

Publishing the Revelations, October 1831-April 1832

74. Blessed Are You for Receiving Mine Everlasting Covenant From the William E. McLellin Journal, CHL (cf. LDS and RLDS D&C 66)

*Revelation received at Hiram, Ohio, on October 29, 1831
for William E. McLellin¹*

[1] Behold thus saith the Lord unto you my servant Wm. blessed are you, in as much as you have turned away from your iniquities and have received my truths, saith the Lord, your Redeemer, The Saviour of the world; even of as many as believe on my name.

[2] Verily I say unto you, blessed are you for receiving mine everlasting Covenant, even the fulness of my Gospel sint [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 & Apostles in days of old.

[3] Verily 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. [4] And now, verily I the Lord will show unto you what I will concerning you: or what is my will concerning you.

[5] Behold verily I say unto you that it is my will that you should proclaim my Gospel from land to land, and from city to city: Yea in those regions round about where it hath not been proclaimed [6] Tarry not many days in this place. Go not up unto the land of Zion, as yet. But in as much as you can send; Send otherwise think not of thy property [7] Go unto Eastern lands. Bear testimony in every place, unto every people and in their sinagogues [synagogues]:² reasoning with the people.

[8] Let 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. [9] Lay your hands upon the sick and they shall recover. Return not until I the Lord shall send you. Be patient in afflictions. Ask and ye shall receive. Knock and it shall be opened unto you.

[10] Seek not to be cumbered. Forsake all unrighteousness. Commit not Adultery. (A temptation with which thou hast been troubled.) [11] Keep these sayings true and faithful and

¹ McLellin was the scribe for this revelation. He wrote in his journal, "This day the Lord conde[s]cended to hear my pray[e]r and gave me a revelation of his will, through his prophet or seer (Joseph) - And these are the words which I wrote from his mouth, saying," then the text of the revelation follows. After the text he continued, "This revelation give [gave] great joy to my heart because some important questions were answered which had dwelt upon my mind with anxiety yet with uncertainty." Jan Shipps and John W. Welch, eds., *The Journals of William E. McLellin 1831-1836* (Provo, Utah: BYU Studies/Urbana: University of Illinois Press, 1994), 45-46.

² Churches.

thou shalt magnify thine office, and push many people to Zion, with songs of everlasting Joy upon their heads. [12] Continue in these things even unto the end; and you shall have a crown of Eternal life on the right hand of my Father, who is full of grace and truth. [13] Verily, thus saith the Lord your God, your Redeemer even Jesus Christ Amen

A revelation given to William E. McLellin in a true descendant from Joseph who was sold into Egypt down through the loins of Ephraim his Son -- Given in Hiram, Portage Co. Ohio. 29th Oct 1831

**75. May the Kingdom of God Go Forth
From the William E. McLellin Collection, CHL
(cf. LDS and RLDS D&C 65)**

*Revelation received at Hiram, Ohio, on October 30, 1831 on prayer*³

A revelation of Joseph the Seer 30 Oct. 1831 on the 6th [chapter of] Matthew 10[th] verse

[1] He[a]rken and lo a voice as one sent down from on high who is mighty and powerfu[l] whose going forth is unto the ends of the earth yea whose voice is unto all men prepare ye the way of the Lord make his paths strait. [2] The keys of the kingdom of God is 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 hewn from the mountain without hands shall roll forth unti[l] it hath filled the whole earth.⁴

[3] Yea a voice crying prepare ye the way of the Lord prepare ye the supper of the Lamb Make ready for the comeing of the bridegroom [4] Pray unto the Lord. Call upon his holy name Make known his wonderful works among the people. [5] Call 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.

[6] Wherefore may the kingdom of God go forth that the kingdom of heaven may come, that thou O God may be glorified in heaven so on earth that thine enemies may be subdued for thine is the honor, power and glory for ever and ever Amen.

Jos[eph]. Smith Revelator

Revision

1835 D&C 24
(cf. LDS D&C 65:2; RLDS D&C 65:1)

³ William McLellin wrote in his journal that he "read and copyed revelations" in November 1831. He also copied revelations in January 1832. Shipps and Welch, *Journals of William E. McLellin*, 47, 70.

⁴ The stone coming from a mountain without hands to fill the earth refers to the dream of King Nebuchadnezzar (see Dan. 2:34-35, 45).

[2] The 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

Commentary: A Stone

A revelation on prayer was given on October 30, 1831, and copied by William E. McLellin. It was also copied by John Whitmer in November onto page 112 of the BCR. The prayer was published in the *Evening and the Morning Star* in September 1832. The wording "stone which is hewn from the mountain without hands" appears in this text, as in the BCR. Later the words "hewn from" were crossed out and the words "cut out of" were added above the line (112). This change was made for the 1835 D&C after John Whitmer and W. W. Phelps arrived in Kirtland in May 1835..

The *Evening and Morning Star* reprint at Kirtland has the same text as that published earlier in Independence.⁵ The 1835 D&C followed the revision and printed the text as "cut out of." The Kirtland Revelations Book (87, recorded after December 1833) does not contain this revision and was not used for the 1835 D&C.

76. This Is Mine Authority From BCR, 125-127 (cf. LDS and RLDS D&C 1; BC 1)

Revelation received at Hiram, Ohio, on November 1, 1831 as the Preface to the Book of Commandments

Revelation Given in Hiram Novm. [November] 1st 1831

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

[1] Hearken O ye People of my Church saith the voice of him who dwells on high & whose eyes are upon all men yea verily I say hearken ye People from afar & ye that are upon the Islands of the sea listen to gether [2] for verily the voice of the Lord is unto all men & there is none to escape & there is no eye that shall not see neither ear that shall not hear neither heart that shall not be penetrated [3] & the rebell[i]ous shall be pierced with much sorrow for their iniquities shall be spoken upon the house tops & their secreet [secret] acts shall be revealed [4] & the voice of warning shall be unto all people by the mouth of my Deciples [Disciples] whom I have chosen in these last days [5] they shall go forth & none shall stay them for I the Lord have commanded them

[6] Behold this is mine authority & the authority of my servents [servants] & my preface unto the Book of my Commandments which I have given them to Publish unto you O Inhabitants of the Earth [7] wherefore fear & tremble O ye People for what I the Lord have decreed in them

⁵ *Evening and Morning Star* 1 (September 1832):62, reprinted April 1835.

shall be fulfilled [8] & verily I say unto you that they who go forth bearing these tidings unto the Inhabitants of the Earth to them is power given to seal both on Earth & in Heaven the unbelieving & rebel[l]ious [9] yea verily to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure [10] unto the day when the Lord shall come to recompence [recompense] unto every man according to his works & measure to every man according to the measure which he has measured to his fellow man

[11] wherefore the voice of the Lord is unto the end of the Earth that all that will hear may hear [12] prepare ye prepare ye for that which is to come for the Lord is nigh [13] & the anger of the Lord is kindled & his sword is bathed in heaven & it shall fall upon the inhabitants of the Earth [14] & the arm of the Lord shall be revealed & the day cometh that they who will not hear the voice of the Lord neither his servants neith[er] give heed to the words of the Prophets & Apostles shall be cut off from among the People [15] for they have strayed from mine ordinances & have broken mine everlasting Covenant [16] they seek not the Lord to establish his righteousness but every man walketh in his own way & after the Image of his own God whose Image is in the likeness of the world & whose substance is that of an Idol which waxeth old & shall perish in Babylon even Babylon the great, which shall fall

[17] wherefore I the Lord knowing the calamity which should come upon the inhabitants of the Earth called upon my Servent Joseph & spake unto him from heaven & gave him commandment[s] [18] & also gave commandments to others that they should proclaim these things unto the world & all this that it might be fulfilled which was written by the Prophets [19] the weak things of the world should come forth & break down the mighty & strong ones that man should not council [counsel] his fellow man neither trust in the arm of flesh [20] but that every man might Speak in the name of God the Lord even the Saveiour [Savior] of the world [21] that faith also might increase in the Earth [22] that mine everlasting Covenant might be established [23] that the fullness of my Gospel might be proclaimed by the weak & the Simple unto the ends of the world & before kings & Rulers

[24] Behold I am God & have spoken it these commandments are of me & were given unto my Servents [Servants] in their weakness after the manner of their Language that they might come to understanding [25] & in as much as they erred it might be made known [26] & in as much as they sought wisdom it might be instructed [27] & in as much as they sinned they might be chastened that they might repent [28] & in as much as they were humble they might be made strong & blessed from on high & receive knowledge from time to time [29] After they having received the record of the Nephites yea even my Servant Joseph might have power to translate through the mercy of God by the power of [God] the Book of Mormon

[30] & also those to whom these commandments were given might have power to lay the foundation of this Church & to bring it forth out of obscurity & out of darkness the only true & living Church upon the face of the whole Earth with which I the Lord am well pleased speaking unto the Church collectively & not individually [31] for I the Lord cannot look upon sin with the least degree of allowance

[32] nevertheless he that repenteth & doeth the commandments of the Lord shall be forgiven [33] & he that repenteth not from him shall be taken even the light which he hath received for my spirit shall not always strive with man saith the Lord of hosts

[34] & again verily I say unto you O inhabitants of the Earth for I the Lord am willing to make these things known unto all flesh [35] for I am no respecter to persons & willeth that all men shall know that the day speedily cometh the hour is not yet but is nigh at hand when peace shall be taken from the Earth & the Devil shall have power over his own dominion [36] & also

the Lord shall have power over his saints & shall reign in their midst & shall come down in Judgement upon Idumea (or the World)

[37] search these commandments for they are true & faithfull & the Prophecies & promises which are in them shall all be fulfilled [38] what I the Lord have spoken I have spoken & I excuse not myself & though the Heaven & the Earth pass away my word shall not pass away but shall all be fulfilled whether by mine own voice or by the voice of my Servants it is the same [39] for Behold & Lo the Lord is God & the Spirit beareth record & the [record] is true & the truth abideth for ever & ever Amen

77. I the Lord Am with You
From BCR, 113-114 (cf. LDS and RLDS D&C 68)

Revelation received at Hiram, Ohio, on November 1, 1831
for Orson Hyde, Luke S. Johnson, Lyman E. Johnson,
and William E. McLellin

A Revelation given in Hiram Nov. 1. 1831 to Orson Luke Lyman & William The mind & will of the Lord, as made known by the voice of the spirit to a conference, held November first, 1831, concerning certain Elders, who requested of the Lord to know his will concerning them, & also certain items, as made known in addition to the Laws & commandments, which have been given to the church, firstly:

[1] my servant Orson was called by his ordinance to proclaim the everlasting Gospel by the spirit of the living God from people to people & from land to land in the congregations of the wicked in their Synagogues⁶ reas[o]ning with & expounding all scriptures unto them [2] & behold & lo this is an ensample unto all those who were ordained unto this priesthood whose mission is appointed unto them to go forth [3] & this is the ensample unto them that they shall speak as they are moved upon by the Holy Ghost [4] & whatsoever they shall speak, when moved upon by the Holy Ghost shall be Scripture shall be the will of the Lord shall be the mind of the Lord shall be the word of the Lord shall be the voice of the Lord & the power of God unto Salvation [5] behold this is the promise of the Lord unto you O ye my servants [6] wherefore be of good cheer & do not fear for I the Lord am with you & will stand by you & ye shall bear record of me even Jesus Christ that I am the Son of the living God that I was that I am & that I am to come

[7] this is the word of the Lord unto you my Servant Orson & also unto my servant Luke & unto my servant Lyman & unto my servant William & unto all the faithful Elders of my church [8] go ye into all the world preach the gospel to every creature acting in the authority which I have given you baptising in the name of the Father & of the Son & of the Holy Ghost [9] & he that believeth & is baptised shall be saved he that believeth not shall be damned [10] & he that believeth shall be blessed with signs following even as it is written [11] & unto you it shall be given to know the signs of the times & the signs of the coming of the Son of man [12] & of as many as the Father shall bear record to you it shall be given power to seal them up unto Eternal life Amen

[13] And now con c[e]rning the items in addition to the Laws & commandments they are

⁶ Churches.

these [14] there rema[i]neth hereafter in the due time of the Lord other Bishops to be set apart unto the church to minister even according to the first [15] wherefore it shall be an high priest who is worthy & he shall be appointed by a confrenc [conference] of high priests

[22] And again, no Bishop or judge which shall be set apart for this ministry shall be tried or condemned for any crime save it be before a confrence [conference] of high priests [23] & inasmuch as he is found guilty before a confrenc [conference] of high priests by testimony that cannot be impeached he shall be condemned [24] or forgiven according to the Laws of the church

[25] And again inasmuch as parents have children in Zion that teach them not to understand the doctrine of repentance faith in Christ the Son of the living God & of baptism & the gift of the Holy Spirit by the laying on of the hands when eight years old⁷ the sin be upon the head of the parents [26] for this shall be a Law unto the inhabitants of Zion [27] & their children shall be baptised for the remission of their sins when eight years old & receive the laying on of the hands [28] & they also shall teach their children to pray & to walk uprightly before the Lord [29] & the inhabitants of Zion shall also observe the Sab[b]ath day to keep it holy [30] & the inhabitants of Zion also shall remember their labors inasmuch as they are appointed to labor in all faithfulness for the idler shall be had in remembrance before the Lord

[31] now I the Lord am not well pleased with the inhabitants of Zion for there are idlers among them & their children are also growing up in wickedness they also seek not earnestly the riches of Eternity but their eyes are full of greediness [32] these things ought not to be & must be done away from among them wherefore let my servant Oliver [Cowdery] carry these sayings unto the land of Zion [33] & 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. [34] these sayings are true & faithful wherefore transgress them not neither take therefrom [35] behold I am Alpha & Omega & I come quickly Amen

Given in Hiram November first 1831 by Joseph the Seer

Revision

1835 D&C 22
(cf. LDS D&C 68:14-26; RLDS D&C 68:2-4)

[14] There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first: [15] wherefore *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*; [16] *and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron*: [17] *for the first born holds the right of presidency over this priesthood, and the keys or authority of the same*.

