⁶Second—Faith, or power:

Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God.

Genesis 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?

⁷Third—Justice:

Psalm 89:14 Justice and judgment are the habitation of thy throne.

Isaiah 45:21 Tell ye, and bring them near; yea, let them take counsel 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.

Zephaniah 3:5 The just Lord is in the midst thereof.

Zechariah 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.

⁸Fourth—Judgment:

Psalm 89:14 Justice and judgment are the habitation of thy throne.

Deuteronomy 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.

Psalm 9:7 But the Lord shall endure forever: he has prepared his throne for judgment.

Psalm 9:16 The Lord is known by the judgment which he executes.

⁹Fifth—Mercy:

Psalm 89:14 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.

Nehemiah 9:17 But thou art a God ready to pardon, gracious and merciful.

¹⁰And Sixth—Truth:

Psalm 89:14 Mercy and truth shall go before thy face.

Exodus 34:6 Long-suffering, and abundant in goodness and truth.

Deuteronomy 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.

Psalm 31:5 Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

¹¹By 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.

¹²And 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.

¹³It 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.

¹⁴It 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.

¹⁵And 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.

¹⁶And 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 the 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.

¹⁷Let 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 inasmuch 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 thereby 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.

¹⁸In 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.

¹⁹Such 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.

QUESTIONS

¹What was shown in the third lecture?

It was shown that 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 (Lecture 4:1).

²What object had the God of heaven in revealing his attributes to men?

That through an acquaintance with his attributes they might be enabled to exercise faith in him so as to obtain eternal life (Lecture 4:2).

³Could men exercise faith in God without an acquaintance with his attributes, so as to be enabled to lay hold of eternal life?

They could not (Lecture 4:2–3).

⁴What account is given of the attributes of God in his revelations?

First, knowledge; second, faith or power; third, justice; fourth, judgment; fifth, mercy; and sixth truth (Lecture 4:4–10).

⁵Where are the revelations to be found which give this relation of the attributes of God? In the Old and New Testaments, and they are quoted in the 4th, 5th, 6th, 7th, 8th, 9th, and 10th paragraphs.*

⁶Is 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?

It is.

⁷How do you prove it?

By the 11th, 12th, 13th, 14th, 15th and 16th paragraphs in this lecture.*

⁸Does 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?

It does.

⁹How do you prove it?

By the 17th and 18th paragraphs.*

¹⁰Have 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?

They have.

¹¹How do you prove it?

By the 19th paragraph of this lecture.*

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

LECTURE 5 – THE GODHEAD

¹In 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.

²There 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 Father, 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.

³From 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.

QUESTIONS

¹Of what do the foregoing lectures treat?

Of the being, perfections, and attributes of the Deity (Lecture 5:1).

²What are we to understand by the perfections of the Deity?

The perfections which belong to his attributes.

³How many personages are there in the Godhead?

Two: the Father and the Son (Lecture 5:1).

⁴How do you prove that there are two personages in the Godhead?

By the Scriptures:

Genesis 1:26 (Also Lecture 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.

Genesis 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. (Lecture 5:2).

⁵What is the Father?

He is a personage of glory and power (Lecture 5:2).

⁶How do you prove that the Father is a personage of glory and of power?

First, of glory:

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 Chronicles 29:11 Thine, O Lord, is the greatness, and the power, and the glory.

Psalms 29:3 The voice of the Lord is upon the waters: the God of glory thunders.

Psalms 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.

Second, of power:

1 Chronicles 29:11 Thine, O Lord, is the greatness, and the power, and the glory.

Jeremiah 32:17 Ah! Lord God! behold thou hast made the earth and heavens by thy great power and stretched out arm, and there is nothing too hard for thee.

Deuteronomy 4:37 And because he loved thy fathers, therefore he chose their seed after them, and brought them out in his sight with his mighty power.

2 Samuel 22:33 God is my strength and power.

Job 26, commencing with the 7th verse, to the end of the chapter: He stretches out the north over the empty place, and hangs the earth upon nothing. 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?

⁷**What is the Son?**

First, he is a personage of tabernacle (Lecture 5:2).

⁸**How do you prove it?**

John 14:9–11 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 (Lecture 5:2).

Philippians 2:5–8 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.

Hebrews 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 (Lecture 5:2).

Hebrews 1:1–3 God, who at sundry times and in divers manners spake in time past unto 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, Philippians 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.

⁹**Was it by the Father and the Son that all things were created and made, that were created and made?**

It was.

Colossians 1:15–17 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, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.

Genesis 1:1 In the beginning God created the heavens and the earth.

Hebrews 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.

¹⁰**Does he possess the fullness of the Father?**

He does.

Colossians 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.

Ephesians 1:23 Which is his [Christ's] body, the fulness of him that fills all in all.

¹¹Why was he called the Son?

Because of the flesh.

Luke 1:35 That holy thing which shall be born of thee shall be called the Son of God.

Matthew 3:16–17 And Jesus, when he was baptized, went up straightway 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."

¹²Was 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?

He was.

1 Peter 1:18–20 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.

Revelation 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 Corinthians 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.

¹³Do the Father and the Son possess the same mind?

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.

¹⁴What is this mind?

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].

Galatians 4:6 And because you are sons, God has sent forth the Spirit of his Son into your hearts.

¹⁵Do the Father, Son, and Holy Spirit constitute the Godhead?

They do (Lecture 5:2). Let the student commit this paragraph to memory.

¹⁶Does 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?

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.

¹⁷Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation?

It does.

¹⁸How do you prove it?

By the third paragraph of this lecture. Let the student commit this also.

LECTURE 6 – THE LAW OF SACRIFICE

¹Having 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.

²This 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” (Hebrews 10:34).

³Having 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” (2 Corinthians 5:1).

⁴Such 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.

⁵For 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.

⁶For 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.

⁷Let 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 and offering, and 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.

⁸It 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.

⁹It 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. Psalm 50:3–5 “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.”

¹⁰Those 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 without this guarantee faith could not exist.

¹¹All 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.

¹²But 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 7 – THE EFFECTS OF FAITH

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

²As 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.

³Let 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 this sycamore 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.

⁴It surely will not be required of us to prove that this is the principle upon which all eternity 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.

⁵It 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 understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.

⁶As 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.

⁷Therefore 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.

⁸From 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 common-place 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.

Salvation

⁹As 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 cannot 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 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 existence, 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 interrogation, 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, 3:2–3 “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.

¹⁰The 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 1:15–16 "But as he 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 5:48 "Be ye therefore 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.

¹¹This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony, 14:12 "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 John 17:20–24 "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 lovedst me before the foundation of the world."

¹²All these sayings put together, give as clear an account of the state of the glorified saints as language could give. The works that Jesus had done they were to do, and greater works than those which he had 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 another 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."

¹³What 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.

¹⁴This 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.

Glory

¹⁵It 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 also; and greater works than these shall they do; because I go to the Father"?

¹⁶These 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.

¹⁷Who 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 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 those things which were told her from 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 their 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, 1:1–3 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 to glory and virtue.” In the first epistle 1:3–5 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.”

¹⁸These 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 the 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.

¹⁹By these sayings of the apostle, we learn that it was by obtaining a knowledge of God that men got the knowledge of 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.

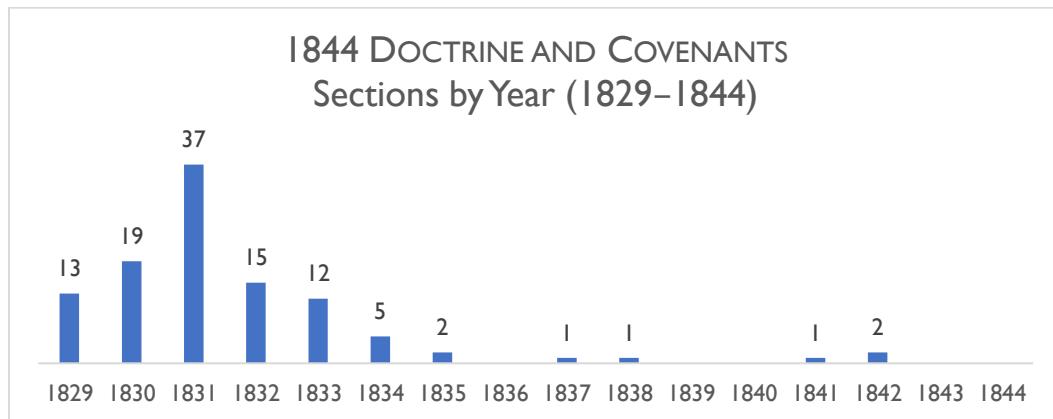
²⁰From this we may extend as far as any circumstances may require, whether on earth or in heaven; and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else. All learning, wisdom, and prudence fail; and everything else, as a means of salvation—but faith. This is the reason that the fishermen of Galilee 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” (Philippians 3:710). 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 besides, 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.

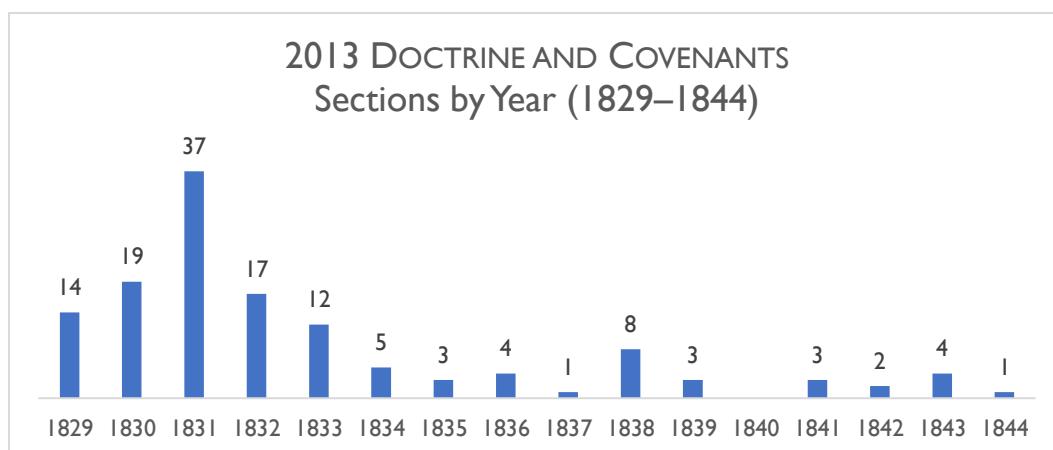
DOCTRINE AND COVENANTS

RECEPTION OF SECTIONS BY YEAR

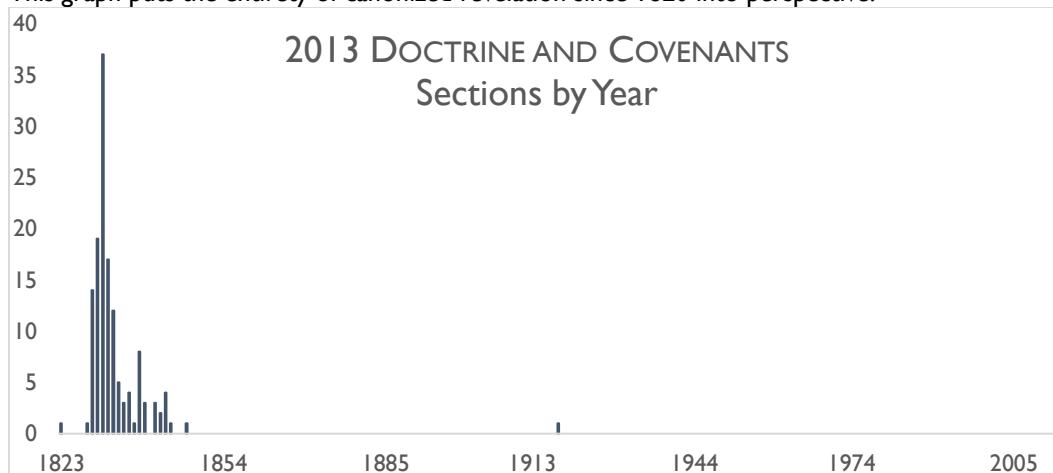
The following graph shows, by year of reception, the sections included in the 1844 DOCTRINE AND COVENANTS which had been completed by Joseph Smith just prior to his death.



Later editions added sections from the 1829–1844 time period. The 1876 edition added 26 sections and removed the Article on Marriage (previously Section 101). The 1981 edition added 2 sections.



This graph puts the entirety of canonized revelation since 1820 into perspective.



ORDER OF SECTIONS IN 1835 DOCTRINE AND COVENANTS

The 1833 BOOK OF COMMANDMENTS arranged the sections in chronological order (with the exception of Section 1). The 1835 DOCTRINE AND COVENANTS arranged some sections by topic, and the remainder chronologically. Listed here are the current section numbers in the order they appeared in the 1835 DOCTRINE AND COVENANTS.

1	10	60
20	11	61
107	12	62
84	14	74
102	15	66
86	16	78
88	17	79
6	18	80
24	19	99
29	23	81
35	21	89
38	22	97
42	25	93
43	26	94
45	27	90
46	28	98
50	30	82
58	31	75
59	32	83
63	33	72
64	34	71
68	36	76
51	37	91
65	39	92
67	40	100
70	41	95
57	44	96
69	47	101
73	48	104
3	49	106
4	52	133
5	53	Article on Marriage
7	54	134
8	55	
9	56	

THE LORD'S PREFACE

November 1, 1831 — Hiram, Ohio

1833: I
1835: I
HC 1:221–224

BC: A preface or instruction unto 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, one thousand eight hundred and thirty.

¹Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. ²For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. ³And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. ⁴And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. ⁵And they shall go forth and none shall stay them, for I the Lord have commanded them.

⁶Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. ⁷Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled. ⁸And 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 and in heaven, the unbelieving and 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 work, and measure to every man according to the measure which he has measured to his fellow man.

¹¹Wherefore the voice of the Lord is unto the ends 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; ¹³and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. ¹⁴And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; ¹⁵for they have strayed from mine ordinances, and have broken mine everlasting covenant; ¹⁶they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and 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 Smith, Jr., and spake unto him from heaven, and gave him commandments; ¹⁸and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

- ¹⁹the weak things of the world shall come forth and break down the mighty and 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 Savior of the world;
- ²¹that faith also might increase in the earth;
- ²²that mine everlasting covenant might be established;

BC should

- ²³that the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

²⁴Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

- ²⁵And inasmuch as they erred it might be made known;
- ²⁶and inasmuch as they sought wisdom they might be instructed;
- ²⁷and inasmuch as they sinned they might be chastened, that they might repent;
- ²⁸and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

²⁹And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate through the mercy of God, by the power of God, the BOOK OF MORMON.

BC they

³⁰And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—³¹for I the Lord cannot look upon sin with the least degree of allowance; ³²nevertheless, he that repents and does the commandments of the Lord shall be forgiven; ³³and he that repents 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.

³⁴And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; ³⁵for I am no respecter of persons, and will 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, and the devil shall have power over his own dominion. ³⁶And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

³⁷Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. ³⁸What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and 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. ³⁹For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

COMING OUT OF THE WILDERNESS: SPRING 1820 – JUNE 1831

2**PROMISE OF PRIESTHOOD***September 21, 1823 — Manchester, New York*1876
HC 1:12

This was extracted from Joseph's 1838 History and first published as its own section in 1876.

¹Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. ²And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. ³If it were not so, the whole earth would be utterly wasted at his coming.

3**LOST 116 PAGES***July 1828 — Harmony, Pennsylvania*1833: 2
1835: 30
HC 1:21–23

Working in Harmony, Pennsylvania, from mid-April to mid-June 1828, Joseph Smith dictated and Martin Harris wrote what Joseph later called the Book of Lehi. Facing opposition from his wife, Martin pressed Joseph to ask the Lord through the Urim and Thummim whether Martin could take the translation to Palmyra to convince his friends and family. Joseph inquired of the Lord and the Lord said that Martin must not take the manuscript. Dissatisfied with the answer, Martin made a second request, resulting in a similar inquiry and answer. Martin persisted, and Joseph again asked, and permission was granted on certain conditions, which included showing them only to specified family members. Martin left for New York with the manuscript in mid-June. In early July, Joseph traveled to Palmyra to learn the cause of Martin's absence and silence. Shortly after arriving, he learned that Martin had lost the manuscript. Joseph returned to Harmony in low spirits.

HC: Immediately after my return home I was walking out a little distance, when behold the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings, which he lost by transgression—and I inquired of the Lord through it, and obtained the following:

¹The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. ²For 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 straight, and his course is one eternal round. ³Remember, remember that it is not the work of God that is frustrated, but the work of men; ⁴for although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

BC strait

M fall to the Earth

⁵Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them. ⁶And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men. ⁷For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—⁸yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

M if you transgressed them*M* men

⁹Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall. ¹⁰But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; ¹¹except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

M thou mayest fall

BC and he will only cause thee to be afflicted for a season

BC will again be *M* will and will again be*M* right

¹²And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man, ¹³who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and boasted in his own wisdom. ¹⁴And this is the reason that thou hast lost thy privileges for a season—¹⁵for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

¹⁶Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people ¹⁷and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—¹⁸and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

BC forth and accomplish my purposes / into

BC iniquities / who have been

¹⁹And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people; ²⁰and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.

M they might repent and

4

JOSEPH SMITH, SR.

February 1829 — Harmony, Pennsylvania

1833: 3

1835: 31

HC 1:28

Shortly after receiving this revelation, Joseph Smith, Sr. returned to Palmyra where Oliver Cowdery was boarding at his house. Lucy Smith wrote that although Cowdery had questioned Joseph Sr. about the gold plates, he did not succeed in eliciting any information for a long time. This revelation likely motivated Joseph Sr. to share enough information with Oliver to prompt him to receive his own manifestation through prayer and travel to Harmony to meet Joseph.

¹Now behold, a marvelous work is about to come forth among the children of men.

²Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

³Therefore, if ye have desires to serve God ye are called to the work; ⁴for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; ⁵and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

M constitutes

⁶Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. ⁷Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.

5

MARTIN'S WITNESS

March 1829 — Harmony, Pennsylvania

1833: 4

1835: 32

HC 1:28–31

Joseph had not seen Martin since the summer of 1828 when Martin admitted to losing the 116 pages of manuscript. Opponents were threatening a lawsuit claiming Joseph did not have the gold plates and was defrauding believers. Martin desired of the Lord to know whether Joseph had in his possession, the record of the Nephites. *M* and BC have Martin in second person and Joseph in third person.

HC: The following I applied for and obtained, at the request of the aforementioned Martin Harris:

¹Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, Jr., have got the plates of which you have testified and borne record that you have received of me; ²and now, behold, this shall you say unto him—He who spake unto you, said unto you:

BC things

I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jr., and have commanded you that you should stand as a witness of these things; ³and I have caused you that you should enter into a covenant with me, that you should not show them except to those persons to whom I commanded you; and you have no power over them except I grant it unto you. ⁴And you have a gift to translate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

BC nevertheless

⁵And verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words; ⁶for hereafter you shall be ordained and go forth and deliver my words unto the children of men. ⁷Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you. ⁸Oh, this unbelieving and stiffnecked generation—mine anger is kindled against them.

BC I command him

M book

⁹Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; ¹⁰but this generation shall have my word through you.

M my servants

BC ye / ye

BC you

M the things which have been spoken of

BC words

Three witnesses

¹¹And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you. ¹²Yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. ¹³I will give them power that they may behold and view these things as they are; ¹⁴and to none else will I grant this power, to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners.

BC unto this generation / three

¹⁵And the testimony of three witnesses will I send forth of my word. ¹⁶And behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit—¹⁷and you must wait yet a little while, for ye are not yet ordained—¹⁸and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them.

BC and

BC in my word

These verses were in the 1833 Book of Commandments,
but were removed in the 1835 Doctrine and Covenants.

And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.

And now if this generation do harden their hearts against my word, behold I will deliver them up unto Satan, for he reigneth and hath much power at this time, for he hath got great hold upon the hearts of the people of this generation: and not far from the iniquities of Sodom and Gomorrah, do they come at this time: and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them.

M yea even the church which was taught by my disciples.

M words

M how

¹⁹For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

²⁰Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified.

Commandments

²¹And now I command you, my servant Joseph, to repent and walk more uprightly before me, and to yield to the persuasions of men no more; ²²and that you be firm in keeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you eternal life, even if you should be slain.

BC go out and bow down

²³And now again I speak unto you, my servant Joseph, concerning the man that desires the witness—²⁴Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. ²⁵And then he shall say unto the people of this generation: “Behold, I have seen the things which the Lord has shown unto Joseph Smith, Jr., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man.”

M view *BC* know

BC and

²⁶And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say: “I have seen them, and they have been shown unto me by the power of God;” and these are the words which he shall say. ²⁷But if he deny this he will break the covenant which he has before covenanted with me, and behold, he is condemned.

²⁸And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken.

BC him

²⁹And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter. ³⁰And if this be the case, behold, I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again.

³¹And except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee.

³²And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin Harris humbleth not himself and receive a witness from my hand, that he will fall into transgression; ³³and there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments. ³⁴Yea, for this cause I have said: Stop, and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee. ³⁵And if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

6

WITNESS OF THE SPIRIT

April 1829 — Harmony, Pennsylvania

1833: 5
1835: 8
HC 1:32–35

Oliver Cowdery had previously boarded at Joseph Smith, Sr.'s house and heard about Joseph and the gold plates. Oliver prayed about these things and the Lord manifested to him that they were true. Oliver arrived in Harmony on April 7, 1829.

HC: Two days after the arrival of Mr. Cowdery, I commenced to translate the Book of Mormon, and he began to write for me, which having continued for some time, I inquired of the Lord through the Urim and Thummim, and obtained the following:

¹A great and marvelous work is about to come forth unto the children of men. ²Behold, I am God; 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.

³Behold, 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.

⁶Now, 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. ⁸Verily, verily, I say unto you, even as you desire of me so it shall be 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.

¹⁰Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above—¹¹and 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. ¹²Make not thy gift known unto any save it be those who are of thy faith. Trifle not with sacred things. ¹³If 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.

¹⁴Verily, 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 wouldest not have come to the place where thou art at this time. ¹⁵Behold, 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; ¹⁶yea, I tell thee, that thou mayest know that there is none else save God that knowest thy thoughts and the intents of thy heart. ¹⁷I tell thee these things as a witness unto thee—that the words or the work which thou hast been writing are true.

¹⁸Therefore be diligent; stand by my servant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake. ¹⁹Admonish him in his faults, and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity. ²⁰Behold, 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 encircle thee in the arms of my love. ²¹Behold, I am Jesus Christ, the Son of God. I am the same that came unto mine own, and mine own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

²²Verily, 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. ²³Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? ²⁴And now, behold, you have received a witness; for if I have told you things which no man knoweth have you not received a witness?

²⁵And, behold, I grant unto you a gift, if you desire of me, to translate, even as my servant Joseph. ²⁶Verily, 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; ²⁷and 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. ²⁸And 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.

²⁹Verily, 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. ³⁰And even if they do unto you even as they have done unto me, blessed are ye, for you shall dwell with me in glory. ³¹But 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.

³²Verily, 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. ³³Fear 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. ³⁴Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

³⁵Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you. ³⁶Look unto me in every thought; doubt not, fear not. ³⁷Behold 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.

7**JOHN THE BELOVED***April 1829 — Harmony, Pennsylvania*1833: 6
1835: 33
HC 1:35–36

HC: During the month of April I continued to translate, and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament, as to whether he died or continued to live, we mutually agreed to settle it by the Urim and Thummim and the following is the word which we received:

¹And the Lord said unto me:

John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you.

²And I said unto him:

Lord, give unto me power over death, that I may live and bring souls unto thee.

³And the Lord said unto me:

Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.

⁴And for this cause the Lord said unto Peter:

If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. ⁵I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done. ⁶Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth. ⁷And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come. ⁸Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

8**OLIVER'S GIFTS***April 1829 — Harmony, Pennsylvania*1833: 7
1835: 34
HC 1:36–37

HC: Whilst continuing the work of translation, during the month of April, Oliver Cowdery became exceedingly anxious to have power to translate bestowed upon him, and in relation to this desire the following revelations were obtained:

¹Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which has been spoken by the manifestation of my Spirit.

²Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and 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, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.

⁵Oh, remember these words, and keep my commandments. Remember, this is your gift.

⁶Now this is not all thy gift; for you have another gift, which is the gift of Aaron; behold, it has told you many things; ⁷behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you. ⁸Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God. ⁹And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.

BC working with the rod

BC rod of nature to work in your hands

BC know

¹⁰Remember that without faith you can do nothing; therefore ask in faith. Trifle not with these things; do not ask for that which you ought not. ¹¹Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred; and according to your faith shall it be done unto you.

¹²Behold, it is I that have spoken it; and I am the same that spake unto you from the beginning. Amen.

9

OLIVER TRIES TRANSLATING

April 1829 — Harmony, Pennsylvania

1833: 8
1835: 35
HC 1:37–38

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 Smith, Jr., even so I would that ye should continue until you have finished this record, which I have entrusted unto him. ²And then, behold, other records have I, that I will give unto you power that you may assist to translate.

³Be 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 began 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. ⁷Behold, 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.

¹⁰Now, 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, and 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.

¹³Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation. ¹⁴Stand 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.

10

RETRANSLATING THE LOST PAGES

April 1829 — Harmony, Pennsylvania

1833: 9

1835: 36

HC 1:23–28

HC: After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me:

¹Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them. ²And you also lost your gift at the same time, and your mind became darkened. ³Nevertheless, it is now restored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. ⁴Do not run faster or labor more than you have strength and means provided to enable you to translate; but be diligent unto the end. ⁵Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work.

BC so many

⁶Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. ⁷And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift. ⁸And because you have delivered the writings into his hands, behold, wicked men have taken them from you. ⁹Therefore, you have delivered them up, yea, that which was sacred, unto wickedness.

BC has been

BC go

BC those

BC they

Satan's evil design

¹⁰And, behold, Satan hath 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. ¹¹And 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; ¹²and, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work; ¹³for he has put 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.

¹⁴Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing. ¹⁵For behold, he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again. ¹⁶And then, behold, they say and think in their hearts:

We will see if God has given him power to translate; if so, he will also give him power again; ¹⁷and if God giveth him power again, or if he translates again, or, in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them; ¹⁸therefore 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; ¹⁹therefore 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.

²⁰Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good; ²¹and their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me. ²²Satan stirreth them up, that he may lead their souls to destruction. ²³And thus he has laid a cunning plan, thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment. ²⁴Yea, he stirreth up their hearts to anger against

this work.²⁵Yea, 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 tells them that it is no sin to lie that they may catch a man in a lie, that they may destroy him.

²⁶And 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.²⁷And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.²⁸Verily, 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.²⁹Now, behold, they have altered these words, because Satan says unto them, “He hath deceived you,” and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

BC their

³⁰Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands;³¹for, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself.³²And, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words.³³Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation.

BC lie anymore

BC would

BC your words / would / would

BC might

BC would

BC might

³⁴But 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 of translation.³⁵Marvel 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.³⁶Behold, I do not say that you shall not show it unto the righteous;³⁷but 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.

The plates of Nephi

³⁸And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, is engraven upon the plates of Nephi;³⁹yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.⁴⁰And 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—⁴¹therefore, 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;⁴²and behold, you shall publish it as the record of Nephi;

And thus I will confound those who have altered my words.⁴³I 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.⁴⁴Behold, they have only got a part, or an abridgment of the account of Nephi.⁴⁵Behold, there are many things engraven upon 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.⁴⁹ Now, this is not all—their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land;⁵⁰ and 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;⁵¹ yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be.

The Lord's church

⁵² And 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.⁵³ And for this cause have I said:

If this generation harden not their hearts, I will establish my church among them.

D&C 5 after verse 18

⁵⁴ Now I do not say this to destroy my church, but I say this to build up my church;⁵⁵ therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven. ⁵⁶ But it is they who do not fear me, neither keep my commandments but build up churches unto themselves to get gain, yea, and all those that do wickedly and build 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 center.

⁵⁷ Behold, I am Jesus Christ, the Son of God. I came unto mine own, and mine own received me not.⁵⁸ I am the light which shineth in darkness, and the darkness comprehendeth it not.⁵⁹ I 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.⁶⁰ And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob;⁶¹ and I will bring to light their marvelous works, which they did in my name;⁶² yea, 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.

⁶³ And 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.⁶⁴ Therefore, I will unfold unto them this great mystery;⁶⁵ for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;⁶⁶ yea, if they will come, they may, and partake of the waters of life freely.⁶⁷ Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church.⁶⁸ Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.⁶⁹ And 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.

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



HYRUM SMITH

May 1829 — Harmony, Pennsylvania

1833: 10
1835: 37
HC 1:45–46

HC: Feeling it to be our duty, we commenced to reason out of the scriptures with our acquaintances and friends. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men, and began to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the Gospel of Jesus Christ, which was now about to be revealed in its fulness. He was not,

however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelation for himself sufficient to convince him of the truth of our assertions to him; and on the twenty-fifth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house, greatly glorifying and praising God, being filled with the Holy Spirit.

My brother Hyrum Smith came to us to inquire concerning these things, when at his earnest request, I inquired of the Lord through the Urim and Thummim, and received for him the following:

¹A great and marvelous work is about to come forth among the children of men. ²Behold, I am God; 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.

³Behold, 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.

⁶Now, 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.

⁸Verily, verily, I say unto you, even as you desire of me so it shall 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.

¹⁰Behold, 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 speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

¹²And 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.

¹³Verily, 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 ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

¹⁵Behold, 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. ¹⁸Keep 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 has been spoken—yea, the translation of my work; be patient until you shall accomplish it.

²⁰Behold, 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 tongue 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 is now 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 thereto.

²³Behold 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 heart 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 sickle to reap.

²⁸Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. ²⁹I am the same who came unto mine own and mine own received me not; ³⁰but verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

12

JOSEPH KNIGHT, SR.

May 1829 — Harmony, Pennsylvania

1833: 11
1835: 38
HC 1:47–48

HC: Joseph Knight, Sr., who, having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessities of life...he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work when otherwise we must have relinquished it for a season. Being very anxious to know his duty as to this work, I inquired of the Lord for him, and obtained the following:

¹A great and marvelous work is about to come forth among the children of men. ²Behold, I am God; 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.

³Behold, 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. ⁶Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

⁷Behold, 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 entrusted to his care.

⁹Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. Amen.

| 3**PRIESTHOOD OF AARON**
*May 15, 1829 — Harmony, Pennsylvania*1876
HC 1:39–42

HC: We still continued the work of translation, when in the ensuing month we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

¹Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

| 4**DAVID WHITMER**
*June 1829 — Fayette, New York*1833: 12
1835: 39
HC 1:48–50

HC: David, John, and Peter Whitmer, Jr., became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them the following revelations:

¹A great and marvelous work is about to come forth unto the children of men. ²Behold, I am God; 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.

³Behold, 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. ⁶Seek to bring forth and establish my Zion. Keep my commandments in all things. ⁷And, 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. ⁸And 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.

⁹Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness; ¹⁰wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel.

¹¹And 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.

15

JOHN WHITMER
June 1829 — Fayette, New York

1833: 13
 1835: 40
 HC 1:50

¹Hearken, my servant John, 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.

16

PETER WHITMER
June 1829 — Fayette, New York

1833: 14
 1835: 41
 HC 1:51

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 knows 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 unto 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.

17

SEEING THE PLATES
June 1829 — Fayette, New York

1835: 42
 HC 1:52–57

HC: In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom He would grant that they should see the plates from which this work should be translated and that these witnesses should bear record of the same...Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and...Martin Harris...that they would have me inquire of the Lord to know if they might not obtain of his the privilege to be these three special witnesses and finally they became so very solicitous, and urged me so much to inquire that at length I complied; and through the Urim and Thummim, I obtained of the Lord for them the following:

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 plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which 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,

Jun., 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 you have seen them, even as my servant Joseph Smith, Jun., 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 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 you 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 you 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.

ARTICLES OF THE CHURCH OF CHRIST

JSP

June 1829 — Fayette, New York

Oliver Cowdery arranged the *Articles of the Church of Christ* in June 1829. It was used by early believers to organize themselves according to the revealed word before THE BOOK OF MORMON was published in March 1830.

A commandment from God unto Oliver Cowdery how he should build up his Church & the manner thereof, saying:

Oliver, listen to the voice of Christ your Lord and your God and your Redeemer and write the words which I shall command you concerning my Church, my Gospel, my Rock and my Salvation.

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.

D&C 18:6

For behold I command all men everywhere to repent and I speak unto you even as unto Paul mine apostle for ye are called even with that same calling with which he was called.

D&C 18:9

Now therefore whosoever repents and humbles himself before me and desires to be baptized in my name shall ye baptize them.

And after this manner did he command me that I should baptize them:

Behold ye shall go down and stand in the water and in my name shall ye baptize them. And now behold these are the words which ye shall say calling them by name saying, “Having authority given me of Jesus Christ I baptize you in the name of the Father and of the Son and of the Holy Ghost Amen.” And then shall ye immerse them in the water and come forth again out of the water and after this manner shall ye baptize in my name. For behold verily I say unto you that the Father and the Son and the Holy Ghost are one and I am in the Father and the Father in me and the Father and I are one.

3 Nephi 11:23–27

And ye are also called to ordain Priests and Teachers according to the gifts and callings of God unto men and after this manner shall ye ordain them, ye shall pray unto the Father in my name and then shall ye lay your hands upon them and say:

In the name of Jesus Christ I ordain you to be a Priest or if he be a Teacher I ordain you to be a Teacher to preach repentance and remission of sins through Jesus Christ by the endurance of faith on his name to the end. Amen.

Moroni 3:3

And this shall be the duty of the Priest: He shall kneel down and the members of the church shall kneel also which church shall be called the Church of Christ and he shall

pray to the Father in my name for the church and if it so be that it be built upon my Rock I will bless it. And after that ye have prayed to the Father in my name ye shall preach the truth in soberness casting out none from among you but rather invite them to come.

And the Church shall oft partake of bread and wine and after this manner shall ye partake of it: The Elder or Priest shall minister it and after this manner shall he do he shall kneel with the Church and pray to the Father in the name of Christ and then shall ye say:

O God the Eternal Father we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it that they may eat in remembrance of the body of thy Son and witness unto thee O God the Eternal Father that they are willing to take upon them the name of thy Son and always remember him and keep his commandments which he hath given them that they may always have his spirit to be with them, Amen.

Moroni 4:3

And then shall ye take the cup and say:

O God the Eternal Father we ask thee in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it that they may do in remembrance of the blood of thy Son which was shed for them that they may witness unto thee O God the Eternal Father that they do always remember him that they may have his spirit to be with them, Amen.

Moroni 5:2

And now behold I give unto you a commandment that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily when ye shall minister it for whoso eats and drinks my flesh and blood unworthily eats and drinks damnation to his soul. Therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him nevertheless ye shall not cast him out from among you but ye shall minister unto him and shall pray for him unto the Father in my name and if it so be that he repents and is baptized in my name then shall ye receive him and shall minister unto him of my flesh and blood but if he repents not he shall not be numbered among my people that he may not destroy my people. For behold I know my sheep and they are numbered nevertheless ye shall not cast him out of your synagogues or your places of worship for unto such shall ye continue to minister for ye know not but what they will return and repent and come unto me with full purpose of heart and I shall heal them and ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you that ye come not under condemnation for wo unto him whom the Father condemneth.

3 Nephi 18:28–33

And the church shall meet together oft for prayer and supplication casting out none from your places of worship but rather invite them to come. And each member shall speak and tell the church of their progress in the way to Eternal life.

And there shall be no pride nor envying nor strifes nor malice nor idolatry nor witchcrafts nor whoredoms nor fornications nor covetousness nor lying nor deceits nor no manner of iniquity and if any one is guilty of any or the least of these and does not repent and shew fruits meets for repentance they shall not be numbered among my people that they may not destroy my people.

Message to the Church

And now I speak unto the church:

Repent all ye ends of the earth and come unto me and be baptized in my name which is Jesus Christ and endure to the end and ye shall be saved. Behold Jesus Christ is the name which is given of the Father and there is none other name given whereby man can be saved. Therefore 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. Therefore if they know not the name by which they are called they cannot have place in the kingdom of my Father.

Behold ye must walk uprightly before me and sin not and if ye do walk uprightly before me and sin not my grace is sufficient for you that ye shall be lifted up at the last day. Behold I am Jesus Christ the Son of the living God I am the same which came unto my own and my own received me not. I am the light which shines in darkness and the darkness comprehends it not. These words are not of men nor of man but of me. Now remember the words of him who is the first and the last the light and the life of the world. And I Jesus Christ your Lord and your God and your Redeemer by the power of my Spirit hath spoken it. Amen.

Oliver's conclusion

And now if I have not authority to write these things judge ye. Behold ye shall know that I have authority when you and I shall be brought to stand before the judgement seat of Christ. Now may the grace of God the Father and our Lord Jesus Christ be and abide with you all and finally save you eternally in his kingdom through the infinite atonement which is in Jesus Christ. Amen.

Behold I am Oliver. I am an Apostle of Jesus Christ by the will of God the Father and the Lord Jesus Christ. Behold I have written the things which he hath commanded me for behold his word was unto me as a burning fire shut up in my bones and I was weary with forbearing and I could forbear no longer. Amen

I 8

CHOOSING THE TWELVE

June 1829 — Fayette, New York

1833: 15

1835: 43

HC 1:60–64

HC: We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz., that provided we continued faithful, we should also have the Melchizedek Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"—for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time.

We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this Priesthood, as well as that of others who were yet to be sought after:

¹Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: ²Behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true. ³And if you know that they are true, behold, I give unto you a

commandment, that you rely upon the things which are written; ⁴for in them are all things written concerning the foundation of my church, my gospel, and my rock.

⁵Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

BC and

⁶Behold, 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. ⁷Wherefore, as thou hast been baptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him. ⁸And now, marvel not that I have called him unto mine own purpose, which purpose is known in me; wherefore, if he shall be diligent in keeping my commandments he shall be blessed unto eternal life; and his name is Joseph.

To Oliver and David

⁹And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere 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. ¹⁰Remember the worth of souls is great in the sight of God;

¹¹for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. ¹²And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

BC God

¹³And how great is his joy in the soul that repents! ¹⁴Wherefore, you are called to cry repentance unto this people. ¹⁵And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! ¹⁶And 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!

¹⁷Behold, you have my gospel before you, and my rock, and my salvation. ¹⁸Ask the Father in my name in faith, believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. ¹⁹And if you have not faith, hope, and charity, you can do nothing. ²⁰Contend against no church, save it be the church of the devil. ²¹Take upon you the name of Christ, and speak the truth in soberness. ²²And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. ²³Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; ²⁴wherefore, 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; ²⁵wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

²⁶And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; ²⁷yea, even twelve; and the twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart. ²⁸And 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. ²⁹And they are they who are ordained of me to baptize in my name, according to that which is written; ³⁰and you have that which is written before you; wherefore, you must perform it according to the words which are written.

BC unto twelve

The Twelve

³¹And now I speak unto you, the Twelve—Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. ³²And, behold, you are they who 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; ³³and I, Jesus Christ, your Lord and your God, have spoken it. ³⁴These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man; ³⁵for it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them; ³⁶wherefore, you can testify that you have heard my voice, and know my words.

³⁷And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve, who shall have the desires of which I have spoken; ³⁸and by their desires and their works you shall know them. ³⁹And when you have found them you shall show these things unto them. ⁴⁰And you shall fall down and worship the Father in my name. ⁴¹And you must preach unto the world, saying, “You must repent and be baptized, in the name of Jesus Christ;” ⁴²for all men must repent and be baptized, and not only men, but women, and children who have arrived at the years of accountability.

⁴³And now, after that you have received this, you must keep my commandments in all things; ⁴⁴and 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. ⁴⁵Wherefore, the blessings which I give unto you are above all things. ⁴⁶And after that you have received this, if you keep not my commandments you cannot be saved in the kingdom of my Father.

⁴⁷Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit have spoken it. Amen.

19

ENDLESS AND ETERNAL

June—August 1829 — New York

1833: 16

1835: 44

HC 1:72–74

In summer 1829, the printer E.B. Grandin wanted to secure payment from Martin Harris before beginning to print the Book of Mormon. Martin mortgaged his property on August 25, 1829 and Grandin began work in September 1829.

BC: A commandment of God and not of man to you, Martin, given by him who is eternal:

¹I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world. ²I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—³retaining 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.

⁴And surely every man must repent or suffer, for I, God, am endless. ⁵Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

Explanation of endless and eternal

⁶Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*. ⁷Again, 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. ⁸Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. ⁹I speak unto you that are chosen in this thing, even as one,

that you may enter into my rest. ¹⁰For, 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. Wherefore—¹¹eternal punishment is God's punishment. ¹²Endless punishment is God's punishment.

Commandments for Martin

¹³Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name; ¹⁴and it is by my almighty power that you have received them; ¹⁵therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not. ¹⁶For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; ¹⁷but if they would not repent they must suffer even as I; ¹⁸which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—¹⁹nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

BC by my name and by my Almighty power, that you repent

²⁰Wherefore, I command you again to repent, lest I humble you with my almighty power; and 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. ²¹And I command you that you preach naught but repentance, and show not these things unto the world until it is wisdom in me. ²²For they cannot bear meat now, but milk they must receive; wherefore, they must not know these things, lest they perish.

BC by my Almighty power

BC neither speak these things unto the world

²³Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. ²⁴I am Jesus Christ; I came by the will of the Father, and I do his will.

BC Wherfore learn of me

²⁵And again, I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life. ²⁶And again, I command thee 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—²⁷which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

²⁸And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private. ²⁹And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. ³⁰And thou shalt do it with all humility, trusting in me, reviling not against revilers. ³¹And 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.

BC to thyself

³²Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life. ³³And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property. ³⁴Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family. ³⁵Pay the debt thou hast contracted with the printer. Release thyself from bondage.

BC printer's debt

³⁶Leave thy house and home, except when thou shalt desire to see thy family; ³⁷and 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!"

BC them

³⁸Pray always, and I will pour out my Spirit upon you, and great shall be your blessing—yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof.

³⁹Behold, canst thou read this without rejoicing and lifting up thy heart for gladness? ⁴⁰Or canst thou run about longer as a blind guide? ⁴¹Or canst thou be humble and meek, and conduct thyself wisely before me? Yea, come unto me thy Savior. Amen.

20

ARTICLES AND COVENANTS OF THE CHURCH

1833: 24

1835: 2

HC 1:64–70

April 10, 1830 — Fayette, New York

On June 9, 1830, at the first conference of the church following its formal organization, this document was presented to the membership for approval. It was later published twice in *The Evening and Morning Star*, and placed immediately after the preface in the 1835 DOCTRINE AND COVENANTS.

HC: In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained by Him the following, by the spirit of prophecy and revelation which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandment, we should proceed to organize His Church once more here upon the earth:

¹The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—²which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; ³and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; ⁴and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever. Amen.

BC an
BC an

BC truly repenting

⁵After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world; ⁶but after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness; ⁷and gave unto him commandments which inspired him ⁸and gave him power from on high, by the means which were before prepared to translate the BOOK OF MORMON; ⁹which contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles and to the Jews also; ¹⁰which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—¹¹proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; ¹²thereby showing that he is the same God yesterday, today, and forever. Amen.

BC from on high; and gave unto him power
BC that he should translate a book, which book contained / and alsoBC unto them
BC in these last days / days
BC that he might be

¹³Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work. ¹⁴And those who receive it in faith, and work righteousness, shall receive a crown of eternal life; ¹⁵but those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—¹⁶for the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

BC receive this work, either to faith and righteousness, or to the hardness of heart in unbelief

¹⁷By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and

BC maker

all things which are in them; ¹⁸and that he created man, male and female, after his own image and in his own likeness, created he them; ¹⁹and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. ²⁰But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

BC that he gave unto the children of men

²¹Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him. ²²He suffered temptations but gave no heed unto them. ²³He was crucified, died, and rose again the third day; ²⁴and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father; ²⁵that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved—not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, ²⁷as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son; ²⁸which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

BC therefore / were
BC endured

BC came in the flesh, from the beginning / which

BC which Father and Son and Holy Ghost is one God

²⁹And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. ³⁰And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true; ³¹and we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength. ³²But there is a possibility that man may fall from grace and depart from the living God; ³³therefore let the church take heed and pray always, lest they fall into temptations; ³⁴yea, and even let those who are sanctified take heed also.

BC men
BC he that is sanctified

BC agreeable
BC neither to the holy scriptures, neither to the revelations of God

³⁵And we know that these things are true and according to the revelations of John, neither adding to nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels. ³⁶And the Lord God has spoken it; and honor, power and glory be rendered to his holy name, both now and ever. Amen.

Manner of baptism

³⁷And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into this church.

BC matter

BC unto

BC unto

BC then shall they be received unto baptism into the church of Christ

OFFICES IN THE CHURCH

³⁸The duty of the elders, priests, teachers, deacons, and members of the church of Christ—

Elder

An apostle is an elder, and it is his calling to

- baptize;

- ³⁹and to ordain other elders, priests, teachers, and deacons;
- ⁴⁰and to administer bread and wine—the emblems of the flesh and blood of Christ—
- ⁴¹and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures;
- ⁴²and to teach,
- expound,
- exhort,
- baptize,
- and watch over the church;
- ⁴³and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost;
- ⁴⁴and to take the lead of all meetings.

⁴⁵The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

Priest

⁴⁶The priest's duty is to

- preach,
- teach,
- expound,
- exhort,
- and baptize,
- and administer the sacrament,
- ⁴⁷and visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.
- ⁴⁸And he may also ordain other priests, teachers, and deacons.
- ⁴⁹And he is to take the lead of meetings when there is no elder present;

⁵⁰but when there is an elder present, he is only to

- preach,
- teach,
- expound,
- exhort,
- and baptize,
- ⁵¹and visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties.

BC but none of these offices he is to do when there is an elder present, but in all cases to assist the elder

⁵²In all these duties the priest is to assist the elder if occasion requires.

Teacher

⁵³The teacher's duty is to

- watch over the church always, and be with and strengthen them;
- ⁵⁴and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;
- ⁵⁵and see that the church meet together often, and also see that all the members do their duty.
- ⁵⁶And he is to take the lead of meetings in the absence of the elder or priest—⁵⁷and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires.

BC with them

⁵⁸But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; ⁵⁹they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

BC nor administer
BC but

Ordination requirements

⁶⁰Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.

⁶¹The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint; ⁶²and said conferences are to do whatever church business is necessary to be done at the time. ⁶³The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences. ⁶⁴Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling, or he may receive it from a conference.

BC they / to do church business
whatever is necessary

⁶⁵No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; ⁶⁶but the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called. ⁶⁷Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council or general conference.

BC is to
BC he is to give him / duty

Members

⁶⁸The duty of the members after they are received by baptism—

The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. ⁶⁹And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

BC this

⁷⁰Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

BC this

BC the Lord

BC in the name of Christ

⁷¹No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

BC this/who has not arrived to
BC is not

Baptism

⁷²Baptism is to be administered in the following manner unto all those who repent—⁷³the person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name:

Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

BC whosoever being

BC having authority given them
of Jesus Christ / them

BC them

BC authority given me

⁷⁴Then shall he immerse him or her in the water, and come forth again out of the water.

BC them

Sacrament

⁷⁵It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus; ⁷⁶and the elder or priest shall administer it; and after this manner shall he administer it—

BC do

He shall kneel with the church and call upon the Father in solemn prayer, saying:

BC mighty

⁷⁷O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.

⁷⁸The manner of administering the wine—he shall take the cup also, and say:

⁷⁹O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Record of members

⁸⁰Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

BC this
BC according as

⁸¹It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church, ⁸²with a list of the names of the several members uniting themselves with the church since the last conference; or send by the hand of some priest; so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whomsoever the other elders shall appoint from time to time; ⁸³and also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

BC this
BC this
BC to
BC that there can be kept
BC names of the members

⁸⁴All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any elder or priest if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

2 |

ORDAINING THE FIRST ELDERS

April 6, 1830 — Fayette, New York

1833: 22
1835: 46
HC 1:74–79

HC: Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the "Church of Jesus Christ of Latter-day Saints;" after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following commandment:

¹Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ, ²being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith. ³Which

church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

BC our

⁴Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; ⁵for his word ye shall receive, as if from mine own mouth, in all patience and faith. ⁶For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

⁷For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard. ⁸Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

⁹For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

¹⁰Wherefore it behoveth me that he should be ordained by you, Oliver Cowdery mine apostle; ¹¹this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name—¹²and the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen.

22

BAPTISM

April 16, 1830 — Manchester, New York

1833: 23

1835: 47

HC 1:79–80

BC: A commandment unto the church of Christ, in consequence of some desiring to unite with the church without re-baptism, who had previously been baptized.

¹Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

²Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

³For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old. ⁴Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

23

PERSONAL MESSAGES

April 1830 — Manchester, New York

1833: 17–21

1835: 45

HC 1:80

HC: The following persons being anxious to know of the Lord what might be their respective duties in relation to this work, I inquired of the Lord, and received for them the following:

¹Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation. ²Make

known thy calling unto the church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

³Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed; and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. Amen.

⁴Behold, I speak a few words unto you, Samuel; for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church; and thou art not as yet called to preach before the world. Amen.

Samuel Smith

⁵Behold, I speak a few words unto you, Joseph; for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the church; and this is thy duty from henceforth and forever. Amen.

Joseph Smith, Sr.

⁶Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places. ⁷And, behold, it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.

MOSES CHAPTER I RECEIVED

HC I:98–101

June 1830 — Fayette, New York

HC: Amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us “line upon line of knowledge—here a little and there a little,” of which the following was a precious morsel.

24

FIRST AND SECOND ELDERS

July 1830 — Harmony, Pennsylvania

1833: 25

1835: 9

HC I:101–103

HC: Notwithstanding all the rage of our enemies, we had much consolation, and many things occurred to strengthen our faith and cheer our hearts...Although we at this time were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious, if we only continued faithful to Him who had called us forth from darkness into the marvelous light of the everlasting Gospel of our Lord Jesus Christ. Shortly after our return home, we received the following commandments:

¹Behold, thou wast called and chosen to write THE BOOK OF MORMON, and to my ministry; and I have lifted thee up out of thine afflictions, and have counseled thee, that thou hast been delivered from all thine enemies, and thou hast been delivered from the powers of Satan and from darkness! ²Nevertheless, thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more.

³Magnify thine office; and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee; and I will bless them both spiritually and temporally; ⁴but if they receive thee not, I will send upon them a cursing instead of a blessing. ⁵And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church. ⁶And it shall be given thee in

the very moment what thou shalt speak and write, and they shall hear it, or I will send unto them a cursing instead of a blessing. ⁷For thou shalt devote all thy service in Zion; and 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. ⁹And in temporal labors thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures, and continue in laying on of the hands and confirming the churches.

¹⁰And thy brother Oliver shall continue in bearing my name before the world, and also to the church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end. ¹¹In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free; ¹²and at all times, and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

¹³Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; ¹⁴and 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. ¹⁵And in whatsoever place ye shall enter, and 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, and cleansing your feet by the wayside. ¹⁶And it shall come to pass that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name; and, behold, I will smite them according to your words, in mine own due time. ¹⁷And whosoever shall go to law with thee shall be cursed by the law. ¹⁸And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money, and for scrip.

¹⁹For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time; yea, and also all those whom thou hast ordained, and they shall do even according to this pattern. Amen.

25

EMMA SMITH

July 1830 — Harmony, Pennsylvania

1833: 26
1835: 48
HC 1:103–104

Emma Smith was baptized on June 28, but had not yet been confirmed. As a result of this revelation, Emma's *A Collection of Sacred Hymns for the Church of the Latter Day Saints* was published in 1835.

¹Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. ²A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. ³Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called.

BC daughter in Zion

⁴Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come. ⁵And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jun., thy husband, in his afflictions, with consoling words, in the spirit of meekness. ⁶And thou shalt go with him at

the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant, Oliver Cowdery, whithersoever I will.

⁷And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit. ⁸For he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. ⁹And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith. ¹⁰And verily I say unto thee that thou shalt lay aside the things of this world, and seek for the things of a better.

M from

¹¹And 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. ¹²For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

¹³Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made. ¹⁴Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. ¹⁵Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. ¹⁶And verily, verily, I say unto you, that this is my voice unto all. Amen.

BC unto

26

COMMON CONSENT

July 1830 — Harmony, Pennsylvania

1833: 27

1835: 49

HC 1:104

A revelation to Joseph, Oliver Cowdery, and John Whitmer.

¹Behold, I say unto you that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville, and to performing your labors on the land, such as is required, until after you shall go to the west to hold the next conference; and then it shall be made known what you shall do.

²And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith. Amen.

27

SACRAMENT

August/September 1830 — Harmony, Pennsylvania

1833: 28

1835: 50

HC 1:106–108

HC: As neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation:

August 1830

¹Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. ²For, behold, I say unto you, that 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, and my blood which was shed for the remission of your sins.

³Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies; ⁴wherefore, you shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

September 1830

⁵Behold, 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, and with Moroni, whom I have sent unto you to reveal the BOOK OF MORMON, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim.

⁶And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; ⁷and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; ⁸which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron; ⁹and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse.

¹⁰And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; ¹¹and also with Michael, or Adam, the father of all, the prince of all, the ancient of days;

¹²And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them; ¹³unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth; ¹⁴and also with all those whom my Father hath given me out of the world.

