

Priesthood Development, August 1832-April 1834

102. Whoso Receiveth You as a Little Child Receiveth My Kingdom From KRB, 19-20 (cf. LDS D&C 99; RLDS D&C 96)

*Revelation received at Hiram, Ohio, on August 29, 1832
for John Murdock*

Hiram Portage County Ohio August 29th 1832

[1] Behold thus saith the Lord unto you my servant John thou art called to go unto the eastern countries from house to house and from Village to Village and from City to City to proclaim mine everlasting Gospel unto the inhabitants thereof in the midst of persicution [persecution] and wickedness [2] and whos[o] receiveth you receiveth me and you shall have power to declare my word in the demonstration of my holy Spirit [3] and whoso receiveth you as a little child receiveth my Kingdom and blessed are they for they shall obtain mercy, [4] and whoso rejecteth you shall be rejected of my Father and his house and you shall cleanse your feet in the secret places by the way for a testamony against them

[5] and behold and lo I come quickly to Judgment to convince all of their ungodly deeds which they have commit[t]ed against me as it is writ[t]en of me in the volum[e] of the book [6] and now verely I say unto you that it is not expedient that you should go untill your children are provided for and kindly sent up unto the Bishop in Zion, [7] and after a few years if thou desirest of me thou mayest go up also unto the goo[d]ly land to possess thine in heritence [8] otherwise thou shalt continue proclaiming my gospel untill thou be taken Amen

by Joseph the seer and writ[t]en by F, G, Williams Scribe¹

103. This Is the Word of the Lord From NKW Collection (cf. LDS D&C 84; RLDS D&C 83)

*Revelation received at Kirtland, Ohio,
on September 22 and 23, 1832 concerning
the city New Jerusalem and the two priesthoods²*

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

¹ Frederick G. Williams became a scribe for Joseph Smith Jr., on July 20, 1832. Statement of Frederick G. Williams, CHL. Williams was forty-four years old.

² The index for the KRB has as a description of this revelation, "explaining the two priest hoods and commissioning the Apostles to preach the gospel." The apostles were evidently those high priests at the meeting.

[1] A revelation of Jesus Christ unto his servant Joseph and six Elders as they united there [their] hearts in lifting there [their] voice on high, [2] yea the word of the Lord concerning his church established in the last days for the restoration of his people as he has spoken by the mouth of his prophets and for the gathering, of his saints to stand upon mount Zion which shall be called the city New Jerusalem, [3] which city shall be built begin[n]ing at the temple lot which is appointed by the finger of the Lord in the western boundaries of the State of Misso[uri] and dedicated by the hand of Joseph and others with whom the Lord was well pleased,

[4] verily this is the word of the Lord, that the city New Jerusalem shall be built by the gath[e]ring of the saints begin[n]ing at this place, even the place of the Temple, which Temple shall be reared in this generation [5] for verily this generation shall not all pass away untill an house shalt be built unto the Lord and a cloud shall rest upon it which cloud shall be even the glory of the Lord which shall fill the house,

[6] and the sons of Moses according to the holy Priesthood which he received under the hand of his father in Law Jethro, [7] and Jethro received it u[n]der the hand of Caleb [8] and Caleb received it under the hand of Elihu [9] and Elihu und[er] the hand of Jeremy³ [10] and Jeremy under the hand of Gad [11] and Gad under the hand of Esaius⁴ [12] and Esaius received it under the hand of God, [13] Esaius also lived in the days of Abraham and was blessed of him [14] which Abraham received the Priesthood from Melchisedec who received it through the lin[e]age of his fathers even till Noah, [15] and from Noah till Enoch, through the lin[e]age of those fathers [16] and from Enoch to abel who was slain by the conspiracy of his brother who received the Priesthood by the commandment of God by the hand of his father Adam who was the first man, [17] which Priesthood continueth in the church of God in all generations and is without begin[n]ing of days or end of years

[18] and the Lord confirmed a priesthood also upon Aaron and his seed throughout all the generation[s] of the Jews which priesthood also continueth and abideth for ever with the Priesthood which is after the holiest order of God, [19] and this greater Priesthood adminestereth [administereth] the gospel and holdeth the key of the misteries [mysteries] of the kingdom, even the key of the knowledge of God [20] therefore in the ordinances [ordinances] thereof the power of Godliness is manifest [21] and without the ordinances [ordinances] thereof, and the authority of the Priesthood, the power of Godliness is not manifest unto man in the flesh, [22] for without this no man can see the face of God even the father and live,

[23] now this Moses plainly taught to the children of Israel in the wilderness, and saught [sought] diligently to sanctify his people that they might behold the face of God, [24] but they hardened the[i]r hearts and could not endure his presence therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest, which rest is the fulness of his glory while in the wilderness, [25] therefore he took Moses out of there [their] midst and the holy Priesthood also,

[26] and the lesser Priesthood continued, which Priesthood holdeth the keys of the minist[e]ring of Angels and the preparitory [preparatory] gospel, [27] which gospel is the gospel of repentance and of Baptism, and the remission of sins, and the Law of carnal commandments which the lord in his wrath caused to continue with the house of Aaron among the children of Israel until John whom God raised up being fillid [filled] with the holy ghost from his Mother[']s

³ In the KJV NT, Jeremy is the name for Jeremiah the prophet.

⁴ The name Esaius is not in the OT. It is possible that Esaius is a scribal error and the name should be Esaias as in the 1835 D&C 4:2 and BCR, 149. In the KJV NT, Esaias is used for the prophet Isaiah. The person named in this text is said to have "lived in the days of Abraham."

womb, [28] for he was baptised while he was yet in the womb and was ordained by the Angel of God at the time he was eight days old unto this power to overthrow the kingdom of the Jews and to make straight the way of the Lord before the face of his people to prepare them for the coming of the Lord in whose hand is given all power,

[29] and again, the offices of Elder & Bishop are necessary appendages belon[g]ing unto the high Priesthood, [30] and again the offices of Teacher and Deacon are necessary appendages belonging to the lesser Priesthood, which priesthood was confirmed upon Aaron and his sons

[31] therefore as I said, concerning the Sons of Moses, for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord which house shalt be built unto the Lord in this generation upon the consecrated spot as I have appointed [32] and the sons of Moses, and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord[']s house whose sons are ye, and also many whom I have called and sent forth to build up my church

[33] for whoso is faithful unto the attaining of these two Priesthoods of which I have spoken and the magnifying there [their] calling are sanctified by the spir[i]t unto the renewing of there [their] bodies [34] that they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God [35] and also all they who receive this Priesthood receiveth me saith the Lord [36] for he that receiveth my servants, rece[i]veth me, [37] and he that receiveth me receiveth my father, [38] and he that receiveth my father, receiveth my father's kingdom, therefore all that my father hath shall be given unto him

[38] and this according to the oath and the covenant which belongeth to the Priesthood, [40] therefore all those who receive the Priesthood, receiveth this oath and covenant of my father which he cannot break neither can it be mooved [moved],

[41] but whoso breaketh this covenant after he hath received it, and altogether turneth therefrom shall not have forgiv[e]ness in this world nor in the world to come

[42] and all those who come not unto this Priesthood, which ye have received, which I now confirm upon you who are present this day viz the 23d, day of September AD 1832 Eleven high Priests save one⁵ by mine own voice out of the heavens and even I have given the heavenly hosts and mine Angels charge concerning you,

[43] and I now give unto you a commandment to beware concerning yourselves to give heed dilligently to the words of eternal life [44] for you shall live by ev[e]ry word that proce[e]deth forth from the mouth of God

[45] for the word of the Lord is truth and whatsoever is truth is light, and whatsoever is light is spirit even the spirit of Jesus Christ, [46] and the spirit giveth light to ev[e]ry man that cometh into the world, and the spirit enlight[e]neth ev[e]ry man through the world that h[e]ark[e]neth to the voice of the spirit, [47] and ev[e]ry one that h[e]ark[e]neth to the voice of the spirit cometh unto God even the father

[48] and the father teacheth him of the covenant which he hath renewed and confirmed upon you which is confirmed upon you for your sakes and not for your sakes only, but for the sake of the whole world, [49] and the whole world lieth in sin and groaneth under darkness and under the bondage of sin [50] and by this you may know they are under the bondage of sin because they come not unto me [51] for whoso cometh not unto me is under the bondage of sin,

⁵ The earlier portion of this revelation obtained on September 22, 1832 was received in the presence of six elders. On the next day, September 23, ten high priests were present. Rather than writing that there were ten high priests, the text reads, "Eleven high Priests save one." See KRB, 24 and BCR, 151.

[52] and whoso receiveth not my voice is not acquai[n]ted with my voice and is not of me, [53] and, by this you may know the righteous from the wicked, and that the whole world groaneth under sins and darkness even now,

[54] and your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received [55] which vanity and unbelief hath brought the whole church under condemnation [56] and this condemnation resteth upon the children of Zion even all, [57] and they shall remain under this condemnation until they repent and remember the new covenant even the book of Mormon and the former commandments which I have given them, not only to say but to do according to that which I have writ[t]en [58] that they may bring forth fruit meet for there [their] father[']s kingdom otherwise there remaineth a sco[u]rge and a Judgment to be poured out upon the children of Zion [59] for shall the children of the kingdom pollute my holy land[?] verily verily I say unto you na[y].

[60] verily, verily, I say unto you who now hear my words which is my voice blessed are you inasmuch as you receive these things [61] for I will forgive you of your sins with this commandment that you remain steadfast in your minds in solemnity and the spirit of p[r]ayer in bearing testamony [testimony] to all the world of those things which are communicated unto you,

[62] therefore go ye into all the world and whatsoever place ye cannot go into ye shall send, that the testamony [testimony] may go from you into all the world unto every creature, [63] and as I said unto mine apostles even so I say unto you, for you are mine Apostles, even God[']s High priests ye are they whom my father hath given me, ye are my friends [64] therefore as I said unto mine Apostles I say unto you again that ev[e]ry soul who believeth on your words and are baptized by water for the remission of their sins shall receive the holy-ghost, [65] and these signs shall follow them,

[66] in my name they shall do many wonderful works, [67] in my name they shall cast out devils [devils]

[68] in my name they shall heal the sick [69] in my name they shall open the eyes of the blind and unstop the ears of the deaf, [70] and the tongue of the dumb shall speak, [71] and if any man shall administer poison unto them it shall not hurt them, [72] and the poison of a serpent shall not have power to harm them, [73] but a commandment I give unto them that they shall not boast themselves of these things, neither speak them before the world for these things are given unto you for your proffet [profit] and for salvation,

[74] verily, verily I say unto you he who beleiveth not on your words, and are not baptized by water in my name for the remission of there [their] sins, that they may receive the holy ghost Shall be damned and shall not come into my father[']s kingdom where my father and I am [75] and this revelation unto you and commandment is in force from this very hour upon all the world, and this gospel is unto all who have not received it, [76] but verily I say unto all those to whom the kingdom has been given from you it must be preached unto them that they shall repent of the[i]r former evil works for they are to be upbra[i]ded for there [their] evil hearts of unbelief and your brethren in Zion for there [their] rebellion against you at the time I sent you,

[77] and again I say unto you my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment that you become even as my friends in days when I was with them in trav[e]ling to preach this gospel in my power [78] for I suffered them not to have purse or scrip, neither two coats [79] behold I send you out to proove [prove] the world, and the Laborer is worthy of his hire [80] and any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind

neither darkened neither body limb, or Joint and an hair of your head shall not fall to the ground unnoticed and they shall not go hungry, neither athirst,

[81] therefore take no thought for the morrow for what ye shall eat or what ye shall drink or wherewithall ye shall be clothed [82] for consider the lillies of the field how they grow they toil not neither do they spin and the kingdoms of the world in all the[i]r glory are not ar[r]ayed like one of these [83] for your father who art in heaven knoweth that you have need of all these thing[s]

[84] therefore let the morrow take thought for the things of itself, [85] neither take ye thought before hand what ye shall say but treasure up in your minds continually the words of Life and it shall be given you in the very hour that po[r]tion that shall be meete unto ev[e]ry man

[86] therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry) therefore let no man from this hour take purse or scrip that goeth forth to proclaim this gospel of the kingdom [87] behold I send you out to reprove [reprove] the world of all there [their] unrighteous deeds and to teach them of a Judgment which is to come [88] and whoso receiveth you there I will be also for I will go before your face I will be on your right hand and on your left [left] and my spirit shall be in your hearts and mine Angels round about you to bear you up

[89] whoso receiveth you receiveth me and the same will feed you and clothe you, and give you money [90] and he who feedeth you or clothe you or giveth you money shall in no wise loose his reward [91] and he that doeth not these things is not my deciple [disciple], by this you may know my deciples [disciples]

[92] he that receiveth you not, go away from him, alone by yourselves and cleanse your feet even with water, pure water, whether in heat or in cold and bare testamony [testimony] of it unto your father which is in heaven and return not again unto that man, [93] and in whatsoever village or city ye enter do likewise, [94] nevertheless search dilligently and spare not, wo unto that house, or that village or city that rejecteth you or your words or testamony [testimony] concerning me, [95] wo I say again unto that house or that village or city that rejecteth you or your words or your testamony [testimony] of me

[96] for I the Almighty have laid my hand upon the nations to sco[u]rge them for the[i]r wickedness [97] and plagues shall go forth and it shall not be taken from the earth untill I have completed my work which shall be cut short in righteousness [98] until all shall know me who remain even from the least unto the greatest and shall be filled with the knowledge of the Lord and shall see eye to eye, and shall lift up the voice, and with the voice together sing this new song, saying