[18] *No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron*: [19] *but as a high priest of the Melchizedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of*

⁷ The age "eight years old" had been added to Genesis 17 during the revision of the OT in early 1831 (OT MS 1, 41, CCLA). See Gen. 17:11 (JST).

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.

[20] *And 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: [21] but 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.*

[22] *And 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; [23] and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, [24] and if he repents he shall be forgiven, according to the covenants and commandments of the church.*

[25] *And 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 head of the parents, [26] for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized*

Commentary: Melchizedek Priesthood and Literal Descendants of Aaron

Two revelations received at Hiram, Ohio, in November 1831 were preserved during the early years of the church. The first of these, which calls Orson Hyde to the ministry, was first published in the *Evening and the Morning Star* in October 1832.

At the end of the revelation for Orson Hyde, Luke Johnson, Lyman E. Johnson, and William E. McLellin, God warns: "these sayings are true & faithful wherefore transgress them not neither take therefrom behold I am Alpha & Omega & I come quickly Amen." A comparison between the early text and the 1835 D&C shows that a few words were deleted from the revelatory message. In three places the words "conference" and "high priests" were replaced by "presidency."

To this revelation the words "or in any of her stakes which are organized" were added twice. When the committee was appointed to compile the D&C, two stakes had been organized in the church, one at Kirtland, the second in Clay County, Missouri, both in 1834.

The second of these revelations (see document 81) concerns the manner of regulating the Church of Christ in the land of Zion (Missouri). There are three complete manuscripts of document 81, neither of which states that a literal descendant of Aaron has the legal right to the office of bishop. This is not only foreign to the early text, but nothing of this sort was taught in 1831, making this phrasing one of the most obvious anachronisms of the revision process.

Even though the early text of document 81 says the bishop's counselors should be chosen "among the Elders of the church," this instruction was probably interpreted to include high priests. Bishop Edward Partridge himself had been ordained to the high priesthood (high priest) on June 3, 1831. It is unclear what the phrase "whom he hath chosen or will choose" means,

since Partridge had already chosen assistants or counselors on June 3.⁸

The revisions emphasize that someone called from the high priesthood to officiate as a bishop does not have the legal right to hold this office. Why this type of addition was made is not known. It gives the impression that a bishop could be replaced if a literal descendant of Aaron (firstborn among the sons of Aaron) could be found. The addition states, "for the first born holds the right of presidency over this priesthood, and the keys or authority of the same."⁹ What if an individual happened to make this claim? This was resolved in the following words which were added to document 77: "but 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."¹⁰

The emphasis here is on Old Testament concepts. The revision also states: "but 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."¹¹ Almost identical instructions were incorporated into document 81.¹² The publication of the revised text in the June 1835 reprint of the *Evening and Morning Star* neither indicated that the text was different nor hinted at what the motivation for the change might be.

78. The Testimony of the Witnesses From BCR, 121

Testimony to the Book of Commandments given at Hiram, Ohio, on November 1, 1831¹³

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 the face of all the Earth & upon the Islands of the Sea that god hath born[e] record to our souls through the Holy Ghost shed forth upon us that these commandments are given by inspiration of God & are profitable for all men & are verily true[.] we give this testimony unto the world the Lord being our helper & it is through the grace of God the father & his Son Jesus Christ that we are permitted to have this privilege of bearing this testimony unto the world in the

⁸ Cannon and Cook, *Far West Record*, 6-7.

⁹ 1835 D&C 22:2; LDS D&C 68:17; RLDS D&C 68:2.

¹⁰ 1835 D&C 22:2; LDS D&C 68:21; RLDS D&C 68:2.

¹¹ 1835 D&C 22:2; LDS D&C 68:19; RLDS D&C 68:2.

¹² See 1835 D&C 3:8; LDS D&C 107:17; RLDS D&C 104:8.

¹³ The minutes of the conference, copied into Far West Record, state: "A number of the brethren arose and said that they were willing to testify to the world that they knew that they were of the Lord. Revelation received relative to the same." Donald Q. Cannon and Lyndon W. Cook, eds., *Far West Record: Minutes of the Church of Jesus Christ of Latter-day Saints, 1830-1844* (Salt Lake City: Deseret Book, 1983), 27.

which we rejoice exceedingly praying the Lord always that the children of men may be profited thereby Amen

Commentary: Testimony to the Book of Commandments

After writing down the revealed testimony, John Whitmer copied the following names: Sidney Rigdon, Orson Hyde, Wm. E. McLellin, Luke Johnson, and Lyman Johnson. About November 11-12, 1831, Reynolds Cahoon signed his name in the manuscript book. Others who added their signatures while in Missouri as early as January 23, 1832, were: John Corrill, Parley Pratt, Harvey Whitlock, Lyman Wight, John Murdock, Calvin Beebe, Zebedee Coltrin, Joshua Fairchild, Peter Dustin, Newel Knight, and Levi Hancock.¹⁴ Later Thomas B. Marsh signed his name.

It is of interest that John Whitmer copied no signatures of any member of the Whitmer family. It is not known how this testimony would have been used in the projected printing of the Book of Commandments since those individuals who did not attend any of the November 1831 meetings did not testify at that time. In preparation for the 1835 D&C, it was decided to use the earlier testimony and transfer it to the newly appointed Twelve Apostles, even though they were on their eastern mission at the time.¹⁵ One of the twelve was William E. McLellin. Later in life he denied Joseph Smith's revelations.¹⁶

79. Let Not Your Minds Turn Back From BCR, 114-115 (cf. LDS and RLDS D&C 67)

Revelation received at Hiram, Ohio, on November 2, 1831 for the Elders of the Church

Revelation given Nov 2nd 1831

[1] Behold & hearken, oh ye Elders of my Church, who have assembled yourselves together, whose prayers I have heard, & whose hearts I know, & whose desires have come up before me. [2] behold & Lo mine eyes are upon you; & the heavens & the earth are in mine hands, & the riches of eternity are mine to give. [3] ye endeavoured 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; & verily this is the reason that ye did not receive.

[4] & now I the Lord give unto you a testimony of the truth of those commandments which are lying before you. [5] your eyes have been upon my Servent Joseph; & his language you have known, & his imperfections you have known, & you have sought in your hearts knowledge, that you might express beyond his language: this you also know.[6] now seek ye out of the Book of commandments, even the least that is among them, & appoint him that is the most wise among you, [7] or if there be any among you, that shall make one like unto it, then ye are

¹⁴ Ibid., 39.

¹⁵ "General Assembly," 1835 D&C, 256.

¹⁶ Joseph Fielding Smith, comp., *Life of Joseph F. Smith, Sixth President of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Press, 1938), 239-40, quoting journal entry of September 6, 1878.

Justified in saying, that ye do not know that they are true; [8] but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true: [9] for ye know that there is no unrighteousness in them; & that which is righteous cometh down from above, from the father of lights.

[10] & again, verily I say unto you, that it is your privilege, & a promise I give unto you, that have been ordained unto this ministry, that in as much as ye strip yourselves from Jealousies [Jealousies] & fears, & humble yourselves before me, for ye are not sufficiently humble, the veil shall be wrent [rent] & you shall see me & know that I am; not with the carnal, neither natural, but with the spiritual, [11] for no man hath seen God at any time in the flesh, but by the Spirit of God: [12] neither can any natural man abide the presence of God; neither after the carnal mind [13] ye are not able to abide the presence of God now; neither the ministering of Angels: wherefore continue in patience untill ye are perfected.

[14] let not your minds turn back, & when ye are worthy, in mine own due time, ye shall see & know that which was conferred upon you by the hands of my Ser[v]ant Joseph. Amen.

80. Go Ye Out from Babylon
From BCR, 116-121 (cf. LDS D&C 133; RLDS D&C 108)

Revelation received at Hiram, Ohio, on November 3, 1831
for the Church of Christ¹⁷

[1] Hearken, Oh ye People of my Church,—saith the Lord your God, & hear the word of the Lord, concerning you [2] the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to Judgement; yea, upon all the Nations that forget god & upon all the ungodly among you:

[3] for he shall make bear [bare] his holy arm in the eyes of all the Nations, & all the ends of the earth shall see the salvation of their god:

[4] wherefore prepare ye, prepare ye, O my People; Sanctify yourselves: gather ye together, oh ye People of my Church, upon the Land of Zion, all you that have not been commanded to tarry.

[5] go ye out from Babylon. be ye clean that bear the vessels of the Lord. [6] call your solom [solemn] assemblies, & speak often one to another. & let every man call upon the name of the Lord; [7] yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, go ye out of Babylon: gether [gather] ye out from among the nations, from the four winds, from one end of Heaven to the other.

[8] send forth the Elders of my Church unto the nations which are afar off; unto the i[s]lands of the Sea; send forth unto foreign lands; call upon all nations: firstly, upon the gentiles, & then upon the Jews.

[9] & Behold & Lo this shall be their Cry, & the voice of the Lord unto all People: go ye forth unto the Land of Zion, that the borders of my People may be enlarged, & that her stakes may be strengthened, & that Zion may go forth - unto the regions round about:-

[10] yea let the cry go forth among all people: awake & arise & go forth to meet the

¹⁷ The May 1833 issue of the *Evening and the Morning Star* stated, "we give below, the close, or as it has been called, the Appendix." Additional documents were considered for inclusion for publication after the BCR manuscript book was taken to Independence, Missouri.

Bride-groom: Behold & Lo the Bride-groom Cometh— go ye out to meet him. prepare yourselves for the great day of the Lord. [11] watch, therefore, for ye know neither the day nor the hour.

[12] let them, therefore, which are among the gentiles - flee unto Zion. [13] & let they which be of Judah flee unto Jerusalem, unto the Mountains of the Lord's house.

[14] go ye out from among the Nations, even from Babylon From the midst of wickedness, which is spiritual babylon.

[15] But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: & he that goeth, let him not look back lest sudden distruction [destruction] shall come upon him.

[16] hearken & hear oh ye inhabitants of the Earth. listen ye Elders of my Church together, & hear the voice of the Lord, for he calleth upon all men & he com[m]andeth all men every where to repent: [17] for behold the Lord God hath sent forth the Angel crying through the midst of Heaven, saying: prepare ye the way of the Lord, & make his paths strait, for the hour of his coming is nigh, [18] when the Lamb Shall stand upon Mount Zion, & with him a hundred & forty-four thousand, having his father's name written in their foreheads:-¹⁸

[19] wherefore, prepare ye for the coming of the Bride-groom: Go ye, [go] ye out to meet him, [20] for Behold he shall stand upon the Mount of Olivet, & upon the mighty Ocean, even the great deep, & upon the Islands of the Sea, & upon the Land of Zion;- [21] & he shall utter his voice out of Zion, & he shall speak from Jerusalem, & his voice shall be heard among all people, [22] & it shall be a voice as the voice of many waters, & as the voice of a great thunder, which shall break down the Mountains, & the valies [valleys] shall not be found:

[23] he shall command the great deep & it shall be driven back into the North countries, & the Islands shall become one land, [24] & the land of Jerusalem & the Land of Zion, shall be turned back into their own place, & the earth Shall be like as it was in the days before it was divided.