¹⁵Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand. ¹⁶Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you; ¹⁷taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; ¹⁸and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you,

And be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

BC even so

28**RECEIVING REVELATIONS FOR THE CHURCH***September 1830 — Fayette, New York*

1833: 30

1835: 51

HC I:109–111

HC: To our great grief, however, we soon found that Satan had been laying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain “revelations” concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God’s house, as laid down in the New Testament, as well as in our late revelations...Finding that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter and...we received the following:

¹Behold, I say unto thee, 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 and commandments which I have given. ²But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses. ³And thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church.

⁴And 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 it. ⁵But thou shalt not write by way of commandment, but by wisdom; ⁶and thou shalt not command him who is at thy head, and at the head of the church; ⁷for I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.

M him

⁸And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them; and thou shalt have revelations, but write them not by way of commandment. ⁹And now, behold, I say unto you that it is not revealed, and no man knoweth where the city Zion shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites. ¹⁰Thou shalt not leave this place until after the conference; and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell.

BC rule

¹¹And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me and that Satan deceiveth him; ¹²for, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants.

M Articles and Covenants

¹³For all things must be done in order, and by common consent in the church, by the prayer of faith.

¹⁴And thou shalt assist to settle all these things, according to the covenants of the church, before thou shalt take thy journey among the Lamanites. ¹⁵And it shall be given thee from the time thou shalt go, until the time thou shalt return, what thou shalt do. ¹⁶And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

29**GATHERING THE ELECT***September 1830 — Fayette, New York*

1833: 29

1835: 10

HC I:111–115

M A revelation to six elders of the church and three members. They understood from Holy Writ that the time had come that the people of God should see eye to eye, and they seeing somewhat different

upon the death of Adam (that is, his transgression), therefor they made it a subject of prayer and inquired of the Lord. And thus came the word of the Lord through Joseph the Seer.

¹Listen to the voice of Jesus Christ, your Redeemer, the Great I Am, whose arm of mercy hath atoned for your sins; ²who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer.

³Behold, verily, verily, I say unto you, that 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. ⁴Verily, 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. ⁵Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom. ⁶And, as it is written—Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive.

⁷And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts; ⁸wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked. ⁹For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

¹⁰For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; ¹¹for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

¹²And again, verily, verily, I say unto you, and 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 and kept my commandments, and none else. ¹³For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth—yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

¹⁴But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath; ¹⁵and there shall be weeping and wailing among the hosts of men; ¹⁶and there shall be a great hailstorm sent forth to destroy the crops of the earth.

M some

¹⁷And 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 hear me not. ¹⁸Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; ¹⁹and their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; ²⁰and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up. ²¹And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke

M repent

of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.

²²And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; ²³and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. ²⁴For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; ²⁵and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

²⁶But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all. ²⁷And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; ²⁸wherefore I will say unto them, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” ²⁹And 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. ³⁰But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and 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.

³¹For by the power of my Spirit created I them; yea, all things both spiritual and temporal—³²first spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—³³speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

³⁴Wherefore, verily I say unto you that all things unto me are spiritual, and 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. ³⁵Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

The fall of the devil

³⁶And 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 honor, which is my power;” and also a third part of the hosts of heaven turned he away from me because of their agency; ³⁷and they were thrust down, and thus came the devil and his angels; ³⁸and, behold, there is a place prepared for them from the beginning, which place is hell. ³⁹And it 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 know the sweet—⁴⁰wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. ⁴¹Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, “Depart, ye cursed.”

⁴²But, behold, I say unto you that I, the Lord God, gave unto Adam and 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 and redemption, through faith on the name of mine Only Begotten Son.

⁴³And 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; ⁴⁴and they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; ⁴⁵for they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

M believe on my name

⁴⁶But behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten; ⁴⁷wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; ⁴⁸for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

⁴⁹And, again, I say unto you, that whoso having knowledge, have I not commanded to repent? ⁵⁰And he that has no understanding, it remains in me to do according as it is written. And now I declare no more unto you at this time. Amen.

30

WHITMER BROTHERS

September 1830 — Fayette, New York

1833: 31–33

1835: 52

HC 1:115–116

HC: At length our conference assembled. The subject of the stone previously mentioned was discussed, and after considerable investigation, Brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness...Before we separated we received the following:

David Whitmer

¹Behold, I say unto you, David, that you have feared man and have not relied on me for strength as you ought. ²But your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded. ³Wherefore, you are left to inquire for yourself at my hand, and ponder upon the things which you have received. ⁴And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about. Amen.

Peter Whitmer

⁵Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver; for the time has come that it is expedient in me that you shall open your mouth to declare my gospel; therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you. ⁶And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer and faith, for his and your deliverance; for I have given unto him power to build up my church among the Lamanites; ⁷and none have I appointed to be his counselor over him in the church, concerning church matters, except it is his brother, Joseph Smith, Jun. ⁸Wherefore, give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

BC among your brethren

John Whitmer

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. ¹⁰And your labor shall be at your brother Philip Burroughs', and in that region round about, yea, wherever you can be heard, until I command you to go from hence. ¹¹And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

BC my Zion

3 |**THOMAS MARSH***September 1830 — Fayette, New York*

1833: 34

1835: 53

HC 1:116–117

Thomas Marsh lived in Massachusetts and first learned of Joseph Smith during a visit to Palmyra in 1829. He met with Martin Harris and Oliver Cowdery and returned home with the first sixteen printed pages of the Book of Mormon. After learning of the formal organization of the Church of Christ in April 1830, Marsh moved to Palmyra in September.

¹Thomas, my son, blessed are you because of your faith in my work. ²Behold, you have had many afflictions because of your family; nevertheless, I will bless you and your family, yea, your little ones; and the day comes that they will believe and know the truth and be one with you in my church.

³Lift up your heart and rejoice, for the hour of your mission is come; and your tongue shall be loosed, and you shall declare glad tidings of great joy unto this generation. ⁴You shall declare the things which have been revealed to my servant, Joseph Smith, Jun. You shall begin to preach from this time forth, yea, to reap in the field which is white already to be burned. ⁵Therefore, thrust in your sickle with all your soul, and your sins are forgiven you, and you shall be laden with sheaves upon your back, for the laborer is worthy of his hire. Wherefore, your family shall live. ⁶Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them. ⁷Yea, I will open the hearts of the people, and they will receive you. And I will establish a church by your hand; ⁸and you shall strengthen them and prepare them against the time when they shall be gathered.

⁹Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast. ¹⁰Behold, I say unto you that you shall be a physician unto the church, but not unto the world, for they will not receive you. ¹¹Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do and whither you shall go. ¹²Pray always, lest you enter into temptation and lose your reward. ¹³Be faithful unto the end, and lo, I am with you.

BC afflictions and in sufferings

These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

32**MISSION TO THE LAMANITES***October 1830 — Fayette, New York*

1835: 54

HC 1:118–120

HC: At this time a great desire was manifested by several of the Elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west—knowing that the purposes of God were great respecting that people, and hoping that the time had come when the promises of the Almighty in regard to them were about to be accomplished, and that they would receive the Gospel, and enjoy its

blessings. The desire being so great, it was agreed that we should inquire of the Lord respecting the propriety of sending some Elders among them, which we accordingly did, and received the following:

¹And now concerning my servant Parley P. Pratt, 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 servants, Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the Lamanites. ³And Ziba Peterson 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 against them. 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 the same to their understanding. ⁵And they shall give heed unto these words and trifle not, and I will bless them. Amen.

MISSION COVENANT

JSP

October 17, 1830 — Manchester, New York

After making this covenant, Oliver Cowdery, Parley Pratt, Ziba Peterson, and Peter Whitmer left for Missouri. Stopping in Kirtland, Ohio, they introduced Sidney Rigdon and his congregation to the BOOK OF MORMON. Sidney's congregation included Parley Pratt, Isaac Morley, Lyman Wight, Edward Partridge, and Frederick Williams.

I, Oliver, being commanded of the Lord God, to go forth unto the Lamanites, to proclaim glad tidings of great joy unto them, by presenting unto them the fulness of the Gospel, of the only begotten son of God; and also, to rear up a pillar as a witness where the temple of God shall be built in the glorious New Jerusalem; and having certain brothers with me, who are called of God to assist me, whose names are Parley, Peter, and Ziba, do therefore most solemnly covenant before God, that I will walk humbly before him, and do this business, and this glorious work according as he shall direct me by the Holy Ghost; ever praying for mine and their prosperity, and deliverance from bonds, and from imprisonments, and whatsoever may befall us, with all patience and faith. Amen.

OLIVER COWDERY

We, the undersigned, being called and commanded of the Lord God, to accompany our Brother Oliver Cowdery, to go to the Lamanites, and to assist in the above mentioned glorious work and business. We do, therefore, most solemnly covenant before God, that we will assist him faithfully in this thing, by giving heed unto all his words and advice, which is, or shall be given him by the spirit of truth, ever praying with all prayer and supplication, for our and his prosperity, and our deliverance from bonds, and imprisonments, and whatsoever may come upon us, with all patience and faith. Amen.

Signed in presence of Joseph Smith, Jun., David Whitmer

P. P. PRATT

ZIBA PETERSON

PETER WHITMER



1830–1831 Mission to the Lamanites (source: josephsmithpapers.org)

33**EZRA THAYRE AND NORTHRUP SWEET**

October 1830 — Fayette, New York

1833: 35
1835: 55
HC I:126–127

Ezra Thayre and Northrop Sweet had just been baptized a month earlier. Sweet soon left the church to organize his own.

HC: The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation:

¹Behold, I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart.

Not in M

²For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation. ³For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard. ⁴And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

⁵And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness. ⁶And even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.

M on my name

⁷Yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength. ⁸Open your mouths and they shall be filled, and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness. ⁹Yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you. ¹⁰Yea, open your mouths and they shall be filled, saying:

Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; ¹¹yea, repent and be baptized, every one of you, for

BC strait

a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

¹²Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved; ¹³and upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you. ¹⁴And ye shall remember the church articles and covenants to keep them. ¹⁵And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them.

¹⁶And the BOOK OF MORMON and the holy scriptures are given of me for your instruction; and the power of my Spirit quickeneth all things. ¹⁷Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom—¹⁸for behold, verily, verily, I say unto you, that I come quickly. Even so. Amen.

M Bible

34

ORSON PRATT

November 4, 1830 — Fayette, New York

1833: 36

1835: 56

HC 1:127–128

HC: Orson Pratt, a young man nineteen years of age, who had been baptized at the first preaching of his brother, Parley P. Pratt, September 19th, about six weeks previous, came to inquire of the Lord what his duty was, and received the following answer:

¹My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; ²the light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not; ³who so loved the world that he gave his own life, that as many as would believe might become the sons of God.

M sons and daughters

Wherefore you are my son; ⁴and blessed are you because you have believed; ⁵and more blessed are you because you are called of me to preach my gospel—⁶to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming.

⁷For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory. ⁸And it shall be a great day at the time of my coming, for all nations shall tremble. ⁹But before that great day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

¹⁰Wherefore, lift up your voice and spare not, for the Lord God has spoken; therefore prophesy, and it shall be given by the power of the Holy Ghost. ¹¹And if you are faithful, behold, I am with you until I come—¹²and verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

35

SIDNEY RIGDON

December 7, 1830 — Fayette, New York

1833: 37

1835: 11

HC 1:128–131

HC: Sidney Rigdon came to inquire of the Lord; and with him came Edward Partridge; the latter was a pattern of piety, and one of the Lord's great men. Shortly after the arrival of these two brethren, thus spake the Lord:

¹Listen 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 today as yesterday, and forever. ²I 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 one in the Father, as the Father is one in me, that we may be one.

³Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. ⁴Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not. ⁵Thou didst baptize by water unto repentance, but they received not the Holy Ghost; ⁶but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of ~~the~~ hands, even as the apostles of old.

⁷And it shall come to pass that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people. ⁸For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name. ⁹And 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,
- and the deaf to hear,
- and the dumb to speak,
- and the lame to walk.

¹⁰And the time speedily cometh that great things are to be shown forth unto the children of men; ¹¹but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. ¹²And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation.

¹³Wherfore, I call upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit; ¹⁴and their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. ¹⁵And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand—¹⁶and they shall learn the parable of the fig tree, for even now already summer is nigh.

¹⁷And I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him; ¹⁸and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead. ¹⁹Wherfore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things.

²⁰And a commandment I give unto thee—that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; ²¹for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming; for they shall be purified, even as I am pure.

²²And now I say unto you, tarry with him, and he shall journey with you; forsake him not, and surely these things shall be fulfilled. ²³And inasmuch as ye do not write, behold, it shall

be given unto him to prophesy; and thou shalt preach my gospel and call on the holy prophets to prove his words, as they shall be given him.

²⁴Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish; ²⁵and Israel shall be saved in mine own due time; and by the keys which I have given shall they be led, and no more be condemned at all. ²⁶Lift up your hearts and be glad, your redemption draweth nigh. ²⁷Fear not, little flock, the kingdom is yours until I come. Behold, I come quickly. Even so. Amen.

BC confounded

36

EDWARD PARTRIDGE

December 9, 1830 — Fayette, New York

1833: 38

1835: 57

HC 1:131

HC: And the voice of the Lord to Edward Partridge was:

¹Thus saith the Lord God, the Mighty One of Israel: Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump; ²and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; ³and you shall declare it with a loud voice, saying, “Hosanna, blessed be the name of the most high God.”

⁴And now this calling and commandment give I unto you concerning all men—⁵that as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations—⁶crying repentance, saying:

Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

⁷And 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 and sent forth, even as I have spoken.

⁸I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen.

MOSES CHAPTER 7 RECEIVED

HC 1:133–139

December, 1830

HC: The Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of MORMON, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversations frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, “They are lost books;” but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam. To the joy of the little flock...did the Lord reveal the following doings of olden times, from the prophecy of Enoch.

37**GO TO THE OHIO***December 30, 1830 — Fayette, New York*

1833: 39

1835: 58

HC I:139

HC: Soon after the words of Enoch were given, the Lord gave the following commandment:

¹Behold, I say unto you that it is not expedient in me that ye should translate any more until ye shall go to the Ohio, and this because of the enemy and for your sakes. ²And again, I say unto you that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church whithersoever it is found, and more especially in Colesville; for, behold, they pray unto me in much faith. ³And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them.

⁴Behold, here is wisdom, and let every man choose for himself until I come. Even so. Amen.

74**EXPLAINING I CORINTHIANS 7:14***Late 1830 — Wayne County, New York*

1835: 73

HC I:242

This verse had been historically used to justify infant baptism.

¹For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.

²Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. ³And 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 and become subject to the law of Moses, which law was fulfilled. ⁴And 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 and believed not the gospel of Christ, wherein they became unholy.

⁵Wherefore, 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, ⁶that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; ⁷but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.

38**LOOK TO THE POOR AND THE NEEDY***January 2, 1831 — Fayette, New York*

1833: 40

1835: 12

HC I:140–143

HC: The year 1831 opened with a prospect great and glorious for the welfare of the kingdom for on the 2nd of January, 1831, a conference was held in the town of Fayette, New York, at which the ordinary business of the Church was transacted; and in addition, the following revelation was received:

*M*A commandment to the churches in New York at a conference; they being commanded to flee, saying:

¹Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; ²the same which knows all things, for all things are present before mine eyes; ³I am the same which spake, and the world was made, and all things came by me. ⁴I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them. ⁵But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; ⁶and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo, is their doom.

⁷But behold, verily, verily, I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; ⁸but the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day.

⁹Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome. ¹⁰Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased; ¹¹for all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven— ¹²which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined.

¹³And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not; ¹⁴but now I tell it unto you, and 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.

¹⁵Therefore, be ye strong from henceforth; fear not, for the kingdom is yours.

¹⁶And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. ¹⁷And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it. ¹⁸And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; ¹⁹and I will give it unto you for the land of your inheritance, if you seek it with all your hearts. ²⁰And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away. ²¹But, verily I say unto you that in time ye shall have no king nor ruler, for I will be your king and watch over you. ²²Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand?

²³But, verily I say unto you, teach one another according to the office wherewith I have appointed you; ²⁴and let every man esteem his brother as himself, and practice virtue and holiness before me. ²⁵And again I say unto you, let every man esteem his brother as himself. ²⁶For what man among you having twelve sons, and is no respecter of 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 rags and sit thou there,” and looketh upon his sons and saith I am just? ²⁷Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

²⁸And again, I say unto you that the enemy in the secret chambers seeketh your lives. ²⁹Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. ³⁰I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, 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 shall not fear. ³¹And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless—³²wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high; ³³and from thence, whosoever I will shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

BC in your hearts

³⁴And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; ³⁵and they shall look to the poor and the needy, and administer to their relief that they shall not suffer; and send them forth to the place which I have commanded them; ³⁶and this shall be their work, to govern the affairs of the property of this church.

³⁷And they that have farms that cannot be sold, let them be left or rented as seemeth them good. ³⁸See that all things are preserved; and when men are endowed with power from on high and sent forth, all these things shall be gathered unto the bosom of the church. ³⁹And 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; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.

BC are sent

⁴⁰And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. ⁴¹And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. ⁴²And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

39**JAMES COVEL: CALLED TO PREACH**

January 5, 1831 — Fayette, New York

1833: 41

1835: 59

HC 1:143–145

HC: Not long after this conference of the 2nd of January closed, there was a man came to me by the name of James Covell, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any command that the Lord would give him through me, as His servant, and I received the following:

¹Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I Am, even Jesus Christ—²the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; ³the same which came in the meridian of time unto mine own, and mine own received me not; ⁴but to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons. ⁵And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me. ⁶And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the

Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

⁷And now, behold, I say unto you, my servant James, I have looked upon thy works and I know thee. ⁸And verily I say unto thee, thine heart is now right before me at this time; and, 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 and the cares of the world.

¹⁰But, behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee:

Arise and be baptized, and wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known.

¹¹And 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, the covenant which I have sent forth to recover my people, which are of the house of Israel. ¹²And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face.

¹³Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. ¹⁴Behold, verily, verily, I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. ¹⁵And inasmuch as my people shall assemble themselves at the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence 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, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word. ¹⁷Wherefore lay to with your might and call faithful laborers into my vineyard, that it may be pruned for the last time. ¹⁸And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment.

¹⁹Wherefore, go forth, crying with a loud voice, saying, “The kingdom of heaven is at hand;” crying, “Hosanna! Blessed be the name of the Most High God.” ²⁰Go forth baptizing with water, preparing the way before my face for the time of my coming; ²¹for the time is at hand; the day or the hour no man knoweth; but it surely shall come. ²²And he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity. ²³And again, it shall come to pass that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me.

²⁴Behold, I come quickly. Even so. Amen.

40

JAMES COVEL: BREAKING THE COVENANT

January 6, 1831 — Fayette, New York

1833: 42

1835: 60

HC 1:145

HC: As James Covell rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word:

¹Behold, verily I say unto you, that the heart of my servant James Covell was right before me, for he covenanted with me that he would obey my word. ²And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution and the

BC his heart

cares of the world caused him to reject the word. ³Wherefore he broke my covenant, and it remaineth with me to do with him as seemeth me good. Amen.

4 |**BISHOP OF ZION***February 4, 1831 — Kirtland, Ohio*

1833: 43

1835: 61

HC 1:146–147

HC: The branch of the Church in this part of the Lord's vineyard...were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation. The Lord gave unto the Church the following:

¹Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.

²Hearken, O 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 word; ³and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church and have all things right before me. ⁴And I will be your ruler when I come; and behold, I come quickly, and ye shall see that my law is kept. ⁵He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; ⁶for 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 pearls to be cast before swine.

⁷And again, it is meet that my servant Joseph Smith, Jun., should have a house built, in which to live and translate.

⁸And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments.

M have a comfortable room to live in

⁹And again, I have called my servant Edward Partridge; and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; ¹⁰to see to all things as it shall be appointed unto him in my laws in the day that I shall give them. ¹¹And this because his heart is pure before me, for he is like unto Nathanael of old, in whom there is no guile.

¹²These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.

42**LAWS OF THE CHURCH OF CHRIST***February 9 & 23, 1831 — Kirtland, Ohio*

1833: 44 & 47

1835: 13

HC 1:148–154

HC: On the 9th of February, 1831, at Kirtland, in the presence of twelve Elders, and according to the promise heretofore made [D&C 38:32], the Lord gave the following revelation, embracing the law of the Church:

February 9, 1831

M The Laws of the Church of Christ, received in Kirtland, Geauga County, State of Ohio, in the presence of twelve elders.

1st: Shall the Church come together into one place or continue in separate establishments?

¹Hearken, O ye elders of my church, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as ye believe on my name and keep my commandments. ²Again I say unto you, hearken and hear and obey the law which I shall give unto you. ³For 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, and have asked the Father in my name, even so ye shall receive.

BC me

⁴Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, Jun., and Sidney Rigdon. ⁵And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of the Spirit when they shall return. ⁶And 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 sound of a trump, declaring my word like unto angels of God.

⁷And ye shall go forth baptizing with water, saying, “Repent ye, repent ye, for the kingdom of heaven is at hand.” ⁸And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall build up my church in every region—⁹until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God.

BC my disciples

¹⁰And again, I say unto you, that my servant Edward Partridge shall stand in the office whereunto I have appointed him. And it shall come to pass, that if he transgress another shall be appointed in his stead. Even so. Amen.

M 2nd: The law regulating the Church in her present situation till the time of her gathering.

¹¹Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by someone who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

BC hands

¹²And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the BIBLE and the BOOK OF MORMON, in the which is the fulness of the gospel. ¹³And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit. ¹⁴And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.

BC scriptures

¹⁵And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given. ¹⁶And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; ¹⁷for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

BC which shall be given them

¹⁸And now, behold, I speak unto the church.

- Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. ¹⁹And again, I say, thou shalt not kill; but he that killeth shall die.
- ²⁰Thou shalt not steal; and he that stealeth and will not repent shall be cast out.
- ²¹Thou shalt not lie; he that lieth and will not repent shall be cast out.

- ²²Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.
- ²³And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out.
- ²⁴Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out. ²⁵But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; ²⁶but if he doeth it again, he shall not be forgiven, but shall be cast out.
- ²⁷Thou shalt not speak evil of thy neighbor, nor do him any harm.

²⁸Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out.

BC they

Remember the poor

²⁹If thou lovest me thou shalt serve me and keep all my commandments. ³⁰And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. ³¹And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose.

BC shalt / all
BC unto me

³²And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

³³And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants. ³⁴Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council; ³⁵and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed—³⁶that my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.

BC And the residue

BC him who has not

BC as he stands in need. And
BC elders

BC the day that

³⁷And it shall come to pass, that he that sinneth and repenteth not shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me—³⁸for inasmuch as ye do it unto the least of these, ye do it unto me. ³⁹For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel.

BC me

⁴⁰And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; ⁴¹and let all things be done in cleanliness before me. ⁴²Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

⁴³And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. ⁴⁴And the elders of the church, two or more, shall be called, and shall pray for and

BC that are
BC in / of the world

lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.

⁴⁵Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. ⁴⁶And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; ⁴⁷and they that die not in me, wo unto them, for their death is bitter.

⁴⁸And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed. ⁴⁹He who hath faith to see shall see. ⁵⁰He who hath faith to hear shall hear. ⁵¹The lame who hath faith to leap shall leap. ⁵²And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws thou shalt bear their infirmities.

⁵³Thou shalt stand in the place of thy stewardship. ⁵⁴Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. ⁵⁵And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.

BC spoken

⁵⁶Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; ⁵⁷and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. ⁵⁸And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people.

BC for thy safety M for thy salvation thou shalt hold thy peace

BC and they also

⁵⁹Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church; ⁶⁰and he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continueth.

BC thou knowest to have been my law

⁶¹If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal. ⁶²Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built.

BC the peaceable things of the kingdom

⁶³And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south. ⁶⁴And even now, let him that goeth to the east teach them that shall be converted to flee to the west, and this in consequence of that which is coming on the earth, and of secret combinations.

BC both

BC to come

⁶⁵Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom but unto the world it is not given to know them.

BC thou shalt observe to keep the mysteries of the kingdom unto thyself, for it is not given to the world to know the mysteries.

⁶⁶Ye shall observe the laws which ye have received and be faithful. ⁶⁷And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem.

M These laws which ye have received are sufficient for you
BC The laws which ye have received and shall hereafter receive shall be sufficient for you
BC knowledge
BC has

⁶⁸Therefore, he that lacks wisdom, let him ask of me, and I will give him liberally and upbraid him not. ⁶⁹Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given. Even so. Amen.

M ^{3rd: How are the Elders to dispose of their families while they are proclaiming repentance or are otherwise engaged in the service of the church?}

⁷⁰The priests and teachers shall have their stewardships, even as the members. ⁷¹And the elders or high priests who are appointed to assist the bishop as counselors in all things, are

BC stewardships given them
BC and he is to see that

to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; ⁷²or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop.

BC are supported / Lord

BC elders

M 4th: How far it is the will of the Lord that we should have dealings with the world and how we should conduct our dealings with them?

BC Thou shalt contract not debts with the world, except thou art commanded. And again, the elders and bishop, shall counsel together, and they shall do by the direction of the Spirit as it must needs be necessary.

M 5th: What preparations we shall make for our Brethren from the East and when and how?

BC There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they may be together as much as can be, and as they are directed by the Holy Spirit; and every family shall have a place, that they may live by themselves. And every church shall be organized in as close bodies as they can be; and this for a wise purpose. Even so. Amen.

M in consequence of the enemy

⁷³And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.

February 23, 1831

M How to act in cases of adultery

Verses 74—77 appear after verse 93
in both *M* and BC.

⁷⁴Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they 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 persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. ⁷⁶And again, I say unto you, that ye shall 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.

M 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 presence of twelve elders February 9, 1831, as agreed upon by seven elders February 23, 1831, according to the commandment of God.

M The first commandment in the law teaches that all the Elders shall go unto the regions westward and labor to build up churches unto Christ wheresoever they shall find any to receive them and obey the gospel of Jesus Christ; except Joseph, and Sidney Rigdon, and Edward Partridge, 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.

⁷⁸And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church.

⁷⁹And it shall come to pass, that if any persons 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 proved according to the laws of the land.

⁸⁰And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better. ⁸¹But he or she shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. ⁸²And if it can be, it is necessary that the bishop be present also. ⁸³And thus ye shall do in all cases which shall come before you.

BC world

⁸⁴And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

⁸⁵And if he or she shall steal, he or she shall be delivered up unto the law of the land.

⁸⁶And if he or she shall lie, he or she shall be delivered up unto the law of the land.

⁸⁷And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

⁸⁸And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. ⁸⁹And if he or she confess not thou shalt deliver him or her 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 or sister offend many, he or she shall be chastened before many. ⁹¹And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. ⁹²If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

BC thou shalt take another with thee, and then if he confess not thou shalt deliver

BC brethren

⁹³And thus shall ye conduct in all things.

43

COMMANDMENTS AND REVELATIONS

February 1831 — Kirtland, Ohio

1833: 45
1835: 14
HC 1:154–156

HC: A woman came making great pretensions of revealing commandments, laws, and other curious matters; and almost every person has advocates for both theory and practice in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following:

¹O hearken, ye elders of my church, and give ear 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 and revelations from my hand. ³And this ye shall know assuredly—that there is none other appointed unto you to receive commandments and revelations until 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. ⁵And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; ⁶and this I give unto you that you may not be deceived, that you may know they are not of me. ⁷For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed.

⁸And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given. ⁹And thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me—¹⁰that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received.

BC note with a pen / for my church

BC it shall become a law unto you, being / that

¹¹Purge ye out the iniquity which is among you; sanctify yourselves before me; ¹²and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, Jun., and uphold him before me by the prayer of faith. ¹³And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth to accomplish the work wherewith I have commanded him; ¹⁴and if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

¹⁵Again 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 into your hands by the power of my Spirit; ¹⁶and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

¹⁷Hearken ye, for, behold, the great day of the Lord is nigh at hand. ¹⁸For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, “Ye saints arise and live; ye sinners stay and sleep until I shall call again.”

¹⁹Wherefore gird up your loins lest ye be found among the wicked. ²⁰Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying:

Prepare yourselves for the great day of the Lord; ²¹for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, “Repent, and prepare for the great day of the Lord”?

BC in

²²Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words, “Repent ye, for the great day of the Lord is come”?

²³And again, the Lord shall utter his voice out of heaven, saying:

Hearken, O ye nations of the earth, and hear the words of that God who made you.

²⁴O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not! ²⁵How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not! ²⁶Behold, the day has come, when the cup of the wrath of mine indignation is full.

²⁷Behold, verily I say unto you, that these are the words of the Lord your God.

²⁸Wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth. ²⁹For in mine own due time will I come upon the earth

in judgment, and my people shall be redeemed and shall reign with me on earth.³⁰For the great Millennium, of which I have spoken by the mouth of my servants, shall come. ³¹For Satan shall be bound, and when he is loosed again he shall only reign for a little season, and then cometh the end of the earth. ³²And he that liveth in righteousness shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire. ³³And the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

³⁴Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds.

³⁵Be sober. Keep all my commandments. Even so. Amen.

44

ELDERS TO ASSEMBLE

February 1831 — Kirtland, Ohio

1833: 46

1835: 62

HC 1:157

HC: The latter part of February I received the following revelation, which caused the Church to appoint a conference to be held early in the month of June ensuring:

¹Behold, thus saith the Lord unto you my servants, it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and from the south, by letter or some other way. ²And it shall come to pass, that inasmuch 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.

³And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people. ⁴And many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man; ⁵that your enemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my laws; that every bond may be broken wherewith the enemy seeketh to destroy my people.

⁶Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

45

COMING OF THE SON OF MAN

March 7, 1831 — Kirtland, Ohio

1833: 48

1835: 15

HC 1:158–163

HC: At this age of the Church, many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith...But to the joy of the Saints who had to struggle against everything that prejudice and wickedness could invent, I received the following:

¹Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being. ²And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. ³Listen to him who is the advocate with the Father, who is pleading your cause before him, ⁴saying:

Father, behold the sufferings and 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; ⁵wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

⁶Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called today, and harden not your hearts; ⁷for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not. ⁸I came unto mine own, and mine own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life.

⁹And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger 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 in days of old, and I will show unto you my strong reasoning.

¹¹Wherefore, hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren, ¹²who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations; ¹³and confessed they were strangers and pilgrims on the earth; ¹⁴but obtained a promise that they should find it and see it in their flesh. ¹⁵Wherefore, hearken and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old.

BC reserved

Signs of second coming

¹⁶And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying:

As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers, ¹⁷for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

¹⁸And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. ¹⁹But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. ²⁰And this temple which ye now see shall be thrown down that there shall not be left one stone upon another. ²¹And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. ²²Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; ²³and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled.

²⁴And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations; ²⁵but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. ²⁶And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and

men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. ²⁷And the love of men shall wax cold, and iniquity shall abound.

²⁸And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; ²⁹but they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. ³⁰And in that generation shall the times of the Gentiles be fulfilled.

³¹And 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. ³²But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. ³³And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another.

³⁴And now, when I the Lord had spoken these words unto my disciples, they were troubled. ³⁵And 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. ³⁶And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—
³⁷Ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand; ³⁸even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

³⁹And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. ⁴⁰And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. ⁴¹And they shall behold blood, and fire, and vapors of smoke. ⁴²And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

⁴³And the remnant shall be gathered unto this place; ⁴⁴and then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off. ⁴⁵But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud. ⁴⁶Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth.

⁴⁷Then shall the arm of the Lord fall upon the nations. ⁴⁸And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake. ⁴⁹And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly. ⁵⁰And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire.

⁵¹And then shall the Jews look upon me and say, “What are these wounds in thine hands and in thy feet?” ⁵²Then 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 who was lifted up. I am Jesus that was crucified. I am the Son of

God.”⁵³And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.

⁵⁴And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them.⁵⁵And Satan shall be bound, that he shall have no place in the hearts of the children of men.

⁵⁶And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.⁵⁷For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.⁵⁸And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.⁵⁹For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver.

Command to translate the New Testament

⁶⁰And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known;⁶¹wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come.

BC than this

Zion

⁶²For verily I say unto you, that great things await you;⁶³ye hear of wars in foreign lands; but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.⁶⁴Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me.⁶⁵And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you.⁶⁶And 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;⁶⁷and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

⁶⁸And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.⁶⁹And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.⁷⁰And 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.”⁷¹And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.

⁷²And 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, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you;⁷³that when they shall know it, that they may consider these things.⁷⁴For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble.⁷⁵And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

46**GIFTS OF THE SPIRIT***March 8, 1831 — Kirtland, Ohio*

1833: 49

1835: 16

HC 1:163–165

HC: The next day after the above was received, I also received the following revelation, relative to the gifts of the Holy Ghost:

¹Hearken, O ye people of my church; for verily I say unto you that these things were spoken unto you for your profit and learning. ²But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.

³Nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world. ⁴Ye are also commanded not to cast anyone who belongeth to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation. ⁵And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly seeking the kingdom—I speak this concerning those who are not of the church. ⁶And again I say unto you, concerning your confirmation meetings, that if there be any that are not of the church, that are 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; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

The best gifts

⁸Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given; ⁹for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. ¹⁰And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church. ¹¹For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

- ¹²To some is given one, and to some is given another, that all may be profited thereby.
- ¹³To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.
- ¹⁴To others it is given to believe on their words, that they also might have eternal life if they continue faithful.
- ¹⁵And again, to some it is given by the Holy Ghost to know the differences 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 operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.
- ¹⁷And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom.
- ¹⁸To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.
- ¹⁹And again, to some it is given to have faith to be healed;

- ²⁰and to others it is given to have faith to heal.
- ²¹And again, to some is given the working of miracles;
- ²²and to others it is given to prophesy;
- ²³and to others the discerning of spirits.
- ²⁴And again, it is given to some to speak with tongues;
- ²⁵and to another is given the interpretation of tongues.

²⁶And all these gifts come from God, for the benefit of the children of God. ²⁷And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.

²⁸And 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 every member may be profited thereby. ³⁰He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh.

³¹And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; ³²and ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with. ³³And ye must practice virtue and holiness before me continually. Even so. Amen.

47

JOHN WHITMER – CHURCH HISTORIAN

March 8, 1831 — Kirtland, Ohio

1833: 50

1835: 63

HC I:166

HC: The same day that I received the foregoing revelation, I also received the following, setting apart John Whitmer as a historian, inasmuch as he is faithful.

In *M* John Whitmer is in second person and Joseph is in third person.

¹Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. ²Again, verily I say unto you that he can also lift up his voice in meetings, whenever it shall be expedient. ³And again, I say unto you that it shall be appointed unto him to keep the church record and history continually; for Oliver Cowdery I have appointed to another office. ⁴Wherefore, it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen.

48

PURCHASING LAND

March 10, 1831 — Kirtland, Ohio

1833: 51

1835: 64

HC I:166–167

HC: Upon inquiry how the brethren should act in regard to purchasing lands to settle upon, and where they should finally make a permanent location, I received the following:

¹It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances. ²And inasmuch as ye have lands, ye shall impart to the eastern brethren; ³and inasmuch as ye have not lands, let them buy for the present time in those regions round about, as 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, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase land 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 appointed, and to them it shall be given to know the place, or to them it shall be revealed.

⁶And they shall be appointed to purchase the lands, and to make a commencement to lay the foundation of the city; and then shall ye begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen.

BC bishop and elders

49

THE SHAKERS

March 7, 1831 — Kirtland, Ohio

1833: 52
1835: 65
HC 1:167–169

HC: At about this time came Leman Copley, one of the sect called Shaking Quakers, and embraced the fulness of the everlasting Gospel, apparently honest-hearted, but still retaining the idea that the Shakers were right in some particulars of their faith. In order to have more perfect understanding on the subject, I inquired of the Lord, and received the following:

¹Hearken unto my word, my servants Sidney, and Parley, and Leman; for behold, verily I say unto you, that I give unto you a commandment that you shall go and preach my gospel which ye have received, even as ye have received it, unto the Shakers. ²Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me and must needs repent. ³Wherefore, I send you, my servants Sidney and Parley, to preach the gospel unto them. ⁴And my servant Leman shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you my servants; and by so doing I will bless him, otherwise he shall not prosper.

⁵Thus saith the Lord; for I am God, and have sent mine Only Begotten Son into the world for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned—⁶and they have done unto the Son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand—⁷I, the Lord God, have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes.

⁸Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of. ⁹Wherefore, I say unto you that I have sent unto you mine everlasting covenant, even that which was from the beginning. ¹⁰And that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid low of power.

¹¹Wherefore, I give unto you a commandment that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:

¹²Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; ¹³repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; ¹⁴and whoso doeth this shall

receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the church.

¹⁵And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. ¹⁶Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; ¹⁷and that it might be filled with the measure of man, according to his creation before the world was made.

¹⁸And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; ¹⁹for, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance. ²⁰But it is not given that one man should possess that which is above another, wherefore the world lieth in sin. ²¹And wo be unto man that sheddeth blood or that wasteth flesh and hath no need.

²²And 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. ²³Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trumpet. ²⁴But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. ²⁵Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

²⁶Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you. ²⁷Behold, I will go before you and be your rearward; and I will be in your midst, and you shall not be confounded.

²⁸Behold, I am Jesus Christ, and I come quickly. Even so. Amen.

50

DETECTING FALSE SPIRITS

May 9, 1831 — Kirtland, Ohio

1833: 53
1835: 17
HC I:170–173

HC: In May, a number of Elders being present, and not understanding different spirits abroad in the earth, I inquired and received from the Lord the following:

¹Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. ²Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world. ³And also Satan hath sought to deceive you, that he might overthrow you. ⁴Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name. ⁵But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. ⁶But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

⁷Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed; ⁸but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the

world. ⁹Wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

Receiving the Spirit of truth

¹⁰And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand; ¹¹let us reason even as a man reasons one with another face to face. ¹²Now, when a man reasons he is understood of man, because he reasons as a man; even so will I, the Lord, reason with you that you may understand.

¹³Wherefore, I the Lord ask you this question—unto what were ye ordained? ¹⁴To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

¹⁵And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified? ¹⁶Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

¹⁷Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doeth he preach it by the Spirit of truth or some other way? ¹⁸And if it be by some other way it is not of God. ¹⁹And again, he that receiveth the word of truth, doeth he receive it by the Spirit of truth or some other way?

²⁰If it be some other way it is not of God.

²¹Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

²²Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. ²³And that which doeth not edify is not of God, and is darkness. ²⁴That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light grows brighter and brighter until the perfect day.

²⁵And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you; ²⁶he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all.

²⁷Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son. ²⁸But no man is possessor of all things except he be purified and cleansed from all sin. ²⁹And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. ³⁰But know this, it shall be given you what you shall ask; and as ye are appointed to the head, the spirits shall be subject unto you.

³¹Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God. ³²And it shall be given unto you, power over that spirit; and you shall proclaim against that spirit with a loud voice that it is not of God—³³not with railing accusation, that ye be not overcome, neither with boasting nor rejoicing, lest you be seized therewith. ³⁴He that receiveth of God, let him account it of God; and let him rejoice that he is accounted of God worthy to receive.

³⁵And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the kingdom is given you of the Father, and power to overcome all things which are not ordained of him—³⁶and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

³⁷Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P. Pratt go forth among the churches and strengthen them by the word of exhortation; ³⁸and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them doing that which I have appointed unto them—³⁹wherefore, in this thing my servant Edward Partridge is not justified; nevertheless let him repent and he shall be forgiven.

⁴⁰Behold, ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. ⁴¹Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; ⁴²and none of them that my Father hath given me shall be lost. ⁴³And the Father and I are one. I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you. ⁴⁴Wherefore, I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall. ⁴⁵And the day cometh that you shall hear my voice and see me, and know that I am. ⁴⁶Watch, therefore, that ye may be ready. Even so. Amen.

5 |

DIRECTIONS FOR THE BISHOP

May 20, 1831 — Thompson, Ohio

1835: 23
HC 1:173–174

HC: Not long after the foregoing was received, the Saints from the State of New York began to come on, and it seemed necessary to settle them; therefore at the solicitation of Bishop Partridge, I inquired, and received the following:

¹Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and 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 be organized according to my laws; if otherwise, they will be cut off.

M Wherefore let my servant Edward receive the properties of this people which have covenanted with me to obey the law which I have given. And let my servant Edward receive the money as it shall be laid before him according to the covenant and go and obtain a deed or article of this land unto himself, for I have appoint him to receive these things. And thus through him the properties of this church shall be covenanted unto me.

³Wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs. ⁴And let my servant Edward Partridge, 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, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church. ⁵And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. ⁶And thus all things shall be made sure, according to the laws of the land.

M of the church

⁷And let that which belongs to this people be appointed unto this people. ⁸And the money which is left unto this people—let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. ⁹And let every

man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

¹⁰And let that which belongeth to this people not be taken and 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; ¹²and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

¹³And again, let the bishop appoint a storehouse unto this church; and let all things both in money and in meat, which are more than is needful for the wants of this people, be kept in the hands of the bishop. ¹⁴And let him also reserve unto himself for his own wants, and for the wants of his family, as he shall be employed in doing this business.

¹⁵And thus I grant unto this people a privilege of organizing themselves according to my laws. ¹⁶And I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; ¹⁷and the hour and the day is not given unto them, wherefore let them act upon this land as for years, and this shall turn unto them for their good. ¹⁸Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. ¹⁹And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life.

²⁰Verily, I say unto you, I am Jesus Christ, who comes quickly, in an hour you think not. Even so. Amen.

THE FULLNESS: JUNE 1831 – DECEMBER 1834

CONFERENCE AT MORLEY FARM

HC I:175–177

June 3, 1831 — Kirtland, Ohio

Joseph Smith, HISTORY OF THE CHURCH

On the 3rd of June, the Elders from the various parts of the country where they were laboring, came in; and the conference before appointed, convened in Kirtland; and the Lord displayed His power to the most perfect satisfaction of the Saints. The man of sin was revealed, and the authority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders.

It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the Saints.

John Whitmer, HISTORY

Conference was opened by prayer and exhortation by Joseph Smith Jr. the Revelator. After the business of the church was attended to according to the Covenants, The Lord made manifest to Joseph that it was necessary that such of the elders as were considered worthy, should be ordained to the high priesthood. The spirit of the Lord fell upon Joseph in an unusual manner...After he had prophesied, he laid his hands upon Lyman Wight to the High Priesthood after the holy order of God. And the Spirit fell upon Lyman and he prophesied concerning the coming of Christ.

Lyman Wight, JOURNAL

On the 4th of June 1831, a conference was held at Kirtland, represented by all the again saw the visible manifestations of the power of God as plain as could have been on the day of Pentecost and here for the first time I saw the Melchisedec priesthood introduced into the church of Jesus Christ as anciently; whereunto I was ordained under the hands of Joseph Smith, and I then ordained Joseph and Sidney and sixteen others such as he chose unto the same priesthood. The spirit of God was made manifest to the healing of the sick, casting out devils, speaking in unknown tongues, discerning of spirits, and prophesying with mighty power, After the two days the conference broke up receiving the revelation which appointed 28 elders their Mission to Missouri.

John Corrill, A BRIEF HISTORY OF THE CHURCH OF CHRIST OF LATTER DAY SAINTS, 1839

The Melchizedek priesthood was then for the first time introduced, and conferred on several of the elders. In this chiefly consisted the endowment—it being a new order—and bestowed authority. However, some doubting took place among the elders, and considerable conversation was held on the subject. The elders not fairly understanding the nature of the endowments, it took some time to reconcile all their feelings.

Parley Pratt, AUTOBIOGRAPHY, 1874

Several were then selected by revelation, through President Smith, and ordained to the High Priesthood after the order of the Son of God; which is after the order of Melchizedek. This was the first occasion in which this priesthood had been revealed and conferred upon the Elders in this dispensation, although the office of an Elder is the same in a certain degree, but not in the fulness.

23 High Priests
 Wheeler Baldwin
 Ezra Booth
 Reynolds Cahoon
 Simeon Carter
 John Corrill
 Solomon Hancock
 Martin Harris
 Thomas Marsh
 Isaac Morley
 John Murdock
 Edward Partridge
 Parley Pratt
 Sidney Rigdon
 Jacob Scott
 Hyrum Smith
 Joseph Smith, Jr.
 Joseph Smith, Sr.
 Samuel Smith
 Ezra Thayre
 Joseph Wakefield
 Harvey Whitlock
 John Whitmer
 Lyman Wight

52**A CONSECRATED LAND***June 6, 1831 — Kirtland, Ohio*

1833: 54
1835: 66
HC 1:175–179

HC: The next day, as a kind continuation of this great work of the last days, I received the following:

¹Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit, ²saying:

I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant.

³Wherefore, verily I say unto you, let my servants Joseph Smith, Jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. ⁴And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; ⁵and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. ⁶And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

⁷And again, verily I say unto you, let my servant Lyman Wight and my servant John Corrill take their journey speedily; ⁸and also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit. ⁹And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith. ¹⁰Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side. ¹¹For thus saith the Lord:

I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory.

Pattern to avoid deception

¹²And let my servant Lyman Wight beware, for Satan desireth to sift him as chaff. ¹³And behold, he that is faithful shall be made ruler over many things.

¹⁴And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations—¹⁵wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

¹⁶He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances. ¹⁷And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you. ¹⁸And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me.

¹⁹Wherefore, by this pattern ye shall know the spirits in all cases under the whole heavens.

²⁰And the days have come; according to men's faith it shall be done unto them. ²¹Behold, this commandment is given unto all the elders whom I have chosen.

²²And again, verily I say unto you, let my servant Thomas B. Marsh and my servant Ezra Thayre take their journey also, preaching the word by the way unto this same land.

²³And again, let my servant Isaac Morley and my servant Ezra Booth take their journey, also preaching the word by the way unto this same land.

²⁴And again, let my servants Edward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, Jun.

²⁵Let my servants David Whitmer and Harvey Whitlock also take their journey, and preach by the way unto this same land.

²⁶And let my servants Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land.

²⁷And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way.

²⁸Let my servants Edson Fuller and Jacob Scott also take their journey.

²⁹Let my servants Levi W. Hancock and Zebedee Coltrin also take their journey.

³⁰Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey.

³¹Let my servants Wheeler Baldwin and William Carter also take their journey.

³²And let my servants Newel Knight and Selah J. Griffin both be ordained, and also take their journey.

³³Yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track.

³⁴He that is faithful, the same shall be kept and blessed with much fruit.

³⁵And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands; ³⁶let them labor with their families, declaring none other things than the prophets and apostles, that which they have seen and heard and most assuredly believe, that the prophecies may be fulfilled.

³⁷In consequence of transgression, let that which was bestowed upon Heman Basset be taken from him, and placed upon the head of Simonds Ryder. ³⁸And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest.

³⁹Let the residue of the elders watch over the churches, and declare the word in the regions round about them; and let them labor with their own hands that there be no idolatry nor wickedness practiced. ⁴⁰And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

⁴¹And again, let my servants Joseph Smith, Jun., and Sidney Rigdon and Edward Partridge take with them a recommend from the church. And let there be one obtained for my servant Oliver Cowdery also.

⁴²And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. ⁴³But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing. ⁴⁴Behold, I am Jesus Christ, the Son of God, and I will lift them up at the last day. Even so. Amen.



Joseph's route to and from Independence. (source: josephsmithpapers.org)

53

SIDNEY GILBERT
June 8, 1831 — Kirtland, Ohio

1833: 55
1835: 66
HC 1:179–180

HC: Shortly after the foregoing was received, at the request of Sidney Gilbert I inquired, and obtained the following:

¹Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers; and you have called upon me that it should be made known unto you, of the Lord your God, concerning your calling and election in the church, which I, the Lord, have raised up in these last days.

²Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment that you shall forsake the world. ³Take upon you mine ordination, even that of an elder, to preach faith and repentance and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands; ⁴and 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. ⁵And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

M ordinances

⁶Behold, these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard. ⁷And again, I would that ye should learn that he only is saved who endureth unto the end. Even so. Amen.

BC known unto you

54

NEWEL KNIGHT
June 10, 1831 — Kirtland, Ohio

1833: 56
1835: 67
HC 1:180–181

HC: The branch of the Church in Thompson, on account of breaking the covenant, and not knowing what to do, they sent Newel Knight and other Elders to ask me to inquire of the Lord for them; which I did, and received the following:

¹Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world—²behold, verily, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office whereunto I have appointed you. ³And if your brethren desire to escape their enemies, let them repent of all their sins, and become truly humble before me and contrite.

⁴And as the covenant which they made unto me has been broken, even so it has become void and of none effect. ⁵And wo to him by whom this offense 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 and observed the commandment, for they shall obtain mercy.

⁷Wherefore, go to now and flee the land, lest your enemies come upon you; and take your journey, and appoint whom you will to be your leader, and to pay moneys for you. ⁸And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. ⁹And after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you. ¹⁰And again, be patient in tribulation until I come;

And, behold, I come quickly, and my reward is with me, and they who have sought me early shall find rest to their souls. Even so. Amen.

55

WILLIAM PHELPS

June 14, 1831 — Kirtland, Ohio

1833: 57

1835: 68

HC 1:184–186

HC: About the middle of June, while we were preparing for our journey to Missouri, William W. Phelps and his family arrived among us, “to do the will of the Lord,” he said; so I inquired of the Lord concerning him and received the following:

¹Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen; and 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 and a reception of the Holy Spirit by the laying on of hands; ²and then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God. ³And on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

⁴And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me. ⁵And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon, that you may be planted in the land of your inheritance to do this work.

⁶And again, let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

56**REVOKED COMMANDMENTS***June 15, 1831 — Kirtland, Ohio*

1833: 58
1835: 69
HC 1:186–188

HC: Soon after I received the foregoing, Elder Thomas B. Marsh came to inquire what he should do; as Elder Ezra Thayre, his yoke-fellow in the ministry, could not get ready to start on his mission as soon as Marsh would; and I inquired of the Lord, and received the following:

¹Hearken, O ye people who profess my name, saith the Lord your God; for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of visitation and of wrath upon the nations. ²And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved. ³Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken. ⁴Wherefore I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord.

⁵Wherefore, I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri, and my servant Selah J. Griffin shall also go with him. ⁶For behold, I revoke the commandment which was given unto my servants Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions. ⁷Wherefore, let my servant Newel Knight remain with them; and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

⁸And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives. ⁹And if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri; ¹⁰otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts; ¹¹and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

¹²And if my servant Joseph Smith, Jun., must needs pay the money, behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do; ¹³for 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 and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. ¹⁵And your hearts are not satisfied. And ye 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 canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation, “The harvest is past, the summer is ended, and my soul is not saved! “

¹⁷Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men’s goods, whose eyes are full of greediness, and who will not labor with your own hands!

¹⁸But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. ¹⁹For behold, the Lord

shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; ²⁰and their generations shall inherit the earth from generation to generation, forever and ever.

And now I make an end of speaking unto you. Even so. Amen.

57

THE CENTER PLACE

July 20, 1831 — Jackson County, Missouri

1835: 27
HC 1:189–190

HC: Our reflections were many, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to...exclaim in the language of the prophets, "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?" Our anxiety was soon relieved by receiving the following:

¹Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints. ²Wherfore, this is the land of promise, and the place for the city of Zion.

³And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse. ⁴Wherfore, it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile; ⁵and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

⁶And let my servant Sidney Gilbert stand in the office to which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be done in righteousness, and as wisdom shall direct.

⁷And let my servant Edward Partridge stand in the office to which I have appointed him, and divide unto the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.

⁸And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. ⁹And also let my servant Sidney Gilbert obtain a license—behold here is wisdom, and whoso readeth let him understand—that he may send goods also unto the people, even by whom he will as clerks employed in his service; ¹⁰and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

¹¹And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church. ¹²And lo, if the world receive his writings—behold here is wisdom—let him obtain whatsoever he can obtain in righteousness, for the good of the saints.

¹³And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him.

¹⁴And 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 those things even as I have spoken. ¹⁵And now concerning the gathering—Let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. ¹⁶And unto the residue of both elders and members further directions shall be given hereafter. Even so. Amen.

58

THE LORD'S WILL FOR THE LAND OF ZION

August 1, 1831 — Jackson County, Missouri

1833:59
1835: 18
HC 1:190–195

HC: During this week the Colesville branch, referred to in the latter part of the last revelation [D&C 57:15], and Sidney Rigdon, Sidney Gilbert and wife, and Elders Morley and Booth, arrived. I received the following:

¹Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and 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; and he that is faithful 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, and the glory which shall follow after much tribulation. ⁴For after much tribulation come 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, and receive that which is to follow. ⁶Behold, verily I say unto you, for this cause I have sent you—

- that you might be obedient,
- and that your hearts might be prepared to bear testimony of the things which are to come;
- ⁷and also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand;
- ⁸and 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. ¹⁰First, the rich and the learned, the wise and the noble; ¹¹and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. ¹²Behold, I, the Lord, have spoken it.
- ¹³And 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, and have selected my servant Edward Partridge, and have appointed unto him his mission in this land. ¹⁵But if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. ¹⁶Behold his mission is given unto him, and it shall not be given again.