[99] the lord hath brought again Zion the Lord hath redeemed his people Israel, according to the election of grace which was brought to pass by the faith and covenant of the[i]r fathers, [100] the Lord hath redeemed his people and Satan is bound and time is no longer the Lord hath gathered all things in one the Lord hath brought down Zion from above the Lord hath brought up Zion from beneath [101] the earth hath travailed and brought forth her strength and truth is established in her bowels and the heavens hath smiled upon her and she is clothed with the glory of her God for he standeth in the midst of his people, [102] glory and honor and power and might be ascribed to our God for he is full of mercy Justice grace and truth and peace for ever and ever Amen

[103] And again verily verily I say unto you it is expedient that ev[e]ry man who goes forth to proclaim mine everlasting gospel that in as much as they have families and receive

monies by gift they should send it unto them or make use of if for there [their] benefit as the Lord shall direct them for thus it seemeth me good [104] and let all those who have not families who receive monies send it up unto the Bishop in Zion or unto the Bishop in Ohio that it may be consecrated for the bringing forth of the revelations and the printing thereof and for the establishing of Zion

[105] and if any man shall give unto any of you a coat, or a suit take the old and cast it unto the poor and go your way rejoicing [106] and if any man among you be strong in the spirit let him take with him he that is weak that he may be edified in all meekness that he may become strong also

[107] therefore take with you those who are ordained unto the lesser Priesthood, and send them before you to make appointments and to prepare the way, and to fill appointments that yourselves are not able to fill, [108] behold this is the way that mine Apostles in ancient days built up my church unto me,

[109] therefore let ev[e]ry man stand in his own office, and labour in his own calling and let not the head say unto the feet it hath no need of the feet for with out the feet how shall the body be able to stand, [110] also the body hath ne[e]d of ev[e]ry member that all may be edified together that the system may be kept perfect,

[111] and behold the high Priest[s] should travel and also the Elders and also the lesser Priests, but the Teachers and deacons should be appointed to watch over the church to be a standing minister unto the church,

[112] and the Bishop also should travel round about and among all the churches searching after the poor to administer to the[i]r wants by humbling the rich and the proud [113] he should also employ [employ] an agent for to take charge and to do his seccular [secular] business as he shall direct [114] nevertheless let the Bishop⁶ go unto the city of New York and also to the city of Albany and also to the city of Boston and warn the people of those cities with the sound of the gospel with a loud voice of the desolation and utter abolishment which awaits them if they do reject these things, [115] for if they do reject these things the hour of the[i]r Judgment is nigh and there [their] house shall be left unto them desolate, [116] let him trust in me and he shall not be confounded and an hair of his head shall not fall to the ground unnoticed;

[117] and verily I say unto you the rest of my servants go ye forth as your circumstances shall permit in your several callings unto the great and notable cities and villages reprooving [reproving] the world in righteousness of all the[i]r unrighteous and ungodly deeds setting forth clearly and understandingly the desolation of abomination in the last days

[118] for with you saith the Lord Almighty I will rend there [their] kingdoms I will not only shake the earth but the star[r]y heavens shall tremble [119] also for I the Lord have put forth mine hand to exhert [exert] the powers of heaven ye cannot see it now, yet a little while and ye shall see it and know that I am and that I will come and reign with my people [120] I am Alpha and Omega the begin[n]ing and the end Amen

Transcribed by F[rederick]. G. Williams for N[ewel]. K. Whitney and Joseph the Seer

⁶ Newel K. Whitney, bishop in Kirtland. Joseph Smith accompanied Bishop Whitney to New York and Boston. They returned to Kirtland on November 6, 1832. Smith wrote to his wife Emma, "I prefer reading and praying and holding comunion [communion] with the holy spirit and writing to <you> than walking the streets" of New York City. Smith to Emma Smith, October 13, 1832, CCLA.

Revision

1835 D&C 4

(cf. LDS D&C 84:27-28; RLDS D&C 83:4)

[27] . . . the Lord, in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb: [28] for he was baptized while he was yet in *his childhood*, and was ordained by the angel of God at the time he was eight days old unto this power - to overthrow the kingdom of the Jews . . .

Commentary: John the Baptist baptized in the womb

In a revelation concerning the priesthood given over a two-day period, September 22-23 1832, we find one of the most interesting texts in Joseph Smith's revelations. There are two manuscripts in the handwriting of Frederick G. Williams. Another copy was made by John Whitmer in Missouri and is located in the BCR. The difficult reading of "he [John the Baptist] was baptised while he was yet in the womb" is in the manuscript by Williams, the KRB (23), and the BCR (150). It is in the early text. The revelation in the KRB originally read like the other manuscripts, but it was then revised by Joseph Smith with the words "the womb" crossed out and "his Childhood" added above the line. The 1835 D&C follows this revision of the text.⁷

It appears that this portion of the revelation is trying to answer the question of who baptized John and where did he get his authority. The answer given in 1832 has never been published as such in the canonical D&C.

Early Text

Holy Ghost womb
baptized womb
ordained eight days old

1835 D&C

Holy Ghost womb
baptized childhood
ordained eight days old

The September 1832 text has a problem in having John the Baptist "baptised while he was yet in the womb" of his mother before he was born. Did the baptism take place in the watery fluid in the womb? It is understandable why Joseph Smith would want to change the reading of "the womb" to "his childhood." One reason to change the early text is because the development of an infant is normally in the womb of the woman, and thus anyone could state that he had already received baptism. But this would appear to be a type of pre-infant baptism before birth. Members of the Jewish faith did not practice infant baptism, but may have practiced Mikveh for converts. The exact dating of Jewish proselyte baptism is a matter of debate.

The revelation has John the Baptist's ordination when he was eight days old. Yet with 1835 D&C revision, when he was to have been baptized is put at a later time and is out of sequence with the content of this text. By retaining John being ordained at eight days old makes it clear that this revision is an afterthought trying to solve what was perceived to be a problem with John being baptized in the womb. But in solving this problem, the 1835 revision now has John the Baptist being baptized after being ordained.

⁷ 1835 D&C 4:4. See LDS D&C 84:28; RLDS D&C 83:4.

The revelation to Smith mentioned that John would be filled with the Holy Ghost from his mother's womb (see Luke 1:15), baptized, and then "ordained by the Angel of God at the time he was eight days old." Here is another problem relating to what the text says in Luke 1:59, "on the eighth day they came to circumcise the child." Circumcision when John was eight days old is here stated to be an ordination to ministry by an angel. This is strange since there is nothing in the gospel accounts about John being baptized. The ordination by an angel does not appear to be in the family tradition as Zacharias was an Aaronic priest "of the course of Abia [Abijah]." Zacharias and Elisabeth were descended from Aaron, brother of Moses.⁸ Zacharias had been chosen by lot to offer incense in the holy place in the temple at Jerusalem.⁹

Whether John the Baptist needed baptism to preach repentance and baptize converts is an interesting question. The revised text has John baptized in "his childhood." In the New Testament there is no indication of who baptized the Baptist, if indeed he received such rite.

104. Set in Order the House of God
From the Joseph Smith Letterbook 1:1A-3, CHL (cf. LDS D&C 85)

*Excerpt from a letter of instructions by Joseph Smith, Jr., to
William W. Phelps, written at Kirtland, Ohio,
on November 27, 1832¹⁰*

[1] firstly, it is the duty of the lord[']s clerk¹¹ whom he has appointed to keep a hystory [history] and a general church receord [record] of all things that transpire in Zion and of all those who consecrate properties and receive inher[i]tance legally from the bishop [2] and also there [their] manner of life and the faith and works and also of all the apostates who apostatize after receiving the[i]r inher[i]tances

[3] secondly [secondly] it is conterary [contrary] to the will and commandment of God that those who receive not the[i]r inheriten[ce] by consecration agre[e]able to his law which he has given that he may tithe his people to prepare them against the day of venge[a]nce and burning should have there [their] names enrolled with the people of God, [4] neithe[r] is the[ir] geneology [genealogy] to be kept or to be had where it may be found on any of the reccords [records] or hystory [history] of the church [5] there [their] names shall not be found neithe[r] the names of the[ir] fathers or the names of the[ir] children writ[t]en in the book of the Law of God saith the Lord of hosts

[6] yea thus saith the still small voice which whispereth through and pierceth all things and often times it maketh my bones to quake while it maketh manifest saying

[7] and it shall come to pass that I the Lord God will send one mighty and strong¹²

⁸ Luke 1:5, 8. The sons of Aaron through Eleazar and Ithamar were later divided into twenty-four orders or divisions of which Abijah is the eighth. See 1 Chron. 24:1-5, 10.

⁹ Luke 1:8-9.

¹⁰ Published in the 1876 LDS D&C.

¹¹ John Whitmer, clerk and church historian.

¹² Joseph Smith Jr., appears to refer to himself. It has been suggested that the genesis of the term "one mighty and strong" comes from Isaiah 28:2, "the Lord hath a mighty and strong one." For an exposition of the letter and many who have claimed to be this individual, see Bill Shepard,

holding the scepter of power in his hand clothed with light for a covering whose mouth shall utter words Eternal words while his bowels shall be a fountain of truth to set in order the house of God and to ar[r]ange by lot the inheritance of the saints whose names are found and the names of their fathers and of their children enrol[l]ed in the Book of the Law of God [8] while that man¹³ who was called of God and appointed that put[t]eth forth his hand to steady the ark of God shall fall by the shaft of death like as a tree that is smitten by the viv[i]d shaft of lightning

[9] and all they who are not found writ[t]en in the book of remmenberance [remembrance] shall find none inheritence [inheritance] in that day but they shall be cut assunder [asunder] and their portion shall be appointed them among unbelievers where is wailing and gnashing of teeth [10] these things I say not of myself therefore as the Lord speaketh he will also fulfill

[11] and they who are of the high Priesthood whose names are not found writ[t]en in the book of the Law or that are found to have appositised [apostatized] or to have been cut off out of the church as well as the lesser Priesthood or the members in that day shall not find an inheritance [inheritance] among the saints of the most high

[12] therefore it shall be done unto them as unto the children of the Priest as you will find recorded in the second chapter and sixty first and second verses of Ezra¹⁴

**105. The Angels Are Crying unto the Lord
From KRB, 31-32 (cf. LDS D&C 86; RLDS D&C 84)**

*Revelation received at Kirtland, Ohio, on December 6, 1832
as an explanation of the parable
of the wheat and tares in Matthew 13*¹⁵

“‘To Set in Order the House of God’: The Search for the Elusive ‘One Mighty and Strong,’”
Dialogue: A Journal of Mormon Thought 39 (Fall 2006):18-45.

¹³ Evidently Edward Partridge, bishop of the church in Jackson County, Missouri. Joseph Smith wrote in a previous letter to William W. Phelps: "now this is a warning to all to whom this knowledge may come, and he that thinks he stands, let him take heed lest he fall, tell Bro[ther] Edward it is very dangerous for men who have received the light he has received to be a seeking a after [sic; after a] sign, for there shall no sign be given for a sign except as it was in the days of Lot." Smith to Phelps, July 31, 1832, CHL. Later Oliver Cowdery, who was residing in Missouri at the time, wrote: "Brother Joseph says, that the item in his letter that says, that the man that is called &c. and puts forth his hand to steady the ark of God, does not mean that any one had at the time, but it was given for a caution to those in high standing to beware, lest they, should fall by the shalf of death as the Lord had said." Cowdery to John Whitmer, January 1, 1834, Oliver Cowdery Letterbook, 15, Henry E. Huntington Library, San Marino, California.

¹⁴ Joseph Smith (with Frederick G. Williams as scribe) had completed the revision of NT by July 31, 1832. Smith wrote to W. W. Phelps: "Brother Frederick is employed to be a scribe for me of the Lord - we have finished the translation of the New testament great and glorious things are revealed, we are making rapid strides in the old book." Smith to Phelps, July 31, 1832, CHL. By November 27, 1832 Smith had revised to about Nehemiah 10 in the OT.

¹⁵ Smith turned his attention from the OT revision back to reviewing Matthew in the New Testament when he received this revelation. The following was recorded by Smith: "translating

A Revelation explaining the parable of the wheat & the Tears [Tares]

[1] Verily thus saith the Lord unto you my servants concerning the parable of the wheat and of the tears [tares],

[2] Behold verily I say that the field was the world and the Apostles were the sowers of the seed [3] and after they have fallen asleep the great persecutor of the church the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy even Satan sitteth to reign, behold he soweth the tears [tares], wherefore the tears [tares] choke the wheat [wheat] and drive the church in to the wilderness,

[4] but behold in the last days, even now while the Lord is begin[n]ing to bring forth the word, and the blade is springing up and is yet tender, [5] behold verily I say unto you the angels are crying unto the Lord, day and night who are ready, and waiting to be sent forth to reap down the fields, [6] but the Lord saith unto them pluck not up the tears [tares] while the blade is yet tender (for verily your faith is weak) lest you distroy [destroy] the wheat also, [7] therefore let the wheat and the tears [tares] grow together untill the harvest is fully ripe then ye shall first gather out the wheat from among the tears [tares] and after the gathering of the wheat, behold and lo the tears [tares] are bound in bund[les], and the field remaineth to be burned

[8] therefore thus saith the Lord unto you with whom the priesthood hath continued through the lineage of your fathers, [9] for ye are lawful heirs according to the flesh and have been hid from the world with christ in God [10] therefore your life, and the Priesthood hath remained and must needs remain through you and your lineage untill the restoration of all things spoken by the mouth of all the holy Prophets since the world began,

[11] therefore blessed are ye if ye continue in my goodness, a light unto the Gentiles and through this Priesthood a saviour unto my people Israel the Lord hath said it

Kirtland December 6th AD 1832 given by Joseph the seer and writ[t]en by Sidney [Rigdon] the scribe an[d] Councillor [Counsellor], & Transcribed by Frederick [G. Williams] assistant scribe and councillor [counselor]

**106. Stand Ye in Holy Places
From KRB, 32-33 (cf. LDS D&C 87)**

***Prophecy given at Kirtland, Ohio, on December 25, 1832
concerning wars***¹⁶

and received a revelation explaining the Parable [of] the wheat and the tears [tares] &c." Joseph Smith Journal, December 6, 1832, CHL. See Jessee, *Journals, Volume 1*:11.