[25] & the Lord even the Saviour shall stand in the midst of his people, & shall reign over all flesh. [26] & they who are in the North countries shall come in remembranc[e] before the Lord, & their Prophets shall hear his voice, & shall no longer stay themselves & they shall smite the rocks, & the ice shall folow [flow] down at their presenc[e].

[27] & an high way shall be cast up in the midst of the great deep. [28] their enemies shall become a prey unto them, [29] & in the barren deserts there shall come forth pools of living water; & the parched ground shall no longe[r] be a thirsty land; [30] & they shall bring forth th[e]ir rich treasures unto the Children of Ephraim my servents.

[31] & the boundaries of the everlasting hills shall trembl[e] at their presence. [32] & these [then] shall they fall down & be crowned with glory, even in Zion, by the hands of the Servents [Servants] of the Lord, even the children of Ephraim; [33] & they shall be filled with songs of everlasting Joy.

[34] behold this is the blessing of the everlasting God upon the tribes of Israel, & the richer blessing upon the head of Ephraim & his fellows.

[35] & they also of the tribe of Judah, after their pain, shall be Sanctified in holiness before the Lord to dwell in his presenc[e] day & night for ever & ever.

[36] & now verily saith the Lord, that these things might be known among you, oh inhabitants of the Earth, I have sent forth mine Angel, flying throug[h] the midst of heaven having the everlasting Gospel, who hath appeared unto some, & hath committed it unto man,

¹⁸ See Rev. 14:1.

who shall appear unto many that dwell on the Earth, [37] & this gospel shall be preached unto every Nation, & kindred, & tongue, & People, [38] & the Servents of God shall go forth, saying, with a loud voice: fear God & give glory to him: for the hour of his Judgement is come:

[39] & worship him that made Heaven, & earth, & Sea, & the fountain of waters, [40] calling upon the Lord day & night, saying: oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. [41] & it shall be answered upon their heads for the presence of the Lord shall be as the melting fire that burneth & as the fire which causeth the waters to boil.

[42] oh Lord, thou shalt come down to make thy name known to thine advisaries [adversaries] & all nations shall trembl[e] at thy presence. [43] when thou doest terrible things, things they look not for; [44] yea, when thou comest down & the Mountains flow down at thy presenc[e], thou shalt meet him who rejoiceth & worketh righteousness, who remember thee in thy ways:

[45] for sinc[e] the begin[n]ing of the world have not man heard nor perceived by the Ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth: for thee.

[46] & it shall be said who is this that cometh down from god in heav[e]n with died [dyed] garments; yea, from the regions which are not known, clothed in his gloriou[s] appearl [apparel], travling [travelling] in the greatness of his strength?

[47] & he shall say, I am he who spake in righteousness, mighty to save. [48] & the Lord shall be read [red] in his appearl [apparel], & his garments like him that treadeth in the wine vat, [49] & so great shall be the glory of his presence, that the Sun shall hide his face in shame; & the moon shall withhold its light; & the Stars shall be hurrell[ed] [hurled] from their plac[es]

[50] & his voice shall be heard, I have trodden the wine press alone, & have brought Judgement upon all people; & none were with me; [51] & I have trampled them in my fury, & I did tread upon them in mine anger, & their blood have I sprinkled [sprinkled] upon my garments, & stained all my raiment: for this was the day of vengeance which was in my heart.

[52] & now the year of my redeemed is come, & they shall mention the loveing kindness of their Lord; & all that he hath bestowed upon them, according to his goodness, & according to his loving kindness, forever & ever; [53] in all their afflictions he was afflicted. & the angel of his presenc[e] saved them; & in his love, & in his pity, he redeemed them, & he bear [bare] them & carried them all the days of old; [54] yea, & Enoch also, & they who were with him; the Prophets that were before him, & Noah also, & they who were before him, & Moses also & they who were before him, [55] & from Moses to Elijah, & from Elijah to John, who were with Christ in his resurrection, & the Holy Apostles, with Abraham, Isaac & Jacob, shall be in the presenc[e] of the lamb.

[56] & the graves of the saints shall be opened, & they shall come forth & stand on the right hand of the Lamb, when he shall stand upon mount Zion, & upon the Holy City, the New Jerusalem, & they shall sing the Song of the lamb day & night for ever & ever.—

[57] & for this cause, that men might be made partakers of the glories which were to be revealed the Lord sent forth the fullness of his gospel, his everlasting covenant, Reas[o]ning in plainness, & simplisity [simplicity],

[58] to prepare the weak for those things which are coming on the earth: & for the Lord[']s Errand in the day when the weak should confound the wise; & the little one become a strong nation, & two should put their tens of thousands to flight; [59] & by the weak things of the Earth, the Lord should thresh the Nations by the power of his spirit.

[60] & for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh.

[61] & this according to the mind & will of the Lord, who ruleth over all flesh [62] & unto him that repenteth & sanctifieth himself before the Lord shall be given eternal life. [63] & upon them that h[e]arken 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.

[64] & also that which was written by the Prophet, Malichie [Malachi] for Behold the day cometh that shall burn as an Oven, & all the proud; yea, & all that do wickedly, shall be stub[b]le; & the day that cometh shall burn them up saith the Lord of hosts, that it shall l[e]ave them neither root nor branch.

[65] wherefore this shall be the answer of the Lord unto them [66] in that day when I came unto my own. no man among you received me, & you were driven out. [67] when I called again there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver.

[68] Behold at my rebuke I dry up the Sea. I make the rivers a wilderness: their fish stinketh, & dieth for thirst. [69] I Clothe the Heavens with blackness, & make sackcloth their covering.

[70] & this shall ye have of my hand, ye shall lay down in sorrow.

[71] Behold & 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; & when they were sent unto you ye received them not: [72] wherefore they sealed up the testimony & bound up the Law, & ye were delivered over unto darkness: [73] these shall go away into outer darkness, where there is weeping, & wailing, & gnashing of theeth [teeth].

[74] Behold the Lord your God hath spoken it. Amen.

Given In Hiram Portage Co[unty] Ohio November 3rd 1831

Commentary: The Moon Shall Be Blown Out

Besides the BCR copy of this revelation, there is another manuscript in the handwriting of Sidney Rigdon. Both manuscripts have similar words crossed out. In one area the curious wording was first written “the moon shall be blown out & the Stars shall be hurrelled [hurled] from their sockets” (BCR, 119). The text was changed to read: “the moon shall with hold its light; & the Stars shall be hurrelled [hurled] from their plac[es].” This was published in the May 1833 issue of the *Evening and the Morning Star* with the revised text.

81. None Shall Be Exempt from the Justice and the Laws of God From NKW Collection (compare with revised text in LDS D&C 107:59-75, 78-92, 99-100; RLDS D&C 104:31-33, 35-42, 44)

*Revelation received at Hiram, Ohio, in November 11, 1831
to the Church of Christ in the Land of Zion¹⁹*

¹⁹ BCR, 122 has "A Revelation given at Hiram Portage Co Nov 11th 1831." This revelation was referred to in a meeting held in Independence, Missouri. On July 3, 1832 it was "Resolved that

[107:59] 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, [61] and also priests over those who are of the office of a Priest, [62] and also Teachers over those who are of the office of a Teacher in like manner and also the deacon; [63] wherefore from Deacon to Teacher and from teacher to priest and from priest to Elder severally as they are appointed according to the church articles and covenants.

[64] Then cometh the High priesthood which is the greatest of all; [65] wherefore it must needs be that one be appointed of the high priesthood to preside over the priesthood and he shall be called president of the high priesthood of the church, [66] or in other words the presideing [presiding] high priest over the high priesthood of the church [67] from the same cometh the administering of ordinances and blessings upon the church by the laying on of the hands, [68] wherefore the office of a Bishop is not equal unto it, for the office of a Bishop is in administering all temporal things,

[69] nevertheless a Bishop must be chosen from the high priesthood [71] that he may be set apart unto the ministering of temporal things, haveing a knowledge of them by the spirit of truth [72] and 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 counsellors whom he hath chosen or will choose among the Elders of the church, [74] thus shall he be a judge even a common judge among the inhabitants of Zion until the borders are enlarged and it becomes necessary to have other Bishops or judg[es] [75] and in asmuch as there are other Bishops appointed they shall act in the same office

[78] and again 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 decission [decision] of the judges it shall be handed over and carried up unto the court of the church before the president of the high priesthood [79] and the president of the court of the Highpriesthood shall have power to call other high priests even twelve to assist as counsellors and thus the president of the high priesthood and his counsellors shall have power to decide upon testimony according to the laws of the church [80] and after this decision it Shall be had in remembrance no more before the Lord for this is the highest court of the church of God and a final decission [decision] upon controversies,

[81] There is not any person belonging to the church who is exempt from this court of the church [82] and inasmuch as the president of the high priesthood shall transgress, he shall be had in remembrance before the common court of the church who shall be assisted by twelve counsellors of the high priesthood [83] and their decision upon his head shall be an end of controversy concerning him, [84] Thus none shall be exempt from the justice and the laws of God, that all things may be done in order and in solemnity before me according to truth and righteousness Amen.

A few more words in addition to the laws of the church

the mode and manner of regulating the Church of Christ Take effect from this time, according to a Revelation received in Hiram Portage County Ohio Nov 11, 1831." Cannon and Cook, *Far West Record*, 51. This document was copied into the KRB and titled, "Revelation given November 1831 Cuyahoga [Portage] Co Ohio regulating the Presidency of the Church" (84). The revelation was published with revised wording as section 3 of the 1835 D&C. See document no. 129. For commentary see document no. 77 on the Melchizedek Priesthood and literal descendants of Aaron.

[85] And again verily I say unto you, the duty of a president over the office of a Deacon is to preside over twelve Deacons to sit in council with them and to teach them their duty, edifying one another as it is given according to the covenants [86] and also the duty of the president over the office of the Teachers is to preside over twenty four of the Teachers and to sit in council with them teaching them the duties of their office as given in the covenants, [87] also the duty of the president over the priesthood [priests] is to preside over forty eight priests and to sit in council with them and to teach them the duties of their office as given in the covenants, [89] and again the duty of the president over the office of the Elders is to preside over ninety six Elders and to sit in council with them and to teach them according to the covenants,

[91] and 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. [92] Behold here is wisdom yea to be a Seer a revelator a translator and a prophet, haveing all the gifts of God which he bestoweth upon the head of the church.

[99] wherefore now let every man learn his duty and to act in the office in which he is appointed in all dilligence. [100] He that is slothful shall not be counted worthy to stand, and he that learneth not his duty and showeth himself not approved shall not be counted worthy to stand even so Amen

Revision

1835 D&C 3

(cf. LDS D&C 107:63, 69-71, 74, 78-80; RLDS D&C 104:31-33, 35)

[63] wherefore, 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*

. . . .

[69] nevertheless, a bishop must be chosen from the high priesthood, *unless he is a literal descendant of Aaron*; [70] *for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood*. [71] *Nevertheless, 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*

. . . .

[74] Thus 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*:

. . . .

[78] Again, 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; [79] and the *presidency* of the *council* of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the *presidency* of the high priesthood, and *its* counsellors shall have power to decide upon testimony according to the laws of the church. [80] And 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*.

**82. Send Forth the Accounts of Their Stewardships
to the Land of Zion
From BCR, 122 (cf. LDS and RLDS D&C 69)**

***Revelation received at Hiram, Ohio, on November 11, 1831
for Oliver Cowdery and John Whitmer***

Received on the 11 of Nov[ember] 1831

[1] Harken unto me saith the Lord, for verily I say unto you, my Servent Oliver's sake, it is not wisdom in me, that he should be intrusted [entrusted] with the commandments & the moneys which he shall carry unto the Land of Zion, except one go with him, who will be true & faithfull; [2] wherefore I the Lord willeth that my Servent John (Whitmer) Should go with my servent Oliver. [3] & also that he observe to continue in writing & makeing a history of all the important things which he shall observe & know, concerning my Church; [4] & also that he receive council [counsel] & assistance from my Servent Oliver, and others.

[5] & also that my Servants who are abroad in the Earth, should send forth the accounts of their Stewardship, to the Land of Zion; [6] for the Land of Zion shall be a seat & a place to receive & do all these things: [7] nevertheless let my Serv[a]nt John travel many times, from place to place, & from Church to Church, that he may the more easily obtain knowledge; [8] Preaching & expounding, writing cop[y]ing, selecting, & obta[in]ing all things, which shall be for the good of the Church, & for the rising generations which Shall grow up on the Land of Zion, to possess it from generation to generation, forever & ever. Amen.