¹⁷And whoso standeth in 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; ¹⁸and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God. ¹⁹For verily I say unto you, my law shall be kept on this land. ²⁰Let no man think he is ruler; but let God rule him

that judgeth, according to the counsel of his own will, or, in other words, him that counseleth or sitteth 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, until he reigns whose right it is to reign, and subdues all enemies under his feet. ²³Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

²⁴And now, as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counselors; and 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 counsel between themselves and 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 slothful and not a wise servant; 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, and bring to pass much righteousness; ²⁸for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. ²⁹But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

³⁰Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? ³¹Who am I, saith the Lord, that have promised and have not fulfilled?

³²I command and men obey not; I revoke and 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, and not from above.

Directions concerning the land of Zion

³⁴And now I give unto you further directions concerning this land.

³⁵It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. ³⁶And also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his moneys according as the law directs. ³⁷And it is wisdom also that there should be lands purchased in Independence, for the place of the storehouse, and also for the house of the printing. ³⁸And other directions concerning my servant Martin Harris shall be given him of the Spirit, that he may receive his inheritance as seemeth him good; ³⁹and let him repent of his sins, for he seeks the praise of the world.

⁴⁰And also let my servant William W. Phelps stand in the office to which I have appointed him, and receive his inheritance in the land; ⁴¹and also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. ⁴²Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. ⁴³By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.

⁴⁴And 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 it shall be appointed unto them of the Lord. ⁴⁵For, behold, they shall push the people together from the ends of the earth.

⁴⁶Wherefore, assemble yourselves together; and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that let them return to their homes. ⁴⁷Let them preach by the way, and bear testimony of the truth in all places,

and call upon the rich, the high and the low, and the poor to repent. ⁴⁸And let them build up churches, inasmuch as the inhabitants of the earth will repent.

⁴⁹And 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.

⁵⁰And I give unto my servant Sidney Rigdon a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him; ⁵¹and an epistle and subscription, to be presented unto all the churches to obtain moneys, to be put into the hands of the bishop, of himself or the agent, as seemeth him good or as he shall direct, to purchase lands for an inheritance for the children of God. ⁵²For, behold, verily I say unto you, the Lord willeth that the disciples and the children of men should open their hearts, even to purchase this whole region of country, as soon as time will permit. ⁵³Behold, here is wisdom. Let them do this lest they receive none inheritance, save it be by the shedding of blood.

⁵⁴And again, inasmuch as there is land obtained, let there be workmen sent forth of all kinds unto this land, to labor for the saints of God. ⁵⁵Let all these things be done in order; and let the privileges of the lands be made known from time to time, by the bishop or the agent of the church. ⁵⁶And let the work of the gathering be not in haste, nor by flight; but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

⁵⁷And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot for the temple, unto the Lord.

⁵⁸And let a conference meeting be called; and after that let my servants Sidney Rigdon and Joseph Smith, Jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ruled by the conferences. ⁵⁹And let no man return from this land except he bear record by the way, of that which he knows and most assuredly believes.

⁶⁰Let that which has been bestowed upon Ziba Peterson be taken from him; and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins; for he confesseth them not, and he thinketh to hide them.

⁶¹Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a conference upon this land. ⁶²And let my servant Edward Partridge direct the conference which shall be held by them. ⁶³And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them. ⁶⁴For, verily, the sound must go forth from this place into all the world, and unto the uttermost parts of the earth—the gospel must be preached unto every creature, with signs following them that believe. ⁶⁵And behold the Son of Man cometh. Amen.

SIDNEY'S FIRST DESCRIPTION OF ZION

Whitmer Ch. 9

August 1831 — Kirtland, Ohio

Written in response to the commandment in D&C 58:50. This description was rejected by the Lord in D&C 63:55–56.

I, Sidney, a servant of Jesus Christ by the will of God the Father and through the faith of our Lord Jesus Christ unto the Saints who are scattered abroad in the last days, may grace, mercy and peace, rest upon you from God the Father and from our Lord Jesus Christ, who is greatly to be feared, among his Saints and to be had in reverence of all them who obey him.

Beloved Brethren,

It has pleased God even the Father to make known unto us in these last days, the good pleasure of his will concerning his Saints; and to make known unto us, the things which he has decreed upon the nations even wasting and destruction. Until they are utterly destroyed, and the earth made desolate by reason of the wickedness of its inhabitants according as he has made known in times past by the prophets and apostles, that such calamities should befall the inhabitants of the earth in the last days, unless they should repent and turn to the living God. And as the time is now near at hand, for the accomplishment of his purposes and the fulfillment of his prophecies, which have been spoken by all the holy prophets ever since the world began, he has sent and signified, unto us by the mouths of his holy prophets, that he has raised up in these last days—the speedy accomplishment of his purposes which shall be accomplished, on the heads of the rebellious of this generation—among whom he has been pleased in much mercy and goodness to send forth the fullness of his gospel in order that they might repent and turn to the living God, and be made partakers of his Holy Spirit. But by reason of their wickedness and rebellion against him, and wicked and unbelieving hearts the Lord withdrew his spirit from them, and gives them up to work all uncleanness with greediness, and to bring swift destruction on themselves--and through their wickedness to hasten the day of calamity, that they may be left without excuse in the day of vengeance.

But it has pleased our Heavenly Father to make known some better things, concerning his Saints, and those who serve him in fear and rejoice in meekness before him, even things which pertain to life everlasting, for godliness has the promise of the life, that now is, and that which is to come; Even so it has pleased our Heavenly Father to make provisions for his Saints in these last days of tribulation that they through faith and patience, and by continuing in well-doing may preserve their lives; and attain unto rest and endless felicity—but by no other means, than that of a strict observance of his commandments and teachings in all things as there is and can be no ruler or lawgiver in the kingdom of God save it be God our Savior himself—and before him he requires that all his saints and those who have named the name of Jesus, should be careful to depart from iniquity—and serve him with fear, rejoicing and trembling, least he be angry and they perish from their way.

According to the prediction of the ancient prophets that the Lord would send his messengers in the last days, and gather his elect (which is the elect according to the covenant, viz., those who like Abraham are faithful to God and the word of his grace) from the four winds even from one end of the earth to the other as testified of by the Savior himself—so in these last days, he has commenced to gather together, into a place provided before of God and had in reserve in days of old being kept by the power and providence of God, for this purpose and which he now holds in his own hands, that they through faith, and patience may inherit the promises—a land which God by his own commandment has consecrated to himself where he has said that his laws shall be kept, and where his saints can dwell in safety, through their perseverance in well-doing, and their unfeigned repentance of all their sins, our Heavenly Father has provided this land himself because it was the one which was the best adapted for his children, where Jew and Gentile might dwell together: for God has the same respect to all those who call upon him

in truth and righteousness whether they be Jew and Gentile; for there is no respect of person with him.

This land being situated in the center of the continent on which we dwell with an exceeding fertile soil and ready cleared for the hand of the cultivator bespeaks the goodness of our God, in providing so goodly a heritage, and its climate suited for persons from every quarter of this continent, either East, West, North and South. Yea I think I may say, for all constitutions from any portion the world, and its productions nearly all varieties of both grain and vegetables which are common in this country, together with all means, clothing: in addition to this it abounds with fountains of pure water, the soil climate at surface are all adapted, to health indeed I may say that the whole properties of the country invite the Saints to come, and partake of their blessings, but what more need I say about a country which our Heavenly Father holds in his hands, for if it were unhealthy he could make it healthy and if barren he could make it fruitful. Such is the land which the Lord has provided for us, in the last days for an inheritance, and truly it is a goodly land, and none other as well suited for all the Saints as this and all those who have faith and confidence in God who has ever seen this land will bear the same testimony. In order that you may understand the will of God respecting this land and the way and means of possessing it, I can only refer you to commandments which the Lord has delivered by the mouth of his prophets which will be read, to you, by our brethren Oliver Cowdery and Newel K. Whitney whom the Lord has appointed, to visit the Churches and obtain means for purchasing this our inheritance that we may escape in the day of tribulation which is coming on the earth. I conclude by exhorting you to hear the voice of the Lord your God who is speaking to you in much mercy and who is sending forth, his word and his revelation in these last days, in order that we may escape impending vengeance; and the judgments which await this generation, and which will speedily overtake them—brethren pray for me, that I may be counted worthy to obtain an inheritance in the land of Zion and to overcome, the World through faith, and dwell with the sanctified, forever, and ever Amen.

DEDICATION OF LAND OF ZION

Whitmer, Ch. 9

August 2, 1831 — Independence, Missouri

On the 2nd day of August 1831, Brother Sidney Rigdon stood up and asked saying: Do you receive this land for the land of your inheritance with thankful hearts from the Lord? Answer from all: We do.

Do you pledge yourselves to keep the laws of God on this land, which you never have kept in your own lands? We do.

Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God? We do.

After prayer he arose and said: I now pronounce this land consecrated and dedicated to the Lord for a possession and inheritance for the Saints (in the name of Jesus Christ having authority from him.) And for all the faithful servants of the Lord to the remotest ages of time. Amen.

The day following, eight elders, viz., Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Peter Whitmer, Frederick G. Williams, William W. Phelps, Martin Harris, and Joseph Coe, assembled together where the temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand, and Joseph Smith, Jr., laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the great ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated unto the Lord forever, Amen.

59**THE SABBATH***August 7, 1831 — Jackson County, Missouri*

1833: 60

1835: 19

HC 1:200–201

William Phelps wrote in a July 1831 letter that Jackson County residents were “emigrants from Tennessee, Kentucky, Virginia, and the Carolinas, &c., with customs, manners, modes of living and a climate entirely different from the northerners.” Joseph Smith later characterized many of the residents as “the basest of men” who “had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their sabbath breaking, horseracing, and gambling.” A traveler to western Missouri in 1833 made a similar observation, stating that “the only indications of its being Sunday” in the area was “the unusual gambling & noise, & assemblies around taverns.”

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 those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and 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, and it shall bring forth in its strength. ⁴And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

⁵Wherfore, I give unto them a commandment, saying thus:

- Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.
- ⁶Thou shalt love thy neighbor as thyself.
- Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.
- ⁷Thou shalt thank the Lord thy God in all things.
- ⁸Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

⁹And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; ¹⁰for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; ¹¹nevertheless thy vows shall be offered up in righteousness on all days and at all times; ¹²but remember that on this, the Lord’s day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. ¹³And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. ¹⁴Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

¹⁵And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—¹⁶verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth; ¹⁷yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; ¹⁸yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; ¹⁹yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. ²⁰And 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.

²¹And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. ²²Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter. ²³But learn that he who doth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

²⁴I, the Lord, have spoken it, and the Spirit bears record. Amen.

60

BURYING YOUR TALENT

August 8, 1831 — Jackson County, Missouri

1833: 61
1835: 70
HC 1:201–202

HC: As there had been some inquiry among the Elders what they were to do, I received the following:

¹Behold, thus saith the Lord unto the elders of 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 they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them. ³And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have. ⁴For I, the Lord, rule in the heavens above, and 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, and take your journey speedily for the place which is called St. Louis. ⁶And from thence let my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, take their journey for Cincinnati; ⁷and in this place let them lift up their voice and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

⁸And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. ⁹And all this for the good of the churches; for this intent have I sent them.

¹⁰And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine elders who are commanded to return; ¹¹and he that is able, let him return it by the way of the agent; and he that is not, of him it is not required.

¹²And now I speak of the residue who are to come unto 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 talent that it may not be known. ¹⁴And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in haste, neither in wrath nor with strife. ¹⁵And shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret; and wash thy feet, as a testimony against them in the day of judgment. ¹⁶Behold, this is sufficient for you, and the will of him who hath sent you.

BC the

¹⁷And by the mouth of my servant Joseph Smith, Jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery. The residue hereafter. Even so. Amen.

6 |

JOURNEYING BY WATER AND LAND

August 12, 1831 — Missouri

1833: 62

1835: 71

HC 1:202–205

HC: I left Independence for Kirtland. We started down the river in canoes...nothing important occurred until the third day, when many of the dangers so common upon the western waters manifested themselves; and after we had encamped upon the banks of the river...Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. The next morning after prayer, I received the following:

¹Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and 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, forgive sins, and am merciful unto those who confess their sins with humble hearts; ³but verily I say unto you, that it is not needful for this whole company of mine elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief.

⁴Nevertheless, I suffered it that ye might bear record; behold, there are many dangers upon the waters, and more especially hereafter; ⁵for I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters.

⁶Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters.

⁷Wherefore, it is expedient that my servant Sidney Gilbert and my servant William W. Phelps be in haste upon their errand and mission. ⁸Nevertheless, I would not suffer that ye should part until you were chastened for all your sins, that you might be one, that you might not perish in wickedness; ⁹but now, verily I say, it behooveth me that ye should part. Wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; ¹⁰and inasmuch as they are faithful they shall be preserved, and I, the Lord, will be with them. ¹¹And let the residue take that which is needful for clothing. ¹²Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree.

¹³And now, behold, for your good I gave unto you a commandment concerning these things; and I, the Lord, will reason with you as with men in days of old. ¹⁴Behold, I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters. ¹⁵Wherefore, the days will come that no flesh shall be safe upon the waters. ¹⁶And 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 heart. ¹⁷And, as I, the Lord, in the beginning 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 thereof.

¹⁸And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in snares; ¹⁹I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree. ²⁰I, the Lord, was angry with you yesterday, but today mine anger is turned away.

²¹Wherefore, let those concerning whom I have spoken, that should take their journey in haste—again I say unto you, let them take their journey in haste. ²²And 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 judgments hereafter.

²³And now, concerning my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, 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 the waters to journey, save upon the canal. ²⁴Behold, I, the Lord, have appointed a way for the journeying of my saints; and behold, this is the way—that after they leave the canal they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; ²⁵and they shall do like unto the children of Israel, pitching their tents by the way.

²⁶And, behold, this commandment you shall give unto all your brethren. ²⁷Nevertheless, unto whom is given power to command the waters, unto him it is given by the Spirit to know all his ways; ²⁸wherefore, 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 hereafter. ²⁹And unto you is given the course for the saints, or the way for the saints of the camp of the Lord, to journey.

³⁰And again, verily I say unto you, my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, shall not open their mouths in the congregations of the wicked until they arrive at Cincinnati; ³¹and in that place they shall lift up their voices unto God against that people, yea, unto him whose anger is kindled against their wickedness, a people who are well-nigh ripened for destruction. ³²And from thence let them journey for the congregations of their brethren, for their labors even now are wanted more abundantly among them than among the congregations of the wicked.

³³And now, concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given; ³⁴and inasmuch as they do this they shall rid their garments, and they shall be spotless before me. ³⁵And let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

³⁶And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer, little children; for I am in your midst, and I have not forsaken you; ³⁷and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. ³⁸Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not. ³⁹Pray 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.

62

BLESSED FOR BEARING TESTIMONY

August 13, 1831 — Charlton, Missouri

1833: 63
1835: 72
HC 1:205–206

HC: I met several of the Elders on their way to the land of Zion, and after the joyful salutations with which brethren meet each other, who are actually “contending for the faith once delivered to the Saints,” I received the following:

¹Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted. ²And verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full. ³Nevertheless, ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon; and they rejoice over you, and your sins are forgiven you.

⁴And now continue your journey. Assemble yourselves upon the land of Zion; and hold a meeting and rejoice together, and offer a sacrament unto the Most High. ⁵And then you may return to bear record, yea, even altogether, or two by two, as seemeth you good, it mattereth not unto me; only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked.

⁶Behold, I, the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, promise the faithful and cannot lie. ⁷I, the Lord, am willing, if any among you desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. ⁸These things remain with you to do according to judgment and the directions of the Spirit.

⁹Behold, the kingdom is yours. And behold, and lo, I am with the faithful always. Even so. Amen.

OLIVER ORDAINED TO HIGH PRIESTHOOD

August 28, 1831 — Kirtland, Ohio

Oliver returned from his mission to the Lamanites in August 1831, and having not been present at the conference at Morley farm, was ordained to the High Priesthood by Sidney Rigdon on August 28.

63

ASSEMBLE TOGETHER UNTO ZION

August 30, 1831 — Kirtland, Ohio

1833: 64
1835: 20
HC 1:206–211

HC: In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters, and received the following:

¹Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you. ²Yea, verily, I say, hear the word of him whose anger is kindled against the wicked and rebellious; ³who willeth to take even them whom he will take, and preserveth in life them whom he will preserve; ⁴who buildeth up at his own will and pleasure; and destroyeth when he pleases, and is able to cast the soul down to hell. ⁵Behold, I, the Lord, utter my voice, and it shall be obeyed. ⁶Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

⁷And he that seeketh signs shall see signs, but not unto salvation. ⁸Verily, I say unto you, there are those among you who seek signs, and there have been such even from the beginning; ⁹but, behold, faith cometh not by signs, but signs follow those that believe.

¹⁰Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. ¹¹Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God; and with whom God is angry he is not well pleased; wherefore, unto such he showeth no signs, only in wrath unto their condemnation. ¹²Wherefore, I, the Lord, am

not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory.

¹³Nevertheless, I give commandments, and many have turned away from my commandments and have not kept them. ¹⁴There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. ¹⁵Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people. ¹⁶And 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 their hearts, they shall not have the Spirit, but shall deny the faith and shall fear. ¹⁷Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. ¹⁸Verily I say, that they shall not have part in the first resurrection.

BC should

¹⁹And now behold, I, the Lord, say unto you that ye are not justified, because these things are among you. ²⁰Nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come; ²¹when 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.

²²And 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 there are many who observe not to keep my commandments. ²³But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

²⁴And 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. ²⁵Behold, the land of Zion—I, the Lord, hold it in mine own hands; ²⁶nevertheless, I, the Lord, render unto Caesar the things which are Caesar's. ²⁷Wherefore, I the Lord will 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 stirred up unto anger. ²⁸For Satan putteth it into their hearts to anger against you, and to the shedding of blood. ²⁹Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. ³⁰And if by purchase, behold you are blessed; ³¹and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

³²I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. ³³I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man; ³⁴and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire.

BC God

³⁵And behold, this is not yet, but by and by.

³⁶Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion; ³⁷and that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked.

³⁸Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm. ³⁹Let my servant Titus Billings, 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. ⁴⁰And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive. ⁴¹Behold, I, the Lord, will give unto my servant Joseph Smith, Jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

⁴²Let my servant Newel K. Whitney retain his store, or in other words, the store, yet for a little season. ⁴³Nevertheless, let him impart all the money which he can impart, to be sent up unto the land of Zion. ⁴⁴Behold, these things are in his own hands, let him do according to wisdom. ⁴⁵Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power; ⁴⁶and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold, this is my will, obtaining moneys even as I have directed.

⁴⁷He that is faithful and endureth shall overcome the world. ⁴⁸He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come.

⁴⁹Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city. ⁵⁰And he that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. ⁵¹Wherefore, 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. ⁵²Wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

⁵³These things are the things that ye must look for; and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man. ⁵⁴And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

⁵⁵And now behold, verily I say unto you, I, the Lord, am not pleased with my servant Sidney Rigdon; he exalted himself in his heart, and received not counsel, but grieved the Spirit; ⁵⁶wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office to which I have appointed him.

⁵⁷And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power. ⁵⁸For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days.

⁵⁹Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and search all things, and the day cometh that all things shall be subject unto me. ⁶⁰Behold, I am Alpha and Omega, even Jesus Christ.

⁶¹Wherefore, let all men beware how they take my name in their lips—⁶²for behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. ⁶³Wherefore, let the church repent of their

sins, and I, the Lord, will own them; otherwise they shall be cut off. ⁶⁴Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.

⁶⁵Let my servants, Joseph Smith, Jun., and Sidney Rigdon, seek them a home, as they are taught through prayer by the Spirit. ⁶⁶These things remain to overcome through patience, that such may receive a more exceeding and eternal weight of glory, otherwise, a greater condemnation. Amen.

SIDNEY'S SECOND DESCRIPTION OF ZION HC 1:197–198

August/September, 1831 — Kirtland, Ohio

After his first description was rejected by the Lord in D&C 63:55–56, Sidney wrote this version.

The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairie than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons.

The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It yields in abundance, wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle and hogs, though of an inferior breed, are tolerably plentiful and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea a variety of the feathered tribe, are among the rich abundance that grace the delightful regions of this goodly land—the heritage of the children of God.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundredfold.

64

KIRTLAND: A STRONG HOLD FOR FIVE YEARS 1833: 65

September 11, 1831 — Kirtland, Ohio

1835: 21

HC 1:211–214

HC: The early part of September was spent in making preparations to remove to the town of Hiram, and renew our work on the translation of the BIBLE. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September, I received the following:

¹Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye and hear, and 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, and 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.

⁵And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. ⁶There are those who have sought occasion against him without cause; ⁷nevertheless, he has sinned; but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

⁸My disciples, in days of old, sought occasion against one another and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened. ⁹Wherefore, I say unto you, that ye 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. ¹¹And ye ought to say in your hearts, “Let God judge between me and thee, and reward thee according to thy deeds.”

¹²And him that repenteth not of his sins, and confesseth them not, ye shall bring before the church, and do with him as the scripture saith unto you, either by commandment or by revelation. ¹³And this ye shall do that God may 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 servant Ezra Booth, and also my servant Isaac Morley, for they kept not the law, neither the commandment; ¹⁶they sought evil in their hearts, and I, the Lord, withheld my Spirit. They condemned for evil that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley. ¹⁷And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul; but when these things are made known unto them, and they repent of the evil, they shall be forgiven.

¹⁸And now, verily I say that it is expedient in me that my servant Sidney Gilbert, after a few weeks, shall return upon his business, and to his agency in the land of Zion; ¹⁹and that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things.

²⁰And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold.

²¹I will not that my servant Frederick G. Williams should sell his farm, for I, the Lord, will 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. ²²And after that day, I, the

Lord, will not hold any guilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the hearts of the children of men.

²³Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. ²⁴For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon. ²⁵Wherefore, if ye believe me, ye will labor while it is called today.

²⁶And it is not meet that my servants, Newel K. Whitney and Sidney Gilbert, should sell their store and 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, and pay as seemeth him good. ²⁹Wherefore, as ye are agents, ye are on the Lord's errand; and whatever ye do according to the will of the Lord is the Lord's business. ³⁰And he hath set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion.

BC it is the Lord's business

³¹And behold, I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it. ³²But all things must come to pass in their time. ³³Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

³⁴Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. ³⁵And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land. ³⁶For, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

³⁷Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations. ³⁸For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion. ³⁹And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. ⁴⁰And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead. ⁴¹For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her; ⁴²and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. ⁴³And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord has spoken it. Amen.

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65

MAY THE KINGDOM COME

October 30, 1831 — Hiram, Ohio

1835: 24

HC 1:218

HC: I received the following prayer through revelation:

¹Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, 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 straight. ²The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

³Yea, a voice crying:

Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom. ⁴Pray unto the Lord, call upon his holy name, make known his wonderful works among the people. ⁵Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and 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.

⁶Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

66

WILLIAM MCLELLIN

October 29, 1831 — Orange, Ohio

1835: 74
HC 1:219–221

HC: At the request of William McLellin, I inquired of the Lord, and received the following:

¹Behold, thus saith the Lord unto my servant William E. McLellin:

Blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Savior of the world, even of as many as believe on my name. ²Verily 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.

³Verily I say unto you, my servant William, 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 show them unto you.

⁴And now, verily, I, the Lord, will show unto you what I will concerning you, or what is my will concerning you. ⁵Behold, 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 has not been proclaimed. ⁶Tarry not many days in this place; go not up unto the land of Zion as yet; but inasmuch as you can send, send; otherwise, think not of thy property. ⁷Go unto the eastern lands, bear testimony in every place, unto every people and in their synagogues, reasoning with the people. ⁸Let my servant Samuel H. 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. ⁹Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you.

Be patient in affliction. Ask, and ye shall receive; knock, and it shall be opened unto you.

¹⁰Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery—a temptation with which thou hast been troubled. ¹¹Keep these sayings, for they are true and faithful; and thou shalt magnify thine office, and push many people to Zion with songs of everlasting joy upon their heads. ¹²Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth.

¹³Verily, thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

SECTION I RECEIVED

Page 53

November 1, 1831 — Hiram, Ohio

HC: I returned from the conference at Orange, to Hiram; and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November at which I received the following.

67**LANGUAGE OF REVELATION**1835: 25
HC 1:224–225*November 2, 1831 — Hiram, Ohio*

HC: After this revelation was received, some conversation was had concerning revelations and language. I received the following:

¹Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. ²Behold and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. ³Ye endeavored to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were fears in your hearts, and verily this is the reason that ye did not receive.

⁴And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you. ⁵Your eyes have been upon my servant Joseph Smith, Jun., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge 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, and 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 they are true; ⁸but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true. ⁹For ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of lights.

¹⁰And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am—not with the carnal neither natural mind, but with the spiritual. ¹¹For no man has seen God at any time in the flesh, except quickened by the Spirit of God. ¹²Neither can any natural man abide the presence of God, neither after the carnal mind.

¹³Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected. ¹⁴Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen.

68

BISHOPS AND CHILDREN IN ZION

November 1, 1831 — Hiram, Ohio

1835: 22
HC I:227–229

HC: As the following Elders—Orson Hyde, Luke Johnson, Lyman E. Johnson, and William E. McLellin—were desirous to know the mind of the Lord concerning themselves, I inquired, and received the following:

¹My servant, Orson Hyde, was called by his ordination to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them. ²And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth—³and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost. ⁴And 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, and the power of God unto salvation. ⁵Behold, this is the promise of the Lord unto you, O ye my servants. ⁶Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

M ordinance. Changed in 1921.

⁷This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. McLellin, and unto all the faithful elders of my church—⁸Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. ⁹And he that believeth and is baptized shall be saved, and he that believeth not shall be damned. ¹⁰And he that believeth shall be blest with signs following, even as it is written. ¹¹And unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of Man; ¹²and of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life. Amen.

¹³And now, concerning the items in addition to the covenants and commandments, they are these—¹⁴there remain hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first; ¹⁵wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron.

BC laws

BC it shall be a high priest who is worthy, and he shall be appointed by a conference of high priests.

¹⁶And if they be literal descendants of Aaron they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; ¹⁷for the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same. ¹⁸No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron. ¹⁹But, as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood. ²⁰And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood. ²¹But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named Presidency.

²²And again, no bishop or high priest who shall be set apart for this ministry shall be tried or condemned for any crime, save it be before the First Presidency of the church; ²³and inasmuch as he is found guilty before this Presidency, by testimony that cannot be impeached, he shall be condemned; ²⁴and if he repent he shall be forgiven, according to the covenants and commandments of the church.

BC judge
BC a conference of high priests
BC a conference of high priests
BC or forgiven, according to the laws of the church

²⁵And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. ²⁶For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. ²⁷And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. ²⁸And they shall also teach their children to pray, and to walk uprightly before the Lord. ²⁹And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. ³⁰And 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.

BC Holy Spirit

³¹Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. ³²These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion. ³³And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

³⁴These sayings are true and faithful; wherefore, transgress them not, neither take therefrom.

³⁵Behold, I am Alpha and Omega, and I come quickly. Amen.

WITNESSES OF THE BOOK OF COMMANDMENTS HC 1:226

November 2, 1831 — Hiram, Ohio

HC: After the foregoing was received, William McLellin...endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world. Accordingly, I received the following:

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 the undersigners feel willing to bear testimony to all the world of mankind, to every creature upon all 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 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 by praying the Lord always that the children of men may be profited thereby, Amen.

SIDNEY RIGDON	JOSHUA FAIRCHILD	ORSON HYDE
PETER DUSTIN	WM.. E. MCLELLIN	NEWEL KNIGHT
LUKE JOHNSON	LEVI HANCOCK	LYMAN JOHNSON
THOMAS B. MARSH	REYNOLDS CAHOON	JOHN CORRILL
PARLEY P. PRATT	HARVEY WHITLOCK	LYMAN WIGHT
JOHN MURDOCK	CALVIN BEEBE	ZEBEDEE COLTRIN

I 33

PREPARE FOR THE LAST DAYS

November 3, 1831 — Kirtland, Ohio

1835: 100
HC 1:229–234

HC: At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November 1831, I inquired of the Lord and received the following important revelation:

¹Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—²the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. ³For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

⁴Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O 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 solemn assemblies, and speak often one to another. And 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; gather 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 islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

⁹And behold, and lo, this shall be their cry, and 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, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

¹⁰Yea, let the cry go forth among all people:
Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom comes; go ye out to meet him. Prepare yourselves for the great day of the Lord.

Second Coming events

¹¹Watch, therefore, for ye know neither the day nor the hour. ¹²Let them, therefore, who are among the Gentiles flee unto Zion. ¹³And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. ¹⁴Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. ¹⁵But verily, thus says the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goes, let him not look back lest sudden destruction shall come upon him.

¹⁶Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calls upon all men, and he commands all men everywhere to repent. ¹⁷For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying:

Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh—¹⁸when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads.

¹⁹Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him. ²⁰For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.

²¹And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; ²²and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found. ²³He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; ²⁴and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. ²⁵And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

²⁶And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. ²⁷And an highway shall be cast up in the midst of the great deep. ²⁸Their enemies shall become a prey unto them, ²⁹and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. ³⁰And they shall bring forth their rich treasures unto the children of Ephraim, my servants. ³¹And the boundaries of the everlasting hills shall tremble at their presence. ³²And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. ³³And they shall be filled with songs of everlasting joy.

³⁴Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. ³⁵And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.

³⁶And now, verily says the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who has appeared unto some and has committed it unto man, who shall appear unto many that dwell on the earth. ³⁷And this gospel shall be preached unto every nation, and kindred, and tongue, and people. ³⁸And the servants of God shall go forth, saying with a loud voice:

Fear God and give glory to him, for the hour of his judgment is come; ³⁹and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation 14:7

⁴⁰Calling upon the name of the Lord day and night, saying:

O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

Isaiah 64:1

⁴¹And it shall be answered upon their heads; for the presence of the Lord shall be as the melting fire that burns, and as the fire which causes the waters to boil. ⁴²O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall

tremble at thy presence—⁴³when thou doest terrible things, things they look not for; ⁴⁴yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoices and works righteousness, who remembers thee in thy ways. ⁴⁵For since the beginning of the world have not men heard nor perceived by the ear, neither has any eye seen, O God, besides thee, how great things thou hast prepared for him that waits for thee.

⁴⁶And it shall be said:

Who is this that comes down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

Isaiah 63:1

⁴⁷And he shall say:

I am he who spake in righteousness, mighty to save.

Isaiah 63:1

⁴⁸And the Lord shall be red in his apparel, and his garments like him that treads in the wine-vat. ⁴⁹And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places. ⁵⁰And his voice shall be heard:

I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; ⁵¹and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.

Isaiah 63:3–4

⁵²And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever. ⁵³In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old; ⁵⁴yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him; ⁵⁵and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

⁵⁶And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

The gospel is sent forth

⁵⁷And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—⁵⁸to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight. ⁵⁹And by the weak things of the earth the Lord shall thresh the nations by the power of his Spirit.

⁶⁰And 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—⁶¹and this according to the mind and will of the Lord, who rules over all flesh.

⁶²And unto him that repents and sanctifies himself before the Lord shall be given eternal life. ⁶³And upon them that hearken not to the voice of the Lord shall be fulfilled that

which was written by the prophet Moses, that they should be cut off from among the people. ⁶⁴And also that which was written by the prophet Malachi:

For, behold, the day comes that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that comes shall burn them up, says the Lord of hosts, that it shall leave them neither root nor branch.

Malachi 4:1

⁶⁵Wherefore, this shall be the answer of the Lord unto them:

⁶⁶In that day when I came unto mine own, no man among you received me, and you were driven out.

⁶⁷When 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. ⁶⁸Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst. ⁶⁹I clothe the heavens with blackness, and make sackcloth their covering.

Isaiah 50:2

⁷⁰And this shall ye have of my hand—ye shall lie down in sorrow.

Isaiah 50:11

⁷¹Behold, and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not. ⁷²Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness. ⁷³These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.

⁷⁴Behold the Lord your God has spoken it. Amen.

PART OF SECTION 107 RECEIVED

Page 225

November 11, 1831 — Hiram, Ohio

69

TRAVELING CHURCH HISTORIAN

1835: 28
HC 1:234–235

November 11, 1831 — Hiram, Ohio

HC: The Book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:

¹Hearken unto me, says the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful. ²Wherefore, I, the Lord, will that my servant, John Whitmer, should go with my servant Oliver Cowdery; ³and also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my church; ⁴and also that he receive counsel and assistance from my servant Oliver Cowdery and others.

⁵And also, my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion; ⁶for the land of Zion shall be a seat and a place to receive and do all these things. ⁷Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—⁸preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall

grow up on the land of Zion, to possess it from generation to generation, forever and ever. Amen.

70

STEWARDS OVER THE REVELATIONS

*November 12, 1831 — Kirtland, Ohio*1835: 26
HC 1:235–237

HC: In consequence of the book of revelations being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God—therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world which result from the Book of MORMON and the revelations which the Lord has seen fit in His infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following:

¹Behold, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off, and hear the word of the Lord which I give

- unto my servant Joseph Smith, Jun.,
- and also unto my servant Martin Harris,
- and also unto my servant Oliver Cowdery,
- and also unto my servant John Whitmer,
- and also unto my servant Sidney Rigdon,
- and also unto my servant William W. Phelps,

by the way of commandment unto them. ²For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them—

³I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them; ⁴and an account of this stewardship will I require of them in the day of judgment.

⁵Wherefore, I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the 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 and their wants, it shall be given into my storehouse; ⁸and the benefits shall be consecrated unto the inhabitants of Zion, and 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. ¹⁰And behold, none are exempt from this law who belong to the church of the living God; ¹¹yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things.

¹²He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed 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, and 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 manifestation of my blessings upon their heads, and for a reward of their diligence and for their security; ¹⁶for food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the

Lord, shall send them. ¹⁷For they have been faithful over many things, and have done well inasmuch as they have not sinned. ¹⁸Behold, I, the Lord, am merciful and will bless them, and they shall enter into the joy of these things. Even so. Amen.

71

PROCLAIM MY GOSPEL UNTO THE WORLD

*December 1, 1831 — Kirtland, Ohio*1835: 90
HC 1:238–239

HC: I resumed the translation of the Scriptures, and continued to labor in this branch of my calling with Elder Sidney Rigdon as my scribe, until I received the following:

¹Behold, thus saith the Lord unto you my servants Joseph Smith, Jun., and Sidney Rigdon, 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 mysteries thereof out of the scriptures, 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 until it shall be made known unto you. ³Verily this is a mission for a season, which I give unto you. ⁴Wherefore, labor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come.

⁵Now, behold this is wisdom; whoso readeth, let him understand and receive also; ⁶for unto him that receiveth it shall be given more abundantly, even power. ⁷Wherefore, confound your enemies; call upon them to meet you both in public and in private; and inasmuch as ye are faithful 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 my commandments; they are true and faithful. Even so. Amen.

72

BISHOP OF OHIO

*December 4, 1831 — Kirtland, Ohio*1835: 89
HC 1:239–241

HC: Knowing now the mind of the Lord, that the time had come that the Gospel should be proclaimed in power and demonstration to the world, from the Scriptures, reasoning with men as in days of old, I took a journey to Kirtland, in company with Elder Sidney Rigdon on the 3rd day of December, to fulfill the above revelation. On the 4th, several of the Elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our temporal and spiritual welfare, I received the following:

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, unto the church in this part of the Lord's 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 faithful and wise in time is accounted worthy to inherit the mansions prepared for him 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, who shall be appointed of me in this part of my vineyard. 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 the voice of the conference. ⁸And now, verily I say unto you, my servant Newel K. Whitney 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.

Duty of the bishop

⁹The word of the Lord, in addition to the law which has been given, making known the duty of the bishop who has been ordained unto the church in this part of the vineyard, which is verily this—

- ¹⁰to keep the Lord's storehouse;
- to receive the funds of the church in this part of the vineyard;
- 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 of Zion, who shall pay the debt out of that which the Lord shall put into his hands. ¹⁴And the labors of the faithful who labor 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 that 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 vineyard must give an account of his stewardship unto the bishop in this part of the vineyard—¹⁷a certificate from the judge or bishop in this part of the vineyard, 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 faithful laborer; ¹⁸otherwise he shall not be accepted of the bishop of 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 vineyard be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things. ²⁰And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance 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 now, 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.

²⁴A few words in addition to the laws of the kingdom, respecting the members of the church—they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion—²⁵let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop; ²⁶otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.

73**RESUME TRANSLATION OF THE BIBLE***January 10, 1832 — Hiram, Ohio*1835: 29
HC 1:241–242

HC: From this time until the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness and darkness filled the minds of many, and caused them to persecute the true Church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the Ohio Star, at Ravenna, by the before-mentioned apostate, Ezra Booth. On the 10th of January, I received the following revelation making known the will of the Lord concerning the Elders of the Church until the convening of the next conference.

¹For verily, thus saith the Lord, it is expedient in me that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference; ²and then, behold, it shall be made known unto them, by the voice of the conference, their several missions.

³Now, verily I say unto you my servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again; ⁴and, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of translation until it be finished. ⁵And let this be a pattern unto the elders until further knowledge, even as it is written.

⁶Now I give no more unto you at this time. Gird up your loins and be sober. Even so. Amen.

74**LOCATED ON PAGE 96****75****MISSIONARIES AND JOURNEYS***January 25, 1832 — Amherst, Ohio*1835: 87
HC 1:242–245

HC: The Elders seemed anxious for me to inquire of the Lord that they might know His will, or learn what would be most pleasing to Him for them to do, in order to bring men to a sense of their condition; for, as it was written, “all men have gone out of the way, so that none doeth good, no not one.” I inquired and received the following:

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—²hearken, O ye who have given your names to go forth to proclaim my gospel, and to prune my vineyard.

³Behold, I say unto you that it is my will that you should go forth and not tarry, neither be idle but labor with your might—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 faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life.

⁶Therefore, verily I say unto my servant William E. McLellin, 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, chaste 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 Johnson go with him, and proclaim the things which I have commanded them—¹⁰calling on the name of the Lord for the Comforter, which shall teach them all things that are 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 H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be with them even unto the end.

¹⁴And again, verily I say unto my servant Lyman Johnson, 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 Dodds, and unto my servant Calves Wilson, that they also shall take their journey unto the western countries, and proclaim my gospel, even as I have commanded them. ¹⁶And he who is faithful shall overcome all things, and shall be lifted up at the last day.

¹⁷And again, I say unto my servant Major N. Ashley, and my servant Burr Riggs, let them take their journey also into the south country.

¹⁸Yea, let all those take their journey, as I have commanded 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 blessing 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 testimony 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 tolerable for the heathen in the day of judgment, than for that house; therefore, gird up your loins and be faithful, and ye shall overcome all things, and be lifted up at the last day. Even so. Amen.

²³And again, thus says 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 sent unto the world to proclaim the gospel unto the world. ²⁵Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren 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, whether 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 be made known from on high, even by the Comforter, whither 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 nowise lose his crown; and let him labor in the church. ²⁹Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways.

³⁰Wherefore, let my servant Simeon Carter and my servant Emer Harris be united in the ministry; ³¹and also my servant Ezra Thayre and my servant Thomas B. Marsh; ³²also my

McLellin departed on his mission but soon questioned whether he had been called by God or by man. On February 25 he decided to stop until he could satisfy his mind on the matter.

servant Hyrum Smith and my servant Reynolds Cahoon; ³³and also my servant Daniel Stanton and my servant Seymour Brunson; ³⁴and also my servant Sylvester Smith and my servant Gideon Carter; ³⁵and also my servant Ruggles Eames and my servant Stephen Burnett; ³⁶and also my servant Micah B. Welton and also my servant Eden Smith. Even so. Amen.

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THE VISION

February 16, 1832 — Hiram, Ohio

1835: 91
HC 1:245–252

HC: I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the BIBLE, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded everyone according to the deeds done in the body, the term ‘heaven’ as intended for the Saints’ eternal home must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John’s Gospel, myself and Elder Rigdon saw the following vision:

¹Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior. ²Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out. ³His 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.

⁵For thus saith the Lord:

I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. ⁶Great shall be their reward and eternal shall be their glory. ⁷And to them will I reveal all mysteries, yea, all the hidden mysteries 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. ⁸Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. ⁹And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. ¹⁰For 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, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, in the year of our Lord one thousand eight hundred and thirty-two—¹²by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—¹³even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning; ¹⁴of whom we bear record; and the record 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 while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows—¹⁶speaking of the resurrection of the dead, concerning those who shall 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.

KJV life
KJV damnation

¹⁸Now this caused us to marvel, for it was given unto us of the Spirit.

Vision of the glory of the Son

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 hand of the Father, and received of his fulness; ²¹and saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

²²And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! ²³For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—²⁴that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

Sons of Perdition

²⁵And this we saw also, and bear record, 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 and who was in the bosom of the Father, was thrust down from the presence of God and the Son, ²⁶and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. ²⁷And we beheld, and lo, he is fallen! is fallen, even 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 devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—²⁹wherefore, he maketh war with the saints of God, and encompasseth them round about. ³⁰And we saw a vision of the 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 know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—

³²They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born; ³³for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; ³⁴concerning whom I have said there is no forgiveness in this world nor in the world to come—³⁵having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.

³⁶These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—³⁷and the only ones on whom the second death shall have any power; ³⁸yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

³⁹For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.

⁴⁰And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—⁴¹that he came into 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; ⁴²that through him all might be saved whom the Father had put into his power and made by him; ⁴³who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

⁴⁴Wherefore, he saves all except them—they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment—⁴⁵and the end thereof, neither the place thereof, nor their torment, no man knows; ⁴⁶neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof; ⁴⁷nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again; ⁴⁸wherefore, the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation.

⁴⁹And we heard the voice, saying:

Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.

THE RESURRECTION OF THE JUST

⁵⁰And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just.

Celestial glory

⁵¹They are they who received the testimony 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 has given—⁵²that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; ⁵³and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

⁵⁴They are they who are the church of the Firstborn. ⁵⁵They are they into whose hands the Father has given all things—⁵⁶they are they who are priests and kings, who have received of his fulness, and of his glory; ⁵⁷and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

⁵⁸Wherefore, as it is written, they are gods, even the sons of God—⁵⁹wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. ⁶⁰And they shall overcome all things. ⁶¹Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet. ⁶²These shall dwell in the presence of God and his Christ forever and ever. ⁶³These 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. ⁶⁴These are they who shall have part in the first resurrection. ⁶⁵These are they who shall come forth in the resurrection of the just.

⁶⁶These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. ⁶⁷These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

⁶⁸These are they whose names are written in heaven, where God and Christ are the judge of all. ⁶⁹These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

⁷⁰These 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 sun of the firmament is written of as being typical.

Terrestrial glory

⁷¹And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.

⁷²Behold, these are they who died without law; ⁷³and 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; ⁷⁴who received not the testimony of Jesus in the flesh, but afterwards received it. ⁷⁵These are they who are honorable men of the earth, who were blinded by the craftiness of men.

⁷⁶These are they who receive of his glory, but not of his fulness. ⁷⁷These are they who receive of the presence of the Son, but not of the fulness of the Father. ⁷⁸Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

⁷⁹These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

⁸⁰And 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.

Telestial glory

⁸¹And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the moon in the firmament.

⁸²These are they who received not the gospel of Christ, neither the testimony of Jesus.

⁸³These are they who deny not the Holy Spirit. ⁸⁴These are they who are thrust down to hell. ⁸⁵These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work. ⁸⁶These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; ⁸⁷and the terrestrial through the ministration of the celestial.

⁸⁸And also the telestial receive it of the administering 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.

⁸⁹And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding; ⁹⁰and no man knows it except him to whom God has revealed it.

⁹¹And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

⁹²And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne forever and ever; ⁹³before whose throne all things bow in humble reverence, and give him glory forever and ever. ⁹⁴They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; ⁹⁵and he makes them equal in power, and in might, and in dominion.

⁹⁶And the glory of the celestial is one, even as the glory of the sun is one.

⁹⁷And the glory of the terrestrial is one, even as the glory of the moon is one.

⁹⁸And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the celestial world;

⁹⁹For these are they who are of Paul, and of Apollos, and of Cephas. ¹⁰⁰These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; ¹⁰¹but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. ¹⁰²Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud.

¹⁰³These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. ¹⁰⁴These are they who suffer the wrath of God on earth. ¹⁰⁵These are they who suffer the vengeance of eternal fire.

¹⁰⁶These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work; ¹⁰⁷when he shall deliver up the kingdom, and present it unto the Father, spotless, saying:

I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.

¹⁰⁸Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.

¹⁰⁹But behold, and lo, we saw the glory and the inhabitants of the celestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore; ¹¹⁰and heard the voice of the Lord saying:

These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; ¹¹¹for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared; ¹¹²and they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.

¹¹³This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

¹¹⁴But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; ¹¹⁵which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; ¹¹⁶neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; ¹¹⁷to whom he grants this privilege of seeing and knowing for themselves; ¹¹⁸that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory.

¹¹⁹And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.

¹What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?
It is the earth, in its sanctified, immortal, and eternal state.

²What are we to understand by the four beasts, spoken of in the same verse?

They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, 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.

³Are the four beasts limited to individual beasts, or do they represent classes or orders?

They are limited to four individual beasts, which were shown 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.

⁴What are we to understand by the eyes and wings, which the beasts had?

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, etc.

⁵What are we to understand by the four and twenty elders, spoken of by John?

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.

⁶What are we to understand by the book which John saw, which was sealed on the back with seven seals?

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

⁷What are we to understand by the seven seals with which it was sealed?

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.

⁸What are we to understand by the four angels, spoken of in the 7th chapter and 1st verse of Revelation?

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.

⁹What are we to understand by the angel ascending from the east, Revelation 7th chapter and 2nd verse?

We are to understand that the angel ascending 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, 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 Elias which was to come to gather together the tribes of Israel and restore all things.

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

They are to be accomplished in the sixth thousand years, or the opening of the sixth seal.

¹¹What 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?

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 Firstborn.

¹²What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation?

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, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and 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 beginning of the seventh thousand years—the preparing of the way before the time of his coming.

¹³When are the things to be accomplished, which are written in the 9th chapter of Revelation?

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

¹⁴What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?

We are to understand 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.

¹⁵What is to be understood by the two witnesses, in the 11th chapter of Revelation?

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.

78

ORGANIZE THE STOREHOUSE

March 1, 1832 — Hiram, Ohio

1835: 75
HC 1:255–257

HC: The order given of the Lord to Joseph Smith, Jr., for the purpose of establishing the poor.

¹The Lord spake unto Joseph Smith, Jun., saying:

Hearken unto me, saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together; ²and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God.

³For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—⁴for a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven; ⁵that you may be equal in the bonds of heavenly things, yea,

and earthly things also, for the obtaining of heavenly things. ⁶For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things; ⁷for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

⁸And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order; ⁹or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my servant Sidney Rigdon sit in council with the saints which are in Zion; ¹⁰otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them.

¹¹Wherefore, a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken. ¹²And he who breaks it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.

¹³Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample which I give unto you, whereby you may accomplish the commandments which are given you; ¹⁴that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world; ¹⁵that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; ¹⁶who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

¹⁷Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you; ¹⁸and ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours. ¹⁹And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more.

²⁰Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; ²¹for ye are the church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion. ²²And he that is a faithful and wise steward shall inherit all things. Amen.



The route of Joseph Smith, Sidney Rigdon, and Newell Whitney to sit in council with the Saints in Zion. (source: josephsmithpapers.org)

79

JARED CARTER

March 12, 1832 — Hiram, Ohio

1835: 76
HC 1:257

Jared Carter spent much of late 1831 and early 1832 proselytizing in Ohio, Pennsylvania, New York, and Vermont. A few weeks after returning home to Amherst, Ohio, he traveled to Hiram, Ohio, where Joseph Smith was living. Carter recorded in his journal that the purpose of his trip was to visit the Seer to inquire the will of the Lord concerning his ministry the ensuing season.

¹Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith 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 the way whither he shall go; ³and inasmuch as he is faithful, I will crown him again with sheaves. ⁴Wherefore, let your heart be glad, my servant Jared Carter, and fear not, saith your Lord, even Jesus Christ. Amen.

80

STEPHEN BURNETT

March 7, 1832 — Hiram, Ohio

1835: 77
HC 1:257

Stephen Burnett was ordained to the high priesthood at the October 1831 conference when he was seventeen. At the January 25, 1832 conference in Amherst, Ohio, Joseph dictated a revelation appointing Burnett to travel and preach with Ruggles Eames. This revelation appointed Burnett to travel and preach again, this time with Eden Smith. However, the two did not preach together until August 1832 because Eden Smith became sick and remained ill for some time. Instead, two weeks after this revelation was dictated, Burnett began his mission with John Smith, Eden's father.

¹Verily, thus saith the Lord unto you my servant Stephen Burnett: Go ye, go ye into the world and preach the gospel to every creature that comes under the sound of your voice.

²And inasmuch as you desire a companion, I will give unto you my servant Eden Smith.

³Wherefore, go ye and preach my gospel, whether to the north or to the south, to the east

or to the west, it mattereth not, for ye cannot go amiss. ⁴Therefore, declare the things which ye have heard, and verily believe, and know to be true.

⁵Behold, this is the will of him who has called you, your Redeemer, even Jesus Christ. Amen.

8 |**OFFICE OF COUNSELOR***March 15, 1832 — Hiram, Ohio*1835: 79
HC 1:257–258

On March 8, 1832, Joseph appointed Jesse Gause and Sidney Rigdon as counselors “of the ministry of the presidency of the high Priesthood.” Gause had only recently been baptized sometime in late 1831 or early 1832. This revelation initially addressed Gause and his duties as counselor. In January 1833, Frederick G. Williams replaced Gause as counselor. Sometime before the 1835 DOCTRINE AND COVENANTS was published, Gause’s name was crossed out in the manuscript and replaced with Williams’ name.

¹Verily, verily, I say unto you my servant Frederick G. Williams: Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant Joseph Smith, Jun.; ²unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood:

³Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer always, vocally and in thy heart, in public and in private, also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren. ⁴And in doing these things thou wilt do the greatest good unto thy fellow beings, and wilt promote the glory of him who is your Lord. ⁵Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees. ⁶And if thou art faithful 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.

DUTY OF BISHOPS*March 1832 — Ohio*

JSP

D&C 78 called for the establishment of a firm to oversee the church’s publishing and mercantile efforts, declaring that such a firm would help the church in its quest to be “equal in earthly things.” The firm’s mandate overlapped somewhat with Whitney’s and Partridge’s financial responsibilities as bishops. Joseph received this revelation between March 8th and 24th.

Verily thus saith the Lord unto you my servant Sidney Rigdon and Joseph. I reveal unto you, for your own 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 bishopric, and to fill the judgement seat which I have appointed unto them to, and to administer the benefits of the church or the overplus of all who are in their stewardships, according to the commandments as they are severly appointed. And the property, or 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 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 separated unto their bishoprics 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 councilors 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 fruitful 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.

82

FORMING THE UNITED FIRM

April 1832 — Jackson County, Missouri

1835: 86
HC 1:267–269

HC: On the 26th, I called a general council of the Church...During the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice and I received the following:

¹Verily, verily, I say unto you, my servants, that inasmuch as you 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, and refrain from sin, lest sore judgments fall upon your heads. ³For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

⁴Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law. ⁵Therefore, what I say unto one I say unto all:

Watch, for the adversary spreads his dominions, and darkness reigneth; ⁶and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

⁷And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth 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.

¹¹Therefore, verily I say unto you, that it is expedient for my servants Edward Partridge and Newel K. Whitney, A. Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith, and John Whitmer and Oliver Cowdery, and W. W. Phelps and Martin Harris to be bound together by a bond and covenant that cannot be broken by transgression, except

judgment shall immediately follow, in your several stewardships—¹²to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Kirtland; ¹³for I have consecrated the land of Kirtland in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion. ¹⁴For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. ¹⁵Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. ¹⁶Behold, here is wisdom also in me for your good.

¹⁷And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—¹⁸and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—¹⁹every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

²⁰This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not. ²¹And the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

²²And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. ²³Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you. ²⁴For even yet the kingdom is yours, and shall be forever, if you fall not from your steadfastness. Even so. Amen.

83

WOMEN AND CHILDREN

April 1832 — Jackson County, Missouri

1835: 88
HC 1:269–270

Previous revelations on the law of consecration did not address what claims a widow had on property her husband had consecrated to the church or what would happen to children who lost their fathers.

HC: On the 30th I returned to Independence, and again sat in council with the brethren, and received the following:

¹Verily, thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers:

²Women have claim on their husbands for their maintenance, until their husbands are taken; and if they are not found transgressors they shall have fellowship in the church.

³And if they are not faithful they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

⁴All children have claim upon their parents for their maintenance until they are of age.

⁵And after that, they have claim upon the church, or in other words upon the Lord's storehouse, if their parents have not wherewithal to give them inheritances.

⁶And the storehouse shall be kept by the consecrations of the church; and widows and orphans shall be provided for, as also the poor. Amen.

99**JOHN MURDOCK***August 29, 1832 — Hiram, Ohio*

1835: 78

Following his baptism in Kirtland in November 1830, Murdock spent much time as a traveling missionary. In early 1831, Murdock decided to devote himself “full time to the ministry” and moved his family in with another family so that he could do so. In June 1831, D&C 52 instructed him to go to Missouri, “preaching the word by the way.” Murdock departed for Missouri despite the recent death of his wife during childbirth, which left him with five children under the age of seven, including newborn twins. Before leaving, he arranged for several individuals to watch over his older children; Joseph and Emma Smith adopted the twins.