¹⁶ Though this prophecy on wars was copied by early members of the church, it was not published in the 1835 D&C. It was first published in 1851 PGP and in 1876 LDS D&C. In January 1833 Smith wrote: "And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the hystory [history] of our nation pestalence [pestilence] hail famine and earthquake will sweep the wicked of this generation from off the face of this Land to open and prepare the way for the return of the lost tribes of Israel from the north country." Smith to N. C. Saxton, January 4, 1833, Joseph Smith Letterbook 1:18, CHL. The understanding at the time was that wars and destruction would occur that would make "a full end of all Nations."

A Prophecy given Decm. [December] 25th 1832

[1] Verily thus saith the Lord, concerning the wars that will shortly come to pass begin[n]ing at the rebellion of South Carolina which will eventually terminate in the death and misery [misery] of many souls, [2] and the days will come that war will be poured out upon all Nations begin[n]ing at this place [3] for behold the southern states shall be divided against the Northern States, and the Southern States will call on other Nations even the Nation of Great Britian [Britain] as it is called and they shall also call upon other Nations in order to defend themselves against other Nations and thus war shall be poured out upon all Nations

[4] and it shall come to pass after many days Slaves shall rise up against there [their] Masters who shall be Martialed [Marshaled] and disaplined [disciplined] for war

[5] and it shall come to pass also that the remnants who are left of the land will martial [marshal] themselves also and shall become exce[e]ding angry and shall vex the Gentiles with a soar [sore] vexation

[6] and thus with the sword and by bloodshed the inhabitants of the earth shall mourn and with famine and plague, and Earthquake and the thunder of heaven and the fierce and vivid lightning also shall the inhabitants of the earth be made to feel the wrath and indignation and chast[e]ning hand of an Almighty God untill the consumption decreed hath made a full end of all Nations [7] that the cry of the saints and of the blood of the saints shall cease to come up into the ears of the Lord of Sabaoth from the earth to be avenged of their enimies [enemies]

[8] wherefore stand ye in holy places and be not moved untill the day of the Lord come, for be hold it cometh quickly saith the Lord. Amen

Given by Joseph th[e] Seer writt[e]n by F G Williams

107. I Now Send upon You Another Comforter
From KRB, 33-46 (cf. LDS D&C 88:1-126; RLDS D&C 85:1-38)

*Revelation received at Kirtland, Ohio, on December 27 and 28, 1832
for the first elders of the Church of Christ¹⁷*

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

[1] Verily thus saith the Lord unto you, who have assembled yourselves together, to receive his will concerning you, [2] behold this is pleasing unto your lord, and the Angels rejoice over you, the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even they of the celestial world, [3] wherefore, I now send upon you another comfortor [comforter], even upon you my friends; that it may abide in your hearts, even the holy spirit of promis[e] which other comforter, is the same that I promised unto my deciples [disciples], as is recorded in the testamony [testimony] of John,

[4] This comfortor [comforter] is the promise which I give unto you of eternal life; even

¹⁷ This revelation was given at the December 27-28 conference of high priests. Kirtland Council Minute Book, 3-4, CHL. The text includes corrections made after being recorded. Some punctuation marks in the manuscript are not included for easier reading.

the glory of the celestial kingdom, [5] which glory is that of the church of the first born; even of God the holiest of all; through Jesus Christ, his son. [6] he that assended [ascended] up on high, as also he de[s]cended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth, [7] which truth shineth - this is the light of Christ as also he is in the sun, and the light of the sun, and the power thereof by which it was made, [8] as also he is in the moon, & is the light of the moon, and the power thereof, by which it was made, [9] as also the light of the stars, and the power thereof; by which they were made; [10] and the earth also, and the power thereof, even the earth upon which you stand, [11] and the light which now shineth; which giveth you light, is through him which enlight[e]neth your eyes; which is the same light that quick[e]neth your understandings, [12] which light proce[e]deth forth from the presence of God; to fill the emency [immensity] of space; [13] the light which is in all things which giveth life to all things, which is the law by which all things are governed [governed], even the power of God, who sitteth upon his throne; who is in the bosom of eternity, who is in the midst of all things

[14] Now verily I say unto you, that through the redemption, which is made for you; is brought to pass the resur[r]ection from the dead; [15] (and the spirit and the body is the soul of man) [16] and the resur[r]ection from the dead, is the redemption of the soul; [17] and the redemption of the soul, is through him who quick[e]neth all things, in whose bosom, it is decreed, that the poor and the meek of the earth, shall inherit it; [18] therefore it must needs be sanctified, from all unrighteousness, that it may be prepared for the celestial glory; [19] for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the father, [20] that bodies, who are of the celestial kingdom may posses it, for ever & ever; for, for this intent was it made, and created, and for this intent, are they sanctified,

[21] and they who are not sanctified through the law which I have given unto you; even the law of Christ, must inherit another kingdom even that of a Ter[r]restrial kingdom or that of a telestial Kingdom, [22] for he that is not able to abide the law of a celestial kingdom cannot abide a celestial glory, [23] and he who cannot abide the law of a Ter[r]restrial kingdom cannot abide a Ter[r]restrial glory, [24] he who cannot abide the law of a Telestial kingdom cannot abide a Telestial glory; therefore he is not meet for a kingdom of Glory, therefore he must abide a kingdom which is not a kingdom of glory.

[25] And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation; and transgresseth not the law [26] wherefore it shall be sanctified, yea notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it, [27] for notwithstanding they die, they also shall rise again, a spiritual body, [28] they who are of a celestial spirit, shall receive the same body which was a natural body, even ye shall receive your bodies and your glory shall be that glory by which your bodies are quickened, [29] ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness,

[30] and they who are quickened by a portion of the Ter[r]estiall glory, shall then receive of the same even a fulness; [31] and also they who are quickened by a portion of the Telestial glory, shall then receive of the same, even a fulness, [32] and they who remain, shall also be quickened, nevertheless they shall return again, to there [their] own place to enjoy that which they are willing to receive; because they were not willing to enjoy that which they might have received;

[33] for what doth it proffet [profit] a man, if a gift is bestowed upon him and he receive not the gift[?] behold he rejoiceth not in that which is given unto him, neither rejoice in him, who

is the giver of the gift;

[34] and again verily I say unto you, that which is governed by law, is also preserved by law, and perfected, and sanctified by the same; [35] that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin; and altogether abideth in sin, can not be sanctified by law; neither [of] mercy, Justice, or Judgment; therefore they must remain filthy still,

[36] all kingdoms have a law given; [37] and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, eather [either] a greater or lesser kingdom, [38] and unto ev[e]ry kingdom is given a law, and unto ev[e]ry law there are certain bounds also, and conditions,

[39] all beings who abide not in those conditions, are not Justified, [40] for intel[l]igence cleaveth unto intel[l]igenc[e], wisdom receiveth wisdom, truth embraceth truth, virtue Loveth virtue, light Cleaveth unto light, mercy hath compassion on mercy and claimeth her own, Justice continueth its course and claimeth its own, Judgment goeth before the face of him who sitteth upon the throne and gove[r]neth and executeth all things, [41] he comprehendeth all things, and all things are before him, and all things are round about him, and he is above all things, and in all things, and is through all things, and is round about all thing[s] and all things are by him, and of him, even God for ever and ever,

[42] And again verily I say unto you he hath given a law unto all things, by which they moove [move] in there [their] times, and there [their] seasons, [43] and there [their] courses are fixed, even the cources [courses] of the heavens and the earth which comprehend the earth, and all the planets, [44] and they give light to each other in there [their] times, and in there [their] seasons, in there [their] minuits [minutes] in there [their] hours, in there [their] days, in there [their] weeks in there [their] months, in there [their] years; all these are one year with God but not with man;

[45] the Earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth there [their] light as they roll upon there [their] wings in there [their] glory in the midst of the power of God, [46] unto what shall I liken these kingdoms, that ye may understand[?]

[47] behold all these are kingdoms, and any man who hath seen any or the least of these have seen God moving in his magesty [majesty] and power; [48] I say unto you, he hath seen him, nevertheless, he who came unto his own was not comprehended, [49] the light shineth in darkness, and the darkness compre[hen]deth it not, nevertheless, the day shall come when you shall comprehend even God, being quickened in him, and by him, [50] then shall ye know, that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound,

[51] Behold I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field, [52] and he said unto the first, go ye and labour in the field and in the first hour I will come unto you, and ye shall behold the Joy of my countenance, [53] and he said unto the second [second], go ye also into the field, and in the second [second] hour I will visit you with the Joy of my countenance, [54] and also unto the third saying, I will visit you, [55] and unto the fourth, and so on unto the twelfth [twelfth],

[56] and the lord of the field went unto the first, in the first hour, and tarried with him all that hour, and he was made glad, with the light of this countenance of his lord, [57] and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelveth [twelfth],

[58] and thus they all received the light of the countenance [countenance] of their Lord, every man in his hour, and in his time, and in his season, [59] begin[n]ing at the first, and so on unto the last, and from the last unto the first and from the first unto the Last, [60] ev[e]ry man in his own order, untill his hour was finished, even according as his lord had commanded him, that his Lord might by glor[i]fied in him; and he in him that they all might be glorified

[61] therefore unto this parable will I liken all those kingdoms; and the inhabitants thereof, ev[e]ry kingdom, in its hour, and in its time, and in its season, even according to the decree which God hath made;

[62] and again; verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts; with this commandment which I give unto you, that ye shall call upon me, while I am near, [63] draw near unto me, and I will draw near unto you, seek me dilligently [diligently] and ye shall find me, ask and ye shall receive, knock, and it shall be opened unto you; [64] whatsoever ye ask the father, in my name, it shall be given unto you, that is expedient for you, [65] and if ye ask any thing that is not expedient for you, it shall turn unto your condemnation [condemnation],

[66] behold that which you hear is as the voice of one crying in the wilderness, In the wilderness, because you cannot see him; my voice, because my voice is spirit, my spirit is truth, truth abideth and hath no end, and if it be in you it shall abound,

[67] and if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things; [68] therefore sanctify yourselves that your minds become single to God, and The days will come that you shall see him, for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will;

[69] Remember the great and last promise which I have made unto you, cast away your idle thoughts, and your excess of Laughter far from you; [70] tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first labourers [laborers] in this last kingdon [kingdom],

[71] and let those whom they have warned in there [their] trav[e]lling call on the Lord and ponder the warning in there [their] hearts; which they have received, for a little season, [72] behold and lo I will take care of your flocks, and will raise up elders and send unto them,

[73] behold I will hasten my work, in its time, [74] and I give unto you, who are the first labourers [laborers] in this last kingdom, a commandment that you assembl[e] yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselv[e]s yea purify your hearts, and clean your hands, and your feet, before me, that I may make you clean, [75] that I may testify unto your father, and your God and my God, that you are clean from the blood of this wicked generation, that I may fulfil this promise, this great and last promise, which I have made unto you, when I will,

[76] also I give unto you a commandment, that ye shall continue in prayer, and fasting, from this time forth; [77] and I give unto you a commandment, that you shall teach one another, the doctrines of the kingdom, [78] teach ye diligently, and my grace shall attend you, that ye may be inst[r]ucted more perfectly, in theory, in principle, in doctrine in the law of the Gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand, [79] of things both in heaven and in the earth, and under the earth, things which have been, things which are, things which must shortly come to pass, things which are at home, things which are abroad; the wars and the perplexities of the nations, and the Judgments which are on the land, and a knowledge also of Countries, and of kingdoms; [80] that ye may be prepared in all things when I

shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you,

[81] behold I send you out to testify and warn the people, and it becometh ev[er]y man who hath been warned to warn his neighbour, [82] therefore they are left without excuse, and there [their] sins are upon there [their] own heads, [83] he that seeketh me early shall find me, and shall not be forsaken,

[84] therefore tarry ye, and labour diligently, that you may be perfected in your ministry to go forth among the gentiles, for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testamoy [testimony] and to prepare the saints for the hour of Judgments which is to come, [85] that there [their] souls may escape the wrath of God, the dessolation [desolation] of abomination which awaiteth the wicked, both in this world, and in the world to come, verely I say unto you, let those who are not the first elders continue in the vineyard untill the mouth of the Lord shall call them, for there [their] time is not yet come, there [their] garments are not clean from the blood of this generation,

[86] abide ye in the liberty wherewith ye are made free, entangle not yourselves in sin, but lit [let] your hands be clean, untill the lord come, [87] for not many days hence and the earth shall tremble and reel [reel] to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exce[e]ding angry and shall cast themselves down as a fig that falleth from off a fig tree,

[88] and after your testamony [testimony] cometh wrath and indignation upon the people, [89] for after your testamony [testimony] cometh the testamony [testimony] of earthquakes that shall cause gro[a]nings in the midst of her, and men shall fall upon the ground and shall not be able to stand, [90] and also cometh the testamony [testimony] of the voice of thunder[i]ngs, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond there [their] bounds, [91] and all things shall be in commotion; and surely men[']s hearts shall fail them, for fear shall come up on all people, [92] and Angels shall fly through the midst of heaven crying with a loud voice, sounding the trump of God, saying prepare ye, prepare ye, O inhabitants of the earth, for the Judgment of our God is come, behold and lo, the bridegroom cometh, go ye out to meet him