**83. Stewards over the Revelations, and Commandments
From BCR, 124-125 (cf. LDS and RLDS D&C 70)**

***Revelation received at Hiram, Ohio, on November 12, 1831
for Joseph Smith Jr., Martin Harris, Oliver Cowdery,
John Whitmer, Sidney Rigdon, and William W. Phelps***

[1] Behold & hearken, o ye inhabitants of Zion, & all ye people of my Church, who are far off, & hear the word of the Lord, which I give unto my servant Jos[e]ph; & also unto my servant Martin; & also unto my servant Oliver; & also unto my servant John; & also unto my servant Sidney; by the way of commandment unto them, [2] for I give unto them a commandment: wherefore hearken & hear, for thus saith the Lord unto them, [3] I the Lord have appointed them, & ordained them to be stewards over the revelations & commandments which I

have given unto them, & which I shall hereafter give unto them; [4] & an account of this stewardship will I require of them in the day of judgement: [5] wherefore I have appointed unto them, & this is their business in the church of God, to manage them & the concerns thereof, yea the benefits thereof:

[6] wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world: [7] nevertheless; inasmuch as they receive more than is needful for their necessities, & their wants, it shall be given into my storehouse, [8] & the benefits shall be consecrated unto the inhabitants of Zion, & unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

[9] behold this is what the Lord requires of every man in his stewardship; even as I the Lord have appointed, or shall hereafter appoint unto any man. [10] & behold none is exempt from this law, who belong to the church of the Living God; [11] yea, neither the Bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; [12] he 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; [13] yea even more abundantly which abundance is multiplied unto them through the manifestations of the spirit: [14] nevertheless in your temporal things, you shall be equal; & this not grudgingly, otherwise the abundance of the manifestations of the spirit, shall be withheld.

[15] now this commandment I give unto my servants, for their benefit while they remain, for a manifestation of my blessings upon their heads, & for a reward of their diligence; & for their security [16] for food & for raiment, for an inheritance; for houses & for lands, in whatsoever circumstances I the Lord shall place them, & whithersoever I the Lord shall send them: [17] for they have been faithful over many things, & have done well inas much as they have not sin[n]ed. [18] behold I the Lord am merciful & will bless them & they shall enter into the joy of these things; even so Amen

and again verily I say unto you that my servant William shall be included in this commandment with you in this same stewardship even so Amen

84. Confound Your Enemies
From NKW Collection (cf. LDS and RLDS D&C 71)

Revelation received at Hiram, Ohio, on December 1, 1831
for Joseph Smith Jr., and Sidney Rigdon

Hiram Portage county Ohio Dec 1 1831

[1] Behold thus saith the Lord unto you my servants that the time has verily come that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel the things of the kingdom expounding the misteries [mysteries] thereof out of the Schriptures [Scriptures] according to that portion of spirit and power which shall be given unto you as I will

[2] Verily I say unto you proclaim unto the world in the regions round about and in the church also for the space of a season even untill it shall be made known unto you [3] verily this is a mission for a season which I give unto you [4] Wherefore labour ye in my vin[e]yard call upon the inhabitants of the earth and bear record and prepare the way for the commandments and the revelations which are to come

[5] Now behold this is wisdom whoso readeth let him understand and receive also [6] for unto him who receiveth it shall be given more abundantly even power [7] wherefore confound your enemies call upon them to meet you both in publick and in private and inasmuch as ye are faithfull their shame shall be made manifest [8] wherefore let them bring forth their strong reasons against the Lord

[9] Verily thus saith the Lord unto you there is no weapon that is formed against you shall prosper [10] and if any man lift his voice against you he shall be confounded in mine own due time [11] wherefore keep these commandments for they are true and faithful even so Amen

**85. It Is Expedient in Me for a Bishop to Be Appointed
From NKW Collection (cf. LDS D&C 72:1-8; RLDS D&C 72:1-2)**

*Revelation received at Kirtland, Ohio, on December 4, 1831
for Newel K. Whitney²⁰*

Kirtland December 4th 1831

[1] Hearken 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 [2] for 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 [3] and 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 [4] for he who is faithfull and wise in time is accounted worthy to inherit the mantions [mansions] prepared for them of my father

[5] Verily I say unto you the Elders of the church in this part of my vineyard shall render an account of their stewardship unto the Bishop which shall be appointed of me in this part of my vin[e]yard [6] these things shall be had on record to be handed over unto the Bishop in Zion [7] and the duty of the Bishop shall be made known by the commandments which have been given and by the voice of the conference

[8] And now I say unto you my servent Newel is the man who shall be appointed and ordained unto this power this is the will of the Lord your God your Redeemer even so Amen

**86. To Receive the Funds of the Church
From NKW Collection (cf. LDS D&C 72:9-26; RLDS D&C 72:3-5)**

*Revelation received at Kirtland, Ohio, on December 4, 1831
on the Duty of the Bishop*

The duty of the Bishop as made known at the same time

[9] The word of the Lord in addition to the law which has been given making known the

²⁰ On this date two revelatory messages were given. The index to the KRB explains, "A Revelation given to choose a Bishop. N. K. Whitney was chosen & was sanctioned by the lord and also another in addition to the Law making known the duty of the Bishop."

duty of the Bishop which has been ordained unto the church in this part of the vineyard which is verily this [10] To keep the Lord's storehouse to receive the funds of the church in this part of the vineyard [11] to 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 [12] that this also may be consecrated to the good of the church to the poor and needy [13] and he who hath not wherewith to pay an account shall be taken and handed over to the Bishop in Zion who shall pay the debt out of that which the Lord shall put into his hands [14] and the labours of the faithful who labour in spiritual things in administering the gospel and the things of the kingdom unto the church and unto the world shall answer the debt unto the Bishop in Zion [15] thus it cometh out of the church for according to the law every man who cometh up to Zion must lay all things before the Bishop in Zion.

[16] And 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 [17] a 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 labourer [18] otherwise shall not be accepted of the Bishop in Zion. [19] And 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 labours that he may render himself and his accounts approved in all things

[20] And again let my servants who are appointed as stewards over the literary [literary] concerns of my church have claim for assistance upon the Bishop or Bishops in all things [21] that 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 [22] that they also may render themselves approved in all things and be accounted as wise stewards. [23] And 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

[24] A few words in addition to the laws of the kingdom respecting the members of the church they who are appointed by the holy spirit to go up unto Zion & they who are privileged [privileged] to go up unto Zion [25] let them carry up unto the bishop a certificate from three Elders of the church or a certificate from the Bishop [26] otherwise he who shall go up unto the land of Zion shall not be accounted a wise steward this also [is] an ensample Amen

87. Continue Preaching the Gospel
From NKW Collection (cf. LDS and RLDS D&C 73)

Revelation received at Hiram, Ohio, on January 10, 1832
for Joseph Smith Jr. and Sidney Rigdon

Hiram Portage county ohio Jan 10th 1832

A Revelation to Joseph and Sidney. The word of the Lord unto them concerning the Elders of the church of the Living God established in the last days making known the will of the Lord unto the Elders what they should do untill conference

[1] For 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 [regions] round about

untill conference [2] and behold then it shall be made known unto them by the voice of the conference their severall [several] missions

[3] Now verily I say unto my servents Joseph and Sidney saith the Lord it is expedient to translate again [4] and in asmuch as it is practicable to preach in the reagions [regions] round about untill conference and after that it is expedient to continue the work of translation untill it be finished. [4] And let this be a pattern unto the Elders untill further knowledge even as it is written [5] and now I give no more unto you at this time gird up your loines [loins] and be sober even so Amen

88. According to the Revelations and Commandments
From NKW Collection (cf. LDS D&C 75:1-22; RLDS D&C 75:1-3)

Revelation received at Amherst, Ohio, on January 25, 1832
*for the elders of the church*²¹

[1] Verily verily I say unto you I who speak even by the voice of my spirit even Alpha and Omega your Lord and your God [2] Hearken o ye who have giv[e]n your names to go forth to proclaim my gospel and to prune my vin[e]yard [3] behold I say unto you that it is my will that you should go fo[r]th and not tarry neither be idle but labour with your mights [4] lifting up your voices as with the sound of a trump proclaiming the truth according to the revelations and commandments which I have given you [5] and thus if ye are faithfull ye shall be laden with many she[a]ves and crowned [crowned] with honor and glory and immortality and eternal life

[6] Therefore verily I say unto my servant William [E. McLellan] I revoke the commission which I gave unto him to go unto the eastern countries [7] and I give unto him a new commission and a new commandment in the which I the Lord chasteneth him for the murmurings of his heart [8] and he sinned nevertheless I forgive him and say unto him again go ye into the south countries [9] and let my servant Luke [S. Johnson] go with him and proclaim the things which I have commanded them [10] calling on the name of the Lord for the comforter which shall teach them all things that is expedient for them [11] praying always that they faint not and inasmuch as they do this I will be with them even unto the end [12] behold this is the will of the Lord your God concerning you even so Amen

[13] And 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 faithfull lo I will be with them even unto the end

[14] And again verily I say unto my servant Lyman [E. Johnson] and unto my servant

²¹ On January 25, 1832, a conference was held at Amherst, Ohio. Orson Pratt, who attended, wrote: "At this conference, the Prophet Joseph was acknowledged President of the High Priesthood, and hands were laid on him by Elder Sidney Rigdon, who sealed upon his head the blessings which he had formerly received." "History of Orson Pratt. (Written by himself, March, 1858.)," *Deseret News* 8 (June 2, 1858):62, Fillmore City, Utah Territory; also in Elden Jay Watson, comp., *The Orson Pratt Journals* (Salt Lake City: Watson, 1975), 11. Reynolds Cahoon recorded the following: "Wednesday the Elders asembl[d] [assembled] for Conferen[ce] the first business ordained the President of the high Preashood [Priesthood] and others then Returned holm [home]." Reynolds Cahoon Journal, CHL.

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

[15] And again I say unto my servent Asa [Dodds] and unto my servent Calves [Wilson] that they also shall take their journey unto the western countries and proclaim my gospel even as I have commanded them [16] and he who is faithfull shall over come all things and shall be lifted up at the last day

[17] and again I say unto my servent Major [N. Ashley] and my Servent Burr [Riggs] take their journey also into the south countries [18] yea let all these take their journey as I have commanded them going from house to house and from village to village and from City to City [19] and in whatsoever house ye enter and they receive you leave your blessing upon that house [20] and 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 [21] and you shall be filled with joy and gladness and know this that in the day of judgement you shall be judges of that house and condemn them [22] and it shall be more tollarable [tolerable] for the heathen in the day of judgement than for that house therefore gird up your loines [loins] and be faithfull and ye shall overcome all things and be lifted up at the last day even so Amen

89. Supporting the Families

From NKW Collection (cf. LDS D&C 75:23-36; RLDS D&C 75:4-5)

*Revelation received at Amherst, Ohio, on January 25, 1832
for the Elders of the Church*

[23] And again thus saith the Lord unto you o ye Elders of my church who have given your names that you might know his will concerning you [24] behold 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 [25] wherefore I the Lord give unto you this commandment that ye obtain places for your families inasmuch as your brethren [brethren] are willing to open their hearts [26] and let all such as can obtain places for their families and support of the church for them not fail to go into the world wheather [whether] to the east or to the west or to the north or to the South [27] let them ask and they shall receive knock and it shall be opened unto them and made known from on high even by the comforter whither they shall go

[28] And again verily I say unto you that every man who is obliged to provide for his own family let him provide and he shall in no wise loose [lose] his crown and let him labour in the church [29] let every man be dilligent in all things and the idler shall not have place in the church except he repents and mends his ways

[30] wherefore let my servent Simeon [Carter] and my servent Emer [Harris] be united in their ministry [31] and also my servent Ezra [Thayer] and my servent Thomas [B. Marsh]

[32] also my servent Hiram [Hyrum Smith] and my servent Reynolds [Cahoon]

[33] and also my servent Daniel [Stanton] and my servent Seymore [Seymour Brunson]

[34] and also my servent Selvester [Sylvester Smith] and my servent Gideon [Carter]

[35] and also my servent Ruggles [Eames] and my servent Stephen [Burnett]

[36] and also my servent Micha [Micah B. Welton] and also my servent Eden [Smith] even so Amen

90. The Eyes of Our Understanding
From BCR, 135, 134, 135, 136-139 (cf. LDS and RLDS D&C 76)

*Vision of Joseph Smith Jr. and Sidney Rigdon received
at Hiram, Ohio, on February 16, 1832²²*

A Vision of Joseph and Sidney February 16. 1832 given in Portage County Hiram Township State of Ohio in North America which they saw concerning the Church of the first born & concerning the Economy of God & his vast creation throughout all eternity.