When he returned to Hiram, Ohio, in June 1832, he found that one of the twins had died in March. In addition, those with whom he had left his three older children demanded payment for their help.

¹Behold, thus saith the Lord unto my servant John Murdock—thou art called to go into the eastern countries from house to house, from village to village, and from city to city, to proclaim mine everlasting gospel unto the inhabitants thereof, in the midst of persecution and wickedness. ²And who receiveth you receiveth me; and you shall have power to declare my word in the demonstration of my Holy Spirit. ³And who 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 volume of the book.

⁶And now, verily I say unto you, that it is not expedient that you should go until your children are provided for, and sent up kindly unto the bishop of Zion. ⁷And after a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine inheritance; ⁸otherwise thou shalt continue proclaiming my gospel until thou be taken. Amen.

1832 HISTORY WRITTEN

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*Summer, 1832***84****PRIESTHOOD***September 22 & 23, 1832 — Kirtland, Ohio*1835: 4
HC 1:286–295

HC: The Elders during the month of September began to return from their missions to the Eastern States, and present the histories of their several stewardships in the Lord’s vineyard; and while together in these seasons of joy, I inquired of the Lord, and received on the 22nd and 23rd of September, the following revelation on Priesthood:

September 22

¹A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high. ²Yea, 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 the city of

New Jerusalem. ³Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others with whom the Lord was well pleased.

⁴Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation. ⁵For verily this generation shall not all pass away until an house shall 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.

⁶And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro;

⁷And Jethro received it under the hand of Caleb;

⁸And Caleb received it under the hand of Elihu;

⁹And Elihu under the hand of Jeremy;

¹⁰And Jeremy under the hand of Gad;

¹¹And Gad under the hand of Esaias;

¹²And Esaias received it under the hand of God.

¹³Esaias also lived in the days of Abraham, and was blessed of him—

¹⁴which Abraham received the priesthood from Melchizedek,

who received it through the lineage of his fathers, even till Noah;

¹⁵And from Noah till Enoch, through the lineage of their fathers;

¹⁶And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—

Priesthood overview

¹⁷Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. ¹⁸And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.

¹⁹And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. ²⁰Therefore, in the ordinances thereof, the power of godliness is manifest. ²¹And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; ²²for without this no man can see the face of God, even the Father, and live.

²³Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; ²⁴but they hardened their 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 while in the wilderness, which rest is the fulness of his glory.

²⁵Therefore, he took Moses out of their midst, and the Holy Priesthood also; ²⁶and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; ²⁷which 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 filled with the Holy Ghost from his mother's womb. ²⁸For he was baptized while he was yet in his childhood, 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.

²⁹And again, the offices of elder and bishop are necessary appendages belonging unto the high priesthood. ³⁰And again, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

³¹Therefore, 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—³²and the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church. ³³For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. ³⁴They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

³⁵And also all they who receive this priesthood receive me, saith the Lord; ³⁶for he that receiveth my servants receiveth me; ³⁷and he that receiveth me receiveth my Father; ³⁸and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. ³⁹And this is according to the oath and covenant which belongeth to the priesthood.

⁴⁰Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. ⁴¹But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. ⁴²And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

BC this day, viz the 23rd day of September AD 1832. Eleven high priests save one

⁴³And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. ⁴⁴For you shall live by every word that proceedeth forth from the mouth of God. ⁴⁵For 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.

⁴⁶And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

⁴⁷And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. ⁴⁸And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

⁴⁹And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin. ⁵⁰And by this you may know they are under the bondage of sin, because they come not unto me. ⁵¹For whoso cometh not unto me is under the bondage of sin. ⁵²And whoso receiveth not my voice is not acquainted with my voice, and is not of me. ⁵³And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

⁵⁴And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—⁵⁵which vanity and unbelief have brought the whole church under condemnation. ⁵⁶And this condemnation resteth upon the children of Zion, even all. ⁵⁷And 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—⁵⁸that they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion. ⁵⁹For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

⁶⁰Verily, verily, I say unto you who now hear my words, which are my voice, blessed are ye inasmuch as you receive these things; ⁶¹for I will forgive you of your sins with this commandment—that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you. ⁶²Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

⁶³And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends; ⁶⁴therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.

Signs of them that believe

⁶⁵And these signs shall follow them that believe—

- ⁶⁶In my name they shall do many wonderful works;
- ⁶⁷In my name they shall cast out devils;
- ⁶⁸In my name they shall heal the sick;
- ⁶⁹In my name they shall open the eyes of the blind, and unstop the ears of the deaf;
- ⁷⁰and the tongue of the dumb shall speak;
- ⁷¹And if any man shall administer poison unto them it shall not hurt them;
- ⁷²And the poison of a serpent shall not have power to harm them.

⁷³But 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 profit and for salvation.

⁷⁴Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am.

⁷⁵And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. ⁷⁶But, 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 their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

Commandments for those who preach

⁷⁷And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power; ⁷⁸for I suffered them not to have purse or scrip, neither two coats. ⁷⁹Behold, I send you out to prove the world, and the laborer is worthy of his hire. ⁸⁰And 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 in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

⁸¹Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. ⁸²For, consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these. ⁸³For your Father, who is in heaven, knoweth that you have need of all these things. ⁸⁴Therefore, let the morrow take thought for the things of itself. ⁸⁵Neither take ye thought beforehand 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 portion that shall be meted unto every man. ⁸⁶Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

⁸⁷Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. ⁸⁸And 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 left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

⁸⁹Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money. ⁹⁰And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward. ⁹¹And he that doeth not these things is not my disciple; by this you may know my disciples. ⁹²He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. ⁹³And in whatsoever village or city ye enter, do likewise.

⁹⁴Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. ⁹⁵Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; ⁹⁶for I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. ⁹⁷And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—⁹⁸until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

⁹⁹The 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 their fathers.

¹⁰⁰The Lord has 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 beneath.

¹⁰¹The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.

¹⁰²Glory, and honor, and power, and might,
Be ascribed to our God;
For he is full of mercy,
Justice, grace and truth, and peace,
Forever and ever, amen.

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¹⁰³And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive money by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. ¹⁰⁴And let all those who have not families, who receive money, 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 Zion.

¹⁰⁵And 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 on your way rejoicing. ¹⁰⁶And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also. ¹⁰⁷Therefore, 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 you yourselves are not able to fill. ¹⁰⁸Behold, this is the way that mine apostles, in ancient days, built up my church unto me. ¹⁰⁹Therefore, let every man stand in his own office, and labor 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? ¹¹⁰Also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

¹¹¹And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

¹¹²And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud. ¹¹³He should also employ an agent to take charge and to do his secular business as he shall direct. ¹¹⁴Nevertheless, let the bishop go unto the city of New York, 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 await them if they do reject these things. ¹¹⁵For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate. ¹¹⁶Let him trust in me and he shall not be confounded; and a hair of his head shall not fall to the ground unnoticed.

¹¹⁷And 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, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days. ¹¹⁸For, with you saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble. ¹¹⁹For I, the Lord, have put forth my hand to exert 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.

¹²⁰I am Alpha and Omega, the beginning and the end. Amen.

85**NAMES IN THE BOOK OF THE LAW***November 27, 1832 — Kirtland, Ohio*1876
HC 1:298–299

HC: In answer to letters received from the brethren in Missouri, I wrote as follows:

¹It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop; ²and also their manner of life, their faith, and works; and also of the apostates who apostatize after receiving their inheritances.

³It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God. ⁴Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church. ⁵Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts.

⁶Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:

⁷And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter 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 inheritances 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 God; ⁸while that man, who was called of God and appointed, that putteth 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 vivid shaft of lightning. ⁹And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.

¹⁰These things I say not of myself; therefore, as the Lord speaketh, he will also fulfil.

¹¹And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the church, as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the Most High; ¹²therefore, it shall be done unto them as unto the children of the priest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra.

86**PARABLE OF THE WHEAT AND THE TARES***December 6, 1832 — Kirtland, Ohio*1835: 6
HC 1:300HC: On the 6th of December, 1832, I received the following revelation explaining the parable of the wheat and tares:

¹Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares:

²Behold, verily I say, the field was the world, and the apostles were the sowers of the seed; ³and after they have fallen asleep the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the tares; wherefore, the tares choke the wheat and drive the church into the wilderness.

⁴But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—⁵behold, 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; ⁶but the Lord says unto them:

Pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also. ⁷Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned.

⁸Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—⁹for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—¹⁰therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began. ¹¹Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel.

The Lord hath said it. Amen.

KJV Matthew 13:30 Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

87

PROPHECY ON WAR

December 25, 1832 — Kirtland, Ohio

1876
HC 1:301–302

HC: Appearances of troubles among the nations became more visible this season than they had previously been since the Church began her journey out of the wilderness. The ravages of the cholera were frightful in almost all the large cities on the globe. The plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of South Carolina, in convention assembled in November, passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer, to implore Almighty God to vouchsafe His blessings, and restore liberty and happiness within their borders. President Jackson issued his proclamation against this rebellion, called out a force sufficient to quell it, and implored the blessings of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis. On Christmas day, I received the following revelation and prophecy on war.

¹Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls; ²and the time will come that war will be poured out upon all nations, beginning at this place. ³For 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 Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations. ⁴And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. ⁵And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

⁶And 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 chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; ⁷that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.

⁸Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.

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THE OLIVE LEAF

December 27, 1832 & January 3, 1833 — Kirtland, Ohio

1835: 7
HC 1:302–312

HC: Two days after the preceding prophecy, on the 27th of December, I received the following:

M A revelation given the first Elders of this Church of Christ in the last days.

¹Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you: ²Behold, this is pleasing unto your Lord, and the angels rejoice over you; the 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 them of the celestial world.

³Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. ⁴This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; ⁵which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—

Light and glory, kingdoms and laws

⁶He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth; ⁷which truth shineth. This is the light of Christ.

As also he is in the sun, and the light of the sun,
and the power thereof by which it was made.

⁸As also he is in the moon, and is the light of the moon,
and the power thereof by which it was made;

⁹as also the light of the stars,
and the power thereof by which they were made;

¹⁰and the earth also,
and the power thereof, even the earth upon which you stand.

¹¹And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; ¹²which light proceedeth forth from the presence of God to fill the immensity of space— ¹³the light which is in all things, which giveth life to all things, which is the law by which all things are governed, 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.

¹⁴Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. ¹⁵And the spirit and the body are the soul

of man. ¹⁶And the resurrection from the dead is the redemption of the soul. ¹⁷And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. ¹⁸Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; ¹⁹for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; ²⁰that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

²¹And 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 telestial kingdom.

²²For he who is not able to abide the law of a celestial kingdom
cannot abide a celestial glory.

²³And he who cannot abide the law of a terrestrial kingdom
cannot abide a terrestrial glory.

²⁴And he who cannot abide the law of a telestial kingdom
cannot abide a telestial glory;
therefore he is not meet for a kingdom of glory.
Therefore he must abide a kingdom which is not a kingdom of glory.

²⁵And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—²⁶wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it. ²⁷For notwithstanding they die, they also shall rise again, a spiritual body. ²⁸They 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.

²⁹Ye who are quickened by a portion of the celestial glory
shall then receive of the same, even a fulness.

³⁰And they who are quickened by a portion of the terrestrial glory
shall then receive of the same, even a fulness.

³¹And also they who are quickened by a portion of the telestial glory
shall then receive of the same, even a fulness.

³²And they who remain shall also be quickened;
nevertheless, they shall return again to their own place,
to enjoy that which they are willing to receive,
because they were not willing to enjoy that which they might have received.

³³For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

³⁴And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. ³⁵That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willetteth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

³⁶All kingdoms have a law given; ³⁷and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. ³⁸And unto every kingdom is given a law; and unto every

law there are certain bounds also and conditions.³⁹ All beings who abide not in those conditions are not justified.

⁴⁰For intelligence cleaveth unto intelligence;
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 upon the throne and governeth and executeth all things.

⁴¹He 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 things; and all things are by him, and of him, even God, forever and ever.

⁴²And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons; ⁴³and their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets. ⁴⁴And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are one year with God, but not with man. ⁴⁵The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

Parable of the twelve servants

⁴⁶Unto what shall I liken these kingdoms, that ye may understand? ⁴⁷Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power. ⁴⁸I say unto you, he hath seen him; nevertheless, he who came unto his own was not comprehended. ⁴⁹The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him. ⁵⁰Then 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.

⁵¹Behold, 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. ⁵²And he said unto the first, “Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance.” ⁵³And 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.” ⁵⁴And also unto the third, saying, “I will visit you;” ⁵⁵and unto the fourth, and so on unto the twelfth.

⁵⁶And the lord of the 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 the countenance of his lord. ⁵⁷And 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. ⁵⁸And 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—⁵⁹beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; ⁶⁰every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in his lord, that they all might be glorified.

⁶¹Therefore, unto this parable I will liken all these kingdoms, and the inhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.

First laborers in this last kingdom

⁶²And again, verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near—⁶³draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

⁶⁴Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; ⁶⁵and if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

⁶⁶Behold, 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. ⁶⁷And 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.

⁶⁸Therefore, 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.

⁶⁹Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you. ⁷⁰Tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom. ⁷¹And let those whom they have warned in their traveling call on the Lord, and ponder the warning in their hearts which they have received, for a little season. ⁷²Behold, and lo, I will take care of your flocks, and will raise up elders and send unto them. ⁷³Behold, I will hasten my work in its time. ⁷⁴And I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; ⁷⁵that 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.

⁷⁶Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth. ⁷⁷And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. ⁷⁸Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; ⁷⁹of 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—⁸⁰that 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.

⁸¹Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. ⁸²Therefore, they are left without excuse, and their sins are upon their own heads. ⁸³He that seeketh me early shall find me, and shall not be forsaken. ⁸⁴Therefore, tarry ye, and labor 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 testimony, and to prepare the saints for the hour of judgment which is to come; ⁸⁵that their souls may escape the wrath of God, the desolation of abomination which awaits the wicked, both in this world and in the world to come.

Verily, I say unto you, let those who are not the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation. ⁸⁶Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

Last days

⁸⁷For not many days hence and the earth shall tremble and reel 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 exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree. ⁸⁸And after your testimony cometh wrath and indignation upon the people. ⁸⁹For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. ⁹⁰And also cometh the testimony 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 their bounds. ⁹¹And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon 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 immediately there shall appear a great sign in heaven, and all people shall see it together.

⁹⁴And another angel shall sound his trump, saying:

That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sits upon many waters, and upon the islands of the sea—behold, she is the 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 half an hour; and immediately 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 their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven—⁹⁸they are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their 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 angel shall sound, which is the second trump; and then comes the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

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 until the thousand years are ended, neither again, until the end of the earth.

¹⁰²And another trump shall sound, which is the fourth trump, saying:

There are found among those who are to remain until 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 committeth the everlasting gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and 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 every ear shall hear it, and every knee shall bow, and every 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:

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 trodden the wine-press alone, even the wine-press 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 thousand years. ¹⁰⁹And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years—¹¹⁰and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear 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 devil, and shall not be loosed for the space of a thousand years.

¹¹¹And then he shall be loosed for a little 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 devil shall gather together 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 devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. ¹¹⁵For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. ¹¹⁶This is the glory of God, and the sanctified; and they shall not any more see death.

Establish a house

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 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; ¹²⁰that your incomings may be

in the name of the Lord; that your outgoings 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 speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings.

¹²²Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege. 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 longer than 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 bond of charity, as with a mantle, which is the bond of perfectness and peace. ¹²⁶Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen.

January 3, 1833

M Instructions how to regulate the Elders school

¹²⁷And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons—¹²⁸and this shall be the order of the house of the presidency of the school:

He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him. ¹²⁹Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. 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 or remembrance 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:

¹³³Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, 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.

¹³⁴And he that is found unworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be polluted by him. ¹³⁵And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or 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 an ensample unto you for a salutation to one another in the house of God, in the school of the prophets. 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, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

Washing of feet

¹³⁸And ye shall not receive any among you into this school save he is clean from the blood of this generation; ¹³⁹and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. ¹⁴⁰And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. ¹⁴¹It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

LETTER TO NOAH SAXTON**HC 1:313–316***January 4, 1833 — Kirtland, Ohio*

D&C 88:81 said “I sent you out to testify and warn the people, and it becomes every man who has been warned to warn his neighbor.” Just a few days later, Joseph wrote this letter to Noah Saxton, editor of the *American Revivalist, and Rochester Observer*, which proclaimed that it was “DEDICATED TO THE INTERESTS OF ZION GENERALLY, AND ESPECIALLY TO REVIVALS OF RELIGION.” In February 1833, Joseph wrote another letter to Saxton, complaining that the editor had published only a portion of the original letter. Joseph warned him to publish the entire letter, but Saxton did not.

Considering the liberal principles upon which your interesting and valuable paper is published and myself being a subscriber and feeling a deep interest in the cause of Zion and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite at this very interesting and important period.

For some length of time I have been carefully viewing the state of things as now appear throughout our Christian land, and have looked at it with feelings of the most painful anxiety. While upon the one hand beholding the manifest withdrawal of God’s Holy Spirit and the veil of stupidity which seems to be drawn over the hearts of the people, and upon the other hand beholding the judgments of God that have swept and are still sweeping hundreds and thousands of our race (and I fear unprepared) down to the shades of death. With this solemn and alarming fact before me I am led to exclaim “O that my head were waters and mine eyes a fountain of tears that I might weep day and night, etc.”

Jeremiah 9:1

I think that it is high time for a Christian world to awake out of sleep and cry mightily to that God day and night whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties and call forth the energies of every man, woman, and child that possesses feeling of sympathy for his fellows, or that is in any degree endeared to the budding cause of our glorious Lord. I leave an intelligent community to answer this important question with a confession that this is what has caused me to overlook my own inability and expose my weakness to a learned world. But trusting in that God who has said these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing and what you must do to enjoy the smiles of your Savior in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people which have been left from Assyria, and from Egypt, and from Pathros, etc., and from the islands of the sea, and with them to bring in the fulness of the Gentiles and establish that covenant with them which was promised when their sins should be taken away (see Romans 11:25–27 and also Jeremiah 31:31–32 and 33:11).

This covenant has never been established with the house of Israel nor with the house of Judah for it requires two parties to make a covenant, and those two parties must be agreed or no covenant can be made. Christ in the days of his flesh proposed to make a covenant with them but they rejected him and his proposals, and in consequence thereof they were broken off and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect; no, for there was another day limited in David which was the day of his power. And then his people Israel should be a willing people and he would write his laws in their hearts and print them in their thoughts. Their sins and their iniquities he would remember no more.

Thus after this chosen family had rejected Christ and his proposals, the heralds of salvation said to them, “Lo we turn unto the Gentiles,” and the Gentiles received the covenant and were grafted in from whence the chosen family were broken off. But the Gentiles have not continued in the goodness of God but have departed from the faith that was once delivered to the saints and have broken the covenant in which their fathers were established (see Isaiah 24:5), and have become high minded and have not feared therefore but few of them will be gathered with the chosen family.

Acts 13:46

Has not the pride, high-mindedness, and unbelief of the Gentiles provoked the Holy One of Israel to withdraw his Holy Spirit from them and send forth his judgments to scourge them for their wickedness? This is certainly the case. Christ said to his disciples Mark 16:17–18 that, “these signs should follow them that believe; in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover.” And also in connection with this read 1 Corinthians 12. By the foregoing testimonies or through the glass of the foregoing testimonies we may look at the Christian world and see the apostacy there has been from the Apostolic platform, and who can look at this, and certainly not exclaim in the language of Isaiah, “the earth is defiled under the inhabitants thereof because they have transgressed the Laws; changed the ordinances and broken the everlasting covenant.”

Isaiah 24:5

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter day glory begins to break forth through the dark atmosphere of sectarian wickedness and their iniquity rolls up into view. And the nations of the Gentiles are like the waves of the sea casting up mire and dirt or all in commotion. And they hastily are preparing to act the part allotted them when the Lord rebukes the nations, when he shall rule them with a rod of iron and break them in pieces like a potter’s vessel. The Lord has declared to his servants some eighteen months since that he was then withdrawing his spirit from the earth, and we can see that such is the fact for not only the churches are dwindling away, but there are no conversions, or but very few. And this is not all, the governments of the earth are thrown into confusion and division, and destruction to the eye of the spiritual beholder seems to be written by the finger of an invisible hand in large capitals upon almost everything we behold.

D&C 45:9, 28

And now what remains to be done under circumstances like these? I will proceed to tell you what the Lord requires of all people high and low, rich and poor, male and female, ministers and people, professors of religion and nonprofessors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God which are almost ready to burst upon the nations of the earth. Repent of all your sins and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God. And this according to the holy scriptures, and of the BOOK OF MORMON, and the only way that

D&C 63:32

The same newspaper issue that published this letter contained a report from the Cumberland Conference in Maine, which maintained that they had experienced little growth in 1832, stating, “No admissions to this church the past year;” “This church has increased but little in number the last year;” and, “Religion is low.”

man can enter into the celestial kingdom. These are the requisitions of the new covenant or first principles of no professors the gospel of Christ; then add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity (or love). And if these things be in you and abound, they make you to be neither baren nor unfruitful in the knowledge of our Lord Jesus Christ.

The BOOK OF MORMON is a record of the forefathers of our western tribes of Indians, having been found through the ministration of an holy angel, translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God, which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that Joseph that was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come. with as many of the gentiles as shall comply with the requisitions of the new covenant, but the tribe of Judah will return to old Jerusalem. The city of Zion, spoken of by David in the 102 Psalm, will be built upon the land of America and the ransomed of the Lord shall return and come to it with songs and everlasting joy upon their heads, and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem (see Joel 2:32, Isaiah 26:20–21, Jeremiah 31:12, Psalm 50:5, Ezekiel 34:11–13). These are testimonies that the good Shepherd will put forth his own sheep and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion and to Jerusalem, beside many more testimonies which might be brought.

Saxton published only from here to the end.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation. Pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of this land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri. Therefore, I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my maker are upon me and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation. Therefore, fear God and give glory to him, for the hour of his judgment is come. Repent ye, repent ye, and embrace the everlasting covenant and flee to Zion before the overflowing scourge overtakes you. For there are those now living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken fulfilled. Remember these things, call upon the Lord while he is near and seek him while he may be found, is the exhortation of your unworthy servant.

SCHOOL OF THE PROPHETS BEGINS

HC 1:322–324

January 23, 1833 — Kirtland, Ohio

In accordance with D&C 88:127–141, Joseph Smith, Sidney Rigdon, Frederick Williams, Newel Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, Sr., Samuel Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, Levi Hancock, and William Smith assembled in conference. The previous day had been a conference during which several members spoke in tongues and there were other divine manifestations of the Holy Spirit.

HC: On the 23rd of January, we again assembled in conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet (according to the

practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded...I then said to the Elders, "As I have done so do ye; wash ye, therefore, one another's feet;" and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin willfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank, and were filled; then we sang a hymn, and the meeting adjourned.

89**A WORD OF WISDOM***February 27, 1833 — Kirtland, Ohio*1835: 80
HC 1:327–329

There are no contemporaneous or first-hand accounts of the circumstances surrounding the reception of this revelation, though later accounts link it to the School of the Prophets. The story of Emma's complaints about cleaning tobacco juice with water was told by Brigham Young in 1868, despite Brigham not having been present at the School of the Prophets.

¹A word of wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—²to be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing 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.

Verses 1–3 were not numbered as verses in the 1835 D&C, but rather an italicized introduction.

⁴Behold, verily, thus saith the Lord unto you: In consequence of evils and designs 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 sacraments before him. ⁶And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

Restrictions

⁷And, again, strong drinks are not for the belly, 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.

Ordained for use

¹⁰And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—¹¹every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

¹²Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have 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 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—
 17 nevertheless, wheat for 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 drinks, as also other grain.

Promises

18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; 19 and shall find wisdom and great treasures of knowledge, even hidden treasures; 20 and shall run and not be weary, and shall walk and not faint. 21 And 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.

90

EQUAL IN HOLDING THE KEYS

March 8, 1833 — Kirtland, Ohio

1835: 84
 HC 1:329–331

In D&C 81 Jesse Gause was called to be a counselor to Joseph. Gause was excommunicated on December 3, 1832. On January 5, 1833, Frederick G. Williams was called to replace Gause, though he was not ordained to this position until March 18, 1833.

¹Thus 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, while thou art in the world, neither in the world to come; ⁴nevertheless, through you shall the oracles be given to another, yea, even unto the church. ⁵And all they who receive the oracles of God, let them beware 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, and the winds blow, and the rains descend, and beat upon their house.

⁶And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their 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 revealed 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 every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto 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 the ministry and presidency. ¹³And when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school; ¹⁴and from time to time, as shall be manifested by the Comforter, receive revelations to unfold the mysteries of the kingdom; ¹⁵and set in order the churches, and study and learn, and

become acquainted with all good books, and with languages, tongues, and people. ¹⁶And 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. ¹⁷Be not ashamed, neither confounded; but be admonished in all your high-mindedness and pride, for it bringeth a snare upon your souls. ¹⁸Set in order your houses; keep slothfulness and uncleanness far from you.

¹⁹Now, verily I say unto you, let there be a place provided, as soon as it is possible, for the family of thy counselor and scribe, even Frederick G. Williams. ²⁰And let mine aged servant, Joseph Smith, Sen., continue with his family upon the place where he now lives; and let it not be sold until the mouth of the Lord shall name. ²¹And let my counselor, even Sidney Rigdon, remain where he now resides until the mouth of the Lord shall name.

²²And let the bishop search diligently to obtain an agent, and let him be a man who has got riches in store—a man of God, and of strong faith—²³that thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people.

²⁴Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another. ²⁵Let your families be small, especially mine aged servant Joseph Smith's, Sen., as pertaining to those who do not belong to your families; ²⁶that those things that are provided for you, to bring to pass my work, be not taken from you and given to those that are not worthy—²⁷and thereby you be hindered in accomplishing those things which I have commanded you.

²⁸And again, verily I say unto you, it is my will that my handmaid Vienna Jaques should receive money to bear her expenses, and go up unto the land of Zion; ²⁹and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time.

³⁰Verily 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; ³¹that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

³²And behold, verily 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. ³³Therefore, let them cease wearying me concerning this matter.

³⁴Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them. ³⁵Nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. McLellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of. ³⁶But verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me. ³⁷For she shall not be removed out of her place.

I, the Lord, have spoken it. Amen.

9 |

THE APOCRYPHA

March 9, 1833 — Kirtland, Ohio

1835: 92
HC 1:331–332

HC: Having come to that portion of the ancient writings called the Apocrypha, I received the following:

¹Verily, thus saith the Lord unto you concerning the Apocrypha—

There are many things contained therein that are true, and it is mostly translated correctly; ²there are many things contained therein that are not true, which are interpolations by the hands of men.

³Verily, 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 whoso is enlightened by the Spirit shall obtain benefit therefrom; ⁶and whoso receiveth not by the Spirit, cannot be benefited.

Therefore it is not needful that it should be translated. Amen.

92**JOINING THE UNITED FIRM***March 15, 1833 — Kirtland, Ohio*

1835: 93

HC 1:333

D&C 90 declared Frederick G. Williams equal in holding the key of the kingdom with Joseph and Sidney, but Frederick was not a member of the United Firm, nor had anyone been added to the United Firm since it was established in accordance with D&C 82.

¹Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Frederick G. Williams, that ye shall receive him into the order. What I say unto one I say unto all. ²And again, I say unto you my servant Frederick G. Williams, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments you shall be blessed forever. Amen.

PRESIDENTS OF THE HIGH PRIESTHOOD

HC 1:334

March 18, 1833 — Kirtland, Ohio

HC: Great joy and satisfaction continually beamed in the countenances of the School of the Prophets, and the Saints, on account of the things revealed, and our progress in the knowledge of God. The High Priests assembled in the school room of the Prophets, and were organized according to revelation; prayer by Sidney Rigdon.

"Doctor" Hurlburt was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Brother Frederick G. Williams should be ordained to the offices to which they had been called, viz., those of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counselors; after which I exhorted the brethren to faithfulness and diligence in keeping the commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart should see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understanding opened by the Spirit of God, so as to behold many things. I then blessed the bread and wine, and distributed a portion to each. Many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what he saw.

93**LIGHT AND TRUTH***May 6, 1833 — Kirtland, Ohio*

1835: 82

HC 1:343–346

Little is known about the circumstances surrounding this revelation. It was not mentioned in any journals nor in John Whitmer's or John Corrill's histories. Newell Whitney wrote on the back of the

manuscript, "Revelation to Joseph, Sidney, Frederick, & Newell by chastisement & also relative to the Father & Son."

¹Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; ²and that I am the true light that lighteth every man that cometh into the world; ³and that I am in the Father, and the Father in me, and the Father and I are one—⁴the Father because he gave me of his fulness, and the Son because 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.

Testimony of John

⁶And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed. ⁷And he bore record, saying:

I saw his glory, that he was in the beginning, before the world was; ⁸therefore, in the beginning 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, because the world was made by him, and in him was the 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 record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the 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 at first, 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 record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying:

This is my beloved Son.

¹⁶And I, John, bear record that he received a fulness of the glory of the Father; ¹⁷and he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

¹⁸And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John. ¹⁹I 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. ²⁰For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

²¹And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; ²²and all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

²³Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth; ²⁴and truth is knowledge of things as they are, and as they were, and as they are to come; ²⁵and whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. ²⁶The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying, "He received a fulness of truth, yea, even of all truth;" ²⁷and no man receives a fulness unless he keepeth his commandments. ²⁸He that keepeth his

commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

²⁹Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. ³⁰All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

³¹Behold, 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. ³²And every man whose spirit receiveth not the light is under condemnation.

³³For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; ³⁴and when separated, man cannot receive a fulness of joy. ³⁵The 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.

³⁶The glory of God is intelligence, or, in other words, light and truth. ³⁷Light and truth forsake that evil one. ³⁸Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God. ³⁹And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. ⁴⁰But I have commanded you to bring up your children in light and truth.

⁴¹But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; ⁴²you 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. ⁴³And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

⁴⁴Verily, I say unto my servant Sidney Rigdon, that in some things he has not kept the commandments concerning his children; therefore, first set in order thy house.

⁴⁵Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—⁴⁶I called you servants for the world's sake, and ye are their servants for my sake—⁴⁷and now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord; ⁴⁸your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. ⁴⁹What 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.

⁵⁰My servant Newel K. Whitney also, a 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.

⁵¹Now, I say unto you, my friends, let my servant Sidney Rigdon go on 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.

⁵²And let my servants Joseph Smith, Jun., and Frederick G. Williams 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.

⁵³And, verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

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LOCATED ON PAGE 192

95**BUILDING GOD'S HOUSE IN OHIO***June 3, 1833 — Kirtland, Ohio*1835: 95
HC 1:350–352

HC: Great preparations were making to commence a house of the Lord; and notwithstanding the Church was poor, yet our unity, harmony and charity abounded to strengthen us to do the commandments of God. The building of the house of the Lord in Kirtland was a matter that continued to increase in its interest in the hearts of the brethren, and the building committee issued the following circular to the different branches of the Church:

To the Church of Christ in —

We feel under obligations to write to you as well as to all the brethren of the different branches; and we do this, that you, with us, may exert yourselves to bring about the fulfilment of the command of the Lord concerning the establishing, or preparing a house, wherein the Elders who have been commanded of the Lord so to do, may gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity, to call upon the whole Church as a body, that they make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning, and is about to accomplish. And unless we fulfil this command, viz: establish an house, and prepare all things necessary whereby the elders may gather into a school, called the School of the Prophets, and receive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that God has promised to the faithful of the Church of Christ; therefore it is as important, as our salvation, that we obey this above-mentioned command, as well as all the commandments of the Lord.

Therefore, brethren, we write this epistle to you, to stir up your minds to make that exertion which the Lord requires of you, to lend a temporal aid in these things above written...Our Heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself to do something in a temporal way to bring about the establishing of this house and school; and we say, may our Heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit...May the Lord help you to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

The same day I received the following:

¹Verily, 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—²wherefore, ye must needs be chastened and stand rebuked before my face; ³for ye have sinned against me a very 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; ⁴for the preparation wherewith I design 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—⁵but behold, verily I say unto you, that there are many who have been ordained among you,

whom I have called but few of them are chosen. ⁶They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.

⁷And for this cause I gave unto you a commandment that you should call your solemn 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 the first day, the beginning and the end. ⁸Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high; ⁹for this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem. ¹⁰Nevertheless, my servants sinned a very grievous sin; and contentions arose in the school of the prophets; which was very grievous unto me, says your Lord; therefore I sent them forth to be chastened.

¹¹Verily I say unto you, it is my will that you should build a house. If you keep my commandments you shall have power to build it. ¹²If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness.

¹³Now here is wisdom, and the mind of the Lord—let the house be built, not after the manner of the world, for I give not unto you that ye shall live after the manner of the world; ¹⁴therefore, let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. ¹⁵And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof. ¹⁶And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, says your Lord. ¹⁷And let the higher part of the inner court be dedicated unto me for the school of mine apostles, says Son Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.

96

BRINGING FORTH THE WORD

June 6, 1833 — Kirtland, Ohio

1835: 96
HC 1:352–353

HC: A similar conference assembled at the same place and took into consideration how the French farm should be disposed of. The conference could not agree who should take charge of it, but all agreed to inquire of the Lord; accordingly we received the following:

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 K. Whitney 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 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 subduing the hearts of the children of men for your good. Even so. Amen.

⁶And again, verily I say unto you, it is wisdom and expedient in me, that my servant John Johnson 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 henceforth—⁷for he is a descendant of Joseph and a partaker of the blessings of the promise made unto his fathers—⁸verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of

men. ⁹Therefore ye shall ordain him unto this blessing, and he shall seek diligently to take away incumbrances that are upon the house named among you, that he may dwell therein. Even so. Amen.

KIRTLAND HOUSE CORNERSTONE LAID

July 23, 1833 — Kirtland, Ohio

97

SCHOOL IN ZION

August 2, 1833 — Kirtland, Ohio

1835: 81
HC 1:400–402

In accordance with D&C 88, members of the Church of Christ in Jackson County, Missouri, organized a local version school of the prophets in summer 1833 called the School in Zion. It met weekly and had about sixty students. By early July 1833, they desired to know God's will concerning the school and sent two letters to Joseph. In response, the presidency of the high priesthood wrote a letter to Missouri leaders on August 6 that included this revelation, which they referred to as "the communication which we received from the Lord concerning the school in Zion."

¹Verily I say unto you my friends, I speak unto you with my voice, even the voice of my Spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble and are seeking diligently to learn wisdom and to find truth. ²Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them unto judgment.

³Behold, 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 servant Parley P. Pratt, for he abideth in me. ⁴And inasmuch as he continueth to abide in me he shall continue to preside over the school in the land of Zion until I shall give unto him other commandments. ⁵And I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion.

⁶And to the residue of the school, I, the Lord, am willing to show mercy; nevertheless, there are those that must needs be chastened, and their works shall be made known. ⁷The ax is laid at the root 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.

⁸Verily 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 covenants by sacrifice—yea, every sacrifice which I, the Lord, shall command—they are accepted of me. ⁹For I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yields much precious fruit.

¹⁰Verily I say unto you, that it is my will that a house should be built unto me in the land of Zion, like unto the pattern which I have given you. 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 hands, that there may be a house built unto me for the salvation of Zion—¹³for a place of thanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices; ¹⁴that they may be perfected in the understanding of their ministry, in theory, in principle, and in

doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

¹⁵And inasmuch as my people build a 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 into unholy temples.

¹⁸And, now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible. 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 moved out of her place,
For God is there,
And the hand of the Lord is there;
²⁰And he has 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 Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed 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 to do 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 to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her; ²⁸and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, says the Lord your God. Amen.

94

BUILDING COMMITTEE IN KIRTLAND

August 2, 1833 — Kirtland, Ohio

1835: 83
HC 1:346–347

By summer 1833, church leaders planned for and began construction on a House of the Lord in Kirtland, which was to serve as both a chapel and a schoolhouse. The presidency of the high priesthood was assigned to create a design for the interior of the building. Three weeks later they sent to Missouri church leaders the architectural plans for another House of the Lord, similar in style and purpose, to be built in Independence, Missouri.

Four days after Joseph dictated this revelation, the presidency copied it into a letter they sent to Missouri, which stated this revelation “is also binding on you, that is you at Zion have to build two houses as well as the one of which we have sent the pattern.” In other words, the Missouri church

members should build three buildings in Independence: the House of the Lord, an administrative house for church business, and one for their printing establishment.

Daniel 9:24–25 prophecies about a 69 week period of time after the command to build Jerusalem is given and a 70 week period of time to make reconciliation for iniquity. 69 weeks after August 2, 1833 was November 29, 1834, when Joseph and Oliver entered into a covenant of tithing for the continuation of blessings. 70 weeks after that was April 3, 1836, when the Messiah appeared to Joseph and Oliver in Kirtland.

¹And 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 beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house. ²And behold, it must be done according to the pattern which I have given unto you.

³And let the first lot on the south be consecrated unto me for the building of a house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

⁴Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court. ⁵And there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter. ⁶And it shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter. ⁷And it shall be wholly dedicated unto the Lord for the work of the presidency. ⁸And ye shall not suffer any unclean thing to come in unto it; and my glory shall be there, and my presence shall be there. ⁹But if there shall come into it any unclean thing, my glory shall not be there; and my presence shall not come into it.

¹⁰And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house 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 feet in the width thereof and the length thereof, in the inner court; and there shall be a lower and a 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, undefiled, according to the pattern in all things as it shall be given unto you.

¹³And on the third lot shall my servant Hyrum Smith receive his inheritance.

¹⁴And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritances—¹⁵that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I, the Lord God, have given unto you.

¹⁶These two houses are not to be built until I give unto you a commandment concerning them. ¹⁷And now I give unto you no more at this time. Amen.

98

LAWS OF VENGEANCE AND FORGIVENESS

August 6, 1833 — Kirtland, Ohio

1835: 85
HC 1:403–406

Tensions in Missouri had been increasing, and though Joseph didn't know it yet, the church printing office in Independence had been destroyed. Less than two weeks after this revelation was received, Joseph wrote that "We are no safer here in Kirtland than you are in Zion, the cloud is gathering around us with great fury and all pharaoh's host or in other words all hell and the combined powers of Earth are marshalling their forces to overthrow us."

¹Verily I say unto you my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks; ²waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted. ³Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord.

⁴And now, verily I say unto you concerning the laws of the land, 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 that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. ⁶Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; ⁷and as pertaining to law of man, whatsoever is more or less than this, cometh of evil. ⁸I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. ⁹Nevertheless, when the wicked rule the people mourn. ¹⁰Wherefore, 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 than these cometh of evil.

¹¹And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God. ¹²For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith. ¹³And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. ¹⁴Therefore, be not afraid of your enemies, for I have decreed in my heart, saith 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 ye will not abide in my covenant ye are not worthy of me.

¹⁶Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; ¹⁷and again, the hearts of the Jews unto 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 Father's house are many mansions, and I have prepared a place for you; and where my Father and I am, there ye 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 their 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 things 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, once, and ye 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 as a just measure unto you.
- ²⁵And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred-fold.
- ²⁶And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold;

²⁷and these 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 into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation. ²⁹And then, if he shall come upon you or your children, or your children's 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 also thy children and thy children's children unto the third and fourth generation. ³¹Nevertheless, thine enemy is in thine hands; and if thou rewardest 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 hands and thou art justified.

³²Behold, this is the law I gave unto my servant Nephi, and thy fathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

Conditions for going out unto battle

³³And again, this is the law that I gave unto mine ancients, that they should not go out unto 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 did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies 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, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation. ³⁸Behold, this is an ensample unto all people, says the Lord your God, for justification before me.

Forgiving trespasses

³⁹And again, verily I say unto you, if after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy—⁴⁰and so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven.

- ⁴¹And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.
- ⁴²And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.
- ⁴³And if he trespass against thee the third time, and repent not, thou shalt also forgive him.
- ⁴⁴But if he trespass against thee the fourth time thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee. ⁴⁵And 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; ⁴⁶and upon his children, and upon his children's children of all them that hate me, unto the third and fourth generation.

⁴⁷But if the children shall repent, or the children's children, and turn to the Lord their God, with all their hearts 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; ⁴⁸and vengeance shall no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.

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SIDNEY TO BE A SPOKESMAN

*October 12, 1833 — Perrysburg, New York*1835: 94
HC 1:416–421

HC: I started on a journey to the east, and to Canada, in company with Elders Rigdon and Freeman Nickerson...On the 12th, arrived at Father Nickerson's, at Perrysburg, New York, where I received the following revelation.

On October 12, Joseph had written in his diary, "I feel very well in my mind the Lord is with us but have much anxiety about my family."

¹Verily, thus saith the Lord unto you, my friends Sidney and 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 counsel which I shall give unto you.

³Behold, and lo, I have much people in this place, in the regions round about; and an effectual door shall be opened in the regions round about in this eastern land. ⁴Therefore, I, the Lord, have suffered 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 you 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 thing 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, my servant Sidney, should be a 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 thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty 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.

¹³And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season. ¹⁴Thy brethren, 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 sanctification of the church. ¹⁶For I will raise up unto myself a pure people, that will serve me in righteousness; ¹⁷and all that call upon the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.



Route of Joseph Smith's and Sidney Rigdon's trip to Canada. (source: josephsmithpapers.org)

DAYS OF ZION'S PURIFICATION

HC I: 453–456

December 10, 1833 — Kirtland, Ohio

Joseph received two letters detailing the problems the members in Missouri were facing. This letter was his response.

I cannot learn from any communication by the spirit to me that Zion has forfeited her claim to a celestial crown notwithstanding the Lord has caused her to be thus afflicted; except it may be some individuals who have walked in disobedience and forsaken the new covenants; all such will be made manifest by their works in due time. I have always expected that Zion would suffer sore affliction. From what I could learn from the commandments which have been given but I would remind you of a certain clause in one which says that after much tribulation cometh the blessing. By this and also others, and also one received of late, I know that Zion, in the own due time of the Lord will be

redeemed, but how many will be the days of her purification, tribulation and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject the voice of the Lord is:

Be still, and know that I am God! All those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.

Now there are two things of which I am ignorant and the Lord will not show me—perhaps for a wise purpose in himself. I mean in some respects, and they are these:

- Why God hath suffered so great calamity to come upon Zion; or what the great moving cause of this great affliction is.
- And again, by what means he will return her back to her inheritance with songs of everlasting joy upon her head.

These two things brethren, are in part kept back that they are not plainly shewn unto me. But there are some things that are plainly manifest, that has incurred the displeasure of the Almighty. When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur and do not murmur, only in this: that those who are innocent are compelled to suffer for the iniquities of the guilty. And I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed, “If thy right eye offend thee pluck it out and cast it from thee or if thy right arm offend thee pluck it off and cast it from thee.”

Now the fact is, if any of the members of our body are disordered, the rest of our body will be effected with them and then all is brought into bondage together. And yet notwithstanding all this, it is with difficulty that I can restrain my feelings; when I know that you my brethren with whom I have had so many happy hours, sitting as it were in heavenly places in Christ Jesus, and also having the witness which I feel, and even have felt, of the purity of your motives—are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness peril, sword, etc. I say when I contemplate this, it is with difficulty that I can keep from complaining and murmurings against this dispensation; but I am sensible that this is not right and may God grant that notwithstanding your great afflictions and sufferings there may not anything separate us from the love of Christ.

Brethren, when we learn your sufferings it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears [illegible] yet we are not able to realize only in part your sufferings. And I often hear the brethren saying they wish they were with you that they might bear a part of your sufferings; and I myself should have been with you had not God prevented it in the order of his providence, that the yoke of affliction might be less grievous upon you; God having forewarned me concerning these things for your sakes; and also brother Oliver Cowdery could not lighten your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore, God hath dealt mercifully with us.

O brethren, let us be thankful that it is as well with us as it is, and we are yet alive that peradventure, God hath laid up in store great good for us in this generation, and grant that we may yet glorify his name. I feel thankful that there have no more denied the faith. I pray God, in the name of Jesus, that you all may be kept in the faith unto the end. Let your sufferings be what they may, it is better that you should die in the eyes of God than that you should give up the land of Zion, the inheritances which you have purchased with your monies. For every man that giveth not up his inheritances though he should die yet, when the Lord shall come he shall stand upon it and with Job in his flesh he shall see God.

Therefore this is my council that you retain your lands even unto the uttermost, and seeking every lawful means to obtain redress of your enemies, etc., and pray to God day

and night to return you in peace and in safety to the Lands of your inheritance, and when the Judge fails you, appeal unto the Executive, and when the Executive fails you, appeal unto the President, and when the President fails you, and all laws fail you and the humanity of the people fails you, and all things else fails you but God alone, and you continue to weary him with your importunings, as the poor woman the unjust Judge, he will not fail to execute judgment upon your enemies and to avenge his own elect that cry unto him day and night—Behold he will not fail you! He will come with ten thousand of his saints and all his adversaries shall be destroyed by the breath of his lips!

All those that keep their inheritances notwithstanding they should be pealed and driven shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps; and when they shall return and say unto the saints, give us of your lands, behold there will be no room found for them.

As respects giving deeds I would advise to give deeds as far as the brethren have legal and just claims for them and then let every man answer to God for the disposal of them. I would suggest some ideas to Brother William P., not knowing as they will be of any real benefit, but suggest them for consideration I would be glad that he were here, but dare not advise, were it possible for him to come, not knowing what shall befall us, as we are under very heavy and serious threatening from a great many people in this place. But perhaps the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient and it is possible to get to it. God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again I desire that Brother William would collect all the information, and give us a true history of the beginning and rise of Zion and her calamities, etc.

Now hear the prayer of your unworthy brother in the bonds of the new and everlasting covenant:

O my God! Thou who has called and chosen a few through thy weak instrument by commandment and sent them to Missouri, a place which thou didst call Zion and commanded thy servants to consecrate unto thyself for a place of a refuge, and of safety for the gathering of thy saints, to be built up a holy city unto thyself.

And as thou hast said that none other place should be appointed like unto this, therefore I ask thee in the name of Jesus Christ:

- to return thy people unto their homes and their inheritances, to enjoy the fruit of their labors;
- that all the waste places may be built up;
- that all the enemies of thy people, who will not return repent and return unto thee be destroyed from off the face of that Land;
- and let an house be built and established unto thy name,
- and let all the losses that thy people have sustained be rewarded unto them, even more than fourfold;
- that the borders of Zion be enlarged forever, and let her be established no more to be thrown down;
- and let all thy saints when they are scattered as sheep, and are persecuted, and flee unto Zion, and be established in the midst of her, and let her be organized according to thy law.

And let this prayer even be recorded before thy face. Give thy holy spirit unto my brethren unto whom I write. Send thy angels to guard them and to deliver them from

all evil. And when they turn their faces towards Zion and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance, and may they depart from all their iniquities. Provide food for them as thou doest for the ravens, provide clothing to cover their nakedness, and houses that they may dwell therein. Give unto them friends in abundance, and let their names be recorded in the Lamb's book of life eternally before thy face. Amen

Finally brethren, the grace of our Lord Jesus Christ be with you all unto his coming and kingdom. Amen.

JOSEPH SMITH, JR.

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WHY ZION IS PERSECUTED

December 16 & 17, 1833 — Kirtland, Ohio

1835: 97
HC 1:458–464

As details of the violent events in Missouri reached Kirtland, Ohio, in late fall, Joseph sought to understand why church members were expelled from Jackson County, what it meant for the gathering to Zion, and what church members should do to regain their lands. On December 10, Joseph wrote that the Lord was keeping hid from him the answers to those questions. After receiving this revelation, Joseph sent it to the church in Missouri in a letter dated January 22, 1834.

¹Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—²I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; ³yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. ⁴Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son. ⁵For all those who will not endure chastening, but deny me, cannot be sanctified.

Why Zion failed

⁶Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. ⁷They 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. ⁸In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

⁹Verily 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. ¹⁰I have sworn, and the decree has gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass. ¹¹Mine 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.

¹²And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved. ¹³And they that have been scattered shall be gathered. ¹⁴And all they who have mourned shall be comforted. ¹⁵And all they who have given their lives for my name shall be crowned. ¹⁶Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. ¹⁷Zion shall not be moved out of her place, notwithstanding her children are scattered. ¹⁸They 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—¹⁹and all these things that the prophets might be fulfilled.

²⁰And, 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 gathering of my saints—²¹until 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 the strength of Zion.

²²Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places; ²³and 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.

²⁴And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells 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 whatsoever 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 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 the life of the body; but care for the soul, and for the life of the soul. ³⁸And seek the face of the Lord always, that in patience ye 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 savor of men; ⁴⁰they are called to be the savor of men; therefore, if that salt of the earth lose its savor, 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, 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.

REDEMPTION OF ZION

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

Parable of the vineyard tower

⁴⁴A certain nobleman had a spot of land, very choice; and he said unto his servants:

Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees; ⁴⁵and set watchmen round about them, and build a tower, that one may overlook the land round about, 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 upon themselves the fruit of my vineyard.

⁴⁶Now, the servants of the 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 a tower. ⁴⁷And while they were yet laying the foundation thereof, they began to say among themselves, “And what need hath my lord of 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 at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

⁵¹And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

⁵²Now, behold, the nobleman, the 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 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 upon the tower, and watched for my vineyard, 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 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 and 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 mine house, save those only whom I have appointed to tarry; ⁵⁶and go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. ⁵⁷Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen. 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 these things be?”

⁶⁰And he said unto his servant:

When I will; go ye straightway, 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 mine house, a ruler in my kingdom.

⁶²And his servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled.

⁶³Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch 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 the tares, that the wheat may be secured in the garners 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 places 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 commandment which I have given concerning these things—⁷⁰which saith, or teacheth, to purchase all the lands with money, which can be purchased for money, in the region 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 purchased 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 moneys; let these things be done in their time, but 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 the churches in the eastern countries, when they are built up, if they will hearken unto this counsel they may buy lands and gather together upon them; and in this way they may establish Zion. ⁷⁵There is even now already in store sufficient, yea, even an 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 laws 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 principles; ⁷⁸that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, 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 established 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 to faint, which saith—

Parable of the woman and the unjust judge

⁸²There was in a city a judge which feared not God, neither regarded man. ⁸³And there was a widow in that city, and she came unto him, saying, “Avenge me of mine adversary.” ⁸⁴And he would not for a while, but afterward 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 place, and in his fury vex the nation; ⁹⁰and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, 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 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 commandment and my will that my servant 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 those things which I have decreed and which 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 they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they shall dwell thereon. ¹⁰¹They shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

102

HIGH COUNCIL

February 17, 1834 — Kirtland, Ohio

1835: 5

HC 2:28–31

On February 17, 1834, at a meeting in Kirtland that included priesthood holders and other members of the church, Joseph oversaw the initial organization of a standing “Presidents Church Council”. Orson Hyde noted in the minutes of that meeting that “many questions have been asked during the time of the organization of this Council and doubtless some errors have been committed, it was, therefore, voted by all present that Brother Joseph should make all necessary corrections by the spirit of inspiration hereafter.” Joseph worked on amending the minutes the following day and presented the revised minutes to a council of sixty-two priesthood holders and church members on February 19. Joseph’s revisions were significant and both added and deleted material from the original minutes. The council unanimously voted to accept the revised minutes as “a form, and constitution of the high Council of the Church of Christ hereafter.” At the February 19 meeting, Joseph reported that “the Council was organized according to the ancient order, and also according to the mind of the Lord.”

¹This day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jun., by revelation, and proceeded to organize the high council of the Church of Christ, which was to consist of twelve high priests, and one or three presidents as the case might require. ²The high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the Church or the bishop’s council to the satisfaction of the parties.

³Joseph Smith, Jun., Sidney Rigdon and Frederick G. Williams were acknowledged presidents by the voice of the council; and Joseph Smith, Sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the Church, by the unanimous voice of the council. ⁴The above-

named councilors 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 appointments, and would fill their offices according to the grace of God bestowed upon them.⁵ The number composing the council, who voted in the name and for the church in appointing the above-named councilors were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

⁶Voted: that the high council cannot have power to act without seven of the above-named councilors, or their regularly appointed successors are present.⁷ These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in the place of absent councilors.

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 councilors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general 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 revelation, and acknowledged in his administration by the voice of the Church.¹⁰ And it is according to the dignity of his office that he should preside over the 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.¹¹ And 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 he himself is absent, the other presidents have power to preside in his stead, both or either of them.

M high council

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 councilors 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.¹³ Whenever this council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the councilors shall speak upon it, according to the form above written.¹⁴ But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak.

¹⁵The accused, in all cases, has a right to one-half of the council, to prevent insult or injustice.¹⁶ And the councilors 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 councilors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in behalf of the accused, and prevent insult and 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 councilors who are appointed to speak on the case have finished their remarks.

¹⁹After the evidences are heard, the councilors, accuser and 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 councilors to sanction the same by their vote.²⁰ But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a re-hearing.²¹ And if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly.²² But in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

²³In case of difficulty respecting doctrine or principle, if there is not a sufficiency written to make the case clear to the minds of the council, the president may inquire and obtain the mind of the Lord by revelation.