[93] and immediately there shall appear a great sign in heaven, and all people shall see it together, [94] & another Angel shall sound his trump, saying that great Church, the mother of abominations that made all nations drink of the wine of the warth [wrath] of its fornication, that percuteth [persecuteth] the saints of God, that shed their blood, her who sitteth upon many waters, and upon the Is[lan]ds of the sea behold she is the tears [tares] of the earth, she is bound in bundles, her bands are made strong no man can loose them, therefore she is ready to be burned and he shall sound his trump both long and loud, and all nations shall hear it,

[95] and there shall be silence in heaven for the space of half an hour, & im[m]ediately after shall the curtain of heaven be unfolded as a scroll is unfolded after it is rolled up and the face of the Lord shall be unveiled [96] and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him, [97] and they who have slept in there [their] graves shall come forth, for there [their] graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven [98] they are Christ[']s the first fruits, they who shall de[s]cend with him first, and they who are on the earth and in there [their] graves, who are first caught up to meet him, and all this by the voice of the sounding of the trump of the Angel of God,

[99] and after this another trump shall sound, which is the second trump and then cometh

the redemption of those who are Christ[']s at his coming, who have rece[i]ved there [their] part in that prison [prison] which is prepared for them that they [mig]ht receive the gospel and be judged according to men in the fless [flesh],

[100] and again, another trump shall sound, which is the third trump, and then cometh the spirits of men who are to be judged, and are found under condemnation [101] and these are the rest of the dead, and they live not again untill the thousand years are ended, neither again, untill the end of the earth,

[102] and another trump shall sound, which is the fo[u]rth trump, saying: there are found among those who are to remain untill that great and last day, even the end, who shall remain filthy still,

[103] and another trump shall sound, which is the fifth trump, which is the fifth angel who com[m]itteth the everlasting gospel, flying through the midst of heaven, unto all Nations, Kindred Tongue, & people, [104] and this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth, for ev[e]ry ear shall hear it, and ev[e]ry knee shall bow, and ev[e]ry tongue shall confess, while they hear the sound of the trump, saying fear God, and give glory to him who sitteth upon the throne for ever and ever, for the hour of his Judgment is come;

[105] and again another angel shall sound his trump, which is the sixth Angel, saying, she is fallen who made all Nations drink of the wine of the wrath of her fornication; she is fallen, is fallen,

[106] and again, another Angel shall sound his trump which is the seventh Angel, saying, it is finished, it is finished, the lamb of God hat[h] overcome and trod[d]en the wine press allone [alone], even the winepress of the fierceness of the wrath of Al[migh]ty God; [107] and then shall the Angels be crowned with the glor[y of h]is might, and the saints shall be filled with his [gl]ory, and receive their inheritance and be made equal with him

[108] and then shall the first Angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year,

[109] and then shall the second Angel sound his trump, and reveil [reveal] the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousandth year; [110] and so on untill the seventh Angel shall sound his trump, and he shall stand forth upon the land and upon the sea, and sware [swear] in the name of him who sitteth upon the throne, that there shall be time no longer, and satan shall be bound, that old serpent [serpent] who is called the devle [devil], and shall not be loosed for the space of a thousand years; [111] and then he shall be loosed for a little season, that he may gather together his armies,

[112] and Michael, the seventh Angel, even the archangel, shall gather together his armies, even the hosts of heaven, [113] and the Devel [Devil] shall gather his armies, even the hosts of hell, and shall come up to battle against Michael and his armies; [114] and then cometh the battle of the Great God, and the Devell [Devil] and his armies shall be cast away into there [their] own place; that they shall not have power over the saints any more at all, [115] for Michael shall fight their battles, and shall ove[r]come him who seeketh the throne of him who sitteth upon the throne, even the Lamb, [116] this is the glory of God, and the sanctified, and they shall not any more see death,

[117] Therefore verily I say unto you my friends, call your solemn assembly, as I have commanded you, [118] and as all have not faith, seek ye diligently and teach one another words of wisdom, yea seek ye out of the best books words of wisdom, seek Learning even by study and also by faith [119] organize yourselves, prepare ev[e]ry needful thing and establish an house,

even an house of prayer an house of fasting, an house of faith, an house of Learning, an house of glory, an house of order an house of God, [120] that your incomings may be in the name of the Lord, that your outgoing[s] may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the most high,

[121] therefore cease from all your light speeches [speeches], from all laughter from all your lustful desi[r]es, from all your pride and lightmindness, and from all your wicked doings, [122] appoint among yourselves a teacher, and lit [let] not all be spokesmen at once, but let one speak at a time and lit [let] all listen unto his sayings that when all have spoken, that all may be edified of all, and that ev[e]ry man may have an equal privilege,

[123] see that ye love one another ceace [cease] to be covetous, learn to impart one to another as the gospel requires, [124] ceace [cease] to be Idle, ceace [cease] to be unclean, ceace [cease] to find fault one with another ceac[e] [cease] to sleep longer then [than] is needful, retire to thy bed early that ye may not be weary, arise early, that your bodies and your minds may be invigorated, [125] and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bonds of perfectness and peace, [126] prey [pray] always, that you may not faint until I come, behold, and lo, I will come quickly and receive you unto myself Amen; - -

Given by Joseph the seer and writ[t]en by F. G. William[s] assistan[t] scribe and councillor [counselor] to Sd. [Said] Joseph

**108. In Token of the Everlasting Covenant
From KRB, 47-48 (cf. LDS D&C 88:127-137, 141;
RLDS D&C 85:39-44, 46)**

*Revelation received at Kirtland, Ohio, on January 3, 1833
on the order of the house for the presidency¹⁸*

Kirtland January 3d 1833. Revelation given to organize for a pat[t]ern &c

[127] The order of the house prepared for the presidency, and instruction in all things that is expedient for the officers; or in other words, them who are called to the ministry in the Church, begin[n]ing at the high Priests, even down to the deacon, [128] and this shall be the order of the house, he that is appointed to be a teacher, shall be found standing in his place, which shall be prepared for him [129] in the house of God, in a place that the congregation in the house may hear his words correctly and distinctly; not with loud speach [speech];

[130] and when he cometh into the house of God, (for he should be first in the house, behold this is beautiful that he may be an example)

[131] let him offer himself in prayer upon his knees before God, in token of the everlasting covenant, [132] and when any shall come in after him, let the teacher arise, and with uplifted hands to heaven, yea even directly, salute his brother or brethren with these words saying,

[133] art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token of the everlasting covenant, in which covenant, I receive you to fellowship, in a

¹⁸ Some punctuation marks are not included for easier reading.

determination that is fixed immovable, and unchang[e]able, to be your friend and brother through the grace of God in the bonds of Love, to walk in all the commandments of God blameless, in thanksgiving for ever and ever; Amen.

[135] and he that cometh in, and is a brother or brethren shall salute the teacher with uplifted hands to heaven, with this same prayer and covenant or by saying amen; in token of the same,

[136] Behold verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, [137] and ye are called to do this by prayer and thanksgiving, as the spirit shall give utterance in all your doings in the house of the Lord, that it may become a sanctu[a]ry, a tabernacle of the holy spirit to your edification [141] Amen

Given by Joseph the seer, and writ[t]en by Frederick [G. Williams] assistant scribe and Councillor [Counselor]

Revision

1835 D&C 7

(cf. LDS D&C 88:127-129, 136-141; RLDS D&C 85:39, 44-46)

[127] *And again*, the order of the house prepared for the presidency *of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church*, or in other words, those who are called to the ministry in the church, beginning at the high-priests, even down to the deacons: [128] and this shall be the order of the house *of the presidency of the school*: He that is appointed to be *president, or teacher*, shall be found standing in his place, *in the house*, which shall be prepared for him. [129] *Therefore, he shall be first* in the house of God, in a place that the congregation in the house may hear his words *carefully* and distinctly, not with loud speech.

[136] Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, *in the school of the prophets*. [137] And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, *in the school of the prophets*, that it may become a sanctuary, a tabernacle, of the Holy Spirit to your edification. [138] *And ye shall not receive any among you, into this school save he is clean from the blood of this generation*: [139] *and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted*. [140] *And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church*. [141] *It is to be commenced with prayer: and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me*. Amen.

Commentary: Washing feet

On January 3, 1833 a revelation was given concerning the "order of the house prepared for the presidency" of the church. Two records have the complete early text of this revelation.

They are the KRB and the BCR. This revelation was combined with the revelation of December 27-28 to make one complete document for the 1835 D&C.

The washing of feet addition at the end of the January 3, 1833 revelation is not found in the manuscripts. The wording was likely added to the text after a meeting of the School of the Prophets on January 23, 1833 where the first washing of feet took place.¹⁹ A copy of this revelation was sent to Independence, soon afterwards copied into the BCR and published in the March issue of *The Evening and the Morning Star*.²⁰

This addition was made part of the January revelation by having the word "Amen" of the January 3 revelation placed at the end. There is no evidence that this addition was ever a part of the revelatory text.

**109. Called to Be a Councillor
From the Frederick G. Williams Papers, CHL**

*Revelation received at Kirtland, Ohio, on January 5, 1833
for Frederick G. Williams*

Revelation given at Kirtland, Ohio, through Joseph, the Seer, on January 5, 1834 [1833]²¹

Behold I Say unto you my Servant Frederick Listen to the word of the Lord Jesus Christ your Lord and your Redeemer thou hast desired of me to know which would be the most wor[th] unto you, behold blessed are tho[u] for this thing, now I say unto you, my Servant Joseph is called to do a great work and hath need that he may do the work of translation for the Salvation of Souls. Verily verily I say unto you thou art called to be a Councillor [Counselor] & Scribe unto my Servant Joseph Let thy farm be consecrated for bringing forth of the revelations and tho[u] Shalt be blessed and Lifted up at the Last day even So Amen

**110. Enoch of Old
From KRB, 48-49**

*Song in the gift of tongues received and interpreted
at Kirtland, Ohio, on February 27, 1833
concerning Enoch²²*

¹⁹ Kirtland Council Minute Book, 7-8.

²⁰ *The Evening and the Morning Star* 1 (March 1833):6; [whole page no. 78].

²¹ The year 1834 may indicate when this copy was written. The text follows the wording of the manuscript before minor alterations. Versification omitted. The Kirtland Council Minute Book for January 22, 1833 mentions that Williams is an assistant scribe to Rigdon and a counselor (6).

²² On November 14, 1832 Zebedee Coltrin wrote that he heard Joseph Smith speak and sing in tongues. Zebedee Coltrin Journal, CHL. At a conference of high priests in Kirtland, Ohio, on January 22, 1833, it was recorded that Smith "spake in an unknown tongue." Kirtland Council Minute Book, 7. It appears that Smith sang this praise by the gift of tongues and then interpreted it. Not included in 1835 D&C. One of the songs of Zion composed by W. W. Phelps was evidently based upon this experience. See *The Evening and the Morning Star* 1 (May 1833):8;

Sang by the gift of Tongues & Translated

age after age has rolled away, according to the sad fate of man, countless millions for ever gone at length the period of time has come that oft was seen by a prophetic eye and writ[t]en too by all holy men Inspired of the Lord

a time which was seen by Enoch of Old at a time when he stood upon the mount which was called the mountain of God as he gazed upon nature and the corruption of man and mourned their sad fate and wept and cried with a Loud voice and heaved forth his sighs Omnipotence Omnipotence o may I see thee - and with his finger he touched his eyes and he saw heaven he gazed on eternity and sang an Angelic song and mingled his voice with the heavenly throng Hozana [Hosanna] Hozana [Hosanna] the sound of the trump around the throne of God echoed & echoed again and rang and reechoed until eternity was filled with his voice

he saw yea he saw and he glorif[i]ed God the salvation of his people his city caught up through the gospel of Christ

he saw the begin[n]ing the ending of man he saw the time when Adam his fathe[r] was made and he saw that he was in eternity before a grain of dust in the ballance was weighed

he saw that he emanated [emanated] and came down from God he saw what had passed and then was and is present and to come

therefore he saw the Last days the Ang[e]l that came down to John and the Angel that is now flying having the everlasting Gospel to commit unto men - which in my soul I have recivd [received] and from death and bondage from the Devil I[']m freed and am free in the gospel of Christ and I[']m waiting and with patience I[']ll wait on the Lord hozana [hosanna] loud sound the trump cause eternity to wring hozana [hosanna] for ever I[']m waiting the coming of Christ a mansion on high a celestial abode a seat on the right hand of God

Angels are coming the holy Ghost is falling upon the saints and will continue to fall the saviour is coming yea the Bride groom prepare ye prepare yea the cry has gone forth go wait on the Lord the Angels in glory will soon be descending go join you in singing the praises of God the trump Loud shall sound the dark vail [veil] soon shall rend heaven shall shake the earth shall tremble and all nature shall feel the power of God, gase [gaze] ye saints gase [gaze] ye upon him, gaze upon Jesus hozana [hosanna] loud sound the trump his church is caught up

hozana [hosanna] praise him ye saints they stand at his feet behold they are weeping they strike hands with Enoch of Old they inherit a city as it is writ[t]en the City of God. Loud sound the trump, they receive a celestial crown hozana [hosanna] hozana [hosanna] the heaven of heavens, and the heavens are filled with the praises of God Amen

Given Februa[r]y 27 – 1833

111. A Word of Wisdom
From KRB, 49-51 (cf. LDS D&C 89 and RLDS D&C 86)

*Revelation received at Kirtland, Ohio, on February 27, 1833
for the temporal salvation of the Saints*

A Revelation for the benefit of the saints &c

[whole page no. 96]; and Michael Hicks, *Mormonism and Music: A History* (Urbana: University of Illinois Press, 1989), 36.