[1] Hear, O ye heavens, & give ear, O earth, & rejoice ye inhabitants thereof, for the Lord he is God, & beside him there is none else; [2] & great is his wisdom; marvelous are his ways; & the extent of his doings, none can find out; [3] his purposes fail not, neither are there any who can stay his hand: [4] from eternity to eternity, he is the same, & his years never fail.

[5] I the Lord am merciful & gracious unto them who fear me, and delight to honor them who serve me in righteousness, & in truth; [6] great shall be their reward, & eternal shall be their glory, [7] & unto them will I reveal all mysteries; yea, all the hidden mysteries of my Kingdom from days of old; & for ages to come will I make known unto them the good pleasure of my will concerning all things; [8] yea, even the wonders of eternity shall they know, & things to come will I shew them, even the things of many generations; [9] their wisdom shall be great, & their understanding reach to heaven; before them the wisdom of the wise shall perish, & the understanding of the prudent shall come to naught; [10] for by my spirit will I enlighten them, & 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.—

[11] We, Joseph & Sidney being in the spirit on the Sixteenth of Feb[ruary]. in the year of our Lord, one thousand, eight hundred, &, thirty two, [12] and through the power of the spirit our eyes were opened, & our understandings were enlightened, so as to see & understand the things of God; [13] even things which were from the begin[n]ing before the World was, which was ordained of the Father, through his only begotten Son, who was in the bosom of the father, even from the begin[n]ing, [14] of whom we bear record, & the record which we bear is the fulness of the Gospel of Jesus Christ, which is in the Son whom we saw & with whom we conversed in the heavenly vision, [15] for as we sat 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 thus:

[16] Speaking of the resurrection of the dead who should hear the voice of the Son of man, [17] & shall come forth; they who have done good in the resurrection of the Just, & they who have done evil in the resurrection of the unjust.

[18] Now this caused us to marvel, for it was given us of the spirit; [19] & while we meditated upon these things, the Lord touched the eyes of our understandings, & they were opened, & the glory of the Lord shone round about; [20] & we beheld the glory of the Son, on the right hand of the father, & received of his fulness; [21] & saw the holy angels, & they who are sanctified before his throne, worshiping God & the Lamb forever and ever.

²² This vision was opened to Smith and Rigdon after they had revised John 5:29 and were reflecting upon the change in wording. This experience is known as the vision of the three degrees of glory. The KRB contains the same introductory wording. See similar wording in "Book of Commandments, Law and Covenants," Book A, also copied in 1832, CHL.

[22] And 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, [23] for we saw him even on the right hand of God; & we heard the voice bearing record that he is the only begotten of the father; [24] that by him, & through him, & of him, the worlds are made, & were created; & the inhabitants thereof are begotten Sons and daughters unto God.

[25] This we saw also & 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, & who was in the Bosom of the father was thrust down from the presence of God & the Son, [26] & was called perdition; for the heavens wept over him; for he was Lucifer, even the son of the morning; [27] & we beheld and lo, he is fallen! is fallen! even the Son of the morning. [28] and while we were yet in the spirit, the Lord commanded us that we should write the vision; for behold Satan, that old Serpent, even the Devil, who rebelled against God, & sought to take [the] Kingdoms of our God, & of his Christ; [29] wherefore he maketh war with the saints of God, & encompasses [encompasses] them about; [30] and we saw a vision of the eternal sufferings of those with whom he maketh war & overcometh, for thus came the voice of the Lord unto us.

[31] Thus saith the Lord, concerning all those who know my power, & have been made partakers thereof, & suffered themselves, through the power of the Devil, to be overcome unto the denying of the truth, and the defying of my power: [32] they are they who are the Sons of perdition, of whom I say it had been better for them never to have been born; [33] for they are vessils [vessels] of wrath doomed to suffer the wrath of God, with the Devil & his angels, throughout eternity: [34] concerning whom I have said there is no forgiveness for them in this world nor in the world to come; [35] having denied the holy ghost after having received it, & having denied the only begotten Son of the father, crucifying [crucifying] him unto themselves, & putting him to an open shame:

[36] these are they who shall go away into the lake of fire & brimston[e], with the Devil & his angels, [37] & the only ones on whom the second death shall have any power; [38] yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath, [39] who shall be brought forth by the resurrection of the dead, through the triumph & the glory of the lamb; who was slain, who was in the bosom of the father before the worlds were made.

[40] and this is the Gospel the glad tidings which the voice out of the heavens bore record unto us, [41] that he came into the world, even Jesus to be crucified [crucified] for the world, & to bear the sins of the world, & to sanctify the world, & to cleans[e] it from all unrighteousness; [42] that through him all might be saved, whom the father had put into his power; & made by him [43] who glorifieth the father; & saveth all the work of his hands, except those sons of perdition, who denyeth the son after the father hath revealed him: [44] wherefore he saveth all save them, & these shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil & his angels throughout eternity, where their worm dieth not & the fire is not quenched, which is their torment, [45] but the end thereof, neither the place thereof, & their torment, no man knoweth, [46] neither was revealed, neither is, neither will be revealed unto man, save to them who are made partakers thereof:

[47] nevertheless I the Lord showeth it by vision unto many, but straightway shut[t]eth it up again: [48] wherefore the end, the width, the h[e]ight, the depth, & the misery thereof, he understandeth not, neither any man save them who are ordained unto this condemnation. [49] & we heard the voice saying write the vision for lo, this is the end of the vision of the eternal sufferings of the ungodly!

[50] And again, we bear record for we saw & heard, & this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the Just: [51] they are they who received the testimony of Jesus, & believed on his name, & were baptized after the manner of his burial, being buried in the water in his name, & this according to the commandment which he hath given, [52] that, by keeping the commandment, they might be washed & cleansed from all their sins, & receive the holy Ghost by the laying on of the hands of him who is ordained & sealed unto this power; [53] & who overcome by faith, & are sealed by that holy spirit of promise, which the father sheddeth forth upon all those who are Just & true:

[54] they are they who are the church of the first born; [55] they are they into whose hands the father hath given all things; [56] they are they who are Priests & Kings, who having received of his fullness, & of his Glory, [57] are Priests of the most high after the order of Melchisidec [Melchisedec], which was after the order of Enoch, which was after the order of the only begotten Son: [58] wherefore, as it is written, they are Gods, even the Sons of God: [59] wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, & they are Christ's & Christ is God's; [60] & they shall overcome all things: [61] wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet;

[62] these shall dwell in the presence of God & his Christ forever & ever: [63] these are they whom he shall bring with him, when he shall come in the clouds of Heaven, to reign on the Earth over his People: [64] these are they who shall have part in the first resurrection: [65] these are they who shall come forth in the resurrection of the Just: [66] these are they who are come unto Mount Zion, & unto the City of the living God, the heavenly place, the holiest of all: [67] these are they who have come to an innumerable company of Angels; to the general assembly & Church of Enoch, & of the first born: [68] these are they whose names are written in heaven, where God & Christ is the Judge of all: [69] these are they who are Just men made perfect through Jesus the mediator of the new Covenant, who wrought out this perfect atonement through the shed[d]ing of his own blood: [70] these are they whose bodies are celestial, whose glory is that of the Son, even of God the highest of all; which glory the Sun of the firmament is written of as being typical.-

[71] And again, we saw the Terrestrial world, & behold & lo! these are they who are of the Terrestrial, whose glory differeth from that of the Church of the first born, who have received of the fulness of the father, even as that of the Moon differeth from the Sun of the firmament.

[72] Behold, these are they who died without law; [73] & also they who are the spirits of men kept in prison, whom the Son visited & preached the gospel unto them, that they might be Judged according to men in the flesh, [74] who received not the testimony of Jesus in the flesh, but afterwards received it: [75] these are they who are honorable men of the Earth, who were blinded by the craftiness of men: [76] these are they who receive of his glory, but not of his fulness: [77] these are they who receive of the presence of the Son, but not of the fulness of the father: [78] wherefore they are bodies Terrestrial & not bodies Ceelestial [Celestial], & differeth in glory as the Moon differeth from the Sun: [79] these are they who are not valient [valiant] in the testimony of Jesus: wherefore they obtained not the Crown over the Kingdoms of our God. [80] & now this is the end of the vision which we saw of the Terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

[81] And again, we saw the glory of the Telesstial, which glory is that of the lesser, even as the glory of the Stars differeth from that of the glory of the Moon in the firmament: [82] these are they who receive not the gospel of Christ, neither the testimony of Jesus: [83] these are they

who deny not the Holy Ghost: [84] these are they who are thrust down to Hell: [85] these are they who shall not be redeemed from the Devil, untill the last resurrection, untill the Lord, even Christ the Lamb, shall have finished his work: [86] these are they who receive not of his fulness in the eternal world, but of the Holy Ghost through the administration of the Terrestrial; [87] & the Terrestrial through the administration of the Celestial; [88] & 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.

[89] & thus we saw, in the Heavenly vision, the glory of the Telestial which surpass[eth] all understanding; [90] & no man knoweth it except him to whom God hath revealed it. [91] and thus we saw the glory of the Terrestrial which excelleth in all things the glory of the Telestial, even in glory, & in power, & in might, & in dominion. [92] & thus we saw the glory of the Celestial, which excelleth in all things where God, even the father, reigneth upon his throne for ever & ever: [93] before whose throne all things bow in humble reverence & giveth him glory forever & ever.

[94] they who dwell in his presence are the Church of the first born; & they see as they are seen & know as they are known, having received of his fulness & of his grace; [95] & he maketh them equal in power, & in might, & in dominion. [96] & the glory of the Celestial is one, even as the glory of the Son [Sun] is one. [97] & the glory of the Terrestrial is one, even as the glory of th[e] Moon is one. [98] & the glory of the Telestial is one, even as the glory of the Stars is one: for as one Star differeth from another star in glory, even so differeth one from another in glory in the Telestial world:

[99] for these are they who are of Paul, & of Apollis [Apollos], & Cephes [Cephas]: [100] they are they who say, there are some of one & some of another; some of Christ; & some of John; & some of Moses; & some of Elias;²³ & some of Esaias;²⁴ & some of Isaiah; & some of Enoch, [101] but received not the gospel; neither the testimony of Jesus; neither the Prophets; neither the everlasting Covenant; [102] last of all: these are they who will not be gathered [gathered] with the saints, to be caught up into the Church of the first born, & received into the Cloud: [103] these are they who are liars, & Sorcerers & adulterers, & whoremongers, & whosoever loveth & maketh a lie: [104] these are they who suffer the wrath of God on the Earth: [105] these are they who suffer the venge[a]nce of eternal fire: [106] these are they who are cast down to Hell & suffer the wrath of almighty God untill the fulness of times, when Christ shall have subdued all enemies under his feet, & shall have perfected his work,

[107] when he shall deliver up the Kingdom & present it unto his father spotless, saying: I have over come & trodden the winepress alone, even the winepress of the fierceness of the wrath of almighty God: [108] then shall he be crowned with the crown of his glory, to sit on the throne of his power, to reign for ever & ever.

[109] but behold & lo, we Saw the glory of the Telestial world, that they were in number as innumerable as the stars in the firmament of Heaven, or as the sand upon the sea shore, [110] & heard the voice of the Lord saying: these all shall bow the knee, & every tongue shall confess to him who sitteth upon the throne forever & ever: [111] for they shall be Judged according to their works; & every man shall receive according to his own works, & his own dominion, in the mansions which are prepared; [112] & they shall be servants of the most high, but where God & Christ dwells they cannot come, worlds without end. [113] this is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

²³ In the KJV NT, "Elias" is the name for Elijah the prophet.

²⁴ In the KJV NT, "Esaias" is used for the prophet Isaiah.

[114] But great & marvelous are the works of the Lord & the mysteries of his Kingdom which he shewed unto us, which surpass[s]eth all understanding in glory, & in might, & in dominion, [115] which he commanded us we should not write, while we were yet in the Spirit, & are not Lawful for men [man] to utter; [116] neither is man capable to make them known, for they are only to be seen & understood by the power of the Holy Gohost [Ghost]; which God bestows on those who love him & purify themselves before him; [117] to whom he grants this privelege [privilege] of seeing & knowing for themselves; [118] that through the power & manifestation of the spirit, while in the flesh, they may be able to bear his presence in the world of Glory. [119] & to God & the Lamb be glory, & honor, & dominion, forever & ever. amen.

Revision

1835 D&C 91

(cf. LDS D&C 76:1, 26, 30, 33-34, 44-46, 49, 68, 116; RLDS D&C 76:1, 3-5, 8)

[1] Hear, 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*

. . . .

[26] and was called Perdition; for the heavens wept over him; he was Lucifer, *a* son of the morning; and we beheld and lo, he is fallen! is fallen! even *a* son of the morning.

. . . .