²⁴The 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. ²⁵And the said council of high priests shall have power to appoint one of their own number to preside over such council for the time being. ²⁶It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the First Presidency of the Church. ²⁷Should the parties or either of them be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the First Presidency 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 made. ²⁸This 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 council. ²⁹The traveling or located high priests abroad have power to say whether it is necessary to call such a council or not.

³⁰There is a distinction between the high council or traveling high priests abroad, and the traveling high council composed of the twelve apostles, in their decisions. ³¹From the decision of the former there can be an appeal; but from the decision of the latter there cannot. ³²The latter can only be called in question by the general authorities of the church in case of transgression.

Verses 30—32 are not in the transcript, but are in the 1835 edition.

³³Resolved: that the president or presidents of the seat of the first presidency of the church shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it. ³⁴The twelve councilors then proceeded to cast lots or ballot, to ascertain who should speak first, and the following was the result, namely:

1. Oliver Cowdery	7. John Johnson
2. Joseph Coe	8. Orson Hyde
3. Samuel H. Smith	9. Jared Carter
4. Luke Johnson	10. Joseph Smith, Sr.
5. John S. Carter	11. John Smith
6. Sylvester Smith	12. Martin Harris

After prayer the conference adjourned.

OLIVER COWDERY, ORSON HYDE, Clerks

103 ORGANIZING THE CAMP OF ISRAEL

February 24, 1834 — Kirtland, Ohio

1844
HC 2:36–39

On February 24, 1834, Parley P. Pratt and Lyman Wight, who had traveled from Missouri to Kirtland, Ohio, reported to the Kirtland high council on the condition of the Missouri members, most of whom had taken refuge in Clay County. Pratt and Wight asked the high council “how and by what means Zion was to be redeemed from our enemies.” Joseph dictated this revelation that instructed the church how to restore Missouri members to their Jackson County lands. Joseph then volunteered to lead an expedition to Missouri to assist in Zion’s redemption, and thirty or forty others stated they would go with him. Before adjourning, the council appointed Joseph Smith as “Commander in Chief of the Armies of Israel and the leader of those who volunteered to go.”

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 on the land of Zion; ²being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time. ³For I have suffered 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 hearken altogether unto the precepts and commandments which I gave unto them.

Promise to prevail against enemies if obedient

⁵But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very 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 saviors of men; ¹⁰and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

Promised restoration to the land of Zion

¹¹But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the lands of their inheritances, and shall 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 their restoration to the land of Zion, to be established, no more to be thrown down. ¹⁴Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances.

¹⁵Behold, I say unto you, 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 angel shall go up before you, but not my presence.

²⁰But I say unto you:

Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

Joseph will gather Zion

²¹Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you. ²²Therefore let my servant Joseph Smith, Jun., say unto the strength of my house, my young men and the middle aged, “Gather yourselves together unto the land of

Zion,” upon the land which I have bought with money that has been consecrated unto me.²³ And let all the churches send up wise men with their moneys, 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 me against them, ye shall curse them;²⁵ and whomsoever ye curse, I will curse, and 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 Rigdon shall lift up 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 P. Pratt and my servant Lyman Wight 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 an hundred, until they have obtained to 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 you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred.³³ And if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred.³⁴ But verily I say unto you, a commandment I give unto you, that ye 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 ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jun., may go 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 laws and commandments which have been 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 P. Pratt journey with my servant Joseph Smith, Jun.

³⁸ Let my servant Lyman Wight journey with my servant Sidney Rigdon.

³⁹ Let my servant Hyrum Smith journey with my servant Frederick G. Williams.

⁴⁰ Let my servant Orson Hyde journey with my servant Orson Pratt, whithersoever my servant Joseph Smith, Jun., shall counsel them, in obtaining the fulfilment of these commandments which I have given unto you, and leave the residue in my hands. Even so. Amen.

104

THE BROKEN COVENANT April 23, 1834 — Kirtland, Ohio

1835: 98
HC 2:54–60

United Firm operations in Missouri were abandoned as church members fled, leaving the members of the United Firm with significant debt. Operations in Kirtland were also struggling with financial issues. Facing such problems, members of the Kirtland branch of the United Firm met on 10 April 1834 and decided that the firm should be dissolved.

HC: Assembled in council with Elders Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, John Johnson, and Oliver Cowdery; and united in asking the Lord to give Elder Zebedee Coltrin influence

over Brother Jacob Myres, to obtain the money which he has gone to borrow for us, or cause him to come to this place and bring it himself. I also received the following:

¹Verily I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the properties which belong to the order which I commanded to be organized and established, to be a united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come—²with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful they should be blessed with a multiplicity of blessings; ³but inasmuch as they were not faithful they were nigh unto cursing.

Cursings

⁴Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through covetousness, and with feigned words, I have cursed them with a very sore and grievous curse. ⁵For I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the order shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will; ⁶for I, the Lord, am not to be mocked in these things—⁷and all this that the innocent among you may not be condemned with the unjust; and that the guilty among you may not escape; because I, the Lord, have promised unto you a crown of glory at my right hand.

⁸Therefore, inasmuch as you are found transgressors, you cannot escape my wrath in your lives. ⁹Inasmuch as ye are cut off for transgression, ye cannot escape the buffetings of Satan until the day of redemption. ¹⁰And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you.

Alternate plan

¹¹It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship; ¹²that every man may give an account unto me of the stewardship which is appointed unto him. ¹³For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures.

¹⁴I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine. ¹⁵And it is my purpose to provide for my saints, for all things are mine. ¹⁶But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. ¹⁷For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. ¹⁸Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

¹⁹And now, verily I say unto you, concerning the properties of the order—²⁰let my servant Sidney Rigdon have appointed unto him the place where he now resides, and the lot of the tannery for his stewardship, for his support while he is laboring in my vineyard, even as I will, when I shall command him. ²¹And let all things be done according to the counsel of the order, and united consent or voice of the order, which dwell in the land of Kirtland. ²²And this stewardship and blessing, I, the Lord, confer upon my servant Sidney Rigdon

for a blessing upon him, and his seed after him; ²³and I will multiply blessings upon him, inasmuch as he will be humble before me.

²⁴And again, let my servant Martin Harris have appointed unto him, for his stewardship, the lot of land which my servant John Johnson obtained in exchange for his former inheritance, for him and his seed after him; ²⁵and inasmuch as he is faithful, I will multiply blessings upon him and his seed after him. ²⁶And let my servant Martin Harris devote his moneys for the proclaiming of my words, according as my servant Joseph Smith, Jun., shall direct.

²⁷And again, let my servant Frederick G. Williams have the place upon which he now dwells. ²⁸And let my servant Oliver Cowdery have the lot which is set off joining the house, which is to be for the printing office, which is lot number one, and also the lot upon which his father resides. ²⁹And let my servants Frederick G. Williams and Oliver Cowdery have the printing office and all things that pertain unto it. ³⁰And this shall be their stewardship which shall be appointed unto them. ³¹And inasmuch as they are faithful, behold I will bless, and multiply blessings upon them. ³²And this is the beginning of the stewardship which I have appointed them, for them and their seed after them. ³³And, inasmuch as they are faithful, I will multiply blessings upon them and their seed after them, even a multiplicity of blessings.

³⁴And again, let my servant John Johnson have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance, and those lots which have been named for my servant Oliver Cowdery. ³⁵And 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, and according to the counsel of the order, and by the voice of the order. ³⁷And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him and his seed after him. ³⁸And inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

³⁹And again, let my servant Newel K. Whitney have appointed unto him the houses and lot where he now resides, and the lot and building on which the mercantile establishment stands, and also the lot which is on the corner south of the mercantile establishment, and also the lot on which the ashery is situated. ⁴⁰And all this I have appointed unto my servant Newel K. Whitney for his stewardship, for a blessing upon him and his seed after him, for the benefit of the mercantile establishment of my order 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 N. K. Whitney, even this whole mercantile establishment, him and his agent, and his seed after him. ⁴²And inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him and his seed after him, even a multiplicity of blessings.

⁴³And again, let my servant Joseph Smith, Jun., have appointed unto him the lot which is laid off for the building of my house, which is forty rods long and twelve wide, and also the inheritance upon which his father now resides; ⁴⁴and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and 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 Smith, Jun. ⁴⁶And I will multiply blessings upon the house of my servant Joseph Smith, Jun., 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 order to your brethren of Zion, only on this wise—⁴⁸after you are

organized, you shall be called the United Order of the Stake of Zion, the City of Kirtland. And your brethren, after they are organized, shall be called the United Order of the City of Zion.⁴⁹ And they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names;⁵⁰ and you shall do your business in your own name, and in your own names.⁵¹ And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out and that which is to come.⁵² The covenants being broken through transgression, by covetousness and feigned words—⁵³ therefore, you are dissolved as a united order 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 order in council, as your circumstances will admit and the voice of the council direct.

⁵⁴ And again, a commandment I give unto you concerning your stewardship which I have appointed unto you.⁵⁵ Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken;⁵⁶ and if the properties are mine, then ye are stewards; otherwise ye are no stewards.⁵⁷ But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.⁵⁸ And for this purpose I have commanded you to organize yourselves, even to print my words, the fulness of my scriptures, the revelations which I have given unto you, and which I shall, hereafter, from time to time give unto you—⁵⁹ for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

⁶⁰ And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name.⁶¹ And ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing.⁶² And there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury; and 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 And I give it unto you from this very hour; and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of printing these sacred things as I have said.⁶⁴ And the avails of the sacred things shall be had in the treasury, and a seal shall be upon it; and 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 order, or by commandment.⁶⁵ And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes.⁶⁶ And this shall be called the sacred treasury of the Lord; and a seal shall be kept upon it that it may be holy and consecrated unto the Lord.

⁶⁷ And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it;⁶⁸ and all moneys 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, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, 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 them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise;⁷⁰ and let not any among you say that it is his own; for it shall not be called his, nor any part of it.⁷¹ And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order.⁷² And this shall be the voice and common consent of the order—that any man among you say to 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, and it is manifest before the council of the order plainly that he is an unfaithful and an unwise steward.⁷⁵ But so

long as he is in full fellowship, and is faithful and 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 council and voice of the order.⁷⁷ And in case the treasurer is found an unfaithful and an unwise steward, he shall be subject to the council and voice of the order, and shall be removed out of his place, and 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 shall pay all your debts.⁷⁹ And it is my will that you shall humble yourselves before me, and obtain this blessing by your diligence and humility and the prayer of faith.⁸⁰ And inasmuch as you are diligent and humble, and 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 to New York and write according to that which shall be dictated by my Spirit; and 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 and faithful and call upon 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 thousands, even until you shall loan enough to deliver yourself from bondage, it is your privilege.⁸⁵ And 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 this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up. Even so. Amen.

THE CHURCH OF THE LATTER DAY SAINTS HC 2:62–63

May 3, 1834 — Kirtland, Ohio

HC: Minutes of a conference of the Elders of the church of Christ.

The conference came to order, and Joseph Smith Jun. was chosen Moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of THE CHURCH OF THE LATTER DAY SAINTS. Appropriate remarks were delivered by some of the members, after which the motion was put by the Moderator, and passed by unanimous voice.

Resolved that this conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings be made out under the above title.

Resolved that these minutes be signed by the Moderator and Clerks, and published in *The Evening and The Morning Star*.

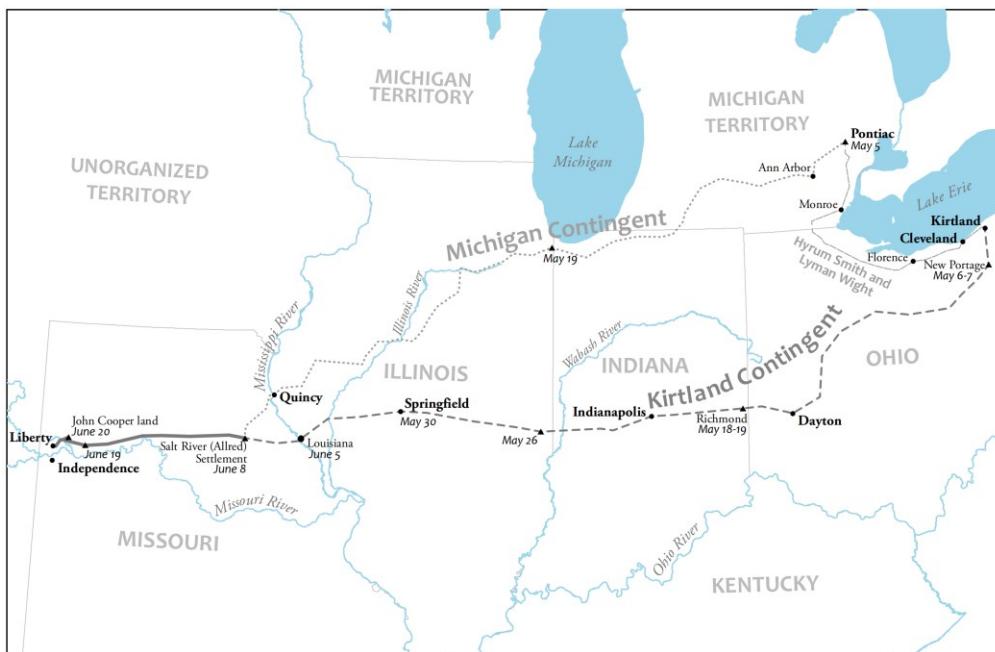
JOSEPH SMITH JUN., Moderator.

FREDERICK G. WILLIAMS, OLIVER COWDERY, Clerks.

CAMP OF ISRAEL DEPARTS

May 1, 1834 — Kirtland, Ohio

An advance party of 20 left Kirtland on May 1 to make preparations at New Portage. The remainder joined them on May 6 and began the march to Missouri.



The route of the Camp of Israel to Missouri. (source: josephsmithpapers.org)

105 DISBANDING CAMP OF ISRAEL

June 22, 1834 — Clay County, Missouri

1844
HC 2:108–111

On June 21, the sheriff of Clay County, along with a delegation of men from Clay and Ray counties, met with Joseph Smith and members of the camp, informing them of the great alarm the expedition had caused among western Missouri residents. The following day, Joseph held a council to determine what steps the camp should take. During the council, he dictated this revelation

¹Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

²Behold, 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.

³But behold, they have not learned to be obedient to the things which I required 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; ⁴and are not united according to the union required by the law of the celestial kingdom; ⁵and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. ⁶And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

⁷I 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; ⁸but I speak concerning my churches abroad—there are many who will say, “Where is their God? Behold, he will

deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys."

⁹Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—¹⁰that 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 great endowment and blessing to be poured out upon them, inasmuch as they are faithful and 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 said in a former commandment, even so will I fulfil—I will fight your battles. ¹⁵Behold, the destroyer I have sent forth to 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, Jun., to say unto the strength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; ¹⁷but the strength of mine house have not hearkened unto my words. ¹⁸But inasmuch as there are those who have hearkened unto my words, 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 region round about, let them stay; ²¹and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph 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 my 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. ²⁴Talk not of judgments, neither boast of faith nor of mighty works, but carefully gather together, as much in one region as can be, 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 becomes 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, Jun., and mine elders, whom I have appointed, shall have time to gather up the strength of my 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 laws 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 have previously purchased with their moneys,

and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies unto the third and fourth generation of them that hate me. ³¹But first 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 the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

Endowment from on high in Kirtland

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 my 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, by the voice of the Spirit, those that are chosen; and they shall be sanctified; ³⁷and inasmuch as they follow the counsel 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 to the people that have smitten you, but also to all people; ³⁹and lift up an ensign of peace, and make a proclamation of 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. ⁴¹Therefore, be faithful; and behold, and lo, I am with you even unto the end. Even so. Amen.

15 ELDERS TO RECEIVE ENDOWMENT

HC 2:112–113

June 23, 1834 — Clay County, Missouri

A council of high priests, including Joseph Smith, met on June 23, 1834 in Clay County, Missouri, to select elders to travel to Kirtland, Ohio, to receive an endowment of power in accordance with instructions given in D&C 105 the day earlier.

A council of High Priests met according to revelation in order to choose some of the first Elders to receive their endowments. Being appointed by the voice of the Spirit through Br. Joseph Smith Jun., President of the Church of Christ.

Edward Partridge is called and chosen, and is to go to Kirtland to receive his endowment with power from on high and also stand in his office as Bishop to purchase lands in the land of Missouri.

William W. Phelps is called and chosen and it is appointed unto him to receive his endowment with power from on high and help carry on the printing establishment in Kirtland till Zion is redeemed

Isaac Morley is called and chosen and it is appointed unto him to receive his endowment with power from on high in Kirtland and assist in gathering up the strength of the Lord's house and preach the Gospel

John Corrill — The same as Isaac Morley

John Whitmer is called and chosen and it is appointed unto him to receive his endowment with power in Kirtland with power from on high and to continue in his office.

David Whitmer is called and chosen and it is appointed unto him to receive an endowment from on high in Kirtland and to stand in the office that is appointed unto him.

Sidney Gilbert is called and chosen and it is appointed unto him to receive his endowment from on high in Kirtland and to assist in the gathering up the strength of the Lord's house and to proclaim the everlasting gospel until Zion is redeemed. But he said he could not do it and truly he departed his life a few days after this was given and we are left to lament his loss.

Peter Whitmer Jun. is called and chosen and it is appointed unto him to receive his endowment, in Kirtland with power from on high and assist in gathering up the strength of the Lord's house and proclaim the Gospel.

Simeon Carter is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high, and to assist in gathering up the strength of the Lord's house, and proclaim the everlasting Gospel.

Newel Knight is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high and to assist in gathering up the strength of the Lord's house, and to preach the Gospel.

Thomas B. Marsh is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high, and his office made known hereafter.

Lyman Wight is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high and return to Zion and have his office appointed unto him hereafter.

Parley P. Pratt is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high and assist in gathering up the strength of the Lord's house and proclaim the gospel.

Christian Whitmer is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high and to assist in gathering up the strength of the Lord's house, and preach the gospel.

Solomon Hancock is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high and proclaim the everlasting Gospel and assist in gathering up the strength of the Lord's house.

APPOINTED TIME FOR REDEMPTION OF ZION HC 2:145–146

August 16, 1834 — Kirtland, Ohio

HC: I wrote to Lyman Wight, Edward Partridge, John Corrill, Isaac Morley, and others of the High Council of Zion, from Kirtland, August 16, 1834, as follows:

Use every effort to prevail on the churches to gather to those regions and situate themselves to be in readiness to move into Jackson County in two years from the 11th of September next which is the appointed time for the redemption of Zion... Verily I say unto you, if the church with one united effort perform their duties; if they do this, the work shall be complete...

Now, my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house that this thing may be accomplished, behold there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if those things are not kept, there remaineth a scourge also; therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.

COMMITTEE TO ARRANGE THE DOCTRINE HC 2:165

September 24, 1834 — Kirtland, Ohio

Minutes of the High Council at Kirtland, September 24, 1834. Joseph Smith, Jun., presiding, assisted by Sidney Rigdon and Frederick G. Williams, counselors.

The council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter Day Saints, which church was organized and commenced its rise on the 6th of April, 1830. These items are to be taken from the BIBLE, BOOK OF MORMON, and the revelations which have been given to the church up to this date, or that shall be given until such arrangements are made.

Councilor Samuel H. Smith nominated President Joseph Smith, Jun., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams to compose said committee, which was seconded by Councilor Hyrum Smith. The councilors then gave their vote in the affirmative, which was also agreed to by the whole conference. The council then decided that said committee, after arranging and publishing said BOOK OF COVENANTS, have the avails of the same.

SCHOOL OF THE ELDERS HELD HC 2:175–176

November 1834–March 1835 — Kirtland, Ohio

The curriculum was seven lectures on theology, later known as the Lectures on Faith.

HC: Our school for the Elders was now well attended, and with the lecture on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes, being mostly Elders, gave the most studious attention to the all-important object of qualifying themselves as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears and hearts.

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WARREN COWDERY

November 25, 1834 — Kirtland, Ohio

1835: 99
HC 2:170–171

Warren Cowdery had been baptized into the church sometime between May and September 1834. In an October 1834 letter, he told Oliver that he "had thoughts of requesting you to enquire what is the will of the Lord concerning me."

HC: No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule: *When the Lord commands, do it.* I continued my labors daily, preparing for the school, and received the following:

¹It is my will that my servant Warren A. Cowdery should be appointed and ordained a presiding high priest over my church, in the land of Freedom and the regions round about; ²and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining counties; ³and devote his whole time to this high and holy calling, which I now give unto him, seeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the laborer is worthy of his hire.

⁴And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night—⁵therefore, gird up your loins, that you may be the children of light, and that day shall not overtake you as a thief.

⁶And 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; ⁷therefore, blessed is my servant Warren, for I will have mercy on him; and, notwithstanding the vanity of his heart, I will lift him up inasmuch as he will humble himself before me. ⁸And I will give him grace and assurance wherewith he may stand; and if he continue to be a faithful witness and a light unto the church I have prepared a crown for him in the mansions of my Father. Even so. Amen.

COVENANT OF TITHING

HC 2:174–175

November 29, 1834 — Kirtland, Ohio

On November 28, representatives of the Lewis, New York, branch of the church arrived with money collected from the branch to purchase land in Missouri. After meeting with the leaders, the representatives agreed to loan the money, \$430, to the church. Joseph, Oliver, and Frederick G. Williams cosigned notes to repay the loans the following spring.

This covenant of tithing was entered into exactly 70 weeks prior to Christ's appearance to Joseph and Oliver in Kirtland on April 3, 1836. Daniel 9:24 says "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

HC: On the evening of the 29th of November, I united in prayer with Brother Oliver for the continuance of blessings. After conversing and rejoicing before the Lord on this occasion we agreed to enter into the following covenant with the Lord, viz:

That if the Lord will prosper us in our business, and open the way before us that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world nor his people, that after that of all that he shall give us we will give a tenth, to be bestowed upon the poor in his church, or as he shall command, and that we will be faithful over that which he has entrusted to our care and that we may obtain much: and that our children after us shall remember to observe this sacred and holy covenant: And that our children and our children's may know of the same we here subscribe our names with our own hands before the Lord:

JOSEPH SMITH
OLIVER COWDERY

And now, O Father, as Thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went, from the time he made a like covenant before and with Thee; as Thou didst even the same night, open the heavens unto him and manifest great

mercy and power, and give him promises, wilt Thou do so with us his sons; and as his blessings prevailed above his progenitors unto the utmost bounds of the everlasting hills, even so may our blessings prevail like his; and may Thy servants be preserved from the power and influence of wicked and unrighteous men; may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among Thy Saints here, and Thy sanctified when they shall rest. Amen.

UNDER CONDEMNATION: DECEMBER 1834 – JUNE 1837**CONDEMNATION**

HC 2:177

December 5, 1834 — Kirtland, Ohio

This revelation was received at the same time Oliver Cowdery was ordained a president of the high priesthood and Joseph Smith, Sr., was ordained Patriarch of the church. One specific change that resulted from this revelation was an increased use of titles when referring to leaders. Minutes of meetings held prior to this time referred to Joseph and other church leaders by their first names, but after this meeting minutes refer to Joseph and other members of the presidency as "President."

Verily, condemnation rests upon you, who are appointed to lead my Church, and to be saviors of men: and also upon the church: And there must needs be a repentance and a reformation among you, in all things, in your ensamples before the Church, 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.

OLIVER ORDAINED A PRESIDENT

JSP

December 5, 1834 — Kirtland, Ohio

President Smith laid hands upon High Counsellor Cowdery, and ordained him to the Presidency of the High Priesthood in the Church, saying:

Brother, in the name of Jesus Christ of Nazareth, who was crucified for the sins of the world, that we through the virtue of his blood might come to the Father, I lay my hands upon thy head, and ordain thee a President of the high and holy priesthood, to assist in presiding over the Church, and bearing the keys of this kingdom—which priesthood is after the order of Melchizedek—which is after the order of the Son of God.

And now, O Father, wilt thou bless this thy servant with wisdom, knowledge, and understanding—give him, by the Holy Spirit, a correct understanding of thy doctrine, laws, and will—commune with him from on high—let him hear thy voice, and receive the ministering of the holy angels—deliver him from temptation, and the power of darkness— deliver him from evil, and from those who may seek his destruction—be his shield, his buckler, and his great reward—endow him with power from on high, that he may write, preach, and proclaim the gospel to his fellowmen in demonstration of the Spirit and of power—may his feet never slide—may his heart never feint—may his faith never fail. Bestow upon him the blessings of his fathers Abraham, Isaac, Jacob, and of Joseph— Prolong his life to a good old age, and bring him in peace to his end, and to rejoice with thy saints, even the sanctified, in the celestial kingdom; for thine is the kingdom, the power, and the glory, forever. Amen.

PRESIDING PATRIARCH*December 6, 1834 — Kirtland, Ohio*

TPJS 38–39

JSP

Oliver Cowdery wrote “Joseph Smith, Sr., was ordained a president and a patriarch under the hands of his son, Joseph, myself, Sidney Rigdon, and Frederick G. Williams, presidents of the church.” When writing this around September 1835, Oliver gave the date for this event as December 18, 1833. Later research has shown the correct date to be December 6, 1834. This date is exactly two years after the reception of Section 86, which stated “the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh.”

M These are the words which fell from his lips while the visions of the Almighty were open to his view, saying:

Blessed of the Lord is my father, for he shall stand in the midst of his posterity and shall be comforted by their blessings when his is old and bowed down with years, and shall be called a prince over them, and shall be numbered among those who hold the right of the Patriarchal Priesthood, even the keys of that ministry: for he shall assemble together his posterity like unto Adam: and the assembly which he called shall be an example for my father, for thus it is written of him:

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. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And 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 forever.”

D&C 107:52–55

So shall it be with my father: he shall be called a prince over his posterity, holding the keys of the Patriarchal Priesthood over the kingdom of God on earth, even the Church of the Latter Day Saints, and he shall sit in the general assembly of Patriarchs, even in council with the Ancient of Days when he shall sit and all the Patriarchs with him and shall enjoy his right and authority under the direction of the Ancient of Days.

TWELVE APOSTLES CALLED*February 14, 1835 — Kirtland, Ohio*

HC 2:185–187

HC: President Joseph Smith, Jr., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the Elders to be Apostles; whereupon all the Elders present expressed their anxious desire to have it so...President Joseph Smith, Jr., said that the first business of the meeting was for the Three Witnesses of the BOOK OF MORMON to pray, each one, and then proceed to choose twelve men from the church as Apostles, to go to all nations, kindreds, tongues, and people.

On the 14th day of February, 1835, a conference or general meeting was called in Kirtland Ohio by the Presidency of the Church of Christ of ‘Latter Day Saints’ in order to consult measures relative to the welfare thereof. The Three special witnesses of the BOOK OF MORMON being present, that part of the revelation given in Fayette, NY, June 1829 relative to the choosing of twelve apostles, was taken into consideration, and it was ascertained that the time had come when they should be chosen. Consequently they proceeded by the spirit of prophecy and revelation to choose and set apart from among all the elders of the church the following persons to fill that high and responsible station:

1	Thomas B Marsh	7	Parley P Pratt
2	David W Patten	8	Luke Johnson
3	Brigham Young	9	William Smith
4	Heber C Kimball	10	Orson Pratt
5	Orson Hyde	11	John F Boynton
6	William E McLellin	12	Lyman E Johnson

These were ordained under the hands of the Three Witnesses and great blessings were pronounced upon the head of each one by the spirit of prophecy and to be obtained through faithfulness.

APOSTOLIC CHARGE

HC 2:194–198

February 21, 1835 — Kirtland, Ohio

HC: The following general charge was given to the Twelve by President Oliver Cowdery:

Dear Brethren, previous to delivering the charge I shall read a part of a revelation. It is known to you that previous to the organizing of this church in 1830, the Lord gave revelations or the church could not have been organized. The people of this church were weak in faith compared with the ancients. Those who embarked in this cause, were desirous to know how the work was to be conducted. They read many things in the BOOK OF MORMON concerning their duty and the way the great work ought to be done; but the minds of men are so constructed that they will not believe without a testimony of seeing or hearing. The Lord gave us a revelation that in process of time there should be Twelve chosen to preach his gospel to Jew and Gentile.

Our minds have been on a constant stretch to find who these Twelve were. When the time should come, we could not tell, but we sought the Lord by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed. but, having seen the day, it becomes my duty to deliver to you a charge. And first, a few remarks respecting your ministry. You have many revelations put into your hands. Revelations to make you acquainted with the nature of your mission. You will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a tenfold proportion to what you have ever had. You will have to combat all the prejudices of all nations.

He then read the revelation and proceeded to say: Have you desired this ministry with all your hearts? If you have desired it, you are called of God, not of man, to go into all the world. He read again, from the revelation, what the Lord said to the Twelve. Brethren, you have your duty presented in this revelation. You have been ordained to the Holy Priesthood, You have received it from those who had their power and authority from an angel. You are to preach the gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation. for the greater the calling, the greater the transgression. I, therefore, warn you to cultivate great humility, for I know the pride of the human heart. Beware, lest the flatterers of the world lift you up. Beware lest your affections are captivated by worldly objects. Let your ministry be first. Remember the souls of men are committed to your charge, and if you mind your calling you shall always prosper.

D&C 18

You have been indebted to other men in the first instance for evidence, on that you have acted. But it is necessary that you receive a testimony from heaven for yourselves, so that you can bear testimony to the truth of the BOOK OF MORMON, and that you have seen

the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out, although many will not give heed, yet others will. You will, therefore, see the necessity of getting this testimony from heaven.

Never cease striving until you have seen God, face to face. Strengthen your faith, cast off your doubts, your sins and all your unbelief and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hand upon you. We require as much to qualify us as did those who have gone before us. God is the same. If the Savior in former days laid his hands on his disciples, why not in the latter days?

With regard to superiority I must make a few remarks. The ancient Apostles sought to be great; but, brethren, lest the seeds of discord be sown in this matter, understand particularly the voice of the spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the saints. Jacob, you know wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are as one, you are equal in bearing the keys of the kingdom to all nations. You are called to preach the gospel of the son of God to the nations of the earth. It is the will of your Heavenly Father that you proclaim his gospel to the ends of the earth. and the islands of the sea.

Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise. and such may persecute you, they may seek your life. The adversary has always sought the life of the servants of God. You are, therefore, to be prepared at all times to make a sacrifice of your lives, should God require them in the advancement and building up of his cause. Murmur not at God. Be always prayerful, be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this. The time has fully come; the voice of the spirit has come to set these men apart.

You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity. but the scene, with you, will inevitably change. Let no man take your bishopric, and beware that you lose not your crowns. It will require your whole souls. It will require courage like Enoch's.

The time is near when you will be in the midst of congregations, who will gnash their teeth upon you. This gospel must roll and will roll till it fill the whole Earth. Did I say congregations would gnash upon you? Yea I say nations will gnash upon you. You will be considered the worst of men. Be not discouraged at this. When God pours out his Spirit, the enemy will rage, but God, remember, is on your right hand and on your left. A man, though he may be considered the worst, has joy who is conscious that he pleases God.

The lives of those who proclaim the true gospel will be in danger; this has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever men came forward to publish the gospel. The time is coming when you will be considered the worst by many, and by some the best of men. The time is coming when you will be perfectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives. But there are whole nations who will receive your testimony. They will call you good men. Be not lifted up when you are called good men. Remember you are young men, and you shall be spared, I include the other three. Bear them in mind in your prayers carry their cases to a throne of grace. Although they are not present, yet you and they are equal. This appointment is calculated to create an affection in you, for each other, stronger than death.

You will travel to other nations; bear each other in mind. If one or more is cast into prisons, let the others pray for him, and deliver him by their prayers. Your lives shall be in great jeopardy, but the promise of God is that you shall be delivered.

Remember you are not to go to other nations till you receive your endowment. Tarry at Kirtland until you are endowed with power from on high. You need a fountain of wisdom, knowledge, and intelligence such as you never had. Relative to the endowment, I make a remark or two, that there be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence and that power which characterized the ancient Saints and now characterizes the inhabitants of the upper world.

The greatness of your commission consists in this: you are to hold the keys of this ministry. You are to go to the nations afar off; nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered, The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel, the elect of God. It is a sorrowful tale, but the gospel must be preached and God's ministers be rejected. but where can Israel be found, and receive your testimony, and not rejoice? Nowhere. The prophecies are full of great things that are to take place in the last days. After the elect are gathered out, destruction shall come on the inhabitants of the Earth. All nations shall feel the wrath of God, after they have been warned by the saints of the Most High. If you will not warn them others will and you will lose your crowns.

You must prepare your minds to bid a long farewell to Kirtland. even till the great day come. You will see what you never expected to see. You will need the mind of Enoch or Elijah and the faith of the brother of Jared. You must be prepared to walk by faith, however appalling the prospect to human view. You, and each of you, should feel the force of the imperious mandate, "Son, go labor in my vineyard" and cheerfully receive what comes. But in the end you will stand while others will fall.

You have read in the revelation concerning ordination, "Beware how you ordain, for all nations are not like this nation." They will willingly receive the ordinances at your hand to put you out of the way. There will be times, when nothing but the angels of God can deliver you out of their hand. We appeal to your intelligence, we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our Heavenly Father in pointing you out to us. You will be stewards over this ministry. We have work to do, that no other men can do. You must proclaim the gospel in its simplicity and purity. and we commend you to God and the word of his grace. You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore, call upon him in faith and mighty prayer, till you prevail, for it is your duty and your privilege to bear such testimony for yourselves.

We now exhort you to be faithful to fulfil your calling, there must be no lack here. You must fulfil in all things, and permit us to repeat, all nations have a claim on you. You are bound together as the three witnesses were. You, notwithstanding can part and meet, and meet and part again, till your heads are silvered over with age.

APOSTOLIC INSTRUCTIONS

HC 2:200

February 27, 1835 — Kirtland, Ohio

HC: President Smith proposed the following question: "What importance is there attached to the calling of these Twelve Apostles, different from other callings or officers of the Church?" After the question was discussed by Councilors Patten, Young, Smith, and McLellin, President Joseph Smith, Jr., gave the following decision:

They are the Twelve Apostles, who are called to the office of the Travelling High Council, who are to preside over the churches of the Saints, among the Gentiles, where there is no presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature. This is the power, authority, and virtue of their apostleship.

HC changed this to "a"

QUORUM OF THE SEVENTY CALLED

HC 2:201–202

February 28, 1835 — Kirtland, Ohio

HC: On the 28th of February, the Church in council assembled, commenced selecting certain individuals to be Seventies, from the number of those who went up to Zion with me in the camp; and the following are the names of those who were ordained and blessed at that time, to begin the organization of the first quorum of Seventies, according to the visions and revelations which I have received. The Seventies are to constitute traveling quorums, to go into all the earth, whithersoever the Twelve Apostles shall call them.

Names of the Presidents...of the First Quorum of Seventies, Ordained Under the Hand of the Prophet Joseph Smith, with his two Counselors, Sidney Rigdon and Oliver Cowdery: Hazen Aldrich, Leonard Rich, Joseph Young, Zebedee Coltrin, Levi Hancock, Lyman Sherman, Sylvester Smith.

107**ORDERS AND OFFICES**1835: 3
HC 2:209–217*March/April 1835 and November 11, 1831 — Kirtland, Ohio*

HC: This afternoon (March 28th) the Twelve met in council, and had a time of general confession. On reviewing our past course we are satisfied, and feel to confess also, that we have not realized the importance of our calling to that degree that we ought; we have been light-minded and vain, and in many things have done wrong. For all these things we have asked the forgiveness of our heavenly Father; and wherein we have grieved or wounded the feelings of the Presidency, we ask their forgiveness. The time when we are about to separate is near; and when we shall meet again, God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation, (if consistent) that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God our heavenly Father to grant unto us through His Seer, a revelation of His mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the powers of darkness. In compliance with the above request, I inquired of the Lord, and received for answer the following:

ORDERS OF THE PRIESTHOOD

¹There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

²Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. ³Before his day it was called the Holy Priesthood, after the Order of the Son of God. ⁴But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood. ⁵All other authorities or offices in the church are appendages to this priesthood. ⁶But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood. ⁷The office of an elder comes under the priesthood of Melchizedek. ⁸The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.

⁹The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church. ¹⁰High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member. ¹¹An elder has a right to officiate in his stead when the high priest is not present. ¹²The high priest and elder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

¹³The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. ¹⁴Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances.

¹⁵The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. ¹⁶No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. ¹⁷But as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchizedek Priesthood.

¹⁸The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—¹⁹to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

²⁰The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.

²¹Of necessity there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

Presiding officers

²²Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.

²³The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church in

the duties of their calling.²⁴ And they form a quorum, equal in authority and power to the three presidents previously mentioned.

²⁵The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.²⁶ And they form a quorum, equal in authority to that of the Twelve special witnesses or Apostles just named.

Decision making

²⁷And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other—²⁸a majority may form a quorum when circumstances render it impossible to be otherwise—²⁹unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men.

³⁰The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long-suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity; ³¹because the promise is, if these things abound in them they shall not be unfruitful in the knowledge of the Lord. ³²And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church; otherwise there can be no appeal from their decision.

³³The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.

³⁴The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews—³⁵the Twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews.

³⁶The standing high councils, at the stakes of Zion, form a quorum equal in authority in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council. ³⁷The high council in Zion form a quorum equal in authority in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion.

Duties of the Twelve

³⁸It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

³⁹It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation—

The evangelical priesthood

⁴⁰The 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.⁴¹ This order was instituted in the days of Adam, and came down by lineage in the following manner:

⁴² From Adam to Seth, who was ordained by Adam at the age of sixty-nine 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;⁴³ because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

⁴⁴ Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam.

⁴⁵ 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.

⁴⁶ Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him.

⁴⁷ Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

⁴⁸ Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him.⁴⁹ And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

⁵⁰ Methuselah was one hundred years old when he was ordained under the hand of Adam.

⁵¹ Lamech was thirty-two years old when he was ordained under the hand of Seth.

⁵² Noah was ten years old when he was ordained under the hand of Methuselah.

⁵³ 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.⁵⁴ And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.⁵⁵ And 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 forever."

⁵⁶ 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.

⁵⁷ These things were all written in the book of Enoch, and are to be testified of in due time.

⁵⁸ It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, agreeable to the revelation which says:

November 11, 1831

OFFICES IN THE CHURCH

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 elders to preside over those who are of the office of an elder;
- ⁶¹And also priests to preside over those who are of the office of a priest;
- ⁶²And also teachers to preside over those who are of the office of a teacher, in like manner,
- And also the deacons—

⁶³wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.

M the Church Articles and Covenants

President of the High Priesthood

⁶⁴Then comes the High Priesthood, which is the greatest of all. ⁶⁵Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church; ⁶⁶or, in other words, the Presiding High Priest over the High Priesthood of the Church. ⁶⁷From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

President of the Aaronic Priesthood

⁶⁸Wherefore, the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things; ⁶⁹nevertheless a bishop must be chosen from the High Priesthood, unless he is a literal descendant of Aaron; ⁷⁰for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood.

⁷¹Nevertheless, a high priest, that is, after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth; ⁷²and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his counselors, whom he has chosen or will choose among the elders of the church. ⁷³This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the High Priesthood after the order of Melchizedek. ⁷⁴Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops or judges in Zion or elsewhere. ⁷⁵And inasmuch as there are other bishops appointed they shall act in the same office.

⁷⁶But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel.

Decisions of the councils

⁷⁷And the decision of either of these councils, agreeable to the commandment which says:

⁷⁸Again, verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the Presidency of the High Priesthood. ⁷⁹And the Presidency of the council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the Presidency of the High Priesthood and its counselors shall have power to decide upon testimony according to the laws of the church. ⁸⁰And after this decision it shall be had in remembrance no more before the Lord; for this is the highest

council of the church of God, and a final decision upon controversies in spiritual matters.

⁸¹There is not any person belonging to the church who is exempt from this council of the church.

Disciplining the President of the High Priesthood

⁸²And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counselors of the High Priesthood; ⁸³and their decision upon his head shall be an end of controversy concerning him. ⁸⁴Thus, none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness.

Duties of the presidents

⁸⁵And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty, edifying one another, as it is given according to the covenants.

⁸⁶And also the duty of the president over the office of the teachers is to preside over twenty-four of the teachers, and to sit in council with them, teaching them the duties of their office, as given in the covenants.

⁸⁷Also the duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—⁸⁸this president is to be a bishop; for this is one of the duties of this priesthood.

⁸⁹Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.

⁹⁰This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

⁹¹And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—⁹²behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

⁹³And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy; ⁹⁴and the seventh president of these presidents is to preside over the six; ⁹⁵and these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them; ⁹⁶and also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it. ⁹⁷And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews. ⁹⁸Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

⁹⁹Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. ¹⁰⁰He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.

LIMITATIONS ON THE TWELVE

HC 2:220

May 2, 1835 — Kirtland, Ohio

HC: A grand council was held in Kirtland...after the conference was opened, and the Twelve had taken their seats, President Joseph Smith, Jr., said that it would be the duty of the Twelve, when in council, to take their seats together according to age, the oldest to be seated at the head, and preside in the first council, the next oldest in the second, and so on until the youngest had presided; and then begin at the oldest again. President Joseph Smith then stated that:

The Twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decision will be valid. But where there is not a quorum, they will have to do business by the voice of the Church.

No standing High Council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve.

The Twelve and the Seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them.

DOCTRINE & COVENANTS CANONIZED

JSP

August 17, 1835 — Kirtland, Ohio

Convened in Kirtland August 17th 1835 by the presidency of the Church of the Latter Day Saints, for the purpose of examining a book of commandments and covenants, which has been compiled and written by the following committee, which was appointed by a general assembly of the Church in Kirtland Sept. 24th 1834 and instructing the writers of said book. This committee was nominated by the speaker of the high council, seconded and voted into this office, by the whole body of the church then assembled. The names of the committee are as follows: Joseph Smith Jr., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams.

This committee having finished said book according to the instructions given them, it was deemed necessary to call the general assembly of the Church to see whether the book be approved or not by the authorities of the church, that it may, if approved, become a law unto the church, and a rule of faith and practice unto the same.

President Oliver Cowdery then arose with the book of DOCTRINE AND COVENANTS containing the faith articles and covenants of the Latter Day Saints, then proceeded to take the vote of the whole House commencing with the Presidents of Zion.

President William Phelps arose and spoke in high commendation of the book aforesaid and said that he had examined it carefully, that it was well arranged and calculated to govern the church in righteousness, if followed would bring the members to see eye to eye. And further that he had received the testimony from God, that the revelations and commandments contained therein are true, wherefore, he knew assuredly for himself having received witness from heaven, and not from men.

President John Whitmer testified also that he was well acquainted with the work and knew it to be true and from God.

President John Smith arose and testified his joy, that we have at length received the long wished for document to govern the church in righteousness and bring the Elders to see eye

to eye: and further that he was present when some of the revelations contained therein were given, and was satisfied they came from God.

President John Smith then called the vote of the Presidency which was carried as follows: that they would receive the book as the rule of their faith and practice, and put themselves under the guidance of the same and also that they were satisfied with the committee that were chosen to compile it, as having discharged their duty faithfully. The vote of the high council was then called and carried in confirmation of the above.

Counsellor Levi Jackman, then arose and said that he had examined as many of the revelations contained in the book as were printed in Zion and as firmly believes them as he does the BOOK OF MORMON or the BIBLE and also the whole contents of the book. He then called for the vote of the High Council from Zion, which they gave in favor of the book and also of the committee.

President Phelps, then arose and read the written testimony of the 12 Apostles in favor of the book and the committee who compiled it. The Presidents of the 70 Apostles were then called upon to give their decision on the said book. President Leonard Rich, who was appointed to speak for the Seventy on this occasion, took the book and said that he had examined the Lectures and many of the revelations contained in it, and was perfectly satisfied with the same, and further, that he knew that they were true by the testimony of the Holy Spirit of God given unto him; he then called for the vote of as many of the Seventy as were present, which was unanimously given in favor of the book, and also that they were perfectly satisfied with the committee that compiled it.

The book was then presented to Newel K. Whitney, Bishop of Kirtland, who received it and testified that he had examined the Lectures that were contained in it, and that he believed them beyond a doubt, and the revelations contained in it he knew were true, for God had testified to him by his holy Spirit, for many of them were given under his roof and in his presence through President Joseph committee Smith Jr., the prophet of Lord. He then called for the vote of his counsellors, which was given in favor of the book and also of the committee that compiled it as having discharged their duty faithfully.

The book was then handed to counsellor John Corrill, who acted in the place of Edward Partridge, Bishop in Zion. He said that he received it with great joy and was perfectly satisfied with the same, and most cordially received it as a rule of faith and practice, and also his entire satisfaction with the labors of the committee. He also stated that he knew the work to be true, then called for the vote of his council which was given in favor of the book and of the committee.

Elder John Gould then took the book and said that he knew it was true, and also the BOOK OF MORMON, because he had received the testimony of the Spirit in favor of them, and that he was well satisfied with the committee. He called for the voice of the Elders, which was given in favor of the work and that they were satisfied with the committee.

Priest Ira Ames took the book and said he was present in the general assembly which appointed the committee, and that he was well satisfied with the fruit of their labors. He then took the vote of the Priests, who gave their voice to receive it, being satisfied with the labors of the committee

The book being handed to Teacher Erastus Babbitt, he arose and said he had been present when one of the revelations contained in it was given, and that he received it at the time as coming from God, and that he was willing to be governed by the rules contained in the book, for he verily believed them to be good, and he was well satisfied with the labors of

the committee. He also obtained the voice of all the Teachers present in favor of the work and the committee.

Deacon William Burgess took the book into his hands stating that he fully approved of the matter contained in it, and gave his voice in favor of the committee. There being only one Deacon present beside himself, he called upon him to give his voice concerning this book, and he said he received it with joy and was satisfied with the committee.

Brother Thomas Gates then took the book and expressed his satisfaction with it, and also called a vote of all the members present, both male and female, and they gave a decided voice in favor of it and also of the committee. There being a very large portion of the church present, all of the above testimonies and votes were voluntarily and unhesitatingly given with the utmost freedom of conscience on part of the assembly.

President William W. Phelps then arose and read a chapter of Rules for Marriage among the Saints, and the whole church voted to receive it. It is therefore to be attached to the book.

President Oliver Cowdery then arose and read an instrument containing certain principles or items upon laws in general and church government. Vote of the whole house called for and unanimously given by the usual sign of uplifted hands in favor of the same.

DOCTRINE & COVENANTS CANONIZED

HC 2:243–246

August 17, 1835 — Kirtland, Ohio

At a General Assembly of the Church of the Latter Day Saints, according to previous notice, held on the 17th of August, 1835 to take into consideration the labors of a certain committee which had been appointed by a General Assembly of September 24, 1834, as follows:

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.

OLIVER COWDERY
ORSON HYDE
Clerks

Wherefore Presidents Oliver Cowdery and Sidney Rigdon, proceeded and organized the high council of the church at Kirtland, and Presidents William W. Phelps and John Whitmer proceeded and organized the high council of the church in Missouri. Bishop Newel K. Whitney proceeded and organized his counsellors of the church in Kirtland, and acting Bishop John Corrill, organized the counsellors 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 Babbitt, 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 S. 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 Oliver 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 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 Newel 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 Corrill, 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 travelling 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 doctrines and covenants of their faith, by a unanimous vote.

Wm. Burges 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 Oliver 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 Sidney Rigdon returned thanks, after which the assembly was blessed by the Presidency, with uplifted hands, and dismissed.

THOMAS BURDICK
WARREN PARRISH
SYLVESTER SMITH
Clerks

ARTICLE ON MARRIAGE

August 17, 1835 — Kirtland, Ohio

1835: 101
HC 2:246–247

HC: President W. W. Phelps then read the following article on marriage, which was accepted and adopted and ordered to be printed in said book, by a unanimous vote.

This section was removed from DOCTRINE AND COVENANTS in 1876.

¹According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

²Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the holy Spirit; and if there be no legal objections, he shall say, calling each by their names: “You both mutually agree to be each other’s companion, husband and wife, observing the legal rights

belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them husband and wife in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

³The clerk of every church should keep a record of all marriages, solemnized in his branch.

⁴All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled.

Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again.

It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that all persons who exercise control over their fellow beings, and prevent them from embracing the truth, will have to answer for that sin.

I 34 GOVERNMENTS AND LAWS

August 17, 1835 — Kirtland, Ohio

1835: 102
HC 2:247–249

HC: President Oliver Cowdery then read the following article on *Governments and Laws in General* which was accepted and adopted and ordered to be printed in said book, by a unanimous vote:

¹We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

²We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

³We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

⁴We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

⁵We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

⁶We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

⁷We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

⁸We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

⁹We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

¹⁰We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

¹¹We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

¹²We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

BLESSING FROM OLIVER COWDERY

JSP

September 22, 1835 — Kirtland, Ohio

An explanatory note written by Cowdery in Patriarchal Blessing Book 1 states that he felt a personal desire to know the mind of the Spirit concerning Joseph Smith. Cowdery “besought the Lord in prayer and fasting,” and, according to Cowdery, God “opened the heavens upon me” and provided the blessing for Joseph Smith in the form of a heavenly vision.

Blessed of the Lord is my brother, for the integrity of his heart and the steadfastness of his soul. Upheld by the arm of the Almighty he shall never fall, but shall be strengthened by his right hand till he overcomes. Like Jacob of old he shall wrestle with the angel, and as a prince shall he have power with God, and shall prevail.

Ever faithful to his friends and true to his word, the goodness of the Most High shall sustain him, and thousands shall stand up to defend him from the hand of his enemies, and put forth the hand and ward off the blow were it needful: but ere his foes are aware he shall be hid under the pavilion of the Lord Jehovah; for, with the voice of his thunder shall he strike terror to their hearts, and as with the wings of an eagle shall my brother be carried beyond all harm, by the power of the Anointed. From amid the burning bush, like Moses of old, shall he hear the voice, saying, “I am the God of thy fathers, Abraham, Isaac and Jacob, I have seen, I have seen, the affliction of my people and am come down to deliver them. Go, thou, and say to the strength of my house, ‘To your tents, O Israel: build up the wastes and raise up the foundation of desolation that this generation has made.’”

Thus shall he be honored of the Lord, and thus shall it be recorded of him, that the generations to come may bless his name, in Israel, saying, “The Lord make thee as Joseph the Seer, who was of the house of Ephraim, the brother of Manasseh: the Lord do thee good and bring peace and blessings upon thy house as he brought them upon the house of Joseph the Seer, who was raised up of a choice vine from the stem of Jacob through the root of Joseph, even that Joseph who was separated from his brethren.”

For, like Joseph of old shall he be: he shall save the just from desolation, by the wise counsel of the Almighty; for by his direction shall they gather into store-houses and barns, till they overflow with the richness of the fruit of harvest: and by this means shall the just be saved from famine, while the nations of the wicked are distressed and faint.

In due time shall he go forth toward the north, and by the power of his word shall the deep begin to give way and the ice melt before the sun. By the keys of the Kingdom shall he lead Israel into the land of Zion while the house of Jacob shouts in the dance and in the song—Joy, O my soul, in that day, for thou shalt be with him and bear thy part in the keys which are confirmed upon thee for an everlasting priesthood, forever and ever— Joy, O my heart, in that day, with thanks giving and with praise, for thou shalt stand with him before the hosts of Israel—the lame shall leap as a hart, the old shall renew his strength, and the virgin of Israel, with the youth, shall exalt the name of our God upon harps and instruments of tense strings.

He shall be a sure arrow in the bow of his God, for he shall be hid under the shadow of his wing. His loins shall be like iron, girded by the hand of the Lord, and his feet shall be swift to execute the commandment of the Most High when he shall say, “Destroy.” His name shall be had in everlasting remembrance, and his name <seed> after him, for they shall be saved to the uttermost.

His fame shall be sounded in foreign lands, even to the ends of the earth, as well as nigh at home: for in this the times shall change—a prophet shall have honor in his own country.

His learning and wisdom shall astonish the great, for they shall acknowledge that by his intelligence he has far surpassed their learning and their science. In palaces of governors, rulers and kings shall he be honored, even in his person, for God shall give him power to prevail. He shall be a lawgiver to Israel and shall teach the house of Jacob the statutes of the Most High. His testimony shall shine like the sun, and the weight of his influence shall be like the great river that rises on the east of the lasting hills, and flows into the great deep—so shall his righteousness ever abound.

He shall partake of the blessings of Abraham, Isaac and Jacob: the chief things of the ancient mountains, the precious things that couch beneath, and of the treasures hid in the sand. The records of past ages and generations, and the histories of ancient days shall he bring forth: even the record of the Nephites shall he again obtain, with all those hid up by Mormon, and others who were righteous, and many others, till he is overwhelmed with knowledge. No precious thing shall slumber from his possession, for he shall be covered with the most choice of all ages, till his soul shall be satisfied and his heart shall say, “Enough, Enough!”

In his hands shall the Urim and Thummim remain and the holy ministry, and the keys of the evangelical priesthood, also, for an everlasting priesthood forever, even the patriarchal; for, behold, he is the first patriarch in the last days. He shall sit in the great assembly and general council of patriarchs, and execute the will and commandment of God under the direction of the Ancient of Days; for he shall have his place and act in his station.