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

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

[7] and again strong drinks are not for the belly but for the washing of your bodies,

[8] and again, Tobacco is not for the body neither for the belly and is not good for man, but is an herb for bruises and all sick cattle to be used with Judgment and skill

[9] and again hot drinks are not for the body or belly

[10] and again verily I say unto you all whol[e]some herbs God hath ordained for the constitution nature and use of man [11] ev[e]ry herb in the season thereof and ev[e]ry fruit in the season thereof, all these to be used with prudence and thanksgiving [12] yea flesh also of beasts and of the fowls of the are [air] I the Lord hath ordained for the use of man with thanksgiving nevertheless they are to be used sparingly, [13] and it is pleasing unto me that they should not be used only in times of winter or of cold or famine,

[14] all grain is ordained for the use of man and of beasts to be the staff of life not only for man but for the beasts of the field and the fowls of heaven and all wild animals that run or creep [creep] on the earth [15] and these hath God made for the use of man only in times of famine and excess of hunger

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

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

Given Februa[r]y 27 – 1833

112. Set in Order the Churches
From NKW Collection (cf. LDS D&C 90; RLDS D&C 87)
Commandment received at Kirtland, Ohio, on March 8, 1833
concerning the keys of the kingdom
and certain church members

Kirtland 8th of March 1833

A Commandment given unto Joseph saying,

[1] thus saith the Lord; verily, verily, I say unto you my son, thy sins are forgiven thee, according to thy petition: for thy prayers, and the prayers of thy brethren, have come up into my ears; [2] therefore, thou art blessed from henceforth that bear the keys of the kingdom, given unto you; which kingdom is coming forth for the Last time.

[3] verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world; neither in the world to come, [4] never[the]less through you shall the oracles [oracles] be given unto another, yea, even unto the church: [5] and all they who receiv[e] the oracles [oracles] of God, let them be aware how they hold them, Lest they are accounted as a light thing and are brought under condemnation thereby and stumble and fall when the storms descend & the winds blow and the rains descend and beat upon their hous[e]

[6] and again verily I say unto thy brethren Sidney [Rigdon] and Fred[e]rick [G. Williams] their sins are forgiven them also and they are accounted as equal with thee in holding the keys of this Last Kingdom²³ [7] as also through your administration the Keys of the school of the prophets which I have commanded to be organized [8] that thereby they may be perfected in their ministry for the salvation of Zion and of the Nations of Israel and of the Gentiles as many as will believe [9] that through your administration they may receive the word and through their administration the word may go forth unto th[e] ends of the earth unto the Gentiles first and then behold and Lo they shall turn unto the Jews [10] and then cometh the day when the arm of the Lord shall be reveiled [revealed] in power in convincing the nations the heathen nations the house of Joseph of the Gospel of their salvation

[11] for it shall come to pass in that day that ev[e]ry man shall hear the fulness of the Gospel in his own Tongue and in his own Language through those who are ordained unto this power by the administration of the comforter shed forth upon them for the revelation of Jesus Christ

[12] and now verily I say unto you I give unto you a commandment that you continue in this ministry and presidency [13] and when you have finished the translation of th[e] prophets²⁴ you shall from thenceforth preside over the affairs of the Church and the school [14] and from time to time as shall be manifest by the comfo[r]ter receive revelations to unfold the myste[ries] of the Kingdom [15] and set in order the Churches and study and Learn and become acquainted with all good books and with Languages tongues and people &c &c [16] and this shall be your busin[e]ss and mission in all your Lives to preside in council and set in order all the affairs of this Church and kingdom [17] be not ashamed neither confounded but be admonished in all your high mindedn[e]ss and pride for it bringeth a snare upon your souls [18] set in order your houses keep slothfulness and uncleanlin[e]ss far from you

[19] now verily I say unto you let there be a place provided as soon as it is possible [possible] for the family of thy councillor [counselor] & scribe even Frederick [G. Williams]

²³ On March 18, 1833 the presidency was reorganized. Rigdon and Williams were ordained by Smith "to be equal with him in holding the keys of the Kingdom and also the Presidency of the high Priesthood." Kirtland Council Minute Book, 17.

²⁴ In February Smith completed his review of the NT revision. A notation to this effect was recorded in the Kirtland Council Minute Book for February 2, 1833: "This day completed the translation and the reviewing of the New Testament and sealed up no more to be broken till it goes to Zion" (8). This revelation gives instruction to finish the revision of the OT prophets.

[20] and Let mine Aged servant Joseph [Smith Sr.] continue with his family upon th[e] place wher[e] he now lives and let it not be sold untill the mouth of the Lord shall name

[21] and let thy counsellor [counselor] even Sidney [Rigdon] remain where he now resides untill the mouth of the Lord shall nam[e]

[22] and let the Bishop search dilligently to obtain an agent and let it be a man who has got riches in store a man of God and of strong faith [23] that thereby he may be enabled to discharge ev[e]ry debt that the store house of the Lord may not be brought into disrepute before the eyes of the people [24] search diligently pray always and be believing and all thing[s] shall work together for your good if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another

[25] let your families be small especially mine aged Servant Joseph [Smith Sr.] as pertaining to thos[e] who do not belong to your families [26] that those thing[s] that are provided for you to bring to pass my work are not taken from you and given to thos[e] that ar[e] not worthy [27] and thereby you be hindered in accomplishing those things which I have commanded you

[28] and again verely I say unto you it is my will that my hand maid Vienna [Jaques] should receive money to bear her expenses and go up unto the Land of Zion [29] and the residue of her money I will consecrate unto myself and reward her in min[e] own due time [30] verely I say unto you that it is meet in mine eyes that she should go up un to the Land of Zion and receive an inheritance from the hand of the Bishop [31] that she may settle down in peace in as much as she is faithful and not be Idle in her days from thenceforth

[32] and behold verely I say unto you that ye shall write this commandment and say unto your brethren in Zion in Love greeting that I have called you also to preside over Zion in mine own due time [33] therefore let them cease wearying me concerning this matter [34] behold I say unto you that your brethren in Zion begin to repent and the Angels rejoice over them

[35] nevertheless I am not well pleased with many things and I [am] not well please[d] with my servant William McLel[l]in, neithe[r] with my servant Sidney Gilbert, and th[e] Bishop also and others have many things to repent of [36] but verely I say unto you that I the Lord will contend with Zion and plead with her strong ones and chasten her untill she overcome[s] and are clean before me [37] for she shall not be removed out of her place I the Lord hav[e] spoken it - Am[en]

Revision

1835 D&C 84

(cf. LDS D&C 90:29; RLDS D&C 87:7)

[29] and the residue of *the* money *may be* consecrated unto *me*, and *she be* rewarded in mine own due time

113. The Apocrypha From KRB, 55 (cf. LDS D&C 91; RLDS D&C 88)

*Revelation received at Kirtland, Ohio, on March 9, 1833
concerning the Apocrypha in the King James Bible*

Kirtland 9th of March 1833

A Revelation given concerning [the] Apocrypha

[1] Verily thus saith the Lord unto you concerning the Apocrypha there are many things contained therein that are true and it is mostly translated correct – [2] there are many things contained therein that are not true which are interpelations [interpolations] by the hands of men

[3] varely I say unto you that it is not needful that the Apocrypha should be translated [4] therefore whoso readeth it let him understand for the spirit manifesteth truth [5] and whoso is enlightened by the spirit shall obtain benifit [benefit] therefrom [6] and whoso receiveth not the spirit cannot be benefited; Therefore it is not needful that it should be translated. Amen

**114. Ye Shall Receive Him into the Firm
From KRB, 55 (cf. LDS D&C 92; RLDS D&C 89)**

*Revelation received at Kirtland, Ohio, on March 15, 1833 for
Frederick G. Williams to be received into the United Firm²⁵*

Kirtland 15th March 1833

[1] Verely thus saith the Lord I give unto the united firm organized agreeable to the commandment previously given a revelation & commandment concerning my servant Frederick that ye shall r[e]ceive him into the firm what I say unto one I say unto all. [2] and again I say unto you my servant Frederick thou shalt be a lively member in this firm and inas much as thou art faithful in keeping all former commandments thou shalt be blessed for ever Amen

**115. Man Is the Tabernacle of God
From NKW Collection (cf. LDS D&C 93; RLDS D&C 90)**

*Revelation received at Kirtland, Ohio, on May 6, 1833
concerning light and truth*

Kirtland May 6 - 1833

[1] Verely thus saith the Lord, it shall come to pass, that ev[e]ry soul who forsaketh their sin[s] and cometh unto me and calleth on my name and obeyeth my voice and keepeth all my commandments shall see my face and know that I am [2] and that I am the true light that lighteth ev[e]ry man who cometh into the world; [3] and that I am in the fathe[r] and the fathe[r] in me and the fath[er] and I ar[e] one [4] the fath[er] becaus[e] he gave me of his fulness and the son becaus[e] I was in the world and made flesh my tabernacl[e] and dwelt among the sons of men

²⁵ This is the text before revisions for the 1835 D&C. The Kirtland Council Minute Book records, "Thursday [Friday, March 15] received a revelation making known that F.G.W. should be received into the United firm in full partnership agreeable to the specification of the bond" (11).

[5] I was in the world and received of my father, and the works of him were plainly manifest

[6] and John saw and bear [bore] record of the fulness of my glory and the fulness of John['s] record is hereafte[r] to be revealed [7] and he bear [bore] record saying I saw his glory that he was in the begin[n]ing befor[e] the world was [8] therefore in the begig [beginning] the word was for he was the word even th[e] messenge[r] of salvation [9] the light and th[e] redeeme[r] of the world the spirit of truth who came into the world becaus[e] th[e] world was made by him and in him was the Life of men and the light of men [10] the worlds were made by him men were made by him all things were made by him and through him and of him

[11] and I, John bear record that I beheld his glory as the glory of the only begotten of th[e] fath[er] full of grac[e] and truth even the spirit of truth which came and dwelt in [the] flesh and dwelt among us

[12] and I John saw that he received not of the fulness at the first but received grac[e] for grace [13] and he received n[o]t of the fulness but continued from grace to grace until he received a fulness [14] and thus he was called the son of God because he received not of the fulness at the first

[15] and I John bear record and lo the heaven[s] were opened and the holy ghost de[s]cended upon him in the form of a dove and sat upon him and there came a voice out of heaven saying this is my beloved son,

[16] and I John bear record that he received a fulness of the glory of the father [17] and he received all power both in heaven and on earth and the glory of the father was with him for he dwelt in him

[18] and it shall come to pass that if you ar[e] faithful you shall receive the fulness of th[e] record of John²⁶

[19] I give unto you thes[e] saying[s] that you may understand and know how to worship and know what you worship that you may come unto the fath[er] in my nam[e] and in due time receive of his fulness [20] for if you keep my commandment[s] you shall receive of his fulness and be glor[i]fied in me as I am glor[i]fied in the fathe[r], therefore I say unto you you shall receive grace for grac[e]

[21] and now verely I say unto you I was in the begin[n]ing with the fath[er] and am the first born [22] and all thos[e] who are begotten through me are partakers of the glory of the sam[e] and ar[e] the church of the first born [23] ye were also in the begin[n]ing with the fath[er] that which is spirit even the spirit of truth [24] and truth is knowledge of thing[s] as they ar[e] and as they were, and as they are to come [25] and whatsoev[er] is more or less than these is the spirit of that wicked one who was a liar from the begin[n]ing [26] the spirit of truth is of God, I am the spirit of truth and John bear [bore] record of me saying he received a fullness of truth yea even all truth [27] and no man receiveth a fulness unless he keepeth his commandments [28] he that keepeth his commandments receiveth truth and light untill he is glor[i]fied in truth and knoweth all things

[29] man was also in th[e] begin[n]ing with God, intel[l]ige[nce] or the Light of truth was not created or mad[e] neith[er] indeed can be [30] all truth is independent in that sphere in which God has placed it to act for itself as all intel[l]igen[ce] also otherwis[e] ther[e] is no existence [31] behold her[e] is the agency of man and here is the condemnation of man becaus[e] that

²⁶ The text is unclear if the "record of John" to be revealed is that of the gospel writer John (revision already completed) or John the Baptist. See John 1:1-34 and Robert J. Matthews, *A Burning Light: The Life and Ministry of John the Baptist* (Provo, Utah: Brigham Young University Press, 1972), 79-83.

which was from th[e] begin[n]ing is plainly manifest unto them and they receive not th[e] light [32] and ev[e]ry man whos[e] spirit rec[e]ivet[h] not the light is under condemnation [33] for man is spirit the Elements ar[e] eternal and spirit and element inseparably connected rec[e]iveth a fulness of Joy [34] and when separated man cannot receiv[e] a fulness of Joy

[35] the elements are the tabernacle of God, yea man is the tabernacl[e] of God even temples and whatsoever templ[e] is defiled God shall destroy that temple,

[36] the glory of God is intel[l]igenc[e] or in other words light & truth [37] light and truth forsaketh that evil one [38] ev[e]ry spirit of man was innocent in th[e] begin[n]ing, and God having redeemed man from the fall man became again in their inf[ant] state innocent before God [39] and that wicked one cometh and taketh away light and truth through disobeidien[ce] [disobedience] from the childre[n] of men and becaus[e] of the tradition of their fathers

[40] but I have commanded you to bring up your Children in light and truth, [41] but verely I say unto you my servant Frederick [G. Williams] you have continued under this condemnation [42] you have not taught your Children light and truth according to the commandments and that wicked on[e] hath power as yet over you and this is the caus[e] of your affliction [43] and now a commandment I give unto you and if ye will be delivered you shall set in order your own house for there are many things that are not right in your house

[44] verely I say unto my servant Sidney [Rigdon] that in some things he hath not kept the commandments concerning his children therefor[e] firstly set in order thy hou[se]

[45] and verely I say unto my servant Joseph [Smith Jr.], (or in othe[r] word[s], I will call you friends) for ye ar[e] my friends) and ye shall have an inheritan[ce] with me [46] I called you servants for the world[']s sake and ye are their servants for my sake [47] and now verely I say unto you Joseph [Smith Jr.] you have not kept th[e] commandments and must needs stand rebuked before the lord [48] your family must needs repent and forsake some things and give mor[e] earnest heed unto your sayings or be remooved [removed] out of their place [49] what I say unto one I say unto all pray always lest that wicked one hav[e] power in you and remove you out of you[r] pla[ce]

[50] my servant Newel [K. Whitney] also the Bishop of my church hath need to be chastened and set in order his family and see that they are more diligent and concerned at home and pray always or they shall be removed out of their plac[e]

[51] now I say unto you my friends let my servant Sidney [Rigdon] go on his Journey and make haste and also proclai[m] the acceptabl[e] year of the Lord and the gospel of salvation as I shall give him utterence and by your praye[r] of faith with one consent I will uphold him

[52] and let my servants Josep[h] & Frederick [G. Williams] make hast[e] also and it shall be given them even according to the pray[er] of faith and inasmuch as you keep my saying[s] you shall not be confounded in this world nor in the world to come

[53] and verely I [s]ay unto you that it is my will that y[ou] should hasten to translat[e] my script[ure]s²⁷ and to obtain a knowledg[e] of history and of countries and of kingdom[s] and of laws, [of] God & man and all th[is] for the salvation of Zion Amen

²⁷ The initial revision of the OT was finished on July 2, 1833.