[30] And 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.

. . . .

[33] for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, *in* eternity: [34] concerning whom I have said there is no forgiveness in this world nor in the world to come

. . . .

[44] wherefore 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, [45] and the end thereof, neither the place thereof, *nor* their torment, no man knows, [46] neither was *it* revealed, neither is, neither will be revealed unto man, *except* to them who are made partakers thereof

. . . .

[49] And we heard the voice saying, Write the vision for lo! this is the end of the vision of the

sufferings of the ungodly!

. . .

[68] these are they whose names are written in heaven, where God and Christ *are* the judge of all

. . .

[116] neither 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

Commentary: Vision of the Three Degrees of Glory

Joseph Smith's and Sidney Rigdon's vision of glory was written down, probably by Sidney Rigdon, on February 16, 1832, at Hiram, Ohio, and later that year copied into the Kirtland Revelations Book by Frederick G. Williams. The vision (actually a series of visions) was published in the *Evening and the Morning Star* in the July issue probably from a copy brought to Independence, Missouri. John Whitmer copied it into the BCR.

The vision was revised for the *Evening and Morning Star* reprint published in Kirtland in February 1835. Some of the textual changes are found in the KRB, in Joseph Smith's handwriting. The altered text was published in the 1835 D&C as section 91, and copied from there into the manuscript history of the church in 1843.²⁵

There are three full texts of the vision: one in the BCR, another in the "Book of Commandments, Law and Covenants, Book B," and the third in the KRB. The later was altered by deleting words and inserting additional words above the lines.

The KRB reads "for the lord he is God and beside him there is none else." The word "none" was shortened to "no" and the word "else" was crossed out. Above the line the word "Savior" was added. The revised text reads "beside him there is no Savior." The BCR and Book B do not support this later text. The *Evening and Morning Star* reprint for the passage had the latest reading three years after the vision was originally written. The 1835 D&C has "no Savior."

The process of change seems fairly straightforward. The text was recorded in the KRB in the latter part of 1832 and the modification was done after the members of the D&C committee were appointed.

The KRB in several places appears to have miscopied and omitted words when recorded. One example is: "eternal punishment" should have read "endless punishment" and the words "which is eternal punishment" were not copied into the text. So the words added above the line were correcting these mistakes.

The background for the vision is as follows: Smith and Rigdon were working on a correction of the King James Version of the New Testament; Smith would read the text and dictate any revisions to Rigdon, his scribe, who would record them in the working manuscript. When Sidney and Joseph came to the passage of John 5:29, it apparently brought to mind concepts in 1 Corinthians 15:40 and Hebrews 12:22-24. John 5:29 reads: "And shall come forth;

²⁵ Manuscript History, Book A-1:183-92. The background to D&C 76 and the text of the vision from the 1835 D&C was written into the manuscript history by Willard Richards before May 8, 1843. See Willard Richards Journal, CHL. See also Jessee, *Papers of Joseph Smith*, 1:372.

they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."²⁶

There are three passages in the Book of Mormon that are based on John 5:29 regarding the resurrection of the just and unjust. All three include the word "damnation."²⁷ When Smith and Rigdon pondered John 5:29,²⁸ they were no longer comfortable with the traditional concept of heaven and hell.

91. To Be a Servant unto Me From KRB, 10

*Revelation received at Hiram, Ohio, on February 27, 1832
for Lincoln Haskins²⁹*

²⁶ No major textual problems in these verses are noted in *The Greek New Testament*, ed. Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, 4th rev. ed. (Stuttgart, Ger.: German Bible Society, 1994), 332, or in Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart, Ger.: German Bible Society, 1994), 180. The Bodmer Papyrus, which contains the gospel of John, was written about 200 C.E., reads basically the same as the KJV. The reading "of damnation" is currently rendered "of judgment" or "of condemnation."

²⁷ LDS Hel. 12:26/RLDS 4:73 (does not contain "resurrection"); LDS Mosiah 16:11/RLDS 8:84; and LDS 3 Ne. 26:5/RLDS 6:33. Two previous revelations also included the word "damnation" ("eternal damnation"), see LDS D&C 19:7; RLDS D&C 18:2 and LDS D&C 29:44; RLDS D&C 28:12. The wording of Acts 24:15 evidently influenced Smith in revising John 5:29. In it the word "just" replaces "life" and "unjust" replaces "damnation." See Luke 14:14, "resurrection of the just." The New Testament manuscript of Smith's revision reads: "and shall come forth they who have done good ~~unto~~ <in> the resur[r]ection of ~~life~~ <the just> and they who have done evil, ~~unto~~ <in> the resur[r]ection of ~~damnation~~ the unjust and shall be judged of the son of man." NT MS 2, folio 4, 114, CCLA. Angle brackets are for word(s) written above the line. This reading of the text is not a restoration of the biblical text.

²⁸ NT Manuscript 2, folio 4, 114 (NT Dictated MS, 114), CCLA. See photo of page in Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development* (Independence, Missouri: Herald House, 1969), 180; (2nd ed., 1995), 295; and Stephen R. Knecht, *The Story of Joseph Smith's Bible Translation* (Salt Lake City: Associated Resea[r]ch Consultants Publication, 1977), 35a. Except for the word "who" replacing "that" twice, the text of John 5:29 is identical to the Phinney 1828 King James Bible that Smith and Rigdon used during the revision process.

²⁹ Lincoln Haskins was baptized on February 21, 1832. Orson Hyde and Samuel H. Smith visited Haskins near Westfield, New York, on March 21, 1832. Samuel Smith recorded in his journal, "came across a man by the name of haskin he told us that he had been to Kirtland & to Hiram [Hiram] (For he was a Brother) & that he had been ordained an Elder of the church & he told us that he had Seen Joseph & Sid[ne]y & that they had had a vision & that & that [sic] they had seen great & Marvilous thing[s] & that they had got along wonderful well in translating Haskins was strong in the faith." Samuel H. Smith Journal, CHL. This revelation was crossed out with an "X" in the KRB (10). It was not included in the 1835 D&C.

Hiram [Hiram] Portage County Ohio Febry. 27th 1832

Behold thus saith the Lord unto you my servants that I have chosen Lincoln to be a servant unto me wherefore verily I say unto you lit [let] him be ordained and receive the articles and covenants which I have givin [given] unto you and some of the commandments that he may go forth and proclaim my gospel whitherso[e]ver I will send him in the congregations [congregations] of the wicked and in asmuch as he is faithful I will prosper him even so Amen

92. All Things Be Done unto My Glory
From NKW Collection (cf. LDS D&C 78; RLDS D&C 77)

Revelation received at Kirtland, Ohio, on March 1, 1832
*Concerning the United Firm*³⁰

Kirtland March 1st 1832

[1] Hearken unto me saith the Lord your God O ye who are ordained unto the High Priesthood of my church who have assembled yourselves together [2] & listen to the counsel [counsel] of him who has ordained you from on high who shall speak in your ears the words of wisdom that salvation may be with you in that thing which you have presented before me saith the Lord God

[3] for verily I say unto you the time has come and is now at hand and behold & lo it must needs be that there be an organization of the Literary and Merchantile [Mercantile] establishments of my church both in this place and in th[e] land of Zion [4] for a perminent [permanent] and everlasting establishment and firm unto my church to advance the cause which ye have espoused [espoused] to the salvation of man and to th[e] glory of your Father who is in heaven [5] that you may be equal in the bonds of heavenly things yea and earthly things also for the obtaining of heavenly things [6] for if ye are not equal in earthly things ye cannot be equal in obtaining heavenly thing[s]

[7] for if ye will that I give unto you a place in the celestial world you must prepare yourselves by doing the thing[s] which I have commanded & required of you

[8] & now verily thus saith the Lord it is expedient that all things be done unto my glory that ye should who are joined together in this firm [9] or in other words that my Servant Newel [K. Whitney] and my servant Joseph and my servant Sidney [Rigdon] sit in council [council] with the saints who are in zion [10] otherwise satan seeketh to turn there [their] hearts away from the truth that they become blinded & understand not the things which are prepared for them [11] wherefore a commandment I give unto you to prepare an[d] organize yourselves by an everlasting covenant which cannot be broken

[12] & he who breaketh it shall loose [lose] his office & standing in the church and shall be delivered over unto the buffetings [buffetings] of satan untill th[e] day of redemption [13]

³⁰ The KRB also records this revelation as received at Kirtland (11, 15). The 1835 D&C has as a title "The order given of the Lord to Enoch, for the purpose of establishing the poor." In 1835 the revelation to Joseph Smith Jr., was made to appear to have been given to ancient Enoch. The United Firm had as members high priests (ordained to the high priesthood) and leaders in the church.

Behold this is the preparation wherewith I prepare you and the foundation & th[e] ensample which I give unto you whereby you may accomp[li]sh the commandments which are given to you [14] that through the providenc[e] of your Father notwithstanding the tribulation which shall descend upon you you may stand independent above all other creatures beneath the Celestial world [15] that you may come up unto the crown prepared for you and be made rulers over many Kingdoms saith the Lord God the holy one of Israel

[17] Verily Verily I say unto you ye are little children and ye have not as yet understood how great blessings the father has put into his own hands and prepared for you [18] and ye cannot bear all things now nevertheless be of good cheer for I will lead you a long the Kingdom is yours and the blessings thereof are yours and the riches of Eternity ar[e] yours [19] & he who receiveth all things with thankfulness shall be made glorious in the things of this world even an hundred fold yea more [20] wherefore do the things which I have commanded you saith your redeemer even Jesus Christ who prepareth all things before he cometh [21] and then he will come even with the church of the first born & receive you in the cloud and appoint ev[er]y man his portion [22] & he that is a faithful & wise steward shall inherit all things Amen

Revision

1835 D&C 75

(cf. LDS D&C 78:1, 3-4, 8-9, 14-16, 19-21; RLDS D&C 77:1-4)

[1] *The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together*

.

[3] for 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, [4] or in other words, the city of Enoch*, for 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

.

[8] And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this *order*; [9] or, in other words, *let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the saints which are in Zion*

.

[14] that 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, [15] that 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; [16] who 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.

[19] and 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: [20] wherefore do the things which I have commanded you, saith your Redeemer, even *the Son Ahman*, who prepareth all things before he *taketh you*; [21] *for ye are* the church of the first born, and *he will take you up* in the cloud, and appoint every man his portion.

Commentary: Michael, Your Prince

This revelation of March 1, 1832, has one interesting addition. The early text reads: "saith the Lord God the holy one of Israel." The same reading is in the BCR and KRB. For the 1835 publication, the word "Israel" in the BCR was changed to "Zion" and the following added text appeared for the first time in the 1835 D&C: "who hath established the foundations of Adam-ondi-Ahman; who 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."³¹

The wording "Adam-ondi-Ahman" first appeared in the literature of the early church in 1835 when instruction was given on antediluvian priesthood (Document 129). After listing the patriarchs from Adam to Noah, along with their ages when ordained, an accounting is given of a meeting presided over by Adam in the valley of Adam-ondi-Ahman. This information was said to have been recorded in the "book of Enoch." This passage in the D&C contains material that was put together from a number of sources³² and presented by Joseph Smith to members of the newly formed Council of the Twelve Apostles.

Heber C. Kimball made a general statement on the twelve apostles hearing Joseph Smith: "One evening when we were assembled to receive instructions, the revelation contained in the third section [LDS D&C 107; RLDS D&C 104] of the Book of Doctrine and Covenants, on Priesthood was given to Brother Joseph as he was instructing us, and we praised the Lord."³³ The first part of the section contains material relating to priesthood. Then instructions are related to other sources such as the book of Enoch, a revelation for Zion given in November 1831 and revised, and a vision of the Seventy.

The 1835 D&C says that Enoch was "430 years old when he was translated."³⁴ The

³¹ 1835 D&C 75:3; LDS D&C 78:15-16; RLDS D&C 77:3. See Dan. 10:13, 21, and 12:1. Compare three manuscripts — the BCR 146, the KRB 17, and NKW Collection — none of which show this addition. The words may have been written on a piece of paper to be included in the D&C.

³² Robert J. Woodford, "How the Revelations in the Doctrine and Covenants Were Received and Compiled," *Ensign* 15 (January 1985):31.

³³ "Extracts from H. C. Kimball's Journal," *Times and Seasons* 6 (April 15, 1845):869; and Stanley B. Kimball, ed., *On the Potter's Wheel: The Diaries of Heber C. Kimball* (Salt Lake City: Signature Books in association with Smith Research Associates, 1987), 207.