Behold, my brother Joseph is blessed: blessed are all who bless him, and blessed are all those whom he blesses. Multitudes, multitudes, shall come to a knowledge of the truth through his ministry, and he shall be welcomed into the presence of kings and the great ones of the earth; for he shall claim his place among the nobles of the earth and shall be reverenced by them. He shall also be filled with the abundance of the fat of the earth: his flocks shall bring forth thousands and tens of thousands: his vats shall overflow with wine and oil; his cattle shall increase to a multitude; he shall have horses and mules, asses, she asses and dromedaries, camels and elephants, and all swift beasts, and when he goes forth in haste his chariots shall roar like the approach of an army; he shall have gold and silver, precious stones, diamonds, pearls, and the pure platinum, with the antiquities of every kind.

Thus shall God bless, and thus shall he be prospered: and he shall have peace after a little; for his enemies shall be consumed, many of them, and many shall turn and be his friends in very deed: he shall remain to a good old age, even till his head is like the pure wool. Behold, there is no end to the vision, of the multiplicity of blessings and glories which shall come upon my brother Joseph. He shall possess a mansion on high and have an inheritance in that city which is like pure gold, even like transparent glass. His rest shall be glorious and his name remain forever.

Thus closes the vision, and thus it shall be; even so. Amen.

THE TWELVE UNDER CONDEMNATION

HC 2:300–301

November 3, 1835 — Kirtland, Ohio

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. Nevertheless 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 humble 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 sinned 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 William E. McLellin have 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 among 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 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 sinned a very grievous sin, inasmuch as they have made themselves unequal and have not hearkened unto my voice therefore let them repent speedily and prepare their hearts for the solemn assembly and for the great day which is to come. Verily thus saith the Lord. Amen.

SECOND COMMISSION

HC 2:305

November 9, 1835 — Kirtland, Ohio

On the morning of November 9, a man calling himself “Joshua the Jewish minister,” arrived at the home of Joseph Smith in Kirtland. Joseph hosted him for the next two days and invited him to expound on his religious views, but he ultimately denounced his visitor and told him to leave. History of the Church was edited to attribute this quotation to the visitor, whereas the original quotation in context seems to have come from Joseph.

It is not necessary that God should give us all things at first, or in his first commission to us, but in his second. John saw the angel deliver the gospel in the last days, which would not be necessary if it were already in the world. This expression would be inconsistent. The small lights that God has given are sufficient to lead us out of Babylon and when we get out we shall have the greater light.

These words were removed from HC.

1835 HISTORY WRITTEN

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November 9–11, 1835

ENDOWMENT NEEDED TO PREACH

HC 2:308–310

November 12, 1835 — Kirtland, Ohio

HC: This evening, at 6 o'clock, met with the Council of the Twelve, by their request. Nine of them were present. Council opened by singing and prayer. And I made some remarks as follows:

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official members shall meet, we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor received in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial Kingdom of God, and enjoy it forever.

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such as are possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindred, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren, concerning the endowment. All who are prepared, and are sufficiently pure to abide the presence of the Savior, will see Him in the solemn assembly.

ABRAHAM 1:1–2:18 WRITTEN*Page 331**November 1835*

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LYMAN SHERMAN

December 26, 1835 — Kirtland, Ohio

1876

HC 2:345

HC: Commenced again studying the Hebrew language, in company with Brothers Parrish and Williams. In the meantime, Brother Lyman Sherman came in, and requested to have the word of the Lord through me; "for," said he, "I have been wrought upon to make known to you my feelings and desires, and was promised that I should have a revelation which should make known my duty."

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 counsel 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 and do make, and you shall be blessed with exceeding great blessings. ⁴Wait patiently until the solemn assembly shall be called of my servants, then you shall be remembered 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, 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.

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DYING WITHOUT THE GOSPEL

January 21, 1836 — Kirtland, Ohio

1981

HC 2:380–381

HC: At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion met in the two adjoining rooms, and waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office.

The Presidency then took the seat in their turn, according to their age, beginning at the oldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.

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 transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; ³also the blazing throne of God, whereon was seated the Father and the Son. ⁴I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. ⁵I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept; ⁶and marveled how it was that he had obtained an

inheritance in 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.

⁷Thus came the voice of the Lord unto me, saying:

All who have died without 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; ⁸also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom; ⁹for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

¹⁰And I also beheld that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven.

M And again I also beheld the terrestrial kingdom

This was also in the original manuscript and in the History of the Church, but was not included when the section was canonized in 1981.

I saw the Twelve 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 Savior looked upon them and wept. I also beheld Elder McLellin in the south, standing upon a hill, surrounded by 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 a hart, by the mighty power of God. Also, I saw Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, 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 Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as to myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us, and saw, in a vision, the armies of heaven protecting the Saints in their return to Zion, and many things which I saw. The Bishop of Kirtland with his Counselors, and the Bishop of Zion with his Counselors, were present with us, and received their anointings under the hands of Father Smith, and this was confirmed by the Presidency, and the glories of heaven were unfolded to them also.

We then invited the High Councilors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Councilors in Kirtland, and President David Whitmer the head of the President of the Councilors of Zion. The President of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the oldest.

The visions of heaven were opened to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw in my vision all of the Presidency in the celestial kingdom of God, and many others that were present.

CONTINUATION OF VISIONS

HC 2:386–387

January 28, 1836 — Kirtland, Ohio

In the evening met the quorum of High Priests, in the west room of the upper loft of the Lord's house, and, in company with my counselors, consecrated and anointed the counselors of the presidents of the High Priests' quorum, and, having instructed them and set the quorum in order, I left them to perform the holy anointing, and went to the quorum of Elders at the other end of the room. I assisted in anointing the counselors of the president of the Elders, and gave the instruction necessary for the occasion, and left the president and his counselors to anoint the Elders while I should go to the adjoining room, and attend to organizing and instructing the quorum of the Seventy.

I found the Twelve Apostles assembled with this quorum, and I proceeded, with the quorum of the Presidency, to instruct them, and also the seven presidents of the Seventy Elders, to call upon God with up-lifted hands, to seal the blessings which had been promised to them by the holy anointing. As I organized this quorum, with the presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum, as we stood in the midst of the Twelve.

When the Twelve and the seven presidents were through with their sealing prayer, I called upon President Sidney Rigdon to seal them with uplifted hands; and when he had done this, and cried Hosanna, that all the congregation should join him, and shout Hosanna to God and the Lamb, and glory to God in the highest. It was done so, and Elder Roger Orton saw a mighty angel riding upon a horse of fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power of Satan and a host of evil spirits, which were striving to disturb the Saints.

President William Smith, one of the Twelve, saw the heavens opened, and the Lord's host protecting the Lord's anointed.

President Zebedee Coltrin, one of the seven presidents of the Seventy, saw the Savior extended before him, as upon the cross, and a little after, crowned with glory upon his head above the brightness of the sun.

After these things were over, and a glorious vision which I saw had passed, I instructed the seven presidents to proceed and anoint the Seventy, and returned to the room of the High Priests and Elders, and attended to the sealing of what they had done, with up-lifted hands.

After these quorums were dismissed, I retired to my home, filled with the Spirit, and my soul cried Hosanna to God and the Lamb, through the silent watches of the night; and while my eyes were closed in sleep, the visions of the Lord were sweet unto me, and His glory was round about me. Praise the Lord.

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DEDICATION OF THE KIRTLAND HOUSE

March 27, 1836 — Kirtland, Ohio

1876
HC 2:420–426

Messenger and Advocate. Previous notice having been given, the Church of the Latter Day Saints met this day in the House of the Lord to dedicate it to him. The congregation began to assemble before 8 o'clock A. M. and thronged the doors until 9, when the Presidents of the church who assisted in seating the congregation, were reluctantly compelled to order the door-keepers to close the doors; every seat and aisle were crowded. One thousand persons were now silently and solemnly waiting to hear the word of the Lord from the mouth of his servants in the sacred desk. President Sidney Rigdon began the services of the day, by reading the 96th and 24th Psalms...The speaker (S. Rigdon,) selected the 8th chapter of Matthew, the 18, 19 and 20th verses from which he proposed to address the congregation, confining himself more closely to the 20th verse. He spoke two hours and a half in his usual, forcible and logical manner...President J. Smith Jr. then addressed the congregation in a manner calculated to instruct the understanding, rather than please the ear. He then offered the dedication prayer, which was as follows:

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 a house to thy name in this place [Kirtland]. ³And now thou beholdest, O Lord, that 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 to 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; ⁸organize 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 incomings may be in the name of the Lord, that your outgoings 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—

D&C 88:118–120

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 thine 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 feel 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; ¹⁹and that 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 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; ²³and from this place they may bear exceedingly 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 hast spoken by the mouths of the 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 to 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 naught, 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 Pentecost; 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 rushing 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 whatsoever 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 whatsoever 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.⁴² But 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 upon them. ⁴⁸Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men; and our hearts flow out with 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 come up in testimony before thee, and not make a display of thy testimony in their behalf?

⁵⁰Have mercy, O Lord, upon the 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 bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people. ⁵²And if it cannot 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 inasmuch as they will repent, thou art gracious and merciful, and wilt 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, namely, 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 afflicted ones of the earth; ⁵⁶that their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to 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.

⁶¹But thou knowest that thou hast 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, their father. ⁶⁵And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, 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, Jun., 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 striven 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 connections, 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 connections, 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 connections, 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 anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen.

I 10

ACCEPTANCE OF THE KIRTLAND HOUSE

April 3, 1836 — Kirtland, Ohio

1876

HC 2:435–436

HC: Joseph Smith attended meeting in the Lord's House, assisted the other Presidents of the Church in seating the congregation and then became an attentive listener to the preaching from the stand... In the PM he assisted the other Presidents in distributing the elements of the Lord's Supper to the

church, receiving them from the hands [of the] “Twelve” whose privilege it was to officiate in the sacred desk this day. After having performed this service to his brethren, he retired to the pulpit, the veils being dropped, and bowed himself with Oliver Cowdery, in solemn, but silent prayer to the Most High. After rising from prayer the following vision was opened to both of them.

¹The veil was taken from our minds, and the eyes of our understanding were opened. ²We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber. ³His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

⁴I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

⁵Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. ⁶Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. ⁷For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house. ⁸Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

⁹Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house. ¹⁰And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people.

M have already been endowed
and shall hereafter be endowed in
this house

Even so. Amen.

¹¹After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

¹²After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

¹³After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

¹⁴Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—¹⁵to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—¹⁶therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

Added in 1853



TREASURE IN SALEM

August 6, 1836 — Salem, Massachusetts

1876
HC 2:465–466

On July 25, 1836, Joseph Smith, Hyrum Smith, Oliver Cowdery, and Sidney Rigdon left Kirtland, Ohio, to travel to the eastern United States, briefly visiting New York City and Boston and staying in Salem, Massachusetts, before returning to Kirtland in mid-September. They arrived in Salem on August 5 and rented a house for three weeks.

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 led, 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 mercifully 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 my Spirit, that shall flow unto you. ⁹This place you may obtain by hire. 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.

HIGH PRIESTHOOD CONFERRED ON ELDERS HC 2:476

April 6, 1837 — Kirtland, Ohio

On April 6, 1837 a solemn assembly was held in the House of the Lord in Kirtland. During this meeting Joseph Smith corrected an error in calling presidents of the Seventy. D&C 107:97 requires that presidents be chosen from among the Seventy, whereas several of the presidents had been chosen from the Elders quorum. When that was done, those Elders had the High Priesthood conferred upon them, in addition to being ordained and set apart to the office of President.

It was ascertained that all but one or two of the presidents of the Seventies were High Priests, and when they had ordained and set apart any from the quorums of Elders into the quorum of Seventies, they had conferred upon them the High Priesthood also. This was declared to be wrong, and not according to the order of heaven. New Presidents of the Seventies were accordingly ordained to fill the places of such of them as were High Priests, and the ex-officio presidents and such of the Seventies as had been legally ordained to be High Priests were directed to unite with the High Priests' quorum.

SPIRIT OF SPECULATION

HC 2:487–488

Summer, 1837 — Kirtland, Ohio

Of the condition of affairs in Kirtland at this time Eliza Snow wrote: "A spirit of speculation had crept into the hearts of some of the Twelve, and nearly, if not every quorum was more or less infected. Most of the Saints were poor, and now prosperity was dawning upon them—the Temple was completed and in it they had been recipients of marvelous blessings, and many who had been humble and faithful to the performance of every duty—ready to go and come at every call of the Priesthood, were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts, and they were filled with pride and hatred toward those who maintained their integrity."

HC: At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial

manner to overthrow the church at once, and make a final end. Other banking institutions refused the "Kirtland Safety Society's" notes. The enemy abroad, and apostates in our midst, united in their schemes, flour and provisions were turned towards other markets, and many became disaffected toward me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

SOMETHING NEW: JUNE 1837 – JUNE 1844**SOMETHING NEW MUST BE DONE**

HC 2:489

June 4, 1837 — Kirtland, Ohio

Referring to the spirit of speculation and contention that was spreading through Kirtland, Joseph wrote:

No quorum in the Church was entirely exempt from the influence of those false spirits who are striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling, as to begin to take sides, secretly, with the enemy. In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum (some of them having been absent for some time), God revealed to me that something new must be done for the salvation of His Church. And on or about the 1st of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days.

I 12**AMONG ALL NATIONS***July 23, 1837 — Kirtland, Ohio*

1844

HC 2:499–501

HC: The same day that the Gospel was first preached in England I received the following revelation given at Kirtland, Ohio, July 23rd, 1837.

Thomas Marsh

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 thee to do, in publishing my name among the children of men. ⁷Therefore, gird up thy loins for the work. Let thy feet be shod also, for thou art chosen, and thy path lieth 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 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 thy love be for them as for thyself; and let thy love abound unto all men, and unto all who love my name. ¹²And pray for thy 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.

The Twelve

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 unto him, and also to youward, shall not be taken from him till 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 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 counselors for my name's sake unto you.

²¹And again, I say unto you, that whosoever 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 whithersoever 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 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 ye 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 has 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 counselors 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.

JOSEPH AND SIDNEY FLEE KIRTLAND

HC 3:1–3

January 12, 1838 — Kirtland, Ohio

HC A new year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the Apostles and Prophets of old, and as Jesus said, “when they persecute you in one city, flee to another.” On the evening of the 12th of January, about ten o’clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover the hellish designs of our enemies, and to save themselves from the just judgment of the law.

We continued our travels during the night, and at eight o’clock on the morning of the 13th, arrived among the brethren in Norton Township, Medina county, Ohio, a distance of sixty miles from Kirtland. Here we tarried about thirty-six hours, when our families arrived; and on the 16th we pursued our journey with our families, in covered wagons towards the city of Far West, in Missouri. We passed through Dayton and Eaton, in Ohio, and Dublin, Indiana; in the latter place we tarried nine days, and refreshed ourselves.

Joseph arrived in Far West, Missouri, on March 14.

I 13

EXPLAINING ISAIAH

1876
HC 3:9–10

March 1838 — Far West, Missouri

Sometime in March 1838, Joseph apparently answered a series of questions regarding the prophecies in Isaiah chapters 11 and 52. The questions and answers were inscribed in Joseph’s “Scriptory Book” by George Robinson. No authorship was attributed, although some of the answers begin with “thus saith the Lord.” Joseph Smith’s authorship is implied.

¹Who is the Stem of Jesse spoken of in the 1st, 2nd, 3rd, 4th, and 5th verses of the 11th chapter of Isaiah?

²Verily thus saith the Lord: It is Christ.

³What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

⁴Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

⁵What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

⁶Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

⁷Questions by Elias Higbee:

What is meant by the command in Isaiah, 52nd chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

⁸He had reference to those whom God should call in the last days, 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**What are we to understand by Zion loosing herself from the bands of her neck; 2nd verse?**

¹⁰We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 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.

I | 4

DAVID PATTEN

April 11, 1838 — Far West, Missouri

1876
HC 3:23

In early 1838, Thomas Marsh and David Patten arrived in Far West, released the presidency, and installed themselves along with Brigham Young as the new presidency of Zion. One week after being sustained as the new presidency, they proceeded to excommunicate Oliver Cowdery, David Whitmer, John Whitmer, William Phelps, and others. As members of the Quorum of the Twelve Apostles, Marsh, Patten, and Young were expected to travel, proselytize, and supervise the church conferences and branches outside of Zion and its stakes—that is, outside of the main church congregation in Missouri and any other places designated for gathering. After arriving in Far West, Joseph dictated this revelation to David Patten.

¹Verily thus saith the Lord: It is wisdom in my servant David W. Patten, that he settle up all his business 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 others, even twelve including himself, to testify of my name and bear glad tidings unto all the world. ²For verily 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 bishopric. Amen.

I | 5

HOUSE UNTO THE LORD IN FAR WEST

April 26, 1838 — Far West, Missouri

1876
HC 3:23–25

In early 1837, about a year before Joseph's arrival, Zion presidency members William W. Phelps and John Whitmer drew up a plan for a house unto the Lord and appointed a committee to oversee construction. In April 1837, the high council questioned the Zion presidency's authority to appoint such a committee and even to select the site for the city. When Joseph and Sidney Rigdon visited Far West in November, they participated in a council meeting in which the members resolved to suspend any construction work "till the Lord shall reveal it to be his will to be commenced."

After Joseph moved Far West in March 1838, he and the high council turned their attention to developing Far West as the church's gathering center. By this time, thousands of Saints were living in Far West and its vicinity and hundreds more were expected from Kirtland within the next few months.

HC: Revelation given in Far West, April 26th, 1838, making known the will of God, concerning the building up of this place and of the Lord's house.

¹Verily thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and shall be appointed hereafter; ²and also unto you, my servant Edward Partridge, and his counselors; 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.

⁵Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations; ⁶and that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, 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 a house unto me, for the gathering together 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 fourth day of July next; and from that time forth let my people labor diligently to build a house unto my name; ¹¹and in one year from this day let them re-commence laying the foundation of my house. ¹²Thus let them from that time forth labor diligently until it shall be finished, from the cornerstone thereof unto the top thereof, until there shall not anything remain that is not finished.

¹³Verily 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 a house unto my name; ¹⁴but let a house be built unto my name according to the pattern which I will show unto them.

¹⁵And if my people build it not according to the pattern which I shall show 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 show unto their presidency, even my servant Joseph and his counselors, then I will accept it at the hands of my people.

¹⁷And again, verily I say unto you, it is my will that the city of 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.

| 16

ADAM-ONDI-AHMAN

May 19, 1838 — Spring Hill, Missouri

1876

HC 3:35

This was extracted from an entry in Joseph Smith's journal.

¹Spring Hill is named by the Lord Adam-ondi-Ahman, 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.

| | 7

COME UP TO ZION

July 8, 1838 — Far West, Missouri

1876
HC 3:45–46

Following Joseph's departure from Kirtland in January 1838, Williams Marks was designated to preside over the church there and to act as a financial agent for Joseph and Sidney Rigdon in arranging payment of their debts. Newel Whitney was the bishop in Kirtland, overseeing the temporal operations of the church there. It was apparently expected that Marks and Whitney would quickly settle the church's affairs and then move to Missouri in accordance with the January 12, 1838 revelation directing faithful Saints to relocate there. Yet, neither Whitney nor Marks departed Kirtland with the large group of Saints that left Kirtland on July 6.

HC: I received the following revelation given to William Marks, Newel K. Whitney, Oliver Granger and others, at Far West, July 8, 1838.

¹Verily thus saith the Lord unto my servant William Marks, and also unto my servant Newel K. Whitney:

Let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, send again the snows upon the earth. ²Let them awake, and arise, and come forth, and not tarry, for I, the Lord, command it. ³Therefore, if they tarry it shall not be well with them. ⁴Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord; for what is property unto me? saith the Lord. ⁵Let the properties of Kirtland be turned out for debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord.

⁶For have I not the fowls of heaven, and also the fish of the sea, and 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? ⁷Therefore, will I not make solitary places to bud and to blossom, and to bring forth in abundance? saith the Lord. ⁸Is there not room enough on the mountains of Adam-ondi-Ahman, and on the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? ⁹Therefore, come up hither unto the land of my people, even Zion.

¹⁰Let my servant William Marks be faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city of Far West, and let him be blessed with the blessings of my people.

¹¹Let my servant Newel K. Whitney be ashamed of the Nicolaitane band and of all their secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-Ahman, and be a bishop unto my people, saith the Lord, not in name but in deed, saith the Lord.

¹²And again, 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, forever and ever, saith the Lord. ¹³Therefore, 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 sacrifice shall be more sacred unto me than his increase, saith the Lord. ¹⁴Therefore, let him come up hither speedily, unto the land of Zion; and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people. ¹⁵Therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him forever and ever.

¹⁶And again, verily I say unto you, let all my servants in the land of Kirtland remember the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the moneychangers in mine own due time, saith the Lord. Even so. Amen.

| 18**MISSION OF THE TWELVE***July 8, 1838 — Far West, Missouri*

1876

HC 3:46–47

Apostles Luke Johnson and John Boynton renounced the church in December 1837 and were excommunicated by the high council. Lyman Johnson was excommunicated for various transgressions on April 13, 1838. William McLellin was “found in transgression” in a church trial held May 11.

HC: Revelation given at Far West, July 8, 1838, in answer to the question, “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; and let men be appointed to supply the place of those who are fallen. ²Let my servant 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 and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families; and an effectual door shall be opened for them, from henceforth.

⁴And next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name. ⁵Let them take leave of my saints in the city of Far West, on the twenty-sixth day of April next, on the building-spot of my house, saith the Lord.

⁶Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.

| 19**TITHING***July 8, 1838 — Far West, Missouri*

1844

HC 3:44

D&C 42 directed the church to consecrate their property to the bishop and then manage stewardships assigned to them. Church members attempted to follow this program of consecration and stewardship in Jackson County, Missouri, but their attempts ended when they were driven out of the county in 1833. In September 1837, Bishop Newel Whitney and his counselors in Kirtland called on members everywhere to “bring their tithes into the store house” to relieve church debts and to help establish the community of Saints in Missouri.

HC: I inquired of the Lord, “O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a tithing,” and received the following answer, which was also read in public:

¹Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion, ²for the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. ³And this shall be the beginning of the tithing of my people.

⁴And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. ⁵Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus 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, verily 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.

120**DISPOSITION OF TITHES***July 8, 1838 — Far West, Missouri*1876
HC 3:44

In 1837 William W. Phelps and John Whitmer, counselors in the Zion presidency, began making significant financial decisions without the input of the high council or the bishopric. High council members in particular resented the exclusion, and council members compelled Phelps and Whitmer to include the council and bishopric in future financial decisions.

HC: Also I received the following revelation, given July 8, 1838, making known the disposition of the properties tithed as named in the preceding revelation.

'Verily, thus saith the Lord, the time is 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.

1838 HISTORY WRITTEN

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*Circa 1838***VIOLENCE IN MISSOURI***June–October, 1838 — Missouri*

On June 17, Sidney Rigdon delivered what came to be known as the Salt Sermon. Without naming individuals, he denounced dissenters as salt that had lost its savor and that they must now be trodden under foot.

On July 4, Sidney Rigdon delivered a sermon in which he vowed violence on their enemies. "We take God and all the holy angels to witness this day, that we warn all men in the name of Jesus Christ, to come on us no more forever. For from this hour, we will bear it no more, our rights shall no more be trampled on with impunity. The man or the set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us; it shall be between us and them a war of extermination; for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us: for we will carry the seat of war to their own houses, and their own families, and one party or the other shall be utterly destroyed."

On August 6, around 200 Missourians gathered in Gallatin to prevent Mormons from voting in that day's election. A short skirmish ensued, but concluded without any loss of life.

On September 20, about 150 armed men rode into DeWitt and demanded that all Mormons leave the county within ten days. On October 1, the Missourians cut off DeWitt from outside supplies. On October 11, the Mormons agreed to move to Caldwell County.

In mid-October, Mormon militias retaliated by plundering houses and stores, burning buildings, and driving non-member women and children into the snowy night. John Corrill wrote, "the love of pillage grew upon them very fast, for they plundered every kind of property they could get a hold of."

On October 19, the day after Gallatin was burned, Thomas Marsh and Orson Hyde left the association of the Church. On October 24, they swore out affidavits concerning the burning and looting in Daviess County. They also reported the existence of the Danite group among the Mormons.

On October 25, Mormon and state militias fought the Battle of Crooked River. The Mormons won the battle, but David Patten died from his wounds.

Exaggerated reports of the battle combined with the notion of Mormons burning and pillaging towns reached Governor Boggs. He mustered 2,500 troops to put down the violence. Perhaps referencing Rigdon's July 4th sermon that talked of "a war of extermination," Boggs issued Missouri Executive Order 44, known as the Extermination Order, on October 27, which stated that "the Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary for the public peace."

On October 30, 250 armed men approached Haun's Mill, where 30 to 40 Latter Day Saint families were living. In the ensuing battle, 17 Latter Day Saints were killed. When survivors reached Far West, the reports of the attack played a significant part in the decision of the Mormons to surrender.

SURRENDER AT FAR WEST

HC 3:190–199

November 1, 1838 — Far West, Missouri

In response to the violence over the summer and the extermination order, the Missouri state militia surrounded and laid siege to Far West. The terms for surrender were: the Latter-day Saints were to give up their leaders for trial and to surrender all of their arms; every Mormon who had taken up arms was to sell his property to pay for the damages ; and the Mormons who had taken up arms were to leave the state.

Joseph Smith and other leaders were arrested and eventually taken to jail in Liberty, Missouri, to await trial.

| 12 |

JOSEPH'S LAMENT

March 20, 1839 — Liberty, Missouri

1876
HC 3:289–300

While imprisoned in Liberty Jail, Joseph wrote a lengthy letter to the Church. Extracts from that letter were later canonized as Section 121, 122, and 123.

¹O God, where art thou? And where is the pavilion that covereth thy hiding place? ²How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? ³Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

⁴O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol—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 toward us. ⁵Let thine anger be kindled against our enemies; and, in the fury of thine heart, with thy sword avenge us of our wrongs.

⁶Remember thy suffering saints, O our God; and thy servants will rejoice in thy name forever.

THE LORD'S REPLY

⁷My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; ⁸and then, if thou endure it well, God shall exalt thee on high; thou shalt

triumph over all thy foes. ⁹Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands. ¹⁰Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job.

¹¹And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; ¹²and also that God hath set his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness; ¹³also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost; ¹⁴that they may be disappointed also, and their hopes may be cut off; ¹⁵and not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall.

¹⁶Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them. ¹⁷But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. ¹⁸And those who swear falsely against my servants, that they might bring them into bondage and death—¹⁹wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house. ²⁰Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them. ²¹They shall not have right to the priesthood, nor their posterity after them from generation to generation. ²²It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea. ²³Wo unto all those that discomfit my people, and drive, and murder, and testify against them, says the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. ²⁴Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all; ²⁵for there is a time appointed for every man, according as his works shall be.

A time when all shall be revealed

²⁶God 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 until now; ²⁷which our forefathers have awaited 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 fulness of their glory; ²⁸a time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest. ²⁹All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ. ³⁰And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—³¹all the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times—³²according to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest.

³³How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

Priesthood dominion

³⁴Behold, there are many called, but few are chosen. And why are they not chosen?

³⁵Because 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—

³⁶That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

³⁷That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our 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 is withdrawn, Amen to the priesthood or the authority of that man. ³⁸Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

³⁹We 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. ⁴⁰Hence many are called, but few are chosen.

⁴¹No 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;
- ⁴²by kindness,
- and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

⁴³Reproving 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; ⁴⁴that he may know that thy faithfulness is stronger than the cords of death.

⁴⁵Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. ⁴⁶The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

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THE LORD'S COMFORT

March 20, 1839 — Liberty, Missouri

1876

HC 3:300–301

¹The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee; ²while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand. ³And thy people shall never be turned against thee by the testimony of traitors. ⁴And 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 terrible in the midst

of thine enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever.

- ⁵If thou art called to pass through tribulation;
- If thou art in perils among false brethren;
- If thou art in perils among robbers;
- If thou art in perils by land or by sea;
- ⁶If 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 can’t you stay with us? O, 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 the blood of the lamb;
- ⁷And 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 the mouth wide after thee,

Know thou, my son, that all these things shall give thee experience, and shall be for thy good. ⁸The Son of Man hath descended below them all. Art thou greater than he?

⁹Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. 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 forever and ever.

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JOSEPH'S DIRECTIONS TO THE CHURCH

March 20, 1839 — Liberty, Missouri

1876
HC 3:302–303

¹And again, we would suggest for your consideration the propriety of all the saints gathering up a knowledge of all the facts, and sufferings and abuses put upon them by the people of this State; ²and also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property; ³and 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.

⁴And perhaps a committee can be appointed to find out these things, and to take statements and affidavits; and also to gather up the libelous publications that are afloat; ⁵and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practiced upon this people—that we may not only publish to all the world, but present them to the heads of government in all their dark and hellish hue, as the last effort which is enjoined 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 that the whole nation may be left without excuse before he can send forth the power of his mighty arm.

⁷It is an imperative duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and 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 riveted the creeds of the fathers, who have inherited lies, upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very mainspring of all corruption, and the whole earth groans under the weight of its iniquity. ⁸It is an iron yoke, it is a strong band; they are the very handcuffs, and chains, and shackles, and fetters of hell.

⁹Therefore it is an imperative duty that we owe, not only to our own wives and children, but to the widows and fatherless, whose husbands and fathers have been murdered under its iron hand; ¹⁰which dark and blackening deeds are enough to make hell itself shudder, and to stand aghast and pale, and the hands of the very devil to tremble and palsy.

¹¹And also it is an imperative duty that we owe to all the rising generation, and to all the pure in heart—¹²for there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and who are only kept from the truth because they know not where to find it.

¹³Therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven—¹⁴these should then be attended to with great earnestness. ¹⁵Let no man count them as small things; for there is much which lieth in futurity, pertaining to the saints, which depends upon these things.

¹⁶You know, brethren, that a very large ship is benefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves. ¹⁷Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed.

JOSEPH ESCAPES CUSTODY

April 15, 1839 — Missouri

On April 15, 1839, while traveling to Boone County for trial, Joseph Smith, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin were allowed to escape after the sheriff and three of their guards drank whiskey while the fourth guard helped them saddle their horses for the escape. They arrived in Quincy, Illinois, on April 22.

JOSEPH SETTLES IN NAUVOO

HC3:349

May 10, 1839 — Nauvoo, Illinois

Commerce, Illinois was selected to be the new gathering place for the church, which had been sheltering in Quincy and surrounding areas. Within a year, Joseph had changed the name of Commerce to Nauvoo.

CONSECRATION

HC 4:93

March 6, 1840 — Montrose, Iowa

Joseph Smith met with the Iowa high council in Montrose, Iowa Territory, to discuss several items of business, including the high council's desire to have the Saints in Iowa Territory live the law of consecration so that their poor would be cared for. The high council voted to implement the law in Montrose at a meeting held on 6 December 1839. A little over a week later, First Presidency member Hyrum Smith declared that it was "not expedient to go into the law of consecration under Existing circumstances", but the high council refused to rescind its resolution.

HC: President Joseph Smith, Jr., addressed the council on various subjects, and in particular the consecration law.

He said that the law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it, and if persisted in it would produce a perfect abortion, and that he assumed the whole responsibility of not keeping it until proposed by himself.

PROPHECY OF A TOWER

JSP

July 19, 1840 — Nauvoo, Illinois

This is extracted from notes of a discourse Joseph delivered, as reported by Martha Jane Knowlton Coray.

Read a chapter in Ezekiel, concluding with this saying, "and when all these things come to pass and Lo they will come, then shall you know that a Prophet hath been among you."

Ezekiel 33:33

Afterwards read the parable of the twelve olive trees and said, speaking of the Land of Zion, it consists of all North and South America, but that any place where the Saints gather is Zion, which every righteous man will build up for a place of safety for his children. The olive trees are twelve stakes which are yet to be built, not the Temple in Jackson as some suppose. For while the twelve stakes are being built we will be at peace but the nations of the Earth will be at war...

D&C 101:43–62

The redemption of Zion is the redemption of all North and South America and those 12 stake must be built up before the redemption of Zion can take place. And those who refuse to gather and build when they are commanded to do so cease to be saviors of men, and are thenceforth good for nothing but shall be cast out and trodden under feet of men...

We shall build the Zion of the Lord in peace until the servants of that Lord shall begin to lay the foundation of a great and high watch tower and then shall they begin to say within themselves, "What need hath my Lord of this tower seeing this is a time of peace? Etc." Then the enemy shall come as a thief in the night and scatter the servants abroad. They will wake up the nations of the whole earth. Even this nation will be on the very verge of crumbling to pieces and tumbling to the ground. And when the constitution is upon the brink of ruin, this people will be the staff upon which the nation shall lean and they shall bear the Constitution away from the very verge of destruction.

Then shall the Lord say:

Go tell all my servants who are the strength of mine house, my young men and middle aged, etc., "Come to the land of my vineyard and fight the battle of the Lord." Then the kings and queens shall come, then the rulers of the earth shall come,

then shall all saints come. Yea, the foreign saints shall come to fight for the land of my vineyard. For in this thing shall be their safety, and they will have no power to choose, but will come as a man fleeth from a sudden destruction.

But before this the time shall be, these who are now my friends shall become my enemies and shall seek to take my life. And there are those now before me who will more furiously pursue me, more diligently seek my life, and be more blood thirsty upon my track than ever were the Missouri Mobbers...

And I prophecy in the name of the Lord that the state of Illinois shall become a great and mighty mountain, as a city set upon a hill that cannot be hid, and a great candle that giveth light to the world. And the city of Nauvoo also shall become the greatest city in the whole world.

JEWS TO GATHER IN AMERICA

HC 4:231–232

December 15, 1840 — Nauvoo, Illinois

This is extracted from a letter Joseph wrote to the Apostles in England.

We had a letter from Elder Hyde, a few days ago, who is in New Jersey, and is expecting to leave for England as soon as Elder Page reaches him. He requested to know if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him that converted Jews must come here.

| 124 COMMAND TO BUILD A HOUSE

January 19, 1841 — Nauvoo, Illinois

1844
HC 4:274–286

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

Proclamation to all the nations of the world

²Your 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 cornerstone of Zion, which shall be polished with the 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 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, 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 ye 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 daughters of Zion.

¹²And again, verily I say unto you, let my servant Robert B. 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.

Individual instructions

¹⁵And again, verily I say unto you, blessed is my servant Hyrum Smith; for I, the Lord, love 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 people 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 which 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 eagles' wings; and he shall beget glory and honor to himself and unto my name. ¹⁹That when he shall finish his work 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, Sen., 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 which he has to my testimony I, the Lord, love him. ²¹I therefore say unto you, I seal upon his head the office of a bishopric, 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 a one as my servant Joseph shall show unto them, upon the place which he shall show 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 acceptance, that the weary traveler may find health and safety while he shall contemplate the word of the Lord; and the cornerstone I have appointed for Zion. ²⁴This house shall be a healthful 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.

Command to build a house to the Lord

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 knowledge 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 zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein.

²⁸For there is not a place found on earth that he may come to and restore again that which was lost 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.

Sufficient time is granted

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 to 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 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 baptisms 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, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

⁴⁰And verily I say unto you, let this house be built unto my name, that I may reveal 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 show 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 might, I will consecrate that spot that it shall be made holy.

Blessings and cursings

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 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 fulfil 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 practice before me, saith the Lord.

⁴⁹Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might 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 offerings. 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, and hate me, saith the Lord God. ⁵¹Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a 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 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 example 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 a house to my name, even in this place, that you may prove yourselves 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.

The Nauvoo House

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 blessing shall also be put upon the head 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 kindred of the earth be blessed.

⁵⁹Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, says the Lord. ⁶⁰And let the name of that house be called Nauvoo House; and let it be a delightful habitation for man, and a resting-place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this,

the cornerstone thereof; ⁶¹that he may receive also the counsel 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 Haws, 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 this house, except the same shall pay his stock into their hands at the time he receives stock; ⁶⁸and in proportion to the amount of stock he pays into their hands he shall receive stock in that house; but if he pays nothing into their hands he shall not receive any stock in that house. ⁶⁹And if any 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 the 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 Haws, receive any stock into their hands, in moneys, or in properties wherein they receive the real value of moneys, 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 anywhere else, only in that house, without the consent of the stockholder, and do not repay four-fold for the stock which they appropriate anywhere 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 these 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.

Lord's will concerning others

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. ⁷⁶Let 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.

⁷⁷Verily 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.

⁷⁸Let my servant Isaac Galland put stock into that house; for I, the Lord, love 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 blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to 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 Almon Babbitt, there are many things with which I am not pleased; behold, he aspireth to establish his counsel instead of the counsel which I have ordained, even that of 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 has come here essaying to keep my commandments.

⁸⁶ If they live here let them live unto me; and if they die let them die unto me; for they shall rest from all their labors here, and shall continue their works.

William Law

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 my 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 Burlington, and also unto the inhabitants of Madison, 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, let my servant William be appointed, ordained, and anointed, as counselor 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 whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and 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 show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;⁹⁶ that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever.

⁹⁷Let 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. ⁹⁸And 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; ⁹⁹and he shall be led in paths where the poisonous serpent 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 hosannas to him that sitteth upon the throne forever 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 show unto you hereafter. Even so. Amen.

Individual instructions

¹⁰³And again, verily I say unto you, if my servant Sidney will serve me and be counselor 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 acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him that he shall be healed; and he 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 neighborhood 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 remove 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 shall 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, 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 Davies 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 servants 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 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 blessings, 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 recompense 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.

Officers of the priesthood

¹²³Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine 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 counselors 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 traveling 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. Kimball, 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 a high council, for the cornerstone of Zion—¹³²namely, Samuel Bent, Henry 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 Fullmer, 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 standing presidents or servants 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 counselors, 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 John A. Hicks, Samuel Williams, and 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 traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a 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, and 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 Shadrach Roundy, if he will receive it, to preside over the bishopric; a knowledge of said bishopric is given unto you in the book of DOCTRINE AND COVENANTS.

¹⁴²And again, I say unto you, Samuel Rolfe and his counselors for priests, and the president of the teachers and his counselors, and also the president of the deacons and his counselors, and also the president of the stake and his counselors.

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.

NAUVOO HOUSE

HC 4:311

March 20, 1841 — Nauvoo, Illinois

HC: "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 inquire of the Lord His will concerning them." I inquired of the Lord concerning the foregoing question, and received the following answer:

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.

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SAINTS IN IOWA

March 1841 — Nauvoo, Illinois

1876

HC 4:311–312

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 essaying 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 the city of Nauvoo, and let the name of Zarahemla be

named upon it.⁴ And 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 inheritance 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, says the Lord.

NAUVOO TEMPLE CORNERSTONES LAID

HC 4:326–331

April 6, 1841 — Nauvoo, Illinois

SIDNEY: PROPHET, SEER, AND REVELATOR

HC 4:364

June 1, 1841 — Nauvoo, Illinois

Elder Sidney Rigdon has been ordained a Prophet, Seer, and Revelator.

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BRIGHAM YOUNG

1876
HC 4:382

July 9, 1841 — Nauvoo, Illinois

This was first recorded in a journal on December 17, 1841: "Brigham Young, President of the Quorum of the twelve, arrived at his house in Nauvoo, July 1st 1841. from England, having been absent from his family since the 14th of September 1839, and the following revelation was given at his house."

¹Dear and 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 especial care of your family from this time, henceforth and forever. Amen.

NAUVOO HOUSE CORNERSTONES LAID

HC 4:423

October 2, 1841 — Nauvoo, Illinois

NO MORE BAPTISMS FOR THE DEAD

HC 4:426

October 3, 1841 — Nauvoo, Illinois

HC: President Joseph Smith, by request of the Twelve Apostles, gave instructions on the doctrine of baptism for the dead, which were listened to with intense interest by the large assembly. The dispensation of the fullness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elijah the Prophet, and restore all things in Christ. President Joseph Smith then announced: There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's House; and the Church shall not hold another General Conference, until they can meet in said house. For thus saith the Lord!

In a letter from November 1851, Lyman Wight wrote: The church mostly went from there, Kirtland Ohio, to Missouri where they commenced another house, from which they were driven to the State of Illinois, where we were commanded to build a house or temple to the Most High God. We were to have a sufficient time to build that house, during which time our baptisms for our dead should be acceptable in the river. If we did not build within this time we were to be rejected as a church, we and our dead together. Both the temple and baptizing went very leisurely till the temple was somewhere in building the second story, when Brother Joseph from the stand announced the alarming declaration that baptism for our dead was no longer acceptable in the river. As much to say the time for building the temple had passed by and both we and our dead were rejected together. The church now stands rejected together with their dead. The church being rejected now stands alienated from her God in every sense of the word.

INSTRUCTIONS FOR KIRTLAND

HC 4:443–444

October 31, 1841 — Nauvoo, Illinois

HC: My brother Hyrum wrote to the brethren in Kirtland, of which the following is an extract:

All the saints that dwell in that land are commanded to come away, for this is, “Thus saith the Lord;” therefore pay out no moneys nor properties for houses, nor lands, in that country, for if you do, you will lose them; for the time shall come that you shall not possess them in peace; but shall be scourged with a sore scourge; yet your children may possess them; but not until many years shall pass away. And as to the organization of that branch of the church, it is not according to the spirit and will of God. And as to the designs of the leading members of that branch, relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God. And in these things they shall not prosper, for they have neglected the House of the Lord, the Baptismal Font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fullness of times may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead depends, for thus saith the Lord, “There shall not be a general assembly for a general conference assembled together until the House of the Lord shall be finished, and the baptismal font;” and if we are not diligent, “the church shall be rejected, and their dead also,” saith the Lord.

Therefore, dear brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper. Therefore tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up and polished and sanctified according to my word, saith the Lord, come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word. Therefore, your doings and your organizations, and designs in printing, or any of your councils, are not of me, saith the Lord, even so, Amen.

HYRUM SMITH
Patriarch for the whole church.

WENTWORTH LETTER*March 1, 1842 — Nauvoo, Illinois**Page 367**HC 54:535–541*

Joseph wrote a letter to John Wentworth, editor of the *Chicago Democrat*, outlining the history and beliefs of the Church. Included in this letter was a brief history of Joseph's life and the establishment of the Church, sometimes referred to as the 1842 History. The letter also included a list of beliefs of the Church, which later became the Articles of Faith.

BOOK OF ABRAHAM PUBLISHED*March–May, 1842 — Nauvoo, Illinois**Page 331*

This is the first record of the content after Abraham 2:18.

DEPEND ON NO MAN*May 26, 1842 — Nauvoo, Illinois**HC 5:19*

Joseph Smith spoke at a meeting of the Relief Society.

President Joseph Smith rose, read the 14th chapter of Ezekiel. Said the Lord had declared by the prophet that the people should each one stand for himself and depend on no man or men. In that state of corruption of the Jewish church that righteous persons could only deliver their own souls. Applied it to the present state of the church of Latter-Day Saints — said if the people departed from the Lord, they must fall—that they were depending on the prophet hence were darkened in their minds from neglect of themselves.

CHASTENED FOR NOT OBEYING*July 15, 1842 — Nauvoo, Illinois**JSP*

This was published in the Times and Seasons newspaper. It was attributed to the Editor, which was officially Joseph Smith at the time.

We have been chastened by the hand of God heretofore for not obeying his commands, although we never violated any human law, or transgressed any human precept: yet we have treated lightly his commands, and departed from his ordinances, and the Lord has chastened us sore, and we have felt his arm, and kissed the rod: let us be wise in time to come, and ever remember that “to obey is better than sacrifice; and to hearken than the fat of rams.” The Lord has told us to build the temple, and the Nauvoo House, and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not a doer of God’s will, nor a fulfiller of his laws.

127 RECORDING BAPTISMS

September 1, 1842 — Nauvoo, Illinois

1844
HC 5:142–144

HC: During the forenoon in the Assembly Room, and in the afternoon at home, attending to business, wrote the following:

To all the Saints in Nauvoo:

¹Forasmuch as the Lord has revealed unto me that my enemies, both in Missouri and this State, were again in the pursuit of me; and inasmuch as they pursue me without a 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 dye, 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 canceled 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 called to pass through, they seem but a small thing to me, as the envy 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 to 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 exceedingly glad; for Israel's God is their God, and he will mete out a just recompense of reward upon the heads of all their 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 nowise 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:

When any of you are baptized for 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; whatsoever you bind on earth, may be bound in heaven; 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 exceedingly great desire, to have addressed 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 to 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

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BAPTISM FOR THE DEAD

September 6, 1842 — Nauvoo, Illinois

1844

HC 5:148–153

HC: 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.

That is, 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. ³Now, 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 taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, and so forth, 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 called upon certify to the same, that in the mouth of two or three witnesses every word may be established.

⁴Then, 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 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 statement 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 church book.

⁵You may think this order of things to be very particular; but let me tell you that it is 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.

The record in heaven

⁶And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12

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 judged out of those things which were written in the books, according to their works.

⁷You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer 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 to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.

⁸Now, the nature of this ordinance consists in the power of the priesthood, by the revelation 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 judged, according to their own 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.

⁹It 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 annulled, according to the decrees of the great Jehovah. This is a faithful saying. Who can hear it?

¹⁰And again, for the precedent, Matthew 16:18, 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.

¹¹Now the great and grand secret of the whole matter, and the *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 the children of men, both as well for the dead as for the living.

Symbolism of baptism

¹²Herein is glory and honor, and immortality and eternal life—The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other; to be immersed 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. ¹³Consequently, the baptismal font was instituted as a similitude 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 declared, 1 Corinthians 15:46, 47, and 48:

¹⁴Howbeit 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, earthly; the second man is the Lord from heaven. As is the earthly, such are they also that are earthly; 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 consist in the key of knowledge.

Salvation for the living depends on the dead

¹⁵And now, my dearly beloved brethren and sisters, let me assure 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.

¹⁶And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29:

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?

¹⁷And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

¹⁸I 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 nor we 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 revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed 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.

Summary of heavenly messengers

¹⁹Now, what do we hear in the gospel which we have received?

A voice of gladness! A voice of mercy from heaven; and 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!”

Isaiah 52:7

As the dews of Carmel, so shall the knowledge of God descend upon them!

²⁰And again, what do we hear?

- Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed.
- 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, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!
- ²¹And 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 travails 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 their dispensation, their rights, their keys, their honors, their majesty and 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, confirming our hope!

²²Brethren, shall we not go on in so great a cause? Go forward and not backward.

Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free. ²³Let the mountains shout for joy, and all ye valleys 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 weep 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, 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. Let us, therefore, as a church and a people, and as Latter-day Saints, 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 acceptance. 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

129**DISCERNING MESSENGERS***February 9, 1843 — Nauvoo, Illinois*1876
HC 5:267

Constructed from notes written by William Clayton and Willard Richards of a conversation between Joseph Smith, Parley Pratt, Orson Pratt, and others.

¹There are two kinds of beings in heaven, namely:

- Angels, who are resurrected personages, having bodies of flesh and bones—²for instance, Jesus said, “Handle me and see, for a spirit hath not flesh and bones, as ye see me have.”
- ³Secondly: the spirits of just men made perfect, they who are not resurrected, but inherit the same glory.

⁴When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.

- ⁵If he be an angel he will do so, and you will feel his hand.
- ⁶If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—⁷ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.
- ⁸If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him.

⁹These are three grand keys whereby you may know whether any administration is from God.

NECESSARY TO BUILD TWO BUILDINGS

JSP

February 21, 1843 — Nauvoo, Illinois

Wilford Woodruff made notes of a discourse Joseph delivered. Several individuals, including Robert Foster, were promoting building projects on the hill near the temple, which was drawing labor and resources away from the Nauvoo House project. Lucien Woodworth was one of the two architects of the Nauvoo House. He was not a member at the time, and referred to himself as the pagan prophet.

President Joseph Smith arose and addressed the meeting as a Christian prophet and addressed for about an hour much to our edification. Many remarks he made were plain and pointed some very applicable to Dr Robert D. Foster, which he afterwards acknowledged to be true. Joseph said the pagan prophet had prophesied one thing that was true, viz, that if we did not build the temple & Nauvoo House it would prove the ruin of the place. That if we did not build those buildings we might as well leave the place. And that it was as necessary to build one as the other. And many other things were said much to the purpose.

IF BOTH NOT BUILT, MUST RUN AWAY

JSP

February 21, 1843 — Nauvoo, Illinois

Willard Richards made notes of the same discourse in Joseph's journal.

Don't deny revelation—if the Temple and Nauvoo House are not finished you must run away...

The building of Nauvoo House is just as sacred in my view as the Temple...

I want the Nauvoo House built, it must be built, our salvation depends upon it...

Finishing Nauvoo House [is] like a man finishing a fight. If he gives up, he is killed—if he holds out a little longer, he may live.

I 30

VARIOUS TOPICS

April 2, 1843 — Ramus, Illinois

1876
HC 5:323–325

Constructed from notes written by William Clayton. Willard Richards, who kept Joseph's journal, was not present in Ramus and based his journal entry on William Clayton's account.

¹When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves. ²And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy.

³John 14:23—The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.

⁴In answer to the question, “Is not the reckoning of God's time, angel's time, prophet's time, and man's time, according to the planet on which they reside?”

⁵I answer, yes. But there are no angels who minister to this earth but those who do belong or have belonged to it. ⁶The angels do not reside on a planet like this earth; ⁷but they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. ⁸The place where God resides is a great Urim and Thummim. ⁹This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, 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 Christ's.

¹⁰Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known; ¹¹and a white stone is given to each of those who come into 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.

¹²I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. ¹³It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

¹⁴I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following:

¹⁵Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.

⁶I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether 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.

¹⁸Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. ¹⁹And if a person gains more knowledge and intelligence in this life through his diligence and 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 Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us. ²³A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.

13**VARIOUS TOPICS***May 16–17, 1843 — Ramus, Illinois*1876
HC 5:392–393

Constructed from notes written by William Clayton.

¹In the celestial glory there are three heavens or degrees; ²and in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; ³and if he does not, he cannot obtain it. ⁴He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

This is not in William Clayton's notes.
Added in 1876.

⁵(May 17th, 1843) The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. ⁶It is impossible for a man to be saved in ignorance.

⁷There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; ⁸we cannot see it; but when our bodies are purified we shall see that it is all matter.

HIGHEST OFFICE IN THE CHURCH

JSP

May 27, 1843 — Nauvoo, Illinois

Minutes from a meeting of the Twelve joined by President Joseph Smith, Patriarchs Hyrum Smith and James Adams, Bishop Newel K. Whitney and others.

The patriarchal office is the highest office in the church, and father Smith [Joseph Smith Sr.] conferred this office on Hyrum Smith on his death bed.

JOSEPH TO NOT PROPHESY ANYMORE

HC 5:510

July 16, 1843 — Nauvoo, Illinois

HC: Preached in the morning and evening at the stand in the grove, near the west of the Temple, concerning a man's foes being those of his own household.

The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo. I have secret enemies in the city intermingling with the Saints, etc.

Said I would not prophesy any more, and proposed Hyrum to hold the office of prophet to the Church, as it was his birthright. I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority.

ORDERS OF PRIESTHOOD

JSP

August 27, 1843 — Nauvoo, Illinois

Joseph Smith gave a sermon on Hebrews 7, which discusses Melchizedek the man, the priesthood order of Melchizedek, and the Levitical priesthood. History of the Church 5:554–556 has an account of this sermon, but it has significant information added that does appear in the original manuscripts.

On August 6, 1843, Brigham Young said, “If any in the church have the fullness of the Melchizedek Priesthood, I do not know it.” HC 5:527

Willard Richard's account:

There are three grand principles or orders of priesthood portrayed in this chapter:

1st Levitical which was never able to administer a blessing but only to bind heavy burdens which neither they nor their faith were able to bear.

2nd Abraham's Patriarchal power which is the greatest yet experienced in this church.

3rd That of Melchizedek who had still greater power, even power of endless life, of which was our Lord Jesus Christ, which also Abraham obtained by the offering of his son Isaac, which was not the power of a prophet nor apostle nor patriarch only, but of King or Priest to God, to open the windows of Heaven, and pour out the peace and law of endless life to man. And no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power and authority of Melchizedek.

James Burgess' account:

Paul is here treating of three different priesthoods, namely the priesthood of Aaron, Abraham, and Melchizedek. Abraham's priesthood was of greater power than Levi's, and Melchizedek's was of greater power than that of Abraham. The priesthood of Levi consisted of cursings and carnal commandments and not of blessings.

KING FOLLETT DISCOURSE DELIVERED

HC 6:302–317

April 7, 1844 — Nauvoo, Illinois

Delivered as the funeral sermon for Elder King Follett, Joseph taught many new concepts that contradicted both scripture and his previous teachings. Notable among these are that “God himself was once as we are now” and “we have imagined and supposed that God was God from all eternity. I

will refute that idea." Though never accepted as canon by common consent of the church, nor even published with the scriptures, the concepts in this discourse would become accepted as doctrine and redefine the very nature of God.