116. The Building of Mine House
From KRB, 59-60 (cf. LDS D&C 95; RLDS D&C 92)

Revelation received at Kirtland, Ohio, in June 1, 1833
concerning building a house unto the Lord

Kirtland June 1st 1833

[1] Verily thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation and I have loved you [2] therefore ye must needs be chast[e]ned and stand rebuked before my face, [3] for ye have sinned against me a verry [very] grievous sin in that ye have not considered the great commandment in all things that I have given unto you concerning the building of mine house [4] for the preparation wherewith I design to prepare mine Apostles to prune my vineyard for the last time that I may bring to pass my strange act that I may pour out my spirit upon all flesh.

[5] But behold verily I say unto you there are many who have been ordained among you whom I have called but few of them are chosen. [6] they who are not chosen have sinned a verry [very] grievous sin in that they are walking in darkness at noon day, [7] and for this cause I gave unto you a commandment that you should call your solem[n] assembly that your fastings and your mourning might come up into the ears of the Lord of sabaoth which is by interpretation the creator of the first day the beginning and the end.

[8] Yea verily I say unto you I gave unto you a commandment that you should build an house in the which house I design to endow those whom I have chosen with power from on high, [9] for this is the promise of the Father unto you. Therefore, I commanded you to tarry even as mine Apostles at Jerusalem.

[10] nevertheless my servants sinned a verry [very] grievous sin and contentions arose in the school of the prophets, which was verry [very] grievous unto me saith your Lord. therefore I sent them forth to be chastened.

[11] Verily I say unto you, it is my will that you should build an house. If ye keep my commandments ye shall have power to build it. [12] If ye keep not my commandments the love of the father shall not continue with you therefore ye shall walk in darkness.

[13] now here is wisdom and the mind of the Lord, Let the house be built not after the manner of the world, for I give not unto you that ye shall live after the manner of the world. [14] Therefore let it be built after the manner which I shall show unto three of you whom ye shall appoint and ordain unto this power [15] and the size thereof shall be fifty and five feet in width and let it be sixty and five feet in length in the inner court thereof, [16] and let the lower part of the inner court be dedicated unto me for your sacrament offering and for your preaching and your fasting and your praying and the offering up your most holy desires unto me saith your lord,

[17] and let the higher part of the inner court be dedicated unto me for the school of mine Apostles saith Son ah man [Ahman], or in otherwords Alphas, or in other words Omegas²⁸ even Jesus Christ your lord Amen.

²⁸ The 1835 D&C has "Alphus" and "Omegas." BCR has "Alpha" and "Omegas" (182). Other revelations end with Alpha and Omega.

117. Bringing Forth My Word
From KRB, 60-61 (cf. LDS D&C 96; RLDS D&C 93)

Revelation received at Kirtland, Ohio, on June 4, 1833
*concerning the Peter French farm and John Johnson Sr.*²⁹

Kirtland June 4th 1833

[1] Behold I say unto you here is wisdom whereby ye may know how to act concerning this matter. for it is expedient in me that this stake that I have set for the strength of Zion should be made strong.

[2] Therefore let my servant Newel [K. Whitney] take charge of the place which is named among you upon which I design to build mine holy house, [3] and again let it be divided into lots according to wisdom for the benefit of those who seek inheritances as it shall be determined in council among you.

[4] Therefore take heed that ye see to this matter, and that portion that is necessary to benefit the firm for the purpose of bringing forth my word to the children of men, [5] for Behold verily I say unto you, this is the most expedient in me that my word should go forth unto the children of men for the purpose of subdueing [subduing] the hearts of the children of men for your good even so Amen =

[6] and again verily I say unto you it is wisdom and expedient in me that my servant John Johnson whose offering I have accepted and whose prayers I have heard, unto whom I give a promise of Eternal life inasmuch as he keepeth my commandments from hence forth, [7] for he is a descendant of Joseph and a partaker of the blessings of the promise made unto his fathers. [8] Verily I say unto you it is expedient in me that he should become a member of the firm that he may assist in bringing forth my word unto the children of men. [9] Therefore ye shall ordain him unto this blessing,³⁰ and he shall seek dilligently to take away incumberances [encumbrances] that are upon the house named among you that he may dwell therein even so Amen

118. For this Is Zion the Pure in Heart
From a letter of Joseph Smith Jr., et al. to Beloved Brethren,
August 6, 1833, CHL (cf. LDS D&C 97; RLDS D&C 94)

Revelation received at Kirtland, Ohio, on August 2, 1833
*concerning building a house [temple] in the Land of Zion*³¹

The word of the Lord unto Joseph Sidney [Rigdon] and Fred[e]rick [G. Williams]

[1] Verily I say un to my friends I speak unto you with my voice, even the voice of my spirit, that I may shew unto you my will concerning your breatheren [brethren] in the land of

²⁹ The text follows the wording before modification for the 1835 D&C.

³⁰ The Kirtland Council Minute Book for June 4, 1833 notes that John Johnson "was ordained unto the high Priesthood and admit[t]ed" as a member of the united firm (13).

³¹ Some punctuation marks added to the original letter are included.

Zion, many of whom are truly humble, and are seeking dilligently to learn wisdom, and to find truth. [2] verily verily I say un to you blessed are all such for they shall obtain for I the Lord sheweth mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them unto judgement.

[3] Behold I say unto you concerning the school in Zion, I the Lord am well pleased that there should be a school in Zion, and also with my servent Parley [P. Pratt], for he abideth in me. [4] and inasmuch as he continue to abide in me, he shall continue to preside over the school in the land of Zion, [5] and I will bless him with a multiplicity of blessings in expounding all Schriptides [Scriptures] and mysteries to the edification of [the] school and of the church in Zion.

[6] And to the residue of the school I the Lord am willing to shew mercy nevertheless there are those that must needs be chastened, and their works shall be made known, [7] the axe [ax] is laid at the roots of the trees, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, I the Lord have spoken it: [8] verily I say unto you; all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenant[s] by sacrafice [sacrifice], yea, every sacrafice [sacrifice] which I the Lord shall command them are all accepted of me; [9] for I the Lord will cause them to bring forth as a very fruitfull tree which is planted in a goodly land by a pure stream that yieldeth much precious fruit.

[10] Verily I say unto you that it is my will that an house should be built unto me in the land of Zion³² like unto the pattern which I have given you.³³ [11] Yea, let it be built speedily by the tithing of my people, [12] behold this is the tithing, and the sacrafice [sacrifice] which I the Lord require at their hand, that there may be a hous[e] built unto me for the salvation of Zion, [13] and for a place of thanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry in all their several calling[s] and offices, [14] that they may be perfected in the understanding of their ministry, in theory, and principle, and in doctrine, in all things pertaining to [the] kingdom of God on the earth. (the keys of which kingdom have been confer[r]ed upon you)

[15] And inasmuch as my people build an house unto me in the name of the Lord and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it [16] yea and my presence shall be there, for I will come into it and all the pure in heart that shall come into it shall see God; [17] but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into an unholy temple.

[18] And now behold if Zion do these things she shall prosper and sp[r]lead herself and

³² That a house or temple should be built in Missouri was mentioned in a revelation received in September 1832. See document no. 103; LDS D&C 84; RLDS D&C 83.

³³At this point the letter contains the words: "(which pattern we have sent to Zion in a former package)." This was an explanatory note and not part of the revelatory text. These words were not included in the copy preserved in the KRB (62) or BCR (171). During this period the thought was that only one temple would be built in Zion. In June 1833 Smith worked on a draft containing a plat of the city of Zion with explanations regarding the city center and plans for a number of houses called temples. This included a draft for "the house of the Lord which is to be built first in Zion." Joseph Smith Letterbook, 1:41. The plat designated and numbered twenty-four "temples" which were to be twenty-four buildings for the purpose of "houses of worship" and "schools." In August 1833 corrections were made to the plat and the house for the presidency.

become very glorious very great and very terrible [terrible],

[19] and the nations of the earth shall honor her, and shall say surely Zion is the City of our God, and surely Zion cannot fall neither be removed, out of her place, for God is there, and the hand of the Lord is there [20] and he hath sworn by the power of his might, to be her salvation and her high tower.

[21] therefore verily thus saith the Lord let Zion rejoice for this is Zion the pure in heart Therefore let Zion rejoice while all the wicked shall mourn, [22] for behold and lo! vengeance [vengeance] cometh speedily upon the ungodly as the whirlwind and who shall escape, it, [23] the Lord[']s scourge shall pass over, by night, and by day, and the report thereof shall vex all people, yet it shall not be staid [stayed] untill the Lord come; [24] for the indignation of the [Lord] is kindled against their abominations, and all their wicked works; [25] nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, [26] but if she observe not [to do] whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague with sword, with vengeance [vengeance], with devouring fire, [27] nevertheless let it be read this once in their ears that I the Lord have accepted of their offering and if she sin no more none of these things shall come upon her, [28] but I will bless her with blessings and multiply a multiplicity of blessings upon her and upon her generations forever and ever saith th[e] Lord your God Amen.

119. According to the Pattern
From a letter of Joseph Smith Jr., et al. to Beloved Brethren,
August 6, 1833, CHL (cf. LDS D&C 94; RLDS D&C 91)

*Commandment received at Kirtland, Ohio, on August 2, 1833
concerning building houses for the presidency and for printing³⁴*

[1] And again verily I say unto you my friends, a commandment I give unto you that ye shall commence a work of laying out and preparing a begin[n]ing and foundation of the City of the stake of Zion here in the land of Kirtland; begin[n]ing at my house, [2] and behold it must be done according to the pattern which I have given you unto you,

[3] and let the first lot on the south be consecrated unto me for the building of an house for the presidency,³⁵ in obtaining revelations and for the work of the ministry of the presidency in all things pertaining to the church and kingdom;

[4] Verily I say unto you it shall that it shall be built fifty five by sixty five [feet] in the width thereof and in the length thereof in the inner court, [5] and there shall be a lower court and a higher court according to the pattern, which shall be given unto you hereafter; [6] and it shall be dedicated unto the Lord from the foundation thereof according to the order of the priesthood according to the pattern which shall be given unto you hereafter [7] and it shall be whol[l]y dedicated unto the Lord, for the work of the presidency; [8] and ye shall not suffer any unclean thing to come into it and my glory shall be there, and my presence shall be there, [9] but if there shall come into it any unclean thing my glory shall not be there and my presence shall not come into it.

³⁴ A few punctuation marks added to the original letter are included.

³⁵ Here the KRB contains the words "for the work of the presidency" (65). These words are not in the original letter nor in the BCR (173).

[10] And again verily I say unto you the second lot on the south shall be dedicated unto me for the work of the printing of the translation of my scriptures [scriptures], and all things whatsoever I shall command you; [11] and it shall be fifty five by sixty five [feet] in the width thereof and in the length thereof in the inner court, and there shall be a lower and higher court, [12] and this house shall be whol[l]y dedicated unto the Lord from the foundation thereof for the work of the printing in all thing[s] whatsoever I shall command you to be holy and undefiled according to the pattern, in all things as it shall be given unto you,

[13] and on the thir[d] lot shall my servant Hiram [Hyrum Smith] receive his inheritance

[14] and on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance [15] that they may do the work which I have appointed unto them to be a committee to build my houses according to the commandment which I the Lord God have given unto you [17] and now I give unto you no more at this time.³⁶

120. Renounce War and Proclaim Peace
From a letter of Joseph Smith Jr., et al. to Beloved Brethren,
August 6, 1833, CHL (cf. LDS D&C 98; RLDS D&C 95)

Revelation received at Kirtland, Ohio, on August 6, 1833
concerning the law of vengeance

Kirtland August 6th 1833

[1] verily I say unto you my friends fear not let your heart[s] be comforted yea rejoice ever more & in every thing give thanks [2] waiting patiently on the Lor[d] for your prayer[s] have entered into the ears of the Lord of sabboth [sabaoth] and are recorded with this seal and testament the Lord hath sworn and decreed that they shall be granted [3] therefor[e] he giveth this promis[e] unto you with an immutable covenant that they shall be fulfilled and all things wherewith you have been afflicted shall work togethe[r] for your good and to my name[']s glory saith the Lord God.

[4] And now verily I say unto you concerning the Laws of the Land it is my will that my peopl[e] should observe to do all things whatsoever[r] I command them [5] and that law of the Land which is constitutional supporting the principles of freedom in maintaining right[s] and privileges belongs to all mankin[d] and is Justifyable before me [6] therefore I the Lord Justifieth you and your brethren of my church in befriending that law which is the constitutional law of the Land [7] and as pertaining to law of men whatsoever is more or less than this cometh of evil.