³⁴ 1835 D&C 3:24; LDS D&C 107:49; RLDS D&C 104:24.

revision of the KJV Bible adds the following words to the dictated Old Testament manuscript above the line: "days of Enoch were 430 years."³⁵ Enoch's age when translated as 430, while in Genesis 5:23 he was 365 years old. Adam's age when he died was 1,000 instead of 930 years as in the Bible.³⁶

The words "foundations of Adam-on-di-Ah-man" were an addition to the text of Document 92. William W. Phelps composed a hymn titled "Adam-on-di-Ah-man," and recorded in his journal under the date of June 3, 1835, "Com[posed]. a hymn - Adam-on-di-Ah-man."³⁷ This was written a few weeks after his arrival in Kirtland and was published in the next issue of the *Messenger and Advocate*.³⁸ "Adam-on-di-Ah-man" is a post-1832 term and would not have been in the 1832 revelation.

93. Go Ye into the World & Preach the Gospel
From KRB, 18-19 (cf. LDS D&C 80; RLDS D&C 79)

Revelation received at Hiram, Ohio, on March 7, 1832
for Stephen Burnett

Hiram Portage County Ohio March 7th 1832

[1] Verily thus saith the Lord u[n]to you my sevent Stephen go ye go ye into the world & preach the Gospel to every creature that cometh under the Sound of your voice [2] and inasmuch as you desire a companion I will give unto you my servant Eden Smith [3] therefore go ye and preach my gospel whither to the North or to the South, to the East or to the west it mattereth not for you can not go amiss [4] therefore declare the things which you have heard and verily believe and know to be true. [5] Behold this is the will of him who hath called you Your Redeemer even Jesus Christ Amen

94. Equal in All Things
From NKW Collection

Revelation received at Hiram, Ohio, in March [circa 8], 1832
for Sidney Rigdon and Joseph Smith Jr.,
*on the Duty of the Bishops*³⁹

Verily thus saith the Lord unto you my servent Sidney and Joseph I reveal unto you for your own prophet [profit] and instruction concerning the Bishops of my church what is their duty

³⁵ OT MS 1, 19, CCLA. See Gen. 7:78 (JST); Moses 8:1 in PGP.

³⁶ OT MS 1, 19.

³⁷ William W. Phelps Journal, CHL. Joseph Smith's "Egyptian Alphabet" has interpreted for the "5th Degree": "Beth, The place appointed of God for the residence of Adam; Adam on-di-Ah-man." "Egyptian Alphabet," [1835], 23, CHL.

³⁸ *Messenger and Advocate* 1 (June 1835):144. The issue was probably not published until July. Phelps helped with the 1835 D&C as his handwriting corrections appears in BCR (145-46).

³⁹ This revelation was not published in the 1835 D&C.

in the church

behold it is their duty to stand in the office of their Bishoprick [Bishopric] and to fill the judgement seat which I have appointed unto them to administer the benef[i]ts of the church or the overpluss [overplus] of all who are in their stewardships according to the commandments as they are sever[al]ly 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 benef[i]ts of all may be dedicated unto the Lord that the Lord[']s storehouse may be filled always that ye may all grow in temporal as well as spiritual things

and now verily I say unto you the bishops must needs be seperated [separated] unto their bishopricks [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 [covenant] and bond wherefore see that ye do even as I have commanded

and unto the office of the presidency of the high Priest hood I have given authority to preside with the assistance of his councellers [counselors]⁴⁰ over all the concerns of the church wherefore stand ye fast claim your Priest hood in authority yet in meekness and I am able to make you abound and be fruitfull and you shall never fall for unto you I have given the keys of the kingdom and if you transgress not they shall never be taken from you wherefore feed my sheep even so amen

**95. Glad Tidings of Great Joy
From KRB, 12 (cf. LDS D&C 79; RLDS D&C 78)**

*Revelation received at Hiram, Ohio, on March 12, 1832
for Jared Carter*

A Revelation given to Jerad [Jared] Carter March 12th 1832 in Hiram Portage [Portage] County Ohio,

[1] Verily verily I say unto you that it is my will that my Servant Jerad [Jared] should go again into the eastern countries from place, to place, and from City, [to] City, in the power of the ordinance [ordinance] where with he has been ordained proclaiming glad tidings of great joy even the everlasting gospel [2] and I will send upon him the comforter which shall teach him the truth and his way whither he shall go [3] and in as much as he is faithful I will crown him again with sheaves [4] wherefore let your heart be glad my servant Jerad [Jared] and fear not saith your Lord even Jesus Christ Amen

⁴⁰ Two counselors were chosen on March 8, 1832, to assist Joseph Smith Jr. as president of the high priesthood. The following note was copied into the KRB: "March 8th 1832 Chose this day and ordained brother Jesse Gause and Broth[er] Sidney [Rigdon] to be my councillors [counselors] of the ministry of the presidency of <th[e]> high Pri[e]sthood" (10-11).

**96. Proclaiming the Gospel in the Land of the Living & among Thy brethren
From BCR, 139-140 (cf. LDS D&C 81; RLDS D&C 80)**

*Revelation received at Hiram, Ohio, on March 15, 1832
for Jesse Gause⁴¹*

Revelation given to Jesse Gause Hiram Portage March 15 1832 Co. Ohio

[1] Verily verily I say unto you my servant Jesse listen to the voice of him who speaketh, to the word of the Lord your God, & hearken to the calling wherewith you are called, even to be a high Priest in my Church & counsellor unto my Servant Joseph,

[2] unto whom I have given the keys of the Kingdom which belong always to the presidency of the high Priest Hood, [3] therefore verily I acknowledge him & will bless him, & also thee, in as much as thou art faithful in Counsel, in the office which I have appointed unto you, & in prayer always vocally & in thy heart in publick & in private also in thy ministry, in proclaiming the gospel in the Land of the Living & among thy brethren; [4] and in doing these things thou wilt do the greatest good unto thy fellow beings, & will promote the glolory [glory] of him who is your Lord.

[5] wherefore be faithful, stand in the office I have appointed you succor the weak, lift up the hands which hang down, & strengthen the feeble knees; [6] & if thou art faithful unto the end thou shalt have a crown of immortality & eternal life in the mansion which I have prepared in the house of my father [7] behold & lo these are the words of Alpha & Omega even Jesus Christ amen

Revision

1835 D&C 79
(cf. LDS D&C 81:1; RLDS D&C 80:1)

[1] Verily, 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 . . .

Commentary: Jesse Gause

This revelation was given on March 15, 1832, at Hiram, Ohio. There are two manuscripts. The first is in the BCR and reads: "Verily <verily> I say unto you my servant Jesse." The other is the KRB that read when first recorded: "Verily Verily I say unto you my servant Jesse."⁴² In both manuscripts the name "Jesse" has been crossed out and the name "Frederick G. Williams" inserted in its place. The revelation originally was for Jesse Gause who had been ordained a counselor to Joseph Smith on March 8, 1832. Williams's name was published in the 1835 D&C as indicated in the changed text after Gause was excommunicated

⁴¹ The KRB contains a copy of the revelation. Gause was ordained as a counselor to Joseph Smith Jr. in March 1832. After having gone on a mission with Zebedee Coltrin in August 1832, he left the church.

⁴² KRB, 17.

from the church.⁴³

Some historical background relating to the presidency of the high priesthood may be helpful. In November 1831, in a revelation dealing with the Church of Christ in Missouri, Joseph Smith was appointed to the presidency of the high priesthood:

Then cometh the High priesthood which is the greatest of all; wherefore 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, or in other words the presideing [presiding] high priest over the high priesthood of the church ... and 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 [M]oses.⁴⁴

Accordingly, on January 25, 1832, at general conference, Smith was officially ordained president of the high priesthood by Sidney Rigdon. On March 8 Rigdon and Jesse Gause were chosen to be Smith's counselors and were ordained to this high position. Seven days later, this revelation confirmed Gause's call to be both a high priest and counselor.

Counselors Gause and Rigdon were placed in authority second only to Smith. A previous revelation given in March made this privileged status clear: "and unto the office of the presidency of the high Priest hood I have given authority to preside with the assistance of his counsellors [counselors] over all the concerns of the church[.]"⁴⁵ As counselors, these men joined Smith in managing the day-to-day affairs of the church.

In April 1832, the presidency went to Independence, Missouri. John Whitmer recorded in his history: "And it came to pass that Joseph the seer and Sidney the Scribe and N. W. [K.] Whitney and one Jesse Gause came to Zion to comfort the Saints and set[t]le some little diff[ff]iculties, and regulate the church and affairs concerning it."⁴⁶

While at Independence, Smith's authority was consolidated. According to the minutes recorded in the "Far West Record," on April 26, at a council meeting there, "Joseph Smith jr [was] acknowledged by the High priests in the land of Zion to be President of the High Priesthood, according to commandment and ordination in Ohio."⁴⁷ At two other meetings in Independence, Gause was listed as "one of the President's counsellors" and "Counsellor to the President."⁴⁸

After Gause served on a mission with Zebedee Coltrin in August, nothing more was heard about him except that he denied the faith.⁴⁹ An entry in Joseph Smith's diary for December 3, 1832, refers to Gause: "held a conference in the Evening Br Jese and Mogan and

⁴³ For further study, see Woodford, "Historical Development of the Doctrine and Covenants," 1,017-25; Cook, *Revelations of the Prophet Joseph Smith*, 171-72, 314-15; Robert J. Woodford, "Jesse Gause Counselor to the Prophet," *BYU Studies* 15 (Spring 1975): 262-64; and D. Michael Quinn, "Jesse Gause: Joseph Smith's Little-Known Counselor," *Ibid.* 23 (Fall 1983): 487-93.

⁴⁴ Manuscript in NKW. See document no. 81; LDS D&C 107:64-66, 91; RLDS D&C 104:31, 42.

⁴⁵ Document no. 94. March [circa 8] 1832.

⁴⁶ Bruce N. Westergren, ed., *From Historian to Dissident: The Book of John Whitmer* (Salt Lake City: Signature Books, 1995), 102.

⁴⁷ Cannon and Cook, *Far West Record*, 44.

⁴⁸ *Ibid.*, 46-47.

⁴⁹ Zebedee Coltrin, Journal, CHL. The "Far West Record" has added after listing Gause's position for the meeting of April 30: "(denied the faith)."

William Mclelen was excommunicated from the church &c."⁵⁰

The "Kirtland Council Minute Book" as early as January 22, 1833, mentions Frederick G. Williams as a counselor,⁵¹ and a revelation that mentions him as counselor is dated January 6.⁵² In March Williams was formally ordained as a counselor.

When the revelations were copied into the "Kirtland Revelations" Book, the office of counselor was listed by Williams's name three times:

1. Revelation of December 6, 1832: "given by Joseph the seer and writ[t]en by Sidney the scribe an[d] Councillor, & Transcribed by Frederick assistant scribe and councillor."⁵³
2. Revelation of December 27-28, 1832: "Given by Joseph the seer and writ[t]en by F. G. William[s] assistan[t] scribe and councillor to s[ai]d Joseph."⁵⁴
3. Revelation of January 3, 1833: "Given by Joseph the seer, and writ[t]en by Frederick assistant scribe and councillor."⁵⁵

All of these dates fall before January 22 and before March 8, 1833 when Williams and Rigdon were said to be equal with Smith in holding the "keys of this Last Kingdom."⁵⁶

Williams was ordained to the high priesthood (a high priest) on October 25, 1831,⁵⁷ but was not ordained to the presidency until a year after the revelation was given to Gause.⁵⁸ The BCR indicated by the superscription that "Jesse Gause" was the "Jesse" referred to in the text, and the handwritten index to the "Kirtland Revelations" Book designates page 17 as a "Revelation to Jesse Gauze March 15 - 1832." The index of the 1835 D&C lists the March 1832 document as a revelation "to F. G. Williams."

The 1981 edition of the LDS D&C states in the historical heading, "Frederick G. Williams is called to be a high priest and a counselor in the First Presidency," though it also mentions the 1835 textual inaccuracy: "The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the First Presidency." Then, in the face of the historical records and in order to perpetuate the 1835 published variant and to justify it, the heading continues: "However, when he failed to continue in a manner consistent with this appointment, the call was subsequently transferred to Frederick G. Williams."⁵⁹

⁵⁰ Jessee, *Papers of Joseph Smith*, 2:4. It is evident that Gause had already left the church in the fall of 1832, while William McLellin was still functioning as a high priest in Missouri.

⁵¹ Kirtland Council Minute Book, 6, CHL.

⁵² Document no. 109. Though the handwritten document is dated 1834 it appears to be referring to 1833. The revelation stated, "thou art called to be a councillor and scribe unto my servant Joseph." Williams had already been acting as a scribe to Smith since July 20, 1832.

⁵³ KRB, 32.