NAUVOO EXPOSITOR PUBLISHED

HC 6:443–449

June 7, 1844 — Nauvoo, Illinois

Published by William Law, Wilson Law, Charles Ivins, Francis M. Higbee, Robert D. Foster, and Charles A. Foster, in order to "give a full, candid, and succinct statement of the FACTS AS THEY REALLY EXIST IN THE CITY OF NAUVOO, fearless of whose particular case the facts may apply." After the first issue was published, Joseph Smith and the city council ordered the destruction of the printing press.

Joseph Smith, Sr., gave his last recorded patriarchal blessing to Robert D. Foster on July 20, 1840. The blessing promised, "thy enemies will rage, and persecute thee, and foam out their own shame, and shall see the error of their ways, and be constrained to acknowledge their error, and thy truth...thy name is written in heaven, and enrolled amongst the sanctified, thou shall be one of the hundred and forty and four thousand."

We all verily believe, and many of us know of a surety, that the religion of the Latter Day Saints, as originally taught by Joseph Smith, which is contained in the OLD AND NEW TESTAMENTS, BOOK OF COVENANTS, and BOOK OF MORMON, is verily true; and that the pure principles set forth in those books, are the immutable and eternal principles of Heaven, and speaks a language which, when spoken in truth and virtue, sinks deep into the heart of every honest man. Its precepts are invigorating, and in every sense of the word, tend to dignify and ennable man's conceptions of God and his attributes...

We are earnestly seeking to explode the vicious principles of Joseph Smith, and those who practice the same abominations and whoredoms; which we verily know are not accordant and consonant with the principles of Jesus Christ and the Apostles; and for that purpose, and with that end in view, with an eye single to the glory of God, we have dared to gird on the armor, and with God at our head, we most solemnly and sincerely declare that the sword of truth shall not depart from the thigh, nor the buckler from the arm, until we can enjoy those glorious privileges which nature's God and our country's laws have guaranteed to us—freedom of speech, the liberty of the press, and the right to worship God as seemeth us good. We are aware, however, that we are hazarding every earthly blessing, particularly property, and probably life itself, in striking this blow at tyranny and oppression: yet notwithstanding we most solemnly declare that no man, or set of men combined, shall, with impunity, violate obligations as sacred as many which have been violated unless reason, justice and virtue have become ashamed and sought the haunts of the grave, though our lives be the forfeiture.

Many of us have sought a reformation in the church, without a public exposition of the enormities of crimes practiced by its leaders, thinking that if they would hearken to counsel, and shew fruit meet for repentance, it would be as acceptable with God, as though they were exposed to public gaze...but our petitions were treated with contempt; and in many cases the petitioner spurned from their presence and particularly by Joseph, who would state that if he had sinned, and was guilty of the charges we would charge him with, he would not make acknowledgment, but would rather be damned; for it would detract from his dignity, and would consequently ruin and prove the overthrow of the Church...

It is absurd for men to assert that all is well, while wicked and corrupt men are seeking our destruction, by a perversion of sacred things; for all is not well, while whoredoms and all

manner of abominations are practiced under the cloak of religion. Lo! the wolf is in the fold, arrayed in sheep's clothing, and is spreading death and devastation among the saints: and we say to the watchmen standing upon the walls, cry aloud and spare not, for the day of the Lord is at hand...

Resolved 1st – That we will not encourage the acts of any court in this church, for the trial of any of its members, which will not suffer the accused to be present and plead their own cause; we therefore declare our decided disapprobation to the course pursued last Thursday evening, in the case of William and Wilson Law, and Mrs. William Law, and R.D. Foster, as being unjust and unauthorized by the laws of the Church, and consequently null and void; for our law judgeth no man unless he be heard; and to all those who approbate a course so unwarranted, unprecedented and so unjust, we would say beware lest the unjust measure you meet to your brethren, be again meteed out to you.

Resolved 2nd – Inasmuch...as they have introduced false and damnable doctrines into the Church, such as a plurality of gods above the God of this universe and his ability to fall with all his creations; the plurality of wives, for time and eternity; the doctrine of unconditional sealing up to eternal life, against all crimes except that of shedding innocent blood, by a perversion of their priestly authority and thereby forfeiting the holy priesthood...we therefore are constrained to denounce them as apostates from the pure and holy doctrines of Jesus Christ.

Resolved 3rd – That we disapprove and discountenance every attempt to unite church and state; and that we further believe the effort now being made by Joseph Smith for political power and influence, is not commendable in the sight of God.

Resolved 4th – That the hostile spirit and conduct manifested by Joseph Smith, and many of his associates towards Missouri and others inimical to his purposes, are decidedly at variance with the true spirit of Christianity, and should not be encouraged by any people, much less by those professing to be the ministers of the gospel of peace.

Resolved 5th – that while we disapprove malicious persecutions and prosecutions, we hold that all church members are alike amenable to the laws of the land; and that we further discountenance any chicanery to screen them from the just demands of the same.

Resolved 6th – That we consider the religious influence exercised in financial concerns by Joseph Smith, as unjust as it is unwarranted, for the Book of DOCTRINE AND COVENANTS makes it the duty of the Bishop to take charge of the financial affairs of the Church, and of all temporal matters pertaining to the same.

Resolved 7th – That we discountenance and disapprove the attendance at houses of reveling and dancing; dram-shops and theatres; verily believing they have a tendency to lead from paths of virtue and holiness, to those of vice and debauchery.

Resolved 8th – That we look upon the pure and holy doctrines set forth in the Scriptures of Divine truth, as being the immutable doctrines of salvation; and he who abideth in them shall be saved, and he who abideth not in them cannot inherit the Kingdom of Heaven.

Resolved 9th – That we consider the gathering in haste, and by sacrifice, to be contrary to the will of God; and that it has been taught by Joseph Smith and others for the purpose of enabling them to sell property at most exorbitant prices, not regarding the welfare of the church, but through their covetousness reducing those who had the means to give employment to the poor, to the necessity of seeking labor for themselves; and thus the wealth which is brought into the place is swallowed up by the one great throat, from

whence there is no return, which if it had been economically disbursed amongst the whole would have rendered all comfortable.

Resolved 10th – That, notwithstanding our extensive acquaintance with the financial affairs of the Church, we do not know of any property which in reality belongs to the Church (except the Temple) and we therefore consider the injunction laid upon the saints compelling them to purchase property of the Trustee in trust for the Church, is a deception practiced upon them; and that we look upon the sending of special agents abroad to collect funds for the Temple and other purposes as a humbug practiced upon the saints by Joseph and others, to aggrandize themselves, as we do not believe that the monies and property so collected, have been applied as the donors expected, but have been used for speculative purposes, by Joseph, to gull the saints the better on their arrival at Nauvoo, by buying the lands in the vicinity and selling again to them at tenfold advance; and further that we verily believe the appropriations said to have been subscribed by shares for the building of the Nauvoo House to have been used by J. Smith and Lyman Wight, for other purposes, as out of the mass of stock already taken, the building is far from being finished even to the base.

Resolved 11th – That we consider all secret societies, and combinations under penal oaths and obligations, (professing to be organized for religious purposes,) to be anti-Christian, hypocritical and corrupt.

Resolved 12th – That we will not acknowledge any man as king of law-giver to the church; for Christ is our only king and law-giver.

Resolved 13th – That we call upon the honest in heart, in the Church, and throughout the world, to vindicate the pure doctrines of Jesus Christ, whether set forth in the BIBLE, BOOK OF MORMON, or BOOK OF COVENANTS; and we hereby withdraw the hand of fellowship, from all those who practice or teach doctrines contrary to the above, until they cease so to do, and show works meet for repentance.

Resolved 14th – That we hereby notify all those holding licenses to preach the gospel, who know they are guilty of teaching the doctrine of other Gods above the God of this creation; the plurality of wives; the unconditional sealing up against all crimes, save that of shedding innocent blood; the spoiling of the gentiles, and all other doctrines, (so called) which are contrary to the laws of God, or to the laws of our country, to cease preaching, and to come and make satisfaction, and have their licenses renewed.

Resolved 15th – That in all our controversies in defense of truth and righteousness the weapons of our warfare are not carnal but mighty through God to the pulling down of the strong holds of Satan; that our strifes are not against flesh, blood, nor bones; but against principalities and power, against spiritual wickedness in high places and therefore we will not use carnal weapons save in our own defense.

MANY WILL SEEK FOR HIGH POSITIONS

JSP

June 22, 1844 — Nauvoo, Illinois

Extracted from notes of a speech Joseph Smith gave to the Nauvoo Legion. That night, Joseph and Hyrum left Nauvoo and crossed the Mississippi River, intending to flee to the Rocky Mountains.

You will be called the first Elders of the church, and your mission will be to the nations of the earth. You will gather many people unto the fastness of the Rocky Mountains, as a

center for the gathering of the people. And you will be faithful because of what you have been through.

And many of those that come in under your ministry, because of their much learning, will seek for high positions, and they will be set up and raise themselves in eminence above you, but you will walk in low places unnoticed. And you will know of all that transpires in their midst. And those that are your friends will be my friends. This I will promise to you, that when I come again to lead you forth, for I will, to prepare a place for you, so that where I am you shall be with me.

REJECTED AS A CHURCH: POST-1844

132**POLYGAMY***Undetermined origin*1876
HC 5:501–507

¹Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—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 instructions 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 were 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 receives 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 covenants, contracts, bonds, obligations, oaths, vows, performances, connections, 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 are conferred), are of no efficacy, 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 everything 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 remain 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 are 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 servants, to minister for those who are worthy of a far more, and an exceeding, 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 forever 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 Spirit 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 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 Lamb's 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 servant 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 fulness and a continuation of the seeds forever 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 thereto, because they receive me not, neither do they abide in 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 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 nowise 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 received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne. ³⁰Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, namely, 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 seashore 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 is the continuation of the works of my Father, wherein he glorifieth 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 promise 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 Lord, commanded it.

³⁶Abraham 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.

³⁷Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were 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 entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

³⁸David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

³⁹David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, 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.

⁴⁰I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.

⁴¹And 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. ⁴²If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery. ⁴³And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery. ⁴⁴And 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 servant 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.

⁴⁵For 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. ⁴⁶And verily, verily, I say unto you, 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 sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven. ⁴⁷And 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.

⁴⁸And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one 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.

⁴⁹For 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. ⁵⁰Behold, 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.

⁵¹Verily, 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. ⁵²And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God. ⁵³For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he has been faithful over a few things, and from henceforth I will strengthen him.

⁵⁴And I command mine handmaid, Emma Smith, to abide and cleave unto my servant 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 destroy her if she abide not in my law. ⁵⁵But if she will not abide this commandment, then shall my servant 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 mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

⁵⁶And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

⁵⁷And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

⁵⁸Now, as touching the law of the priesthood, there are many things pertaining thereunto.

⁵⁹Verily, 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 anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him. ⁶⁰Let no one, therefore, set on my servant

Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

⁶¹And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and 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 and to no one else. ⁶²And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. ⁶³But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

⁶⁴And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. ⁶⁵Therefore, 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 and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife.

⁶⁶And now, as pertaining 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 and Omega. Amen.

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134 LOCATED ON PAGE 236

135 THE MARTYRDOM

After June 1844 — Nauvoo, Illinois

1876
HC 6:629–631

¹To seal the testimony of this book and the BOOK OF MORMON, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming, “I am a dead man!” Joseph leaped from the window, and was shot dead in the

attempt, exclaiming, "O Lord my God!" They were both shot after they were dead, in a brutal manner, and both received four balls.² John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

³Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the BOOK OF MORMON, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of DOCTRINE AND COVENANTS, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

⁴When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said:

I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.

The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the BOOK OF MORMON, and turned down the leaf upon it:

⁵And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me:

If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

And now I ... bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

The testators are now dead, and their testament is in force. ⁶Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the BOOK OF MORMON, and this book of DOCTRINE AND COVENANTS of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption.

They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified. ⁷They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men;

- and their innocent blood on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth,

- and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach;
- and their innocent blood on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations;
- and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth.

Amen.

BRIGHAM TRIES TO SELL THE TEMPLE

December 10, 1845 — Nauvoo, Illinois

Brigham Young received two Catholic priests and gave them a tour of the temple, and while they were in the upper room, proposed to sell the building to the Catholic church. On January 7, 1846, the Catholic church formally declined the offer. www.jstor.org/stable/40193435

Warsaw Times [reprinted in New York Messenger, December 15, 1845]: Two Catholic priests passed through this place on Monday last on their way to Nauvoo. Their object was to ascertain the nature and amount of property which the Mormons wish to dispose of to their church, and on what terms it can be bought.

NAUVOO TEMPLE PRELIMINARY DEDICATION HC 7:580–581

February 8, 1846 — Nauvoo, Illinois

HC: I met with the Council of the Twelve in the southeast corner room of the attic of the temple. We knelt around the altar, and dedicated the building to the Most High. We asked his blessing upon our intended move to the west; also asked him to enable us some day to finish the Temple, and dedicate it to him, and we would leave it in his hands to do as he pleased; and to present the building as a monument to Joseph Smith. We asked the Lord to accept the labors of his servants in this land.

We then left the temple. I addressed the saints in the grove and informed them that the company going to the west would start this week across the river.

CHURCH MOVES OUT OF NAUVOO

HC 7:585

February–September 1846 — Nauvoo, Illinois

Brigham Young departed Nauvoo on February 15.

TWELVE VOTE TO SELL BOTH TEMPLES

April 29, 1846 — Nauvoo, Illinois

A vote was taken whether the Temple at Nauvoo and Kirtland with public lands should be sold. Reasons advanced: the poverty of the Church, the probability of our enemies getting it, or destroying it

if not sold. Vote unanimous in favor of selling.
(Diary of William C Staines, Church Archives)

Almon W. Babbitt, Joseph L. Heywood, and John S. Fullmer were called to act as "trustees" to sell church assets. Fuller wrote in an April 1846 letter, "I am chosen together with two of the Brethren as 'Trustees-in-Trust' to dispose of all Church property and to use it in assisting the poor to go [to] the West. We shall about finish the temple by the first of May, when it will be dedicated to the Most High God, after which we think we will sell it. We expect to get \$200,000 for it (about one quarter of its cost)."

NAUVOO TEMPLE DEDICATED

May 1–3, 1846 — Nauvoo, Illinois

April 30 – Private dedication led by Joseph Young.
May 1–3 – Public dedication led by Orson Hyde.

I 36 THE CAMP OF ISRAEL

1876

January 14, 1847 — Winter Quarters, Nebraska

"At 12:30 PM, President Young met with Elder Kimball, Richards, Orson Pratt, Wilford Woodruff, George A Smith, Ezra T Benson, and Captain Hosea Stout in council at Elder Kimball's. President Young proposed that letters be written to instruct brethren how to organize companies for emigration, and that Ezra T Benson and Erastus Snow form an Emigration company, Number Three, appoint a presidency of three, and captains of hundreds, fifties, and tens, a clerk, and oversee them. Also that Orson Pratt and Wilford Woodruff organize another company, Number Four, and that Amasa M Lyman and George A Smith organize company Number Five.

President Young commenced to give the Word and Will of God concerning the emigration of the saints and those who journey with them. At 4:30 P.M., the council adjourned. At seven, the Twelve met at Elder Benson's. President Young continued to dictate the word and will of the Lord. Council adjourned at 10:00 P.M., when President Young retired with Dr. Richards to the Octagon and finished writing the same which is here inserted."

[Journal History of the Church, January 14, 1847]

¹The Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West:

²Let all the people of The Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. ³Let the companies be organized with captains of hundreds, captains of fifties, and captains of tens, with a president and his two counselors at their head, under the direction of the Twelve Apostles. ⁴And this shall be our covenant—that we will walk in all the ordinances of the Lord. ⁵Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessaries for the journey, that they can.

⁶When the companies are organized let them go to with their might, to prepare for those who are to tarry. ⁷Let each company, with their captains and presidents, decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers to prepare for putting in spring crops. ⁸Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, the fatherless, and the families of those who

have gone into the army, that the cries of the widow and the fatherless come not up into the ears of the Lord against this people. ⁹Let each company prepare houses, and fields for raising grain, for those who are to remain behind this season; and this is the will of the Lord concerning his people. ¹⁰Let every man use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion. ¹¹And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

¹²Let my servants Ezra T. Benson and Erastus Snow organize a company. ¹³And let my servants Orson Pratt and Wilford Woodruff organize a company. ¹⁴Also, let my servants Amasa Lyman and George A. Smith organize a company. ¹⁵And appoint presidents, and captains of hundreds, and of fifties, and of tens.

¹⁶And let my servants that have been appointed go and teach this, my will, to the saints, that they may be ready to go to a land of peace. ¹⁷Go thy way and do as I have told you, and fear not thine enemies; for they shall not have power to stop my work. ¹⁸Zion shall be redeemed in mine own due time. ¹⁹And if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest.

²⁰Seek ye; and keep all your pledges one with another; and covet not that which is thy brother's. ²¹Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham and of Isaac and of Jacob. ²²I am he who led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to save my people Israel.

²³Cease to contend one with another; cease to speak evil one of another. ²⁴Cease drunkenness; and let your words tend to edifying one another. ²⁵If thou borrowest of thy neighbor, thou shalt restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee. ²⁶If thou shalt find that which thy neighbor has lost, thou shalt make diligent search till thou shalt deliver it to him again. ²⁷Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward; for it is the free gift of the Lord thy God, and thou art his steward.

²⁸If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving. ²⁹If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful.

³⁰Fear not thine enemies, for they are in mine hands and I will do my pleasure with them. ³¹My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion; and he that will not bear chastisement is not worthy of my kingdom. ³²Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; ³³for my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly.

³⁴Thy brethren have rejected you and your testimony, even the nation that has driven you out; ³⁵and now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily. ³⁶For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them.

³⁷Therefore, marvel not at these things, for ye are not yet pure; ye cannot yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have given you, from the days of Adam to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by

mine angels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work; ³⁸which foundation he did lay, and was faithful; and I took him to myself. ³⁹Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. ⁴⁰Have I not delivered you from your enemies, only in that I have left a witness of my name?

⁴¹Now, therefore, hearken, O ye people of my church; and ye elders listen together; you have received my kingdom. ⁴²Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

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NAUVOO TEMPLE DESTROYED BY FIRE

October 9, 1848 — Nauvoo, Illinois

History of Hancock County: About 3 o'clock (in the morning) fire was discovered in the cupola. It had made but little headway when first seen, but spread rapidly, and in a very short period the lofty spire was a mass of flame, shooting high in the air, and illuminating a wide extent of country. It was seen for miles away. The citizens gathered around, but nothing could be done to save the structure. It was entirely of wood except the walls, and nothing could have stopped the progress of the flames. In two hours, and before the sun dawned upon the earth, the proud structure, reared at so much cost—an anomaly in architecture, and a monument of religious zeal—stood with four blackened and smoking walls only remaining.

NAUVOO TEMPLE WALLS COLLAPSED BY WIND

May 27, 1850 — Nauvoo, Illinois

A tornado struck the burned out shell of the temple, partially collapsing the walls. The next day the east and south walls were deemed a safety hazard and demolished, leaving only the west wall of the building. Eventually that was deemed unsafe and demolished, leaving not one stone upon another.

138 JOSEPH F SMITH'S VISION

1981

October 4, 1918 — Salt Lake City, Utah

¹On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the scriptures; ²and reflecting upon the great atoning sacrifice that was made by the Son of God, for the redemption of the world; ³and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world; ⁴that through his atonement, and by obedience to the principles of the gospel, mankind might be saved.

⁵While I was thus engaged, my mind reverted to the writings of the apostle Peter, to the primitive saints scattered abroad throughout Pontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been preached after the crucifixion of the Lord. ⁶I opened the BIBLE and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

⁷“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: ⁸“by which also he went and preached unto the spirits in prison; ⁹“which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” (1 Peter 3:18–20.)

¹⁰“For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (1 Peter 4:6.)

¹¹As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. ¹²And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality; ¹³and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer’s name. ¹⁴All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

¹⁵I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. ¹⁶They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. ¹⁷Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

¹⁸While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful; ¹⁹and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. ²⁰But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, his voice was not raised; ²¹neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face. ²²Where these were, darkness reigned, but among the righteous there was peace; ²³and the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. ²⁴Their countenances shone, and the radiance from the presence of the Lord rested upon them, and they sang praises unto his holy name.

²⁵I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; ²⁶and yet, notwithstanding his mighty works, and miracles, and proclamation of the truth, in great power and authority, there were but few who hearkened to his voice, and rejoiced in his presence, and received salvation at his hands. ²⁷But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection; ²⁸and I wondered at the words of Peter—wherein he said that the Son of God preached unto the spirits in prison, who

sometime were disobedient, when once the long-suffering of God waited in the days of Noah—and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

²⁹And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; ³⁰but behold, from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead.

³¹And the chosen messengers went forth to declare the acceptable day of the Lord and proclaim liberty to the captives who were bound, even unto all who would repent of their sins and receive the gospel.

³²Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. ³³These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, ³⁴and all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit. ³⁵And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross.

³⁶Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh; ³⁷that they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their rebellion and transgression, that they through the ministration of his servants might also hear his words.

³⁸Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the Ancient of Days and father of all, ³⁹and our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. ⁴⁰Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father, Adam. ⁴¹Noah, who gave warning of the flood; Shem, the great high priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; ⁴²and Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there. ⁴³Moreover, Ezekiel, who was shown in vision the great valley of dry bones, which were to be clothed upon with flesh, to come forth again in the resurrection of the dead, living souls; ⁴⁴Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people; ⁴⁵Elias, who was with Moses on the Mount of Transfiguration; ⁴⁶and Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith, declaring that he should come before the ushering in of the great and dreadful day of the Lord—were also there. ⁴⁷The Prophet Elijah was to plant in the hearts of the children the promises made to their fathers, ⁴⁸foreshadowing the great work to be done in the temples of the Lord in the dispensation of the fulness of times, for the redemption of the dead, and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

⁴⁹All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, ⁵⁰for the dead had looked upon the long absence of their spirits from

their bodies as a bondage.⁵¹ These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with immortality and eternal life,⁵² and continue thenceforth their labor as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him.

⁵³The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits who were reserved to come forth in the fulness of times to take part in laying the foundations of the great latter-day work,⁵⁴ including the building of the temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world.⁵⁵ I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God.⁵⁶ Even before they were born, they, with many others, received their first lessons in the world of spirits and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men.

⁵⁷I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead.⁵⁸ The dead who repent will be redeemed, through obedience to the ordinances of the house of God,⁵⁹ and after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.

⁶⁰Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

PEARL OF GREAT PRICE

**SELECTIONS FROM
THE BOOK OF MOSES**

¹The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain, ²and he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

³And God spake unto Moses, saying:

Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?

⁴And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease. ⁵Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth.

⁶And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.

⁷And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

⁸And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered.

MOSES IS TEMPTED

⁹And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth. ¹⁰And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself:

Now, for this cause I know that man is nothing, which thing I never had supposed.

¹¹But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.

First attempt

¹²And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying, “Moses, son of man, worship me.”

¹³And it came to pass that Moses looked upon Satan and said:

Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee? ¹⁴For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so, surely? ¹⁵Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where

is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me, "Worship God, for him only shalt thou serve."

¹⁶Get thee hence, Satan; deceive me not; for God said unto me, "Thou art after the similitude of mine Only Begotten." ¹⁷And he also gave me commandments when he called unto me out of the burning bush, saying, "Call upon God in the name of mine Only Begotten, and worship me."

¹⁸And again Moses said:

I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.

Second attempt

¹⁹And now, when Moses had said these words, Satan cried with a loud voice, and ranted upon the earth, and commanded, saying, "I am the Only Begotten, worship me." ²⁰And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying:

Depart from me, Satan, for this one God only will I worship, which is the God of glory.

²¹And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying:

In the name of the Only Begotten, depart hence, Satan.

²²And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not. ²³And now of this thing Moses bore record; but because of wickedness it is not had among the children of men.

THE LORD RETURNS

²⁴And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; ²⁵and calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice, saying:

Blessed art thou, Moses,
for I, the Almighty, have chosen thee,
and thou shalt be made stronger than many waters;
for they shall obey thy command as if thou wert God.

²⁶And lo, I am with thee,
even unto the end of thy days;
for thou shalt deliver my people from bondage,
even Israel my chosen.

²⁷And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God. ²⁸And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore. ²⁹And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

- ³⁰And it came to pass that Moses called upon God, saying:
 Tell me, I pray thee, why these things are so, and by what thou madest them?
- ³¹And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face.
- And the Lord God said unto Moses:
- For mine own purpose have I made these things.
 Here is wisdom and it remaineth in me.
- ³²And by the word of my power, have I created them,
 which is mine Only Begotten Son, who is full of grace and truth.
- ³³And worlds without number have I created;
 and I also created them for mine own purpose;
 and by the Son I created them,
 which is mine Only Begotten.
- ³⁴And the first man of all men have I called Adam,
 which is many.
- ³⁵But only an account of this earth, and the inhabitants thereof, give I unto you.
 For behold, there are many worlds that have passed away by the word of my power.
- And there are many that now stand, and innumerable are they unto man;
 but all things are numbered unto me,
 for they are mine and I know them.
- ³⁶And it came to pass that Moses spake unto the Lord, saying:
 Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.
- ³⁷And the Lord God spake unto Moses, saying:
 The heavens, they are many, and they cannot be numbered unto man;
 but they are numbered unto me, for they are mine.
- ³⁸And as one earth shall pass away, and the heavens thereof even so shall another come;
 and there is no end to my works,
 neither to my words.
- ³⁹For behold, this is my work and my glory—
 to bring to pass the immortality and eternal life of man.
- ⁴⁰And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.
- ⁴¹And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe.
- ⁴²(These words were spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.)

THE CREATION

2 ¹And it came to pass that the Lord spake unto Moses, saying:

Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. ²And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God.

Day 1: Light

³And I, God, said, “Let there be light;” and there was light. ⁴And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness. ⁵And I, God, called the light day, and the darkness, I called night. And this I did by the word of my power, and it was done as I spake. And the evening and the morning were the first day.

Day 2: Waters

⁶And again, I, God, said, “Let there be a firmament in the midst of the water,” and it was so, even as I spake; and I said, “Let it divide the waters from the waters;” and it was done; ⁷and I, God, made the firmament and divided the waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake. ⁸And I, God, called the firmament Heaven. And the evening and the morning were the second day.

Day 3: Land and plants

⁹And I, God, said, “Let the waters under the heaven be gathered together unto one place,” and it was so; and I, God, said, “Let there be dry land;” and it was so. ¹⁰And I, God, called the dry land “Earth;” and the gathering together of the waters, called I the sea. And I, God, saw that all things which I had made were good.

¹¹And I, God, said, “Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth.” ‘And it was so even as I spake. ¹²And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good. ¹³And the evening and the morning were the third day.

Day 4: Lights

¹⁴And I, God, said, “Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years; ¹⁵and let them be for lights in the firmament of the heaven to give light upon the earth.” And it was so. ¹⁶And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon. And the stars also were made even according to my word. ¹⁷And I, God, set them in the firmament of the heaven to give light upon the earth, ¹⁸and the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness. And I, God, saw that all things which I had made were good. ¹⁹And the evening and the morning were the fourth day.

Day 5: Creatures of water and air

²⁰And I, God, said, “Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.” ²¹And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good. ²²And I, God, blessed them, saying, “Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth.” ²³And the evening and the morning were the fifth day.

Day 6: Beasts of earth, man

²⁴And I, God, said, “Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind,” and it was so. ²⁵And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

²⁶And I, God, said unto mine Only Begotten, which was with me from the beginning:
Let us make man in our image, after our likeness.

And it was so. And I, God, said:

Let them have dominion over the fishes 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 creepeth upon the earth.

²⁷And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. ²⁸And I, God, blessed them, and 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 moveth upon the earth.

²⁹And I, 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 shall be the fruit of a tree yielding seed; to you it shall be for meat. ³⁰And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat.

And it was so, even as I spake. ³¹And I, God, saw everything that I had made, and, behold, all things which I had made were very good. And the evening and the morning were the sixth day.

Day 7: Rest

3 ¹Thus the heaven and the earth were finished, and all the host of them. ²And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good; ³and I, God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which I, God, had created and made.

THE GARDEN OF EDEN

⁴And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth, ⁵and every plant of the field before it was in the earth, and every herb of the field

before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth.

The first flesh

And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; ⁶but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.

⁷And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

⁸And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. ⁹And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.

¹⁰And I, the Lord God, caused a river to go out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where I, the Lord God, created much gold; ¹²and the gold of that land was good, and there was bdellium and the onyx stone. ¹³And the name of the second river was called Gihon; the same that compasseth the whole land of Ethiopia. ¹⁴And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.

¹⁵And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it. ¹⁶And I, the Lord God, commanded the man, saying:

Of every tree of the garden thou mayest freely eat, ¹⁷but of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

¹⁸And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him.

¹⁹And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof. ²⁰And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.

²¹And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof; ²²and the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man. ²³And Adam said:

This I know now is bone of my bones,
and flesh of my flesh;
she shall be called Woman,
because she was taken out of man.

²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

²⁵And they were both naked, the man and his wife, and were not ashamed.

Satan's backstory

4 ¹And I, the Lord God, spake unto Moses, saying:

That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, "Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor."

²But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me, "Father, thy will be done, and the glory be thine forever."

³Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; ⁴and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

Choices

⁵And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. ⁶And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world.

⁷And he said unto the woman:

Yea, hath God said, "Ye shall not eat of every tree of the garden"?

And he spake by the mouth of the serpent. ⁸And the woman said unto the serpent:

We may eat of the fruit of the trees of the garden; ⁹but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die."

¹⁰And the serpent said unto the woman:

Ye shall not surely die; ¹¹for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

¹²And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat. ¹³And the eyes of them both were opened, and they knew that they had been naked. And they sewed fig leaves together and made themselves aprons. ¹⁴And they 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 went to hide themselves from the presence of the Lord God amongst the trees of the garden.

Curses

¹⁵And I, the Lord God, called unto Adam, and said unto him:

Where goest thou?

¹⁶And he said:

I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

¹⁷And I, the Lord God, said unto Adam:

Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?

¹⁸And the man said:

The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.

¹⁹And I, the Lord God, said unto the woman:

What is this thing which thou hast done?

And the woman said:

The serpent beguiled me, and I did eat.

²⁰And I, the Lord God, said unto the serpent:

Because thou hast done this thou shalt be cursed above all cattle,

and above every beast of the field;

upon thy belly shalt thou go,

and dust shalt thou eat all the days of thy life;

²¹and I will put enmity between thee and the woman,

between thy seed and her seed;

and he shall bruise thy head,

and thou shalt bruise his heel.

²²Unto the woman, I, the Lord God, said:

I will greatly multiply thy sorrow and thy conception.

In sorrow thou shalt bring forth children,

and thy desire shall be to thy husband,

and he shall rule over thee.

²³And unto Adam, I, the Lord God, said:

Because thou hast hearkened unto the voice of thy wife,

and hast eaten of the fruit of the tree

of which I commanded thee, saying, "Thou shalt not eat of it,"

cursed shall be the ground for thy sake;

in sorrow shalt thou eat of it all the days of thy life.

²⁴Thorns also, and thistles shall it bring forth to thee,

and thou shalt eat the herb of the field.

²⁵By the sweat of thy face shalt thou eat bread,

until thou shalt return unto the ground—

for thou shalt surely die—for out of it wast thou taken:

for dust thou wast, and unto dust shalt thou return.

²⁶And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many. ²⁷Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them.

²⁸And I, the Lord God, said unto mine Only Begotten:

Behold, the man is become as one of us

to know good and evil;

and now, lest he put forth his hand and partake also of the tree of life,

and eat, and live forever,

²⁹therefore I, the Lord God, will send him forth from the Garden of Eden,

to till the ground from whence he was taken;

³⁰for as I, the Lord God, liveth, even so my words cannot return void,

for as they go forth out of my mouth they must be fulfilled.

³¹So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

³²(And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe.) Amen.

5 ¹And it came to pass that after I, the Lord God, had driven them out, that Adam 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 I the Lord had commanded him. And Eve, also, his wife, did labor with him. ²And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. ³And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.

Commandments to worship God

⁴And Adam and Eve, his wife, called upon the name of the Lord, 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. ⁵And 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 commandments of the Lord.

⁶And after many days an angel of the Lord appeared unto Adam, saying:

Why dost thou offer sacrifices unto the Lord?

And Adam said unto him:

I know not, save the Lord commanded me.

⁷And then the angel spake, saying:

This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. ⁸Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

⁹And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying:

I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

¹⁰And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying:

Blessed be the name of God,
for because of my transgression my eyes are opened,
and in this life I shall have joy,
and again in the flesh I shall see God.

¹¹And Eve, his wife, heard all these things and was glad, saying:

Were it not for our transgression we never should have had seed,
and never should have known good and evil,
and the joy of our redemption,
and the eternal life which God giveth unto all the obedient.

¹²And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

Spiritual fall

¹³And Satan came among them, saying, “I am also a son of God;” and he commanded them, saying, “Believe it not;” and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

¹⁴And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent; ¹⁵and as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

¹⁶And Adam and Eve, his wife, ceased not to call upon God.

Cain and Abel

And Adam knew Eve his wife, and she conceived and bare Cain, and said, “I have gotten a man from the Lord; wherefore he may not reject his words.”

But behold, Cain hearkened not, saying, “Who is the Lord that I should know him?”

¹⁷And she again conceived and bare his brother Abel. And Abel hearkened unto the voice of the Lord. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

¹⁸And Cain loved Satan more than God. And Satan commanded him, saying, “Make an offering unto the Lord.”

¹⁹And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. ²⁰And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; ²¹but unto Cain, and to his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell.

²²And the Lord said unto Cain:

Why art thou wroth?

Why is thy countenance fallen?

²³If thou doest well, thou shalt be accepted.

And if thou doest not well, sin lieth at the door,
and Satan desireth to have thee;

and except thou shalt hearken unto my commandments, I will deliver thee up,
and it shall be unto thee according to his desire.

And thou shalt rule over him;

²⁴for from this time forth thou shalt be the father of his lies;
thou shalt be called Perdition; for thou wast also before the world.

²⁵And it shall be said in time to come that these abominations were had from Cain; for he rejected the greater counsel which was had from God; and this is a cursing which I will put upon thee, except thou repent.

²⁶And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord. ²⁷And Adam and his wife mourned before the Lord, because of Cain and his brethren.

²⁸And it came to pass that Cain took one of his brothers’ daughters to wife, and they loved Satan more than God. ²⁹And Satan said unto Cain:

Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

³⁰And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret. ³¹And Cain said:

Truly I am Mahan, the master of this great secret, that I may murder and get gain.

Wherefore Cain was called Master Mahan, and he gloried in his wickedness.

³²And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. ³³And Cain gloried in that which he had done, saying, "I am free; surely the flocks of my brother falleth into my hands."

³⁴And the Lord said unto Cain, "Where is Abel, thy brother?"

And he said, "I know not. Am I my brother's keeper?"

³⁵And the Lord said:

What hast thou done? The voice of thy brother's blood cries unto me from the ground. ³⁶And now thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. ³⁷When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

³⁸And Cain said unto the Lord:

Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my punishment is greater than I can bear.

³⁹Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

⁴⁰And I the Lord said unto him:

Whosoever slays thee, vengeance shall be taken on him sevenfold.

And I the Lord set a mark upon Cain, lest any finding him should kill him. ⁴¹And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden. ⁴²And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the city after the name of his son, Enoch. ⁴³And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.

Lamech

⁴⁴And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah. ⁴⁵And Adah bare Jabal; he was the father of such as dwell in tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ. ⁴⁶And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah.

⁴⁷And Lamech said unto his wives, Adah and Zillah:

Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. ⁴⁸If Cain shall be avenged sevenfold, truly Lamech shall be seventy and seven fold;

⁴⁹For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; ⁵⁰wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

⁵¹For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

⁵²Wherefore the Lord cursed Lamech, and his house, and all them that had covenanted with Satan; for they kept not the commandments of God, and it displeased God, and he ministered not unto them, and their works were abominations, and began to spread among all the sons of men. And it was among the sons of men.

⁵³And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion; ⁵⁴wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

⁵⁵And thus the works of darkness began to prevail among all the sons of men. ⁵⁶And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made; ⁵⁷for they would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world.

⁵⁸And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. ⁵⁹And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.

6 ¹And Adam hearkened unto the voice of God, and called upon his sons to repent.

Seth

²And Adam knew his wife again, and she bare a son, and he called his name Seth. And Adam glorified the name of God; for he said, "God hath appointed me another seed, instead of Abel, whom Cain slew." ³And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos. ⁴And then began these men to call upon the name of the Lord, and the Lord blessed them. ⁵And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; ⁶and by them their children were taught to read and write, having a language which was pure and undefiled.

⁷"Now this same Priesthood, which was in the beginning, shall be in the end of the world also." ⁸Now this prophecy Adam spake, as he was moved upon by the Holy Ghost.

Generations of Adam

And a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying, "In the day that God created man, in the likeness of God

made he him; ⁹in the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.”

ADAM

¹⁰And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth. ¹¹And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters.

¹²And all the days that Adam lived were nine hundred and thirty years, and he died.

SETH

¹³Seth lived one hundred and five years, and begat Enos, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore Enos prophesied also. ¹⁴And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.

¹⁵And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man’s hand was against his own brother, in administering death, because of secret works, seeking for power.

¹⁶All the days of Seth were nine hundred and twelve years, and he died.

ENOS

¹⁷And Enos lived ninety years, and begat Cainan. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named Cainan. ¹⁸And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.

CAINAN

¹⁹And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.

MAHALALEEL

²⁰And Mahalaleel lived sixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.

JARED

²¹And Jared lived one hundred and sixty-two years, and begat Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared taught Enoch in all the ways of God.

²²And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed. ²³And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught unto the children of men.

²⁴And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

ENOCH

²⁵And Enoch lived sixty-five years, and begat Methuselah.

Enoch's call

²⁶And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him. ²⁷And he heard a voice from heaven, saying:

Enoch, my son, prophesy unto this people, and say unto them—

Repent, for thus saith the Lord:

I am angry with this people,

and my fierce anger is kindled against them;

for their hearts have waxed hard,

and their ears are dull of hearing, and their eyes cannot see afar off;

²⁸and for these many generations,

ever since the day that I created them,

have they gone astray, and have denied me,

and have sought their own counsels in the dark;

and in their own abominations have they devised murder,

and have not kept the commandments, which I gave unto their father, Adam.

²⁹Wherfore, they have foresworn themselves,

and, by their oaths, they have brought upon themselves death;

and a hell I have prepared for them, if they repent not;

³⁰and this is a decree, which I have sent forth in the beginning of the world,

from my own mouth, from the foundation thereof,

and by the mouths of my servants, thy fathers, have I decreed it,

even as it shall be sent forth in the world, unto the ends thereof.

³¹And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying:

Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherfore am I thy servant?

³²And the Lord said unto Enoch:

Go forth and do as I have commanded thee,
and no man shall pierce thee.

Open thy mouth, and it shall be filled,

and I will give thee utterance,

for all flesh is in my hands,

and I will do as seemeth me good.

³³Say unto this people, "Choose ye this day, to serve the Lord God who made you."

³⁴Behold my Spirit is upon you,
wherefore all thy words will I justify;
and the mountains shall flee before you,
and the rivers shall turn from their course;
and thou shalt abide in me, and I in you;
therefore walk with me.

³⁵And the Lord spake unto Enoch, and said unto him:
Anoint thine eyes with clay, and wash them, and thou shalt see.

And he did so. ³⁶And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land, “A seer hath the Lord raised up unto his people.”

Enoch preaches

³⁷And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were offended because of him. ³⁸And they came forth to hear him, upon the high places, saying unto the tent-keepers, “Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.” ³⁹And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God.

⁴⁰And there came a man unto him, whose name was Mahijah, and said unto him:
Tell us plainly who thou art, and from whence thou comest?

⁴¹And he said unto them:

I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God. ⁴²And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.

⁴³And Enoch continued his speech, saying:

The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?

⁴⁴The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof. ⁴⁵And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam. ⁴⁶For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

⁴⁷And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence. ⁴⁸And he said unto them:

Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. ⁴⁹Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God. ⁵⁰But God hath made known unto our fathers that all men must repent.

⁵¹And he called upon our father Adam by his own voice, saying:
I am God; I made the world, and men before they were in the flesh.

⁵²And he also said unto him:

If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the

children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

⁵³And our father Adam spake unto the Lord, and said:

Why is it that men must repent and be baptized in water?

And the Lord said unto Adam:

Behold I have forgiven thee thy transgression in the Garden of Eden.

⁵⁴Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

⁵⁵And the Lord spake unto Adam, saying:

Inasmuch as thy children are conceived in sin,
even so when they begin to grow up, sin conceiveth in their hearts,
and they taste the bitter,
that they may know to prize the good.

⁵⁶And it is given unto them to know good from evil;
wherefore they are agents unto themselves.

And I have given unto you another law and commandment. ⁵⁷Wherefore teach it unto your children that:

all men, everywhere, must repent,
or they can in nowise inherit the kingdom of God,
for no unclean thing can dwell there,
or dwell in his presence;
for, in the language of Adam, Man of Holiness is his name,
and the name of his Only Begotten is the Son of Man, even Jesus Christ,
a righteous Judge who shall come in the meridian of time.

⁵⁸Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

⁵⁹That by reason of transgression cometh the fall,
which fall bringeth death,
and inasmuch as ye were born into the world by water, and blood, and the spirit,
which I have made, and so became of dust a living soul,
even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood,
even the blood of mine Only Begotten;
that ye might be sanctified from all sin,
and enjoy the words of eternal life in this world,
and eternal life in the world to come, even immortal glory;

⁶⁰For by the water ye keep the commandment;
by the Spirit ye are justified,
and by the blood ye are sanctified;

⁶¹Therefore it is given to abide in you;
the record of heaven; the Comforter;
the peaceable things of immortal glory;
the truth of all things;
that which quickeneth all things,
which maketh alive all things;

that which knoweth all things, and hath all power
according to wisdom, mercy, truth, justice, and judgment.

⁶²And now, behold, I say unto you:

This is the plan of salvation unto all men,
through the blood of mine Only Begotten,
who shall come in the meridian of time.

⁶³And behold, all things have their likeness,

and all things are created and made to bear record of me,
both things which are temporal,
and things which are spiritual;
things which are in the heavens above,
and things which are on the earth,
and things which are in the earth,
and things which are under the earth,
both above and beneath:
all things bear record of me.

⁶⁴And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

⁶⁵And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man, ⁶⁶and he heard a voice out of heaven, saying:

Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; ⁶⁷and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. ⁶⁸Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.

7 ¹And it came to pass that Enoch continued his speech, saying:

Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

Enoch's prophecy

²And from that time forth Enoch began to prophesy, saying unto the people, that:

As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying, "Turn ye, and get ye upon the mount Simeon." ³And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory; ⁴and I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face.

And he said unto me, "Look, and I will show unto thee the world for the space of many generations." ⁵And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum.

⁶And again the Lord said unto me, "Look;" and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents.

⁷And the Lord said unto me, "Prophesy;" and I prophesied, saying:

Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; ⁸for behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

⁹And it came to pass that the Lord said unto me, "Look;" and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof; ¹⁰and the Lord said unto me:

Go to this people, and say unto them, "Repent;" lest I come out and smite them with a curse, and they die.

¹¹And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.

Zion

¹²And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; ¹³and so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

¹⁴There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea. ¹⁵And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God; ¹⁶and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. ¹⁷The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people.

And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. ¹⁸And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. ¹⁹And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

²⁰And it came to pass that Enoch talked with the Lord; and he said unto the Lord:
Surely Zion shall dwell in safety forever.

But the Lord said unto Enoch:

Zion have I blessed, but the residue of the people have I cursed.

Zion and the flood

²¹And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch:

Behold mine abode forever.

²²And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them. ²³And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; ²⁴and there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man.

And behold, the power of Satan was upon all the face of the earth. ²⁵And he saw angels descending out of heaven; and he heard a loud voice saying, “Wo, wo be unto the inhabitants of the earth.” ²⁶And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.

²⁷And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many and they were caught up by the powers of heaven into Zion.

²⁸And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying:

How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

²⁹And Enoch said unto the Lord:

How is it that thou canst weep,
seeing thou art holy, and from all eternity to all eternity?

³⁰And were it possible that man could number the particles of the earth,
yea, millions of earths like this,

it would not be a beginning to the number of thy creations;
and thy curtains are stretched out still;
and yet thou art there,
and thy bosom is there;
and also thou art just;
thou art merciful and kind forever.

³¹And thou hast taken Zion to thine own bosom,
from all thy creations, from all eternity to all eternity;
and naught but peace, justice, and truth is the habitation of thy throne;
and mercy shall go before thy face and have no end.

How is it thou canst weep?

³²The Lord said unto Enoch:

Behold these thy brethren;
they are the workmanship of mine own hands,
and I gave unto them their knowledge, in the day I created them;
and in the Garden of Eden, gave I unto man his agency;

³³And unto thy brethren have I said,
and also given commandment,
that they should love one another,
and that they should choose me, their Father;
but behold, they are without affection,

and they hate their own blood;
³⁴And the fire of mine indignation is kindled against them;
and in my hot displeasure will I send in the floods upon them,
for my fierce anger is kindled against them.

³⁵Behold, I am God;
 Man of Holiness is my name;
 Man of Counsel is my name;
 and Endless and Eternal is my name, also.

³⁶Wherefore, I can stretch forth mine hands
 and hold all the creations which I have made;
 and mine eye can pierce them also,
 and among all the workmanship of mine hands
 there has not been so great wickedness as among thy brethren.

³⁷But behold, their sins shall be upon the heads of their fathers;
 Satan shall be their father, and misery shall be their doom;
 and the whole heavens shall weep over them,
 even all the workmanship of mine hands;
 wherefore should not the heavens weep,
 seeing these shall suffer?

³⁸But behold, these which thine eyes are upon shall perish in the floods;
 and behold, I will shut them up; a prison have I prepared for them.

³⁹And that which I have chosen hath pled before my face.
 Wherefore, he suffereth for their sins;
 inasmuch as they will repent in the day that my Chosen shall return unto me,
 and until that day they shall be in torment;

⁴⁰wherefore, for this shall the heavens weep,
 yea, and all the workmanship of mine hands.

⁴¹And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook. ⁴²And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation; ⁴³wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.

⁴⁴And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens:

I will refuse to be comforted.

But the Lord said unto Enoch:

Lift up your heart, and be glad; and look.

⁴⁵And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying:

When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified and have eternal life?

⁴⁶And the Lord said:

It shall be in the meridian of time, in the days of wickedness and vengeance.

⁴⁷And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying:

The Righteous is lifted up,
 and the Lamb is slain from the foundation of the world;
 and through faith I am in the bosom of the Father,
 and behold, Zion is with me.

⁴⁸And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying:

Wo, wo is me, the mother of men; I am pained,
I am weary, because of the wickedness of my children.
When shall I rest,
and be cleansed from the filthiness which is gone forth out of me?
When will my Creator sanctify me, that I may rest,
and righteousness for a season abide upon my face?

⁴⁹And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying:

O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

⁵⁰And it came to pass that Enoch continued his cry unto the Lord, saying:

I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods.

⁵¹And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;

⁵²and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; ⁵³and the Lord said:

Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

⁵⁴And it came to pass that Enoch cried unto the Lord, saying:

When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

⁵⁵And the Lord said unto Enoch, “Look,” and he looked and beheld the Son of Man lifted up on the cross, after the manner of men; ⁵⁶and he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory; ⁵⁷and as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

Last days

⁵⁸And again Enoch wept and cried unto the Lord, saying:

When shall the earth rest?

⁵⁹And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying:

Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

⁶⁰And the Lord said unto Enoch:

As I live, even so will I come in the last days,
in the days of wickedness and vengeance,
to fulfil the oath which I have made unto you concerning the children of Noah;

⁶¹And the day shall come that the earth shall rest,
 but before that day the heavens shall be darkened,
 and a veil of darkness shall cover the earth;
 and the heavens shall shake,
 and also the earth;
 and great tribulations shall be among the children of men,
 but my people will I preserve;

⁶²And righteousness will I send down out of heaven;
 and truth will I send forth out of the earth,
 to bear testimony of mine Only Begotten;
 his resurrection from the dead;
 yea, and also the resurrection of all men;
 and righteousness and truth will I cause to sweep the earth as with a flood,
 to gather out mine elect from the four quarters of the earth,
 unto a place which I shall prepare, an Holy City,
 that my people may gird up their loins,
 and be looking forth for the time of my coming;
 for there shall be my tabernacle,
 and it shall be called Zion, a New Jerusalem.

⁶³And the Lord said unto Enoch:

Then shalt thou and all thy city meet them there,
 and we will receive them into our bosom,
 and they shall see us; and we will fall upon their necks,
 and they shall fall upon our necks, and we will kiss each other;
⁶⁴and there shall be mine abode,
 and it shall be Zion,
 which shall come forth out of all the creations which I have made;
 and for the space of a thousand years the earth shall rest.

⁶⁵And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years; ⁶⁶but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. ⁶⁷And the Lord shewed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy.

⁶⁸And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

⁶⁹And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and

it came to pass that Zion was not, for God received it up into his own bosom; and
8 from thence went forth the saying, "Zion is fled." ¹And all the days of Enoch were
 four hundred and thirty years.

METHUSELAH

²And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins. ³And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself. ⁴And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.

⁵And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech; ⁶and Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters. ⁷And all the days of Methuselah were nine hundred and sixty-nine years, and he died.

LAMECH

⁸And Lamech lived one hundred and eighty-two years, and begat a son, ⁹and he called his name Noah, saying:

This son shall comfort us concerning our work and toil of our hands,
because of the ground which the Lord hath cursed.

¹⁰And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters; ¹¹and all the days of Lamech were seven hundred and seventy-seven years, and he died.

NOAH

¹²And Noah was four hundred and fifty years old, and begat Japheth; and forty-two years afterward he begat Shem of her who was the mother of Japheth, and when he was five hundred years old he begat Ham. ¹³And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God.

¹⁴And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose. ¹⁵And the Lord said unto Noah:

The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

¹⁶And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning. ¹⁷And the Lord said unto Noah:

My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.

¹⁸And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

¹⁹And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

²⁰And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words;

²¹And also, after that they had heard him, they came up before him, saying:

Behold, we are the sons of God;
have we not taken unto ourselves the daughters of men?
And are we not eating and drinking,
and marrying and giving in marriage?
And our wives bear unto us children,
and the same are mighty men,
which are like unto men of old,
men of great renown.

And they hearkened not unto the words of Noah. ²²And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

²³And it came to pass that Noah continued his preaching unto the people, saying:

Hearken, and give heed unto my words; ²⁴believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you;

Nevertheless they hearkened not. ²⁵And it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.

²⁶And the Lord said:

I will destroy man whom I have created, from the face of the earth,
both man and beast, and the creeping things, and the fowls of the air;
for it repenteth Noah that I have created them,
and that I have made them;
and he hath called upon me;
for they have sought his life.

²⁷And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.

²⁸The earth was corrupt before God, and it was filled with violence. ²⁹And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth. ³⁰And God said unto Noah:

The end of all flesh is come before me, for the earth is filled with violence,
and behold I will destroy all flesh from off the earth.

THE BOOK OF ABRAHAM

Abraham seeks for the right belonging to the fathers

¹In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence; ²and, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. ³It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me. ⁴I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

Abraham 1:1–2:18 is recorded in a manuscript dated November 1835

⁵My fathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen, utterly refused to hearken to my voice; ⁶for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; ⁷therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto these dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah.

The priest of Elkenah was also the priest of Pharaoh. ⁸Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, men, women, and children. ⁹And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun. ¹⁰Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. ¹¹Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

¹²And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar. And that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record. ¹³It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. ¹⁴That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of figures is called by the Chaldeans Rahleenos, which signifies hieroglyphics.

¹⁵And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and

heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands; ¹⁶and his voice was unto me:

Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, into a strange land which thou knowest not of; ¹⁷and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

¹⁸Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. ¹⁹As it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth forever, for I am thy God.

²⁰Behold, Potiphar's Hill was in the land of Ur, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh; which Pharaoh signifies king by royal blood.

Origin of Egypt

²¹Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. ²²From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land. ²³The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden; ²⁴when this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

²⁵Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. ²⁶Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood. ²⁷Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; ²⁸but I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

Leaving Ur

²⁹Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. ³⁰Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life.

³¹But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the

fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

2 ¹Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died; but Terah, my father, yet lived in the land of Ur, of the Chaldees. ²And it came to pass that I, Abraham, took Sarai to wife, and Nahor, my brother, took Milcah to wife, who was the daughter of Haran. ³Now the Lord had said unto me:

Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

⁴Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my father followed after me, unto the land which we denominated Haran.

Haran

⁵And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran. ⁶But I, Abraham, and Lot, my brother's son, prayed unto the Lord.

And the Lord appeared unto me, and said unto me:

Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.