[8] I the Lord your God maketh you free therefore you are free indeed and the law also maketh you free [9] nevertheless when the wicked rule the people mourn [10] wherefor[e] honest men and wise men should be saught [sought] for dilligently and good men and wise men ye should observe to uphold otherwise whatsoever is less than this cometh of evil

[11] and I give unto you a commandment that ye shal[l] forsake all evil and cleave unto all good that ye shall live by every word that proceedeth out forth out of the mouth of God [12]

³⁶ The KRB concluded the text with "Amen." Then added in small handwriting: "These two houses are not to be built till I give you a commandment concern[ing] them" (66). This was evidently the understanding in Kirtland. The additional wording, not part of the text, was not recorded in the BCR (173).

for he will give unto the faithful line upon lin[e] precept upon precept and I will try you and prove you herewith [13] and whoso layeth down his life in my caus[e] for my nam[e's] sake shall find it again even life eternal [14] therefor[e] be not affraid [afraid] of your enemies for I have decreed in my heart saith the Lord that I will prove you in all things whether you will abide in my covenant even unto death that you may be found worthy [15] for if you will not abide in my cove[n]t ye are not worthy of me

[16] therefor[e] renounce war and proclaim peace and seek dilligently to turn the hearts of the children to their fathers and the hearts of the fathers to the children [17] and again the hearts of [the] Jews to the prophets and the prophets unto the Jews lest I come and smite the whole earth with a curse and all flesh be consumed before me [18] let not your hearts be troubled for in my father[']s house are many mansions and I have prepared a place for you and where my father and I am there you shall be also,

[19] Behold I the Lord am not well pleased with many who are in the church at Kirtland [20] for they do not forsake their sins and their wicked ways the pride of their hearts and their covetousness and all their detestable things and observ[e] the words of wisdom and eternal life which I have given unto them [21] verily I say unto you that I the Lord will chasten them and will do whateve[r] I list if they do not repent and observe all thing[s] whatsoever I have said unto them

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

[23] Now I speak unto you concerning your families if men will smite you or your families once and ye bear it patiently and revile not against them neithe[r] seek revenge ye shall be rewarded [24] but if ye bear it not patiently it shall be accounted unto you as being meeted [meted] out [as] a Just measur[e] unto you, [25] and again if your enemies shall smite you a second time and you revile not against your enemies and bear it patiently your reward shall be an hundredfold [26] and again if he shall smite you a third time and ye bear it patiently your reward shall be doubled unto you four fold [27] and these three testamones [testimonies] shall stand against your enemy if he repent not and shall not be blotted out

[28] and now verily I say unto you if that enemy shall escape my venge[a]nce that he be not broug[h]t into Judgment before me then you shall see to it that ye warn him in my name that he come no more upon you [n]either upon your families [n]either your children or your children[']s children unto the thir[d] and fourth generation [29] and then if he shall come upon you or your children or your children[']s children unto the third and fo[u]rth generation I have delivered thine enemy into thine hands [30] and then if thou wilt spare him thou shalt be rewarded for thy righteousness and thy children and thy children[']s children unto the third and fourth generation [31] nevertheless thine enemy is in thine hands and if thou reward him according to his works thou art Justified if he has sought thy life and thy life is endangered by him thine enemy is in thine hand and thou art Justified.

[32] Behold this is the Law I gave unto my servant Nephi and thy father[s] Joseph and Jacob and Isaac and Abram [Abraham] and all mine ancient prophets and Apostles [33] and again this is the Law that I gave unto mine ancients that they should not go out unto battle against any nation kindred tongue or people save I the Lord commanded them

[34] and if any Nation tongue or people should proclaim war against them they should first lift a standard of peace unto that people Nation or tongue [35] and if that peoper [people] did not ecept [accept] the offering of peace neither the second nor the third time they should bring

those testimonies before the Lord [36] then I the Lord would give unto them a commandment and Justify them in going out to battle against that nation tongue or people [37] and I the Lord will fight their battles and their children[']s battles and their children[']s children untill they have avenged themselves on all their enemies to the third and fourth generation [38] behold this is an ensample [example] unto all people saith the Lord your God for justification before me.

[39] And again Verily I say unto you if after thine enemies has come upon you the first time he repents and come unto thee praying thy forgiveness thou shalt forgive him and shall hold it no more as a testimony against thine enemy [40] and so on unto the second and the third time and as oft as thine enemy repent of the trespass wherewith he has trespassed against thee thou shalt forgive him unto seventy times seven

[41] and if he trespass against thee and repent not the first time nevertheless thou shalt forgive him [42] and if he trespass against thee the second time and repent not nevertheless thou shalt forgive him [43] and if he trespass against thee the third time and repent not thou shalt also forgive him

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

121. A Pure People
From NKW Collection (cf. LDS D&C 100; RLDS D&C 97)

*Revelation received at Perrysburg [now South Dayton], New York,
on October 12, 1833 for Sidney Rigdon and Joseph Smith Jr.³⁷*

Prereysburg [Perrysburg] Chatoegua [Cattaraugus] Co[unty] N[ew] Y[ork] Saturday October 12th 1833

[1] Verily thus saith the Lord unto you my friends, Sidney, & Joseph your families are well; they are in mine hands, and I will do with them as seemeth me good; for in me there is all power. [2] therefore, follow me and listen to the council [counsel] which I shall give unto you: [3] behold, and lo, I have much people in this place in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land.

[4] therefore, I the Lord have suffered you to come unto this place, for thus it was

³⁷ Smith recorded for this date: "I feel very well in my mind the Lord is with us but have much anxiety about my family &c." Joseph Smith Journal, October 12, 1833; Jessee, *Journals. Volume 1*:14.

expedient in me for the salvation of souls. [5] therefore, verily I say unto you, lift up your voices unto this people, speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men; [6] for it shall be given you in the very hour, yea, in the very moment what ye shall say.

[7] but a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name in solemnity of heart in the spirit of meekness in all things. [8] and I give unto you this promise, that inasmuch as ye do this the holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

[9] and it is expedient in me, that you, Sidney, should be a spokesman unto this people; yea, verily I will ordain you unto this calling, even to be a spokesman unto my servant Joseph.

[10] and I will give unto him power to be mighty in testimony. [11] and I will give unto thee power to be mighty in expounding all scriptures [scriptures] that thou mayest be a spokesman unto him, and he shall be a revelator unto thee that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. [12] Therefore, continue your journey and let your hearts rejoice, for behold, and lo, I am with you even unto the end.

[13] And now I give unto you a word concerning Zion: Zion shall be redeemed altho[ugh] she is chastened for a little season: [14] thy brethren, my servants, Orson [Hyde], and John [Gould], are in my hands, and inasmuch as they keep my commandments they shall be saved. [15] therefore let your hearts be comforted, for all things shall work together for good to them that walk uprightly and to the sanctification of the church [16] for I will raise up unto myself a pure people that will serve me in righteousness [17] and all that call on the name of the Lord and keep his commandments shall be saved even so Amen

122. Avenge Me of Mine Enemies
From KRB, 73-83 (cf. LDS D&C 101; RLDS D&C 98)

Revelation received at Kirtland, Ohio, on December 16 and 17, 1833
concerning the redemption of Zion in Jackson County, Missouri

[1] Verily I say unto you concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheriten [inheritance]

[2] I the Lord have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; [3] yet, I will own them and they shall be mine in that day when I shall come to make up my jewels.

[4] Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; [5] for all those who will not endure chastening but deny me, cannot be sanctified.

[6] Behold I say unto you, there were jar[r]ings, and contentions, & envyings, and strifes, and lustful and covetous desires among them; Therefore by these things they polluted their inheritances; [7] they were slow to hearken unto the voice of the Lord their God. Therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble: [8] In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

[9] Verely, I say unto you, notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember

mercy, [10] I have sworn and the decree hath gone forth by a former commandment which I have given unto you, that I would Let fall the sword of mine indignation in the behalf of my people.³⁸ and even as I have said it shall come to pass. [11] Mine indignation is soon to be poured [out] without measure upon all nations. and this will I do when the cup of their eniquity [iniquity] is full; [12] and in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved; [13] and they that have been scattered shall be gathered; [14] and all they who have mourned shall be comforted, [15] and all they who have given their lives for my name, shall he crowned,

[16] Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God:[17] Zion shall not be moved out of her place. Notwithstanding, her children are scattered, [18] they that remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting Joy, to build up the waste places of Zion; [19] and all these things that the prophets might be fulfilled.

[20] And behold, there is none other place appointed than that which I have appointed, neithe[r] shall ther[e] be any other place appointed then that which I have appointed for the work of the gathering of my saints [21] until the day cometh when there is found no more room for them & then I have other places which I will appoint unto them and they shall be called stakes for the curtains or strength of Zion.

[22] Behold it is my will that all they who call on my name and worship me according to mine everlasting gospel, should gather to gether and stand in holy places [23] and prepare for the revelation which is to come when the veil of the covering of my temple in my tabernacle which hidet[h] the earth shall be taken off and all flesh shall see me together [24] and ev[e]ry corruptable [corruptible] thing, both of man, or of the beasts of the field or of the fowls of heaven or of the fish of the sea, that dwell upon all the face of the earth shall be consumed. [25] And also that of element shall melt with fervent heat and all things shall become new that my knowledge and glory may dwell upon all the earth [26] and in that day the enmity of man and the enmity of beasts yea the enmity of all flesh shall cease from before my face.

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

[32] yea, verely I say unto you, in that day when the Lord shall come he shall reveal all things, [33] things which have passed and hidden things which no man know things of the earth by which it was made and the purpos[e] and the end thereof; [34] things most precious; things that are above, and thing[s] that are beneath; things that are in the earth and upon the earth, and in heaven; [35] And all they that suffer persecution for my name and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory [36] wherefore fear not even unto death for in this world your Joy is not full but in me your Joy is full [37] therefore care not for the body neither for the Life of the body but care for the soul and for the Life of the soul [38] and seek the face of the Lord always that in patience ye may possess your souls and ye shall have eternal life

[39] when men are called unto mine everlasting gospel and covenant with an everlasting covenant they are accounted as the salt of the earth and the savor of men; [40] they are called to be the savor of men; there fore if that salt of the earth lose its savor behold it is thenceforth good

³⁸ See document no. 40; LDS D&C 35; RLDS D&C 34.

for nothing only to be cast out and trod[d]en und[e]r the feet of men. [41] Behold here is wisdom concerning the children of Zion even many but not all they were found transgressors therefore they must needs be chastened [42] he that exalteth himself shall be abased and he that abaseth himself shall be exalted

[43] And now I will shew unto you a parable that you may know my will concerning the redemption of Zion. [44] A certain nobleman had a spot of Land very choice and he said unto his servants go ye into my vineyard even upon this very choice piece [piece] of land and plant twelve olive trees [45] and set watchmen round about them and build a tower that one may overlook the Land round about to be a watchman upon the tower that mine olive trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard

[46] Now the servants of this nobleman went and did as their Lord commanded them and planted the olive trees and built a hedge round about and set watchmen and began to build the tower [47] and while they were yet Laying the foundation thereof they began to say among themselves and what need hath my Lord of this tower[?] [48] and consulted for a Long time saying among themselves what need hath my Lord of this tower seeing this is a time of peace[?]

[49] might not this money be given to the exchangers[?] for there is no need of thes[e] things [50] and while they were at variance one with another they become very slothful and they h[e]arkened not unto the commandment of their Lord [51] and the enemy came by night and broke down the hedge and the servants of the nobleman arose and were affrighted and fled and the enemy destroyed [destroyed] their works and broke down the Olive trees

[52] Now behold the nobleman the Lord of the vineyard called upon his servants and said unto them why, what is the cause of this great evil[?]

[53] ought ye not to have done even as I commanded you and after you had planted the vineyard and built the hedge round about and set watchmen upon the walls thereof built the tower also and set a watchman upon the tower and watched for my vineyard and not have fallen asleep lest the enemy should come upon you[?]

[54] And behold the watchman upon the tower would have seen the enemy while he was yet afar off and then ye could have made ready and kept the enemy from breaking down the hedge thereof and saved my vineyard from the hands of the destroyer [destroyer].

[55] And the Lord of the vineyard said unto one of his servants, go and gathe[r] together the residue of my servants and take all the strength of mine house which are my war[r]iors my young men and they that are of middle age also among all my servants who are the strength of mine house save these only whom I have appointed to tarry [56] and go ye strai[gh]tway unto the Land of my vineyard and redeem my vineyard for it is mine I have bought it with money [57] therefore get ye strai[gh]tway unto my Land break down the walls of mine enemies th[r]ow down their tower and scatte[r] their watchmen [58] and inasmuch as they gathe[r] together against you avenge me of mine enemies that by and by I may come with the residue of mine house and possess the Land

[59] And the servant said unto his Lord when shall these things be[?]