⁵⁴ *Ibid.*, 46.

⁵⁵ *Ibid.*, 48.

⁵⁶ Document no. 112; See LDS D&C 90:6; RLDS D&C 87:3; Kirtland Council Minute Book, 17.

⁵⁷ Cannon and Cook, *Far West Record*, 19.

⁵⁸ Kirtland Council Minute Book, 17; Ordination Certificate, CHL, reproduced in Frederick G. Williams [III], "Frederick G. Williams, 'Veteran in the Work of the Lord,'" *The Carpenter: Reflections of Mormon Life* 1 (Spring 1969):19.

⁵⁹ 1981 edition of LDS D&C, heading to section 81, p. 149.

The call could not have been "transferred" to Williams who was already a high priest, whereas Gause's call was to become a high priest and counselor. Williams's call came separately in January 1833, two months prior to his ordination as a counselor. The March 1832 revelation states that the recipient would be blessed as he proclaimed the gospel "among thy brethren," which refers to Gause's former Quaker brethren.⁶⁰ The revelation ends: "these are the words of Alpha and Omega, even Jesus Christ." Why the text would be altered and published through the years as referring to Williams is not known, but it demonstrates again that the 1835 D&C was not primarily concerned with historical accuracy.

97. The Spirit of Man in the Likeness of His Person From BCR 141-144 (cf. LDS D&C 77)

Explanation of Part of the Revelation of John 4-11 given at Hiram, Ohio, in March [circa 20] 1832⁶¹

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

Ans[wer] It is the Earth in its sanctified immortal and eternal state

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

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

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

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

[4] Q[uestion] What are we to understand by the Eyes and wings which the beasts had?

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

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

A[nswer] 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.

[6] Q[uestion] What are we to understand by the Book which John saw which was sealed on the back with seven Seals?

⁶⁰ I thank Erin B. Jennings for bringing this to my attention.

⁶¹ Smith and Rigdon had revised the NT to Revelation 11 prior to this explanation. They were told to "omit the translation for the present time" on March 20, 1832. This explanation was not included in the 1835 D&C. It was published in the 1876 LDS D&C.

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

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

A[nswer] 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.

[8] Q[uestion] What are we to understand by the four Angels spoken of by John 7 Chap[ter] & first verse of Revelations?

A[nswer] 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.

[9] Q[uestion] What are we to understand by the angel ascending from the east Rev[elation] 7. Chap[ter]. & 2 verse?

A[nswer] We are to understand that the angel ascended from the east is he to whom is given the seal of the living God over the twelve [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 [gather] to gether [sic] the tribes of Israel and restore all things.

[10] Q[uestion] What time are [the] things spoken of in this chapter to be accomplished?

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

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

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

[12] Q[uestion] What are we to understand by the sounding of the trumpets mentioned in the 8th Chap[ter]. of Rev[elation]. [?]

A[nswer] 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 begin[n]ing of the seven thousandth year 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 begin[n]ing of the seven thousandth year the preparing of the way before the time of his coming

[13] Q[uestion] When are the things to be accomplished which are written in the ninth Chap[ter]. of Rev[elation]. [?]

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

[14] Q[uestion] What are we to understand by the little book which was eaten by John as mentioned in the 10th Chapt[er]. of Rev[elation]. [?]

A[nswer] We are to understand [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.

[15] Q[uestion] What is to be understood by the two witnesses in the eleventh Chapt[er]. of Rev[elation]. ?

A[nswer] 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

98. Let Whatsoever Is Done Be Done in the Name of the Lord From NKW Collection

*Revelation received at Hiram, Ohio, on March 20, 1832
Concerning Paper for the Book of Commandments
and the Translation of the New Testament⁶²*

[Question] First Shall we procure the paper required of our breatheren [brethren] in thus [their] letter and carry it with us or not and if we do what moneys shall we use for that purpose[?]

[Answer] It is expedient saith the Lord unto you that the paper shall be purchased for the printing of the book of the Lord[']s commandments and it must needs be that you take it with [you] for it is not expedient that my servent Martin [Harris] should as yet go up unto the land of Zion let the purchase be made by the Bishop of [if] it must needs be by hire let whatsoever is done be done in the name of the Lord

[Question] Second shall we finish the translation of the New Testament before we go to Zion or wait till we return[?]

[Answer] It is expedient saith the Lord that there be no delays and this saith the Lord for the greatest good and benef[i]t of the church Wherefore omit the translation for the present time

99. The Name of God in Pure Language From BCR, 144

*Explanation of the Pure Language
given at Hiram, Ohio, [circa March] 1832⁶³*

A Sample of pure Language given by Joseph the Seer as copied by Br Johnson

Question What is the name of God in the pure Language[?]

Answer Awman [Ahman]

Q[uestion] The meaning of the pure word Awman [Ahman] [?]

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

Q[uestion] What is the name of the Son of God. [?]

A[nswer] The Son Awman [Ahman].

⁶² This revelation was crossed out with an "X" in the BCR (148) and KRB (19). It was not included in the 1835 D&C.

⁶³ This explanation was not included in the 1835 D&C.

Q[uestion] What is the Son Awman [Ahman] [?]

A[nswer] It is the greatest of all the parts of Awman [Ahman] which is the Godhead the first born.

Q[uestion] What is man. [?]

A[nswer] This signifies Sons Awman [Ahman]. the human family the children of men the greatest parts of Awman [Ahman] Sons the Son Awman [Ahman]

Q[uestion] What are Angels called in [the] pure language. [?]

A[nswer] Awman [Ahman] Ang[e]ls-men

Q[uestion] What are the meanings of these words. [?]

A[nswer] Awman's [Ahman's] Ministerring [Ministering] servants Sanctified who are sent forth from heaven to minister for or to Sons Awman [Ahman] the greatest part of Awman [Ahman] Son. Sons Awmen [Ahman] Son Awmen [Ahman] Awman [Ahman]

**100. When Ye Do Not What I Say, Ye Have No Promise
From BCR, 128-129 (cf. LDS D&C 82; RLDS D&C 81)**

*Revelation received at Independence, Missouri, on April 26, 1832
Concerning the United Firm⁶⁴*

Independence Jackson County Misso[u]ri April 26. 1832

[1] Verily Verily I say unto you my Servents [Servants] that inasmuch as ye have forgiven one another your trespasses even so I the Lord forgive you [2] nevertheless there are those among you who have sinned exceedingly yea even all of you have sinned but Verily I say unto you beware from henceforth & refrain from sin lest sore Judgements fall upon your heads [3] for unto whom much is given much is required & he who sinneth against the greater light shall receive the greater condemnation [4] ye call upon my name for revelations & I give them unto you & inasmuch as ye keep not my sayings which I give unto you ye become transgressors & Justice & Judgement is the panalty [penalty] which is affixed unto my law [5] therefore what I say unto one I say unto all watch for the advisory [adversary] spreadeth his dominions & darkness reigneth [6] & the anger of God kindleth against the inhabitants of the Earth & none doeth good for all have gone out of the way

[7] & now verily I say unto you I the Lord will not lay any sin to your charge go your ways & Sin no more but unto that soul who sin[n]eth shall the former sins return saith the Lord your God.⁶⁵

⁶⁴ At the April 26 meeting it was mentioned that "A Revelation [was] received through him [Joseph Smith Jr.] whom the Church has appointed respecting organization." Cannon and Cook, *Far West Record*, 45. The BCR has the notation in brackets "Not to be published now" (128). The revelation was first published in the 1835 D&C with pseudonyms for the firm and individual names.

⁶⁵ See document no. 66; LDS and RLDS D&C 58.

[8] And again I say unto you I give unto you a new commandment that you may understand my will concerning you [9] or in other words I give unto you directions how you may act before me that it may turn to you for your salvation, [10] I the Lord am bound when ye do what I say but when ye do not what I say ye have no promise

[11] therefore verily I say unto you that it is expedient for you my Servants Edward [Partridge] & Newel [K. Whitney] Sidney Gilbert & Sidney Rigdon & my Servant Joseph & John [Whitmer] & Oliver [Cowdery] & William [W. Phelps] & Martin [Harris] be bound together by a bond & Covennant [Covenant] that cannot be broken⁶⁶ in your several Stewartships [Stewardships]

[12] to manage literary & Mercantile concerns & the Bishoprick both in the Land of Zion & in the Land of Kirtland [13] for I have consecrated the land of Kirtland in mine own due time for the benefit of the Saints of the most high & for a stake to Zion

[14] for Zion must increase in beauty & in holy-ness her borders must be enlarged her stakes must be strengthened yea verily I say unto you Zion must arise & put on her beautiful garments [15] Therefore I give unto you this commandment that ye bind yourselves by this covenant & it shall be done according to the Laws of the Land [16] behold here is wisdom also in me, for your good [17] & 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 stewardship every man according to his wants & his needs inasmuch as his wants are Just [18] & all this for the benefit of the Church of the living God that every man may improve upon his tallent [talent] that he may gain other tallents [talents] yea even an hundred fold to be cast into the Lord[']s Storehouse to become the common property of the whole Churc[h]

[19] every man seeking the interest of his neighbour & doing al[l] things with an eye single to the glory of God

[20] this firm⁶⁷ I have appointed to be an everlasting firm unto you & unto your Successo[rs] inasmuch as you sin not [21] & the soul that sins against th[is] covenant & hardeneth his heart against it shall be dealt with according to the laws of my Church & shall be delivered over to the buffitings [buffetings] of Satan untill the day of Redemption

[22] And now verily I say unto you & this is wisdom make unto yourselves friends with the mam[m]on of unright[eous]ness & they will not destroy you [23] leave Judgement alone with me for it is mine & I will repay Peace be with you my blessings continue with you [24] for even yet the kingdom is yours & shall be forever if ye fall not from your Steadfastness even so Amen

**101. All Children Have Claim upon Their Parents
Untill They Are of Age
From NKW Collection (cf. LDS D&C 83; RLDS D&C 82)**

*Revelation received at Independence, Missouri, on April 30, 1832
in Addition to the Laws of the Church of Christ⁶⁸*

⁶⁶ 1835 D&C 86:4 includes at this point in the text: "by transgression except judgment shall immediately follow."

⁶⁷ The United Firm at Independence was named the Gilbert, Whitney & Company at a meeting held on April 27, 1832. Cannon and Cook, *Far West Record*, 45.

⁶⁸ The date is recorded as "30 apr. 1832" on the reverse side of this manuscript. A few minor word changes were made soon after this copy was made. The text follows the final reading. BCR

Zion May 31st 1832

[1] Verily thus saith the Lord in addition to the laws of the church concerning women and children who belong to the church who have lost their husbands or fathers [2] women have claim on their husbands untill they are taken and if they are not found transgressors [3] they remain upon their inheritances [inheritances]

[4] all children have claim upon their parents untill they are of age [5] and after that they have claim upon the church or in otherwords the Lord[']s storehouse for inheritances [inheritances]

Revision

1835 D&C 88

(cf. LDS D&C 83:1-6; RLDS D&C 82:1-2)

[1] Verily 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: [2] women have claim on their husbands *for their maintainance* until *their husbands* are taken; and if they are not found transgressors they *shall have fellowship in the church*, [3] *and 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*.

[4] All children have claim upon their parents *for their maintainance* until they are of age; [5] and after that, they have claim upon the church; or, in other words *upon* the Lord's storehouse, *if their parents have not wherewith to give them* inheritances. [6] *And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor. Amen.*

Commentary: Women and Children Have Claim

In a revelation received at Independence, Missouri, on April 30, 1832, instructions were given concerning the inheritances of women and children. The text is the same in the Newel K. Whitney Collection, BCR, Book B, and in the *Evening and the Morning Star*, published in January 1833.

The text of this revelation was copied into the KRB by Frederick G. Williams. This text would have been written at the earliest in December 1833 and the latest by August 18, 1834. The text in the KRB (93) is already revised as recorded in that volume, which agrees with the revised text of the 1835 D&C. The revision was completed before the formal committee was appointed on September 24, 1834. This is one of the earliest revisions known to have been made that later appeared in the 1835 D&C.

The added words "according to the laws of the land" are not in the early text but are evidently related to a case mentioned in the *Evening and the Morning Star* (July 1833), which states: "When a disciple comes to Zion for an inheritance, it is his duty, if he has any thing to consecrate to the Lord, for the benefit of the poor and the needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land; and the

(132), Book B and the KRB (93) have the date April 30, 1832.

Lord has said, that in keeping his laws, we have no need to break the laws of the land."⁶⁹

⁶⁹ "The Elders Stationed in Zion to the Churches Abroad, in Love Greeting," *The Evening and the Morning Star* 2 (July 1833):110.