⁷For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains, "Depart hence," and behold, they are taken away by a whirlwind, in an instant, suddenly. ⁸My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

⁹And I will make of thee a great nation,
and I will bless thee above measure,
and make thy name great among all nations,
and thou shalt be a blessing unto thy seed after thee,

that in their hands they shall bear this ministry and Priesthood unto all nations;

¹⁰and I will bless them through thy name;
for as many as receive this Gospel shall be called after thy name,
and shall be accounted thy seed, and shall rise up and bless thee, as their father;

¹¹and I will bless them that bless thee,
and curse them that curse thee;
and in thee (that is, in thy Priesthood)
and in thy seed (that is, thy Priesthood),
for I give unto thee a promise that this right shall continue in thee,
and in thy seed after thee (that is to say, the literal seed, or the seed of the body)
shall all the families of the earth be blessed, even with the blessings of the Gospel,
which are the blessings of salvation, even of life eternal.

¹²Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart:

Thy servant has sought thee earnestly; now I have found thee; ¹³thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.

¹⁴So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran.

Canaan

¹⁵And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way; ¹⁶therefore, eternity was our covering and our rock and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

¹⁷Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish. ¹⁸And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

¹⁹And the Lord appeared unto me in answer to my prayers, and said unto me:
Unto thy seed will I give this land.

²⁰And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord. ²¹And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land.

The remainder of the Book of Abraham from 2:19 has no surviving manuscript and was first published in 1842 in *Times and Seasons*.

Egypt

And I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. ²²And it came to pass when I was come near to enter into Egypt, the Lord said unto me:

Behold, Sarai, thy wife, is a very fair woman to look upon; ²³therefore it shall come to pass, when the Egyptians shall see her, they will say, "She is his wife;" and they will kill you, but they will save her alive; therefore see that ye do on this wise: ²⁴let her say unto the Egyptians she is thy sister, and thy soul shall live.

²⁵And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me:

Therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

STARS

3 ¹And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; ²and I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; ³and the Lord said unto me:

These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.

⁴And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob. ⁵And the Lord said unto me:

The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.

⁶And the Lord said unto me:

Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea, the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night. ⁷Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.

⁸And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; ⁹and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou standest.

¹⁰And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

¹¹Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; ¹²and he said unto me:

My son, my son (and his hand was stretched out), Behold I will show you all these.

And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.

¹³And he said unto me, "This is Shinehah," which is the sun.

And he said unto me, "Kokob," which is star.

And he said unto me, "Olea," which is the moon.

And he said unto me, "Kokaubeam," which signifies stars, or all the great lights, which were in the firmament of heaven.

¹⁴And it was in the night time when the Lord spake these words unto me:

I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

SPIRITS

¹⁵And the Lord said unto me:

Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words.

¹⁶If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me.

¹⁷Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. ¹⁸Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are *gnolaum*, or eternal.

¹⁹And the Lord said unto me:

These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.

²⁰The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah.

²¹I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

²²Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; ²³and God saw these souls that they were good, and he stood in the midst of them, and he said, "These I will make my rulers;" for he stood among those that were spirits, and he saw that they were good; and he said unto me:

Abraham, thou art one of them; thou wast chosen before thou wast born.

²⁴And there stood one among them that was like unto God, and he said unto those who were with him:

We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; ²⁵and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; ²⁶and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

²⁷And the Lord said, "Whom shall I send?"

And one answered like unto the Son of Man, "Here am I, send me."

And another answered and said, "Here am I, send me."

And the Lord said, "I will send the first."

²⁸And the second was angry, and kept not his first estate; and, at that day, many followed after him.

THE HEAVENS AND THE EARTH

4 And then the Lord said, “Let us go down.”

And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. ²And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.

Day 1: Light

³And they (the Gods) said, “Let there be light;” and there was light. ⁴And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness. ⁵And the Gods called the light Day, and the darkness they called Night.

And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

Day 2: Waters

⁶And the Gods also said:

Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters.

⁷And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. ⁸And the Gods called the expanse, “Heaven.”

And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

Day 3: Land, plants

⁹And the Gods ordered, saying:

Let the waters under the heaven be gathered together unto one place, and let the earth come up dry;

and it was so as they ordered; ¹⁰and the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, “Great Waters;” and the Gods saw that they were obeyed.

¹¹And the Gods said:

Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth;

and it was so, even as they ordered. ¹²And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

¹³And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.

Day 4: Lights

¹⁴And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years; ¹⁵and organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so. ¹⁶And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also; ¹⁷and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. ¹⁸And the Gods watched those things which they had ordered until they obeyed.

¹⁹And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

Day 5: Creatures of water and air

²⁰And the Gods said:

Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.

²¹And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. ²²And the Gods said:

We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth.

²³And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

Day 6: Beasts of earth, man

²⁴And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

²⁵And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

²⁶And the Gods took counsel among themselves and said:

Let us go down and form man in our image, after our likeness; and we will give them 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.

²⁷So the Gods went down to organize man in their own image, in the image of the Gods to form them, male and female to form them. ²⁸And the Gods said, "We will bless them." And the Gods said:

We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to 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.

²⁹And the Gods said:

Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat.

³⁰And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.

³¹And the Gods said:

We will do everything that we have said, and organize them; and behold, they shall be very obedient.

And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

Day 7: Rest

5 ¹And thus we will finish the heavens and the earth, and all the hosts of them. ²And the Gods said among themselves:

On the seventh time we will end our work, which we have counseled; and we will rest on the seventh time from all our work which we have counseled.

³And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form; and sanctified it.

THE GARDEN OF EDEN

And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth. ⁴And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, ⁵according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

⁶But there went up a mist from the earth, and watered the whole face of the ground. ⁷And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.

⁸And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. ⁹And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.

¹⁰There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.

Commandments

¹¹And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it. ¹²And the Gods commanded the man, saying:

Of every tree of the garden thou mayest freely eat,

¹³but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die.

Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

¹⁴And the Gods said:

Let us make an help meet for the man,
for it is not good that the man should be alone,
therefore we will form an help meet for him.

¹⁵And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof; ¹⁶and of the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. ¹⁷And Adam said:

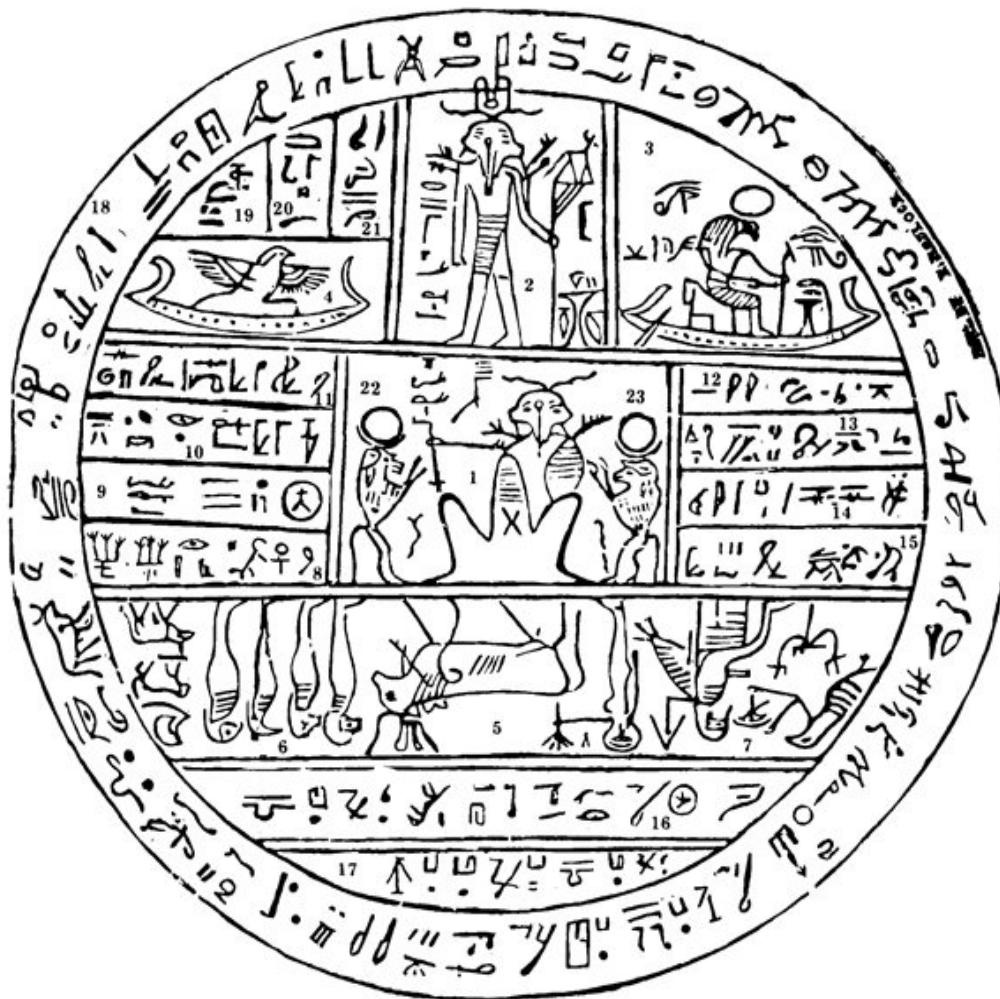
This was bone of my bones,
and flesh of my flesh;
now she shall be called Woman,
because she was taken out of man;

¹⁸Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. ¹⁹And they were both naked, the man and his wife, and were not ashamed.

²⁰And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. ²¹And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an help meet for him.



1. The Angel of the Lord.
2. Abraham fastened upon an altar.
3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.
4. The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh.
5. The idolatrous god of Elkenah.
6. The idolatrous god of Libnah.
7. The idolatrous god of Mahmackrah.
8. The idolatrous god of Korash.
9. The idolatrous god of Pharaoh.
10. Abraham in Egypt.
11. Designed to represent the pillars of heaven, as understood by the Egyptians.
12. Raukeeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word, Shaumahyeem.



1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.
2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.
3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.
4. Answers to the Hebrew word Raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or, in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.
6. Represents this earth in its four quarters.
7. Represents God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.
8. Contains writings that cannot be revealed unto the world; but is to be had in the Holy Temple of God.
9. Ought not to be revealed at the present time.
10. Ought not to be revealed at the present time.
11. Also. If the world can find out these numbers, so let it be. Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, 20, and 21 will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.



1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.
2. King Pharaoh, whose name is given in the characters above his head.
3. Signifies Abraham in Egypt as given also in Figure 10 of Facsimile No. 1.
4. Prince of Pharaoh, King of Egypt, as written above the hand.
5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.
6. Olimlah, a slave belonging to the prince.
7. Abraham is reasoning upon the principles of Astronomy, in the king's court.

MATTHEW 25 – INSPIRED VERSION

¹For I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say:

Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him.

Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

²And Jesus went out, and departed from the temple; and his disciples came to him, for to hear him, saying:

Master, show us concerning the buildings of the temple, as thou hast said:
They shall be thrown down, and left unto you desolate.

³And Jesus said unto them:

See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one stone upon another that shall not be thrown down.

After the first coming

⁴And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying:

Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?

⁵And Jesus answered, and said unto them:

Take heed that no man deceive you; ⁶for many shall come in my name, saying—“I am Christ”—and shall deceive many; ⁷then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for my name’s sake; ⁸and then shall many be offended, and shall betray one another, and shall hate one another; ⁹and many false prophets shall arise, and shall deceive many; ¹⁰and because iniquity shall abound, the love of many shall wax cold; ¹¹but he that remaineth steadfast and is not overcome, the same shall be saved.

¹²When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand. ¹³Then let them who are in Judea flee into the mountains; ¹⁴let him who is on the housetop flee, and not return to take anything out of his house; ¹⁵Neither let him who is in the field return back to take his clothes; ¹⁶and wo unto them that are with child, and unto them that give suck in those days; ¹⁷therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day;

¹⁸For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. ¹⁹All things which have befallen them are only the beginning of the sorrows which shall come upon them. ²⁰And except those days should be shortened, there should none of their flesh be saved; but for the elect’s sake, according to the covenant,

those days shall be shortened. ²¹Behold, these things I have spoken unto you concerning the Jews.

Before the second coming

And again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, “Lo, here is Christ,” or “There;” believe him not; ²²for in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant.

²³Behold, I speak these things unto you for the elect’s sake; and you also shall hear of wars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet.

²⁴Behold, I have told you before; ²⁵wherefore, if they shall say unto you, “Behold, he is in the desert;” go not forth. “Behold, he is in the secret chambers;” believe it not.

²⁶For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

²⁷And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth. ²⁸And they shall hear of wars, and rumors of wars. ²⁹Behold I speak for mine elect’s sake.

For nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places. ³⁰And again, because iniquity shall abound, the love of men shall wax cold; but he that shall not be overcome, the same shall be saved. ³¹And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked; ³²and again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

³³And immediately after the tribulation of those days,

the sun shall be darkened,
and the moon shall not give her light,
and the stars shall fall from heaven,
and the powers of heaven shall be shaken.

³⁴Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled. ³⁵Although, the days will come, that heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled.

³⁶And, as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory; ³⁷and whoso treasureth up my word, shall not be deceived, for the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other.

³⁸Now learn a parable of the fig tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand; ³⁹so likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors;

⁴⁰But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only. ⁴¹But as it was in the days of Noah, so it shall be also at the coming of the Son of Man; ⁴²for it shall be with them, as it was in the days which were before the flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage; ⁴³and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. ⁴⁴Then shall be fulfilled that which is written, that in the last days:

Two shall be in the field,
the one shall be taken, and the other left.

⁴⁵Two shall be grinding at the mill,
the one shall be taken, and the other left.

⁴⁶And what I say unto one, I say unto all men; watch, therefore, for you know not at what hour your Lord does come. ⁴⁷But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready.

⁴⁸Therefore be ye also ready, for in such an hour as ye think not, the Son of Man comes.

⁴⁹Who, then, is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season? ⁵⁰Blessed is that servant whom his lord, when he comes, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods. ⁵¹But if that evil servant shall say in his heart, “My lord delayeth his coming,” ⁵²and shall begin to smite his fellow-servants, and to eat and drink with the drunken, ⁵³the lord of that servant shall come in a day when he looks not for him, and in an hour that he is not aware of, ⁵⁴and shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

⁵⁵And thus cometh the end of the wicked, according to the prophecy of Moses, saying:

They shall be cut off from among the people;
but the end of the earth is not yet, but by and by.

ARTICLES OF FAITH

¹We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

²We believe that men will be punished for their own sins, and not for Adam's transgression.

³We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

⁴We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

M these ordinances
Changed in 1902

⁵We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

⁶We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.

⁷We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.

⁸We believe the BIBLE to be the word of God as far as it is translated correctly; we also believe the BOOK OF MORMON to be the word of God.

⁹We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

¹⁰We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

M this
Changed in 1851 UK edition

¹¹We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

Added in 1902

¹²We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

¹³We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

APPENDIX

JOSEPH SMITH HISTORY – 1832 ACCOUNT

A history of the life of Joseph Smith, Jr. An account of his marvelous experience and of all the mighty acts which he does in the name of Jesus Christ the son of the living God, of whom he bears record. And also an account of the rise of the church of Christ in the eve of time according as the Lord brought forth and established by his hand.

- Firstly he receiving the testimony from on high
- Secondly the ministering of Angels
- Thirdly the reception of the holy Priesthood by the ministering of angels to administer the letter of the Gospel—the Law and commandments as they were given unto him—and in the ordinances
- Fourthly a confirmation and reception of the high Priesthood after the holy order of the son of the living God power and ordinance from on high to preach the Gospel in the administration and demonstration of the spirit
- the Keys of the Kingdom of God conferred upon him
- and the continuation of the blessings of God to him, etc.

I was born in the town of Sharon in the State of Vermont, North America on the twenty-third day of December AD 1805 of goodly parents who spared no pains to instructing me in the Christian religion. At the age of about ten years my Father Joseph Smith, Sr. moved to Palmyra, Ontario County in the State of New York and being in indigent circumstances were obliged to labor hard for the support of a large family having nine children. And as it required their exertions of all that were able to render any assistance for the support of the family therefore we were deprived of the benefit of an education. Suffice it to say I was merely instructed in reading and writing and the ground rules of arithmetic which constituted my whole literary acquirements.

At about the age of twelve years my mind become seriously impressed with regard to the all-important concerns of for the well fare of my immortal soul which led me to searching the scriptures believing as I was taught, that they contained the word of God. Thus applying myself to them and my intimate acquaintance with those of different denominations led me to marvel exceedingly. For I discovered that they did not adorn their profession by a holy walk and Godly conversation agreeable to what I found contained in that sacred depository. This was a grief to my soul thus from the age of twelve years to fifteen.

I pondered many things in my heart concerning the situation of the world, of mankind, the contentions, and divisions, the wickedness, and abominations, and the darkness which pervaded the of the minds of mankind. My mind become exceedingly distressed for I become convicted of my sins and by searching the scriptures I found that mankind did not come unto the Lord but that they had apostatized from the true and living faith and there was no society or denomination that built upon the gospel of Jesus Christ as recorded in the New Testament. And I felt to mourn for my own sins and for the sins of the world for I learned in the scriptures that God was the same yesterday to day and forever that he was no respecter to persons for he was God. For I looked upon the sun the glorious luminary of the earth and also the moon rolling in their majesty through the heavens and also the stars shining in their courses and the earth also upon which I stood and the beast of the field and the fowls of heaven and the fish of the waters and also man walking forth upon the face of the earth in majesty and in the strength of beauty whose power and intelligence in governing the things which are so exceeding great and marvelous even in the likeness of

him who created them and when I considered upon these things my heart exclaimed well has the wise man said: It is a fool that says in his heart there is no God.

My heart exclaimed all these bear testimony and bespeak an omnipotent and omnipresent power, a being who maketh laws and decrees and binds all things in their bounds, who fills eternity who was and is and will be from all eternity to eternity and when I considered all these things and that that being seeks such to worship him as worship him in spirit and in truth therefore I cried unto the Lord for mercy for there was none else to whom I could go and to obtain mercy.

And the Lord heard my cry in the wilderness and while in the attitude of calling upon the Lord in the 16th year of my age a pillar of fire light above the brightness of the sun at noon day come down from above and rested upon me and I was filled with the Spirit of God and the Lord opened the heavens upon me and I saw the Lord. And he spake unto me saying:

Joseph my son thy sins are forgiven thee. Go thy way walk in my statutes and keep my commandments. Behold I am the Lord of glory. I was crucified for the world that all those who believe on my name may have eternal life. Behold the world lies in sin and at this time and none does good, no not one. They have turned aside from the gospel and keep not my commandments. They draw near to me with their lips while their hearts are far from me and mine anger is kindling against the inhabitants of the earth to visit them according to their ungodliness and to bring to pass that which has been spoken by the mouth of the prophets and apostles. Behold and lo I come quickly, as it is written of me, in the cloud clothed in the glory of my Father.

And my soul was filled with love and for many days I could rejoice with great joy and the Lord was with me, but could find none that would believe the heavenly vision. Nevertheless, I pondered these things in my heart.

But after many days I fell into transgressions and sinned in many things which brought a wound upon my soul. And there were many things which transpired that cannot be written. And my father's family have suffered many persecutions and afflictions. And it came to pass when I was seventeen years of age I called again upon the Lord and he shewed unto me a heavenly vision.

For behold an angel of the Lord came and stood before me. And it was by night and he called me by name and he said the Lord had forgiven me my sins. And he revealed unto me that in the Town of Manchester, Ontario County, NY there was plates of gold upon which there was engravings which was engraven by Moroni & his fathers, the servants of the living God in ancient days, and deposited by the commandments of God and kept by the power thereof and that I should go and get them. And he revealed unto me many things concerning the inhabitants of the earth which since have been revealed in commandments & revelations. And it was on the 22nd day of September AD 1822.

And thus he appeared unto me three times in one night and once on the next day. And then I immediately went to the place and found where the plates was deposited as the angel of the Lord had commanded me and straightway made three attempts to get them and then being exceedingly frightened I supposed it had been a dream of vision but when I considered I knew that it was not therefore I cried unto the Lord in the agony of my soul, "Why can I not obtain them?"

Behold the angel appeared unto me again and said unto me, "You have not kept the commandments of the Lord which I gave unto you, therefore you cannot now obtain them. For the time is not yet fulfilled therefore thou wast left unto temptation that thou

mightest be made acquainted of with the power of the advisory. Therefore repent and call on the Lord. Thou shalt be forgiven and in his own due time thou shalt obtain them."

For now I had been tempted of the adversary and sought the plates to obtain riches and kept not the commandment that I should have an eye single to the glory of God.

Therefore I was chastened and sought diligently to obtain the plates and obtained them not until I was twenty-one years of age.

And in this year I was married to Emma Hale, daughter of Isaac Hale, who lived in Harmony, Susquehanna County, Pennsylvania on the 18th January AD, 1827.

On the 22nd day of September of this same year I obtained the plates—and in the December following we moved to Susquehanna by the assistance of a man by the name of Martin Harris, who became convinced of the vision and gave me fifty dollars to bear my expenses. And because of his faith and this righteous deed the Lord appeared unto him in a vision and shewed unto him his marvelous work which he was about to do.

And he immediately came to Susquehanna and said the Lord had shown him that he must go to New York City with some of the characters so we proceeded to copy some of them. And he took his journey to the Eastern Cities and to the learned saying, "Read this I pray thee." And the learned said, "I cannot," but if he would bring the plates they would read it. But the Lord had forbid it. And he returned to me and gave them to me to translate. And I said, "I cannot for I am not learned. But the Lord had prepared spectacles for to read the book." Therefore, I commenced translating the characters and thus the prophecy of Isaiah was fulfilled which is written in the 29th chapter concerning the book.

And it came to pass that after we had translated 116 pages that he desired to carry them to read to his friends that peradventure he might convince them of the truth. Therefore I inquired of the Lord and the Lord said unto me that he must not take them. And I spake unto him (Martin) the word of the Lord. And he said inquire again. And I inquired again and also the third time. And the Lord said unto me, "Let him go with them, only he shall covenant with me that he will not shew them to only but four persons." And he covenanted with the Lord that he would do according to the word of the Lord.

Therefore he took them and took his journey unto his friends to Palmyra, Wayne County & State of New York. And he brake the covenant which he made before the Lord. And the Lord suffered the writings to fall into the hands of wicked men. And Martin was chastened for his transgression. And I also was chastened also for my transgression for asking the Lord the third time, wherefore the Plates was taken from me by the power of God and I was not able to obtain them for a season. And it came to pass after much humility and affliction of soul I obtained them again when Lord appeared unto a young man by the name of Oliver Cowdery and shewed unto him the plates in a vision and also the truth of the work and what the Lord was about to do through me, his unworthy servant. Therefore he was desirous to come and write for me and to translate. Now my wife had written some for me to translate and also my brother Samuel H Smith but we had become reduced in property. And my wife's father was about to turn me out of doors and I had not where to go. And I cried unto the Lord that he would provide for me to accomplish the work whereunto he had commanded me.

JOSEPH SMITH HISTORY – 1835 ACCOUNT

Being wrought up in my mind, respecting the subject of religion and looking upon at the different systems taught the children of men, I knew not who was right or who was wrong. And considering it of the first importance that I should be right, in matters that involved eternal consequences; being thus perplexed in mind I retired to the silent grove and bowed down before the Lord, under a realizing sense that he had said (if the BIBLE be true), ask and you shall receive; knock and it shall be opened; seek and you shall find. And again, if any man lack wisdom, let him ask of God who gives to all men liberally and upbraids not.

Information was what I most desired at this time, and with a fixed determination to obtain it, I called upon the Lord for the first time, in the place above stated. Or in other words I made a fruitless attempt to pray, my tongue seemed to be swollen in my mouth, so that I could not utter.

I heard a noise behind me, like some person walking towards me. I strove again to pray, but could not. The noise of walking seemed to draw nearer. I sprung up on my feet, and looked around, but saw no person or thing that was calculated to produce the noise of walking. I kneeled again. My mouth was opened and my tongue liberated, and I called on the Lord in mighty prayer.

A pillar of fire appeared above my head, it presently rested down upon my head, and filled me with joy unspeakable. A personage appeared in the midst of this pillar of flame which was spread all around, and yet nothing consumed. Another personage soon appeared like unto the first. He said unto me, "Thy sins are forgiven thee." He testified unto me that Jesus Christ is the son of God. And I saw many angels in this vision.

I was about 14 years old when I received this first communication. When I was about 17 years old I saw another vision of angels, in the night season after I had retired to bed. I had not been asleep, when but was meditating upon my past life and experience, I was very conscious that I had not kept the commandments, and I repented heartily for all my sins and transgression, and humbled myself before Him; whose eyes are over all things.

All at once the room was illuminated above the brightness of the sun. An angel appeared before me, his hands and feet were naked pure and white, and he stood between the floors of the room, clothed with in purity inexpressible. He said unto me, "I am a messenger sent from God. Be faithful and keep his commandments in all things." He told me of a sacred record which was written on plates of gold. I saw in the vision the place where they were deposited. He said the Indians were the literal descendants of Abraham.

He explained many things of the prophesies to me. One I will mention which is this, in Malachi 4: Behold the day of the Lord comes, etc. Also that the Urim and Thumim was hid up with the record, and that God would give me power to translate it, with the assistance of this instrument. He then gradually vanished out of my sight, or the vision closed. While meditating on what I had seen, the angel appeared to me again and related the same things and much more. Also the third time bearing the same tidings, and departed. During the time I was in this vision I did not realize anything else around me except what was shown me in this communication. After the vision had all passed, I found that it was nearly daylight. The family soon arose, I got up also.

On that day while in the field at work with my Father he asked me if I was sick. I replied I had but little strength. He told me to go to the house. I started and went part way and

was finally deprived of my strength and fell. But how long I remained I do not know. The angel came to me again and commanded me to go and tell my father what I had seen and heard. I did so. He wept and told me that it was a vision from God to attend to it.

I went and found the place, where the plates were, according to the direction of the angel, also saw them, and the angel as before. The powers of darkness strove hard against me. I called on God. The angel told me that the reason why I could not obtain the plates at this time was because I was under transgression, but to come again in one year from that time. I did so, but did not obtain them. Also the third and the fourth year, at which time I obtained them, and translated them into the English language; by the gift and power of God and have been preaching it ever since.

JOSEPH SMITH HISTORY – 1838 ACCOUNT

¹Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of The Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. ²In this history I shall present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now [1838] the eighth year since the organization of the said Church.

³I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont....My father, Joseph Smith, Sen., left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester in the same county of Ontario—⁴his family consisting of eleven souls, namely, my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died November 19th 1823, in the 26th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy.

⁵Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and others, "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

⁶For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

⁷I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia. ⁸During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit.

In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the

different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.⁹ My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

¹⁰In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?¹¹ While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

¹²Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the BIBLE.

¹³At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. ¹⁴So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt.

The vision in the grove

It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. ¹⁵After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God.

I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. ¹⁶But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. ¹⁷It no sooner appeared than I found myself delivered from the enemy which held me bound.

When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other:

This is My Beloved Son. Hear Him!

¹⁸My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join.

¹⁹I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that:

They draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.

²⁰He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.

When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, “Never mind, all is well—I am well enough off.” I then said to my mother, “I have learned for myself that Presbyterianism is not true.”

Persecution

It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?

²¹Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had.

I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

²²I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me. ²³It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

²⁴However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were

but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

²⁵So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

²⁶I had now got my mind satisfied so far as the sectarian world was concerned—that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.

²⁷I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

²⁸During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me—I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to anyone who recollects my youth, and is acquainted with my native cheery temperament.

An angel visits in the night

²⁹In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

³⁰While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. ³¹He had on a loose robe of most exquisite whiteness. It was a whiteness

beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.³² Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

³³He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.³⁴ He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;³⁵ also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted “seers” in ancient or former times; and that God had prepared them for the purpose of translating the book.

M Nephi

³⁶After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

³⁷For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

³⁸And again, he quoted the fifth verse thus:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

³⁹He also quoted the next verse differently:

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

⁴⁰In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when “they who would not hear his voice should be cut off from among the people,” but soon would come.⁴¹ He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

⁴²Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with

me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

⁴³After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

⁴⁴I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. ⁴⁵He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before. ⁴⁶By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard.

But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them. ⁴⁷After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

Meetings on the hill

⁴⁸I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. ⁴⁹The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received. ⁵⁰I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger.

I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. ⁵¹Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any

in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.⁵² Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up.

I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.⁵³ I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

⁵⁴ Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

The gold plates

⁵⁵ As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continuous labor were enabled to get a comfortable maintenance.⁵⁶ In the year 1823 my father's family met with a great affliction by the death of my eldest brother, Alvin. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stoal, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, State of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

⁵⁷ During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stoal.

⁵⁸ Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's, and went to my father's, and farmed with him that season.

⁵⁹ At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through

any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

⁶⁰I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible.

But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

Translating

⁶¹The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county, in the State of Pennsylvania. While preparing to start—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise—in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability.

⁶²By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following. ⁶³Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:

⁶⁴I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct.

I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. ⁶⁵He then said to me, "Let me see that certificate."

I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I cannot

read a sealed book." I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.

The Priesthood of Aaron

⁶⁶On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me. ⁶⁷Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the BOOK OF MORMON, and he began to write for me.

* * *

⁶⁸We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates.

While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

⁶⁹Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

⁷⁰He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

⁷¹Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.*

⁷²The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

⁷³Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation. ⁷⁴Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of

their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of.

In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.⁷⁵ We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.

*Oliver Cowdery describes these events thus:

These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history or record called the BOOK OF MORMON.

To notice, in even few words, the interesting account given by Mormon and his faithful son, Moroni, of a people once beloved and favored of heaven, would supersede my present design; I shall therefore defer this to a future period, and, as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the Gospel of Christ.

No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Savior, of the precise manner in which men should build up His Church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.'

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easy to be seen, as the prophet said it would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easy to be seen that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations, when His testimony is no less than the spirit of prophecy, and His religion based, built, and sustained by immediate revelations, in all ages of the world when He has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given 'Arise and be baptized.'

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon Him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed

with glory, and delivered the anxiously looked-for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the ‘blaze of day’; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, ‘I am thy fellow-servant,’ dispelled every fear. We listened, we gazed, we admired! ’Twas the voice of an angel from glory, ’twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood as he said:

Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the Sons of Levi may yet offer an offering unto the Lord in righteousness!

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-men, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior’s goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

JOSEPH SMITH HISTORY – 1842 ACCOUNT

At the request of Mr. John Wentworth, Editor, and Proprietor of the *Chicago Democrat*, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. George Barstow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Barstow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon, Windsor Co., Vermont, on the 23rd of December, A.D. 1805. When ten years old my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester. My father was a farmer and taught me the art of husbandry.

When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the *summum bonum* of perfection: considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God I had confidence in the declaration of James; “If any man lack wisdom let him ask of God who gives to all men liberally and upbraids not and it shall be given him,”

I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to “go not after them,” at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture on a sudden a light like that of day, only of a far purer and more glorious appearance, and brightness burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded.

This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me. I was also told where there was deposited some plates on which were engraven an abridgement of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things.

After having received many visits from the angels of God unfolding the majesty, and glory of the events that should transpire in the last days, on the morning of the 22nd of September A.D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country.

This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgement of their prophesies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the BIBLE for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the BOOK OF MORMON, which can be purchased at Nauvoo, or from any of our travelling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs, and evil designing persons, several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-Day Saints," was first organized in the town of Manchester, Ontario co., state of New York.⁸ Some few were called and ordained by the spirit of revelation, and prophesy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named state a considerable settlement was formed in Jackson co.; numbers joined the church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors who were many of them of the basest of men and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their sabbath breaking, horseracing, and gambling, they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred, and feathered, and whipped many of our brethren and finally drove them from their habitations; who houseless, and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie, this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government and although we had warrantee deeds for our land, and had violated no law we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives, widows; and husbands widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken and our household goods, store goods, and printing press, and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay where they continued until 1836, three years; there was no violence offered but there were threatenings of violence. But in the summer of 1836, these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson County was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property we were again driven from our homes.

We next settled in Caldwell, and Daviess Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs an exterminating order was issued by Gov. Lilburn W. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, etc., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls men, women, and children were driven from their own fire sides, and from lands that they had warrantee deeds of, houseless, friendless, and

homeless (in the depth of winter,) to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold, and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless, proceedings of the state of Missouri.

In the situation before alluded to we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo" in Hancock co., we number from six to eight thousand here besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us and a charter for a legion the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity, proud of the cause which they have espoused and conscious of their innocence and of the truth of their system amidst calumny and reproach have the elders of this church gone forth, and planted the gospel in almost every state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales: in the year of 1839 where a few of our missionaries were sent over five thousand joined the standard of truth, there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected: no unhallowed hand can stop the work from progressing, persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2nd, Repentance; 3rd, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophesy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophesy, revelation, visions, healing, interpretation of tongues, etc.

We believe the BIBLE to be the word of God as far as it is translated correctly; we also believe the BOOK OF MORMON to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praise worthy we seek after these things.

Respectfully, etc.

JOSEPH SMITH

ACCOUNT OF MORONI'S VISIT IN 1823

In 1835, Oliver Cowdery wrote a series of letters which were published throughout the year in the *Messenger and Advocate* newspaper. Several of these letters provided a detailed account of Joseph's experiences in September 1823 when an angel visited him and told him about the plates. This section contains key extracts from those letters.

February 1835, Letter IV

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to everything of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of Joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt their being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficulted to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where angels appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say:

God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to naught things which are that no flesh should glory in his presence.

1 Corinthians 1:27–29

Therefore, says the LORD, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid.

Isaiah 29:14

For according to his covenant which he made with his ancient saints, his people, the house of Israel must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd”

This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people.

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

“Yet,” said he, “the scriptures must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save.”

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isles of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say that our brother was expressly informed that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in

relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

April 1835, Letter VI

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said:

Make a joyful noise unto the LORD, all ye lands, (that is, all the earth.) Serve the LORD with gladness: come before his presence with singing.

Psalm 100:1–2

This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says:

O give thanks unto the LORD, for he is good: For his mercy endureth forever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west from the north and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses; and led them in the right way that they might go to the city of habitations.

Psalm 107:1–7

Most clearly was it shown to the prophets, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge In that, David saw a promise for the righteous, when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like cornerstones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says, "The Lord shall reign forever, even thy God, O Zion, unto all generations—Praise ye the Lord!"

Psalm 144:11–12

Joel 2:28

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says:

Your country is desolate, your cities are burnt with fire: Your land strangers devour in your presence and it is thus made desolate, being overthrown by strangers.

Isaiah 1:7

He further says while speaking of the iniquity of that people:

Thy princes are rebellious and companions of thieves: everyone loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the LORD of hosts, the mighty One of Israel, "Ah, I will ease me of my adversaries, and avenge me of my enemies."

Isaiah 1:23-24

But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses:

I will heap mischiefs upon them I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth

Deuteronomy 32:23-24

He will also fulfill this further prediction uttered by the mouth of Isaiah:

I will turn my hand upon thee, and purely purge away thy dross, and take way all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called, the city of righteousness, the faithful city.

Isaiah 1:25-27

Then will be fulfilled, also, the sayings of David:

And he led them forth by the right way, that they might go to a city of habitation.

Psalm 107:7

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written:

The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, "Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths;" for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up the sword against nation, neither shall they learn war any more.

Isaiah 2:1-4

And the LORD will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense, or above, shall be a covering and a defense. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place or refuge, and for a covert from storm and from rain.

Isaiah 4:5-6

And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance: for behold, says the Lord by the mouth of the prophet:

The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down and to destroy and to afflict; so will I watch over them, to build and to plant, says the LORD.

Jeremiah 31:27-28

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise that, though the house of Israel and Judah should violate the covenant, the Lord in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which said the Lord:

My covenant they broke, although I was a husband and a father unto them: but this shall be the covenant that I will make with the house of Israel: After those days, says the LORD, I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people.

Jeremiah 31:31–33

For thus says the LORD, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner there of. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their and they shall children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

Jeremiah 30:18–21

At the same time, says the LORD, will I be the God of all the families of Israel, and they shall be my people;

Jeremiah 31:1

I will bring them from the north country, and gather them from the coasts of the earth;

Jeremiah 31:8

I will say to the north, "Give up," and to the south, "Keep not back: bring my sons from far, and my daughters from the ends of the earth."

Isaiah 43:6

And in those days, and at that time, says the Lord though Israel and Judah have been driven and scattered, they shall come together:

They shall even come weeping: for with supplications will I lead them.

Jeremiah 31:9

They shall go and seek the LORD their God. They shall ask the way to Zion, with their faces thitherward, and say, "Come, and let us join ourselves to the LORD, in a perpetual covenant that shall not be forgotten."

Jeremiah 50:4–5

And watchmen upon Mount Ephraim shall say:

Arise, and let us go up to Zion, unto the holy mount of the LORD our God; for he will teach us of his ways, and instruct us to walk in his paths.

Isaiah 2:3 / Micah 4:2

That the way for this to be fully accomplished, may be prepared:

The LORD will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river, smite it in its seven streams, and make men go over dry-shod. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel when they came up out of the land of Egypt.

Isaiah 11:15–16

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant.

He will, as he said by the prophet:

Send for many fishers and they shall fish them; and after will I send for many hunters, who shall hunt them.

Jeremiah 16:16

Not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshiping other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to harken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand that what is to be fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith:

For God is no respecter to persons.

Acts 10:34

This was shown to Moses, when he wrote:

Rejoice, O ye nations, with his people!

Deuteronomy 32:43

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fullness first, in the last days; for it is written:

The first shall be last, and the last first.

1 Nephi 13:42

Therefore, when the fulness of the gospel, as was preached by the righteous upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit— they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turned to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitance at noon-day: for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the clouds, and so shall they inherit eternal life.

Matthew 24:29
Isaiah 24:20;
1 Thessalonians 4:17
D&C 29:14–21

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering.

You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit, you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may

be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then by this, that while those glorious things were being rehearsed, the vision was also opened so that our brother was permitted to see and understand much more fully and perfectly than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvelous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary.

It is said, and I believe the account, that the Lord showed the brother of Jared (Moriancumer) all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount. I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them. I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same. I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes. And I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites in this age, saw also, before he hid up the same unto the Lord, great and marvelous things which were to transpire when the same should come forth; and I also believe, that God will give line upon line precept upon precept to his saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

July 1835 – Letter VII

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient times the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also, the wise men were warned of the Lord in a dream not to return to Herod; and when “out of Egypt the Son was called” the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes: But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfillment of his words, so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the BOOK OF MORMON, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged. He was to remember that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a little of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger,— “Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel”—rush upon his mind with the quickness of electricity.

Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflections of poverty, abuse,— wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desires; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desires in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage, who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N.Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the travelers as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the

fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the BOOK OF MORMON you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. (it is printed Camorah, which is an error.) In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope or doubt. A few had fled to the south, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, [p. 86] which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He, however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished. The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it, or around it pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and nearby, from day to day, did that mighty race spill their blood, in wrath, contending, as it were, brother against brother, and father, against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow men. Here may be seen where once sunk to naught the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—in vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for verry anguish, and in vain did the virgin seek to

escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of Justice and retribution without weeping over the corruptions of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and reecho from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

October 1835 – Letter VIII

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feeling of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the “Captain of the Lord's host” by Jericho. And I confess that my mind was filled with many reflections; and though I did not then loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact they had been some fourteen hundred years buried, and that too on the side

of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823. It is sufficient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the BOOK OF MORMON, as much as it is disbelieved, was translated! Such is the case, though men rack their verry brains to invent falsehood, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the BOOK OF MORMON: though I hope never like Jerusalem and the sepulcher of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they now contain than for what they have contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First, a hole of sufficient depth, (how deep I know not) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box, containing the record was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstances you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered when once directed, and yet not enough to make a perceivable difference to the passer-by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons.

A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few latter might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God.

But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly.

And if any suppose I have indulged too freely in reflections, I will only say that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things, were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the records a shock was produced upon his system, by an invisible power, which deprived him in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as had been described—he had heard of the power, of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He

therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditation he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger, from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates.

All this passed before him, and the heavenly messenger said:

All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one. It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest.

Moroni 7:13–14

You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal.

Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in

Isaiah 29:14

deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted.

You have now beheld the power of God manifested and the power of Satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles.

Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophets:

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord

Isaiah 59:20

But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devises of the wicked one. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things.

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the

spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the BOOK OF MORMON by the gift of God, and endure the afflictions, and temptations, and devices of Satan, without being overthrown unless he had been previously benefited with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessings of sending forth the word of truth to this generation. Therefore, God knowing that Satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfill his purpose. So, however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned, by experience, how to discern between the spirit of Christ and the spirit of the devil.

LETTER TO THE CHURCH FROM LIBERTY JAIL

Sections 121, 122 and 123 were extracted from this letter sent by Joseph Smith to the church.

Liberty Jail, Clay County, Mo

March 20th 1839

To the Church of Latter-day Saints at Quincy, Illinois, and scattered abroad, and to Bishop Partridge in particular;

Your humble servant, Joseph Smith, Jun., 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 excellency, the Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum 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 forever. May knowledge be multiplied unto you by the mercy 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.

For inasmuch as we know that the most of you are well acquainted with the wrongs and the high-handed injustice and cruelty that are practiced upon us; whereas we have been taken prisoners charged falsely with every kind of evil, and a strong guard, who continually watch day and night as indefatigable as the devil does in tempting and laying snares for the people of God.

Therefore, dearly 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 everything, 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 practiced 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 inhabitants 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 the 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 against them. Nor would innocent blood 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 tale of woe; a lamentable tale; yea a sorrowful tale; too much to tell; too much for contemplation; 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 robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the 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 practice 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 Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offenses come, but woe unto them by whom they come.

¹O God, where art thou? And where is the pavilion that covers thy hiding place? ²How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? ³Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

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⁴O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol—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 toward us. ⁵Let thine anger be kindled against our enemies; and, in the fury of thine heart, with thy sword avenge us of our wrongs.

⁶Remember thy suffering saints, O our God; and thy servants will rejoice in thy name forever.

Dearly and beloved Brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the fulfillment 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 thou wilt veil thy blushing face. He that said "Let there be Light," and there was light, has spoken this word. And again, thou moon, thou dimmer light, thou luminary of night, shalt turn to blood.

We see that everything is being fulfilled; and that 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 by the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that He will laugh at their calamity, and mock when their fear comes.

O that we could be with you, Brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at 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 beginning. They have of late acknowledged that the law was misconstrued, and tantalized our feelings with it, and have entirely 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 public mind has been for a long time turning in our favor, and the majority in now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to brook it; for it is beginning 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, virtue and innocence will eventually come out triumphant. We should have taken a habeas corpus before the high judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, and hindered us longer

than we expected; we applied to a friend, and a very slight incautious act gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had everything 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 jailer did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion 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 Haun's Mills, and the exterminating order of the governor, and the one-sided, rascally proceedings of the legislature, have damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the supreme judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the supreme judge does not grant us our liberty, he has to act without cause, contrary to honor, evidence, law or justice, sheerly to please the devil, but we hope better things and trust 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 their contents. We had been a long time without information; and when we read those letters they were to our souls as the gentle air is refreshing, but our joy was mingled with grief, because of the sufferings of the poor and much injured saints. And we need not say to you that the floodgates of our hearts were lifted and our eyes were a fountain of tears, but those who have not been enclosed in the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice and hatred, and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope; and when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers:

⁷My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; ⁸and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. ⁹Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands. ¹⁰Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job.

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¹¹And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melts before the burning rays of the rising sun; ¹²and also that God has set his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness; ¹³also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost; ¹⁴that they may be disappointed also, and their hopes may be cut off; ¹⁵and not many years hence, that they and their posterity

shall be swept from under heaven, says God, that not one of them is left to stand by the wall.

¹⁶Cursed are all those that shall lift up the heel against mine anointed, says the Lord, and cry they have sinned when they have not sinned before me, says the Lord, but have done that which was meet in mine eyes, and which I commanded them. ¹⁷But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. ¹⁸And those who swear falsely against my servants, that they might bring them into bondage and death—¹⁹wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house. ²⁰Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them. ²¹They shall not have right to the priesthood, nor their posterity after them from generation to generation. ²²It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea. ²³Wo unto all those that discomfit my people, and drive, and murder, and testify against them, says the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. ²⁴Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all; ²⁵for there is a time appointed for every man, according as his works shall be.

And now, beloved brethren, we say unto you, that inasmuch as God has 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 safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balance with them; but now, after having suffered so great sacrifice and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the saints, we cannot counsel you as we could if we were present with you; and as to the things that were written heretofore, we did not consider them anything very binding, therefore we now say once for all, that we think it most proper that the general affairs of the church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general conference of the most faithful and the most respectable 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 Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment, or thus says the Lord, we do not consider it binding; therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forward to make foul speeches, and influence the church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the church.

We would say, beware of pride also; for well and truly has the wise man said, that pride goes before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion by which to judge our fellow man; but the lips betray the haughty

and overbearing imaginations of the heart; by his words and his deeds let him be judged. Flattery is also a deadly poison. A frank and open rebuke provokes 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 corruptions of corrupt hearts, and lying and the poison of asps is under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost Heavens, and search into and contemplate the lowest considerations of the darkest abyss, and expand upon the broad considerations of Eternal Expanse, he must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our conferences, our councils, our private meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world! We are called to hold the keys of the mysteries of those things that have been kept hid from the foundation of the world until now. Some have tasted a little of these things, many of which are to be poured down from heaven upon the heads of babes; yea, upon the weak, obscure and despised ones of the earth. Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candor, and solemnity, and virtue, and pureness, and meekness, and simplicity crown our heads in every place; and in fine, become as little children, without malice, guile or hypocrisy.

And now, Brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always,

²⁶He 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 until now; ²⁷which our fathers have awaited 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 fulness of their glory; ²⁸a time to come in the which nothing shall be withheld, whether there be one god or many gods, they shall be manifest. ²⁹All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ. ³⁰And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—³¹all the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times—³²according to that which was ordained in the midst of the Council of the Eternal God of all other Gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest.

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But I beg leave to say unto you, brethren, that ignorance, superstition and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all rushes

along in one general deluge; but time weathers tide; and notwithstanding we are rolled in the mire of the flood for the time being, the next surge peradventure, as time rolls on, may bring to us the fountain as clear as crystal, and as pure as snow; while the filthiness, flood-wood and rubbish is left and purged out by the way.

³³How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

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What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and roil the crystal stream, although afterwards render it more pure than before; or that fire is not fire, because it is of a quenchable nature, by pouring on the flood; as to say that our cause is down because renegades, liars, priests, thieves and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strongholds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall Mormonism stand. Water, fire, truth and God are all realities. 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 a dispensation of his gospel in the beginning of the fulness of times. It was by him we received the BOOK OF MORMON; and it is 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 endure 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 irons, doors and creaking hinges, and half-scared-to-death guards and jailers, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, are calculated in their very nature to make the soul of an honest 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 perusal of it. We feel to inquire after Elder Rigdon; if he has not forgotten us, it has not been signified to us by his writing. 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 bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John [Smith], and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear. But we feel to excuse everybody and everything, yea the more readily when we contemplate that we are in the hands of persons worse than a bear, for the bear would not prey 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 Gospel's sake, and for the hope of glory which is in us. Amen.

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 heavily on 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, inasmuch as he shall prove himself to be a man of honor and a friend to humanity; also Isaac Van Allen, Esq., the attorney-general of Iowa Territory, and Governor Lucas, that peradventure such men may be wrought upon by the providence of God, to do good unto his people. We really think that Mr. Galland's letter breathes that kind of a spirit, if we may judge correctly. Governor 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 the United States Surveyor of the Iowa Territory may be of great benefit to the church, if it be the will of God to this end; and righteousness 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 that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within their power for the terrible storms that are now gathering in the heavens, "a day of clouds, with darkness and gloominess, and of 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 entrusted with the counsel of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honorable council, they have taken cognizance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with D.W. Patten, and elsewhere, and have passed some decisions peradventure in favor of the saints, and those who were called to suffer without cause.

These decisions will be made known in their time; and the council will take into consideration all those things that offend.

We have a fervent desire that in your general conferences everything should be discussed with a great 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 principles of righteousness 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 aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which makes intercession for us day and night with groanings that cannot be uttered.

We ought at all times to be very careful that such high-mindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak.

³⁴Behold, there are many called, but few are chosen. And why are they not chosen?

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³⁵Because 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—³⁶that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. ³⁷That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our 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 is withdrawn,

Amen to the priesthood or the authority of that man. ³⁸Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

³⁹We 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. ⁴⁰Hence many are called, but few are chosen.

⁴¹No 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; ⁴²by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—⁴³reproving 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; ⁴⁴that he may know that thy faithfulness is stronger than the cords of death.

⁴⁵Thy 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 doctrine of the priesthood shall distil upon thy soul as the dews from heaven. ⁴⁶The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

¹The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee; ²while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand. ³And thy people shall never be turned against thee by the testimony of traitors. ⁴And 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 terrible in the midst of thine enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever.

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⁵If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; ⁶if 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 can’t you stay with us? O, 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 the blood of the lamb; ⁷and 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 the mouth wide after thee,

Know thou, my son, that all these things shall give thee experience, and shall be for thy good. ⁸The Son of Man has descended below them all. Art thou greater than he?

⁹Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. 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 forever and ever.

Now, brethren, I would suggest for the consideration of the conference, it being carefully and wisely understood by the council or conferences that our brethren scattered abroad,

who understood the spirit of the gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West. Those from the east and from the west, and from far countries, let them fall in somewhere 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 considerations of the council, that there be no organization of large bodies upon common stock principles, in property, or of large companies of firms, until the Lord shall signify it in a proper manner, as it opens such a dreadful field for the avaricious, the indolent, and the corrupt hearted to prey 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 notwithstanding 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 experience, however, are the only safe remedies against such evils. There are many teachers, but, perhaps, not many Fathers. There are times coming when God will signify many things which are expedient 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 reception for them.

¹ And again, we would suggest for your consideration the propriety of all the saints gathering up a knowledge of all the facts, and sufferings and abuses put upon them by the people of this state; ² and also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property; ³ 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.

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⁴ And perhaps a committee can be appointed to find out these things, and to take statements and affidavits; and also to gather up the libelous publications that are afloat; ⁵ and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practiced upon this people—⁶ that we may not only publish to all the world, but present them to the heads of government in all their dark and hellish hue, as the last effort which is enjoined 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 that the whole nation may be left without excuse before he can send forth the power of his mighty arm.

⁷ It is an imperative duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and 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 has so strongly riveted the creeds of the fathers, who have inherited lies, upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very mainspring of all corruption, and the whole earth groans under the weight of its iniquity. ⁸ It is an iron yoke, it is a strong band; they are the very handcuffs, and chains, and shackles, and fetters of hell.

⁹ Therefore it is an imperative duty that we owe, not only to our own wives and children, but to the widows and fatherless, whose husbands and fathers have been murdered under

its iron hand; ¹⁰which dark and blackening deeds are enough to make hell itself shudder, and to stand aghast and pale, and the hands of the very devil to tremble and palsy.

¹¹And also it is an imperative duty that we owe to all the rising generation, and to all the pure in heart—¹²for there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and who are only kept from the truth because they know not where to find it—¹³therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven—¹⁴these should then be attended to with great earnestness. ¹⁵Let no man count them as small things; for there is much which lies in futurity, pertaining to the saints, which depends upon these things.

¹⁶You know, brethren, that a very large ship is benefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves. ¹⁷Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, 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 secracies; but let the time past of our experience and sufferings by the wickedness of Doctor Avard suffice and let our covenant be that of the everlasting covenant, as is contained in the Holy Writ and the things that God has revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy.

Your humble servant or servants, intend from henceforth to disapprobate everything that is not in accordance with the fulness of the gospel of Jesus Christ, and is not of a bold, and frank, and upright nature. They will not hold their peace—as in times past when they see iniquity beginning to rear its head—for fear of traitors, or the consequences that shall follow by reproving those who creep in unawares, that they may get something with which to destroy the flock. We believe that the experience of the Saints in times past has been sufficient, that they will from henceforth be always ready to obey the truth without having men's persons in admiration because of advantage.

It is expedient that we should be aware of such things; and we ought always to be aware of those prejudices which sometimes so strangely present themselves, and are so congenial to human nature, against our friends, neighbors, and brethren of the world, who choose to differ from us in opinion and in matters of faith. Our religion is between us and our God. Their religion is between them and their God.

There is a love from God that should be exercised toward those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice; it also gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or Godlike.

There is a principle 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 concerns of life. This principle guarantees to all parties, sects, and denominations, and classes of religion, equal, coherent, and indefeasible rights; they are things that pertain to this life; therefore all are alike interested; they make our responsibilities one towards another in matters of corruptible things, while the former principles do not destroy the latter, but bind us stronger, and make our responsibilities not only one to another, but unto God also. Hence we say, that the Constitution of the United 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 privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun.

We, brethren, are deprived of the protection of its glorious principles, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves; and forget that the Mormons, as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our national liberty. But notwithstanding we see what we see, and feel what we feel, and know what we know, yet that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We 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 is 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 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 happen to all men.

We shall continue our reflections in our next. We subscribe ourselves, your sincere friends and brethren in the bonds of the everlasting Gospel, prisoners of Jesus Christ, for the sake of the Gospel and the Saints. We pronounce the blessings of heaven upon the heads of the Saints who seek to serve God with undivided hearts, in the name of Jesus Christ, Amen.

JOSEPH SMITH, JUN.

HYRUM SMITH

LYMAN WIGHT

CALEB BALDWIN

ALEXANDER MCRAE