[60] And he said unto his servant when I will. go ye strai[gh]t way and do all things whatsoever I have commanded you [61] and this shall be my seal, and blessing upon you: A faithful and wise steward in the midst of mine house; a ruler in my kingdom [62] And his servant went strai[gh]tway and done all things whatsoever his Lord commanded him and afte[r] many days all things were fulfilled

[63] And again verely I say unto you I will shew unto you wisdom in me concerning all

the churches inasmuch as they are willing to be guided in a right and proper way for their salvation [64] that the work of the gathering to gethe[r] of my saints may continue that I may build them up unto my name upon holy places for the time of harvest [harvest] is come and my word must needs be fulfilled

[65] therefore I must gather to gethe[r] my people according to the parable of the wheat and the tares that the wh[e]at may be secured in the garner to possess eternal Life and be crowned with celestial glory when I shall come in the kingdom of my father to reward ev[er]y man according as his work shall be [66] while the tares shall be bound in bundles and their bands made strong that they may be burned with unquenchable fire,

[67] therefore a commandment I give unto all the churches that they shall continue to gather to gether unto the places which I have appointed, [68] nevertheless as I have said unto you in a former commandment let not your gathering be in haste nor by flight but let all things be prepared before you³⁹ [69] and in order that all things be prepared before you observe the commandments which I have given concerning those things, [70] which saith or teacheth to purchase [purchase] all the Land by mon[e]y which can be purchaced [purchased] for mon[e]y in the regions round about the Land which I have appointed to be the Land of Zion for the begin[n]ing of the gathering of my saints [71] all the Land which can be purchaced [purchased] in Jackson County and the counties round about and leave the residue in mine hand

[72] Now verely I say unto you let all the churches gather to gether all their monies let these things be done in their time, be not in haste and observe to have all things prepared before you [73] and let honorable men be appointed even wise men and send them to purchase [purchase] the lands [74] and every church in the eastern countries when they are built up if they will h[e]arken unto this council [counsel] they may buy Lands and gather together upon them and in this way they may establish Zion [75] there is even now already in store a sufficient yea even abundance [abundance] to redeem Zion and establish her waste places no more to be thrown down were the churches who call themselves afte[r] my name willing to h[e]arken to my voice

[76] and again I say unto you those who have been scattered by their enemies it is my will that they should continue to importune for redress and redemption by the hand of those who are placed as rulers and are in authority over you [77] according to the Law and constitution of the people which I have suffered to be established and should be maintained for the rights and protection of all flesh according to Just and holy principl[e]s, [78] that ev[er]y man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto them that ev[er]y man may be accountable for his own sins in the day of Judgment [79] therefor[e] it is not right that any man should be in bondage one to another [80] and for this purpose have I established the constitution of this Land by the hands of wise men whom I raised up unto this very purpos[e] and redeemed the Land by the shedding of blood,

[81] Now unto what shall I liken the children of Zion[?] I will liken them unto the parable of the woman and the unjust Judge (for men ought always to pray and not to faint) which saith [82] there was in a city a Judge which feared not God neither regarded man [83] and there was a widow in that city and she came unto him saying avenge me of mine adver[s]ary [84] and he would not for a while but afterward he said within himself though I fear not God nor regard man yet because this widow troubleth me I will avenge her lest by her continual coming she weary me [85] thus will I liken the children of Zion

³⁹ See document no. 66; LDS and RLDS D&C 58.

[86] let them impertune [importune] at the feet of the Judge [87] and if he heed them not let them impertune [importune] at the feet of the Govoner [Governor]

[88] and if the Govoner [Governor] heed them not let them importune at the feet of th[e] President [89] and if the President heed them not then will the Lord arise and come forth out of his hiding place & in his fury vex the nation [90] and in his hot displeasur[e] and in his fierce anger in his time will cut off these wicked unfaithful and unjust stewards and appoint them their portion among hypocrit[e]s and unbelievers [91] even in outer darkness where there is weeping and wailing and gnashing of teeth

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

[96] and again I say unto you it is conterary [contrary] to my commandment and my will that my servant Alge[r]non Sidney Gilbert should sell my store house which I have appointed unto my people into the hands of mine enemies [97] let not that which I have appointed be pol[l]uted by mine enemies by the consent of those who call themselves afte[r] my name [98] for this is a very soar [sore] and grievous sin against me and against my people in consequence of those things which I have decreed and are soon to befall the nations

[98] therefore it is my will that my people should claim and hold claim upon that which I have appointed unto them though they should not be permit[t]ed to dwell thereon [99] nevertheless I do not say they shall not dwell thereon for in as much as they bring forth fruit and works meet for my kingdom they shall dwell thereon [100] they shall build and anothe[r] shall not inherit it they shall plant vineyards and they shall eat the fruit thereof even so amen

123. Restoration and Redemption of Zion
From "Book of Commandments, Law and Covenants; Book C," CHL
(cf. LDS D&C 103; RLDS D&C 100)

*Revelation received at Kirtland, Ohio, on February 24, 1834
to organize men to travel to Missouri
and redeem the Land of Zion⁴⁰*

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

⁴⁰ This revelation was not included in the 1835 D&C. It was published in the 1844 D&C. The group that traveled to Missouri was known as Zion's Camp.

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

[8] But inasmuch as they keep not my commandments & hearken not to observe all my words, the kingdoms of the world shall prevail against them; [9] for they were set to be a light unto the world, & to be the Saviours of men: [10] & inasmuch as they are not the Saviours of men they are as salt that has lost its savor, & is thenceforth good for nothing but to be cast out & to be trodden under the feet of men.

[11] But verily, I say unto you, I have decreed that your brethren who have been scatter[ed] shall return to the lands of their inheritances & build up the waste places of Zion. [12] for after much tribulation, as I have said unto you in a former commandment, cometh the blessing:⁴¹ [13] behold this is the blessing which I promised after your tribulations, & the tribulations, of your brethren; your redemption & the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down.

[14] Nevertheless if they shall pollute their inheritances they shall be thrown down; for I will not spare them if they shall pollute their inheritances. [15] Behold I say unto you, that the redem[p]tion of Zion must needs come by power; [16] therefore, I will raise up unto my people a man who shall lead them like as Moses led the children of Israel; [17] for ye are the children of Israel, & of the seed of Abraham; & ye must needs be led out of bondage by power, & with a stretched out arm.

[18] And as your Fathers were led at the first even so shall the redem[p]tion of Zion be. [19] Therefore let not your hearts faint; for I say not unto you as I said unto your fathers, mine Angel shall go up before you, but not my presence; [20] but I say unto you, mine Angel shall go up before you, & also my presence. And in time ye shall possess the goodly land.

[21] Verily, Verily, I say unto you, that my servant Joseph is the man to whom I likened the servant to whom the Lord of the vin[e]yard spake in the parable which I have given unto you.⁴²

[22] Therefore, let my servant Joseph, say unto the strength of my house, my young men, & the middle aged, Gather ye together unto the land of Zion, upon the lands which I have bought with moneys that have been consecrated unto me; [23] & let all the churches send up wise men with their moneys & purchase lands, even as I have commanded them.

[24] And inasmuch as mine enemies com[e] against you to drive you from my goodly land which I have consecrated to be the land of Zion; even from your own lands after these testimonies which ye have brought before me against them, ye shall curse them; [25] & whomsoever ye curse I will curse, And ye shall avenge me of mine enemies; [26] and my presence shall be with you even in avenging me of mine enemies, unto the third & fourth generation of them that hate me.

[27] Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again; [28] & whoso is not willing to lay down his life for my sake is not my disciple.

[29] It is my will that my servant Sidney [Rigdon] shall lift up his voice in the

⁴¹ See document no. 66; LDS and RLDS D&C 58.

⁴² See document no. 122; LDS D&C 101; RLDS D&C 98.

congregations in the eastern countries in preparing the churches to keep the commandments which I have given unto them concerning the restoration & redemption of Zion.

[30] It is my will that my Servant Parley [P. Pratt], & my servant Lyman [Wight] should not return to the land of their brethren until they have obtained Companies to go up unto the land of Zion, by tens, or by twenties or by fifties, or by a hundred, until they have obtained unto the number of five hundred of the strength of my house.

[31] Behold, this is my will; ask & ye shall receive; but men do not always do my will; [32] therefore if ye cannot obtain five hundred, seek diligently, that peradventure ye may obtain three [hundred];

[33] & if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred: [34] But verily I say unto you, a commandment I give unto you that you shall not go up unto the Land of Zion until you have obtained a hundred of the strength of my house, to go up with you unto the land of Zion.

[35] Therefore as I said unto you, ask & you shall receive; pray earnestly, that peradventure my servant Joseph may go up with you & preside in the midst of my people & organize my kingdom upon the consecrated land, & establish the children of Zion upon the laws & commandments which have been given & which shall be given unto you.

[36] All victory and Glory is brought to pass unto you through your diligence, faithfulness, & prayers of faith.

[37] Let my Servant Parley [P. Pratt] journey with my servant Joseph

[38] let my servant Lyman [Wight] Journey with my servant Sidney [Rigdon]:

[39] let my servant Hyrum [Smith] Journey with my servant Frederick [G. Williams]:

[40] let my servant Orson Hyde Journey with my servant Orson Pratt, whithersoever my servant Joseph shall counsel them in obtaining the fulfillment of these commandments which I have given unto you, & leave the residue in my hands; even so, Amen.

124. Properties Which Belong to the Firm
From "Book of Commandments, Law and Covenants; Book C," CHL
(cf. LDS D&C 104; RLDS D&C 101)

Revelation received at Kirtland, Ohio, on April 23, 1834
appointing to each member of the United Firm their stewardship

April 23, 1834

[1] Verily, I say unto you my friend[s], I give unto you counsel & a commandment concerning all the properties which belong to the Firm, which I commanded to be organized & established to be a United Firm, & an everlasting Firm, for the benefit of my church, & for the salvation of men until I come. [2] with promise immutable [immutable] & unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with multiplicity of blessings; [3] but inasmuch as they were not faithful, they were nigh unto cursing.

[4] Therefore inasmuch as some of my servants have not kept the commandment but have broken the covenant, by covetousness & with feigned words, I have cursed them with a verry [very] sore & grievous curse; [5] for I the Lord have decreed in my heart, that inasmuch as any man belonging to the Firm, shall be found a transgressor, or in other words, shall brake [break]

the covenant with which ye are bound, he shall be cursed in his life & shall he trodden down by whom I will; [6] for I the Lord am not to be mocked in these things; [7] & all this that the in[n]ocent among you may not be condemned with the unjust, & that the guilty among you may not escape because, I the Lord have promised unto you a crown of glory at my right hand. [8] Therefore, inasmuch as ye are found transgressors, ye cannot escape my wrath in your lives; [9] & inasmuch as ye are cut off by transgression ye cannot escape the buffetings of Satan unto the day of Redemption.

[10] And I now give unto you power from this verry [very] hour, that if any man among you, of the Firm, is found a transgressor, & repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan, & he shall have no more power to bring evil upon you; but as long as ye hold communion with transgressors, behold, they bring evil upon you.

[11] It is wisdom in me, therefore, a commandment I give unto you, that ye shall organize yourselves, & appoint every man his stewardship, [12] that every man may give an account unto me of the stewardship which is appointed unto him;

[13] for it is expedient, that I the Lord should make every man accountable, as stewards over earthly Blessings, which I have made & prepared for my creatures.

[14] I the Lord stretched out the heavens; & builded the earth as a verry [very] handy work, & all things therein are mine, [15] & it is my business to provide for my saints, for all things are mine; [16] but it must needs be done in mine own way: & behold, this is the way that I the Lord hath decreed to provid[e] for my saints, that the poor shall be exalted in that the rich are made low; [17] for the earth is full, & there is enough & to spare; yea, I have prepared all things, & have given unto the children of men to be agents unto themselves.

[18] Therefore if any man shall take of the abundance which I have made, & impart not his portion according to the law of my gospel unto the poor & the needy, he shall with Dives⁴³ lift up his eyes in hell, being in torment.

[19] And now verily, I say unto you concerning the properties of the Firm, [20] Let my servant Sidney [Rigdon] have appointed unto him the place where he now resides, & the lot of the Tan[n]ery for his stewardship for his support while he is labouring in my vin[e]yard, even as I will, when I shall command him; [21] & let all things be done according to the counsel of the Firm, & united consent, or voice of the Firm which dwells in the land of Kirtland. [22] And this stewardship & blessing, I the Lord confer upon my servant Sidney [Rigdon] for a blessing upon him, & upon his seed after him, [23] & I will multiply blessings upon him & upon his seed after him inasmuch as he shall be humble before me.

[24] And again let my servant Martin [Harris] have appointed unto him for his stewardship the lot of land which my servant John [Johnson] obtained in exchange for his farm, for him & his seed after him; [25] & inasmuch as he is faithful I will multiply blessings upon him & his seed after him. [26] And let my servant Martin [Harris] devote his moneys for the printing of my word, according as my servant Joseph shall direct.

[27] And again let my servant Frederick [G. Williams] have the place upon which he now dwells; [28] & let my servant Oliver [Cowdery] have the Lot which is set off joining the house which is to be for the printing office which is lot number one; & also the lot upon which his

⁴³ Dives is the Latin word meaning rich and was considered the name of the rich man in Luke 16:19-31. Dives is also recorded in KRB (102) and BCR (193). The 1835 D&C has in its place “the wicked.” See Steven C. Harper, “The Rich Man, Lazarus, and Doctrine and Covenants 104:18,” *BYU Studies* 47, no. 4 (2008):51-54.

father⁴⁴ resides; [29] & let my servants Frederick [G. Williams] & Oliver [Cowdery] have the printing office & all things that pertain unto it; [30] & this shall be their stewardship which shall be appointed unto them; [31] & inasmuch as they are faithful, behold, I will bless them, & multiply blessings upon them, [32] & this is the beginning of the stewardship which I have appointed unto them for them & their seed after them; [33] & inasmuch as they are faithful I will multiply blessings upon them & their seed after them, even a multiplicity of blessings.

[34] And again, let my servant John [Johnson] have the house in which he lives, & the farm all save the ground which has been reserved for the building of my houses, which pertains to that farm, & those lots which have been named for my servant Oliver [Cowdery];

[35] & inasmuch as he is faithful I will multiply blessings upon him. [36] And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the spirit & according to the counsel of the Firm, & by the voice of the Firm, [37] & this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him & his seed after him; [38] & inasmuch as he is faithful I will multiply a multiplicity of blessings upon him.

[39] And again let my servant Newel [K. Whitney] have appointed unto him the houses & lot where he now resides, & the lot & building on which the store stands, & the lot also which is on the corner south of the store, & also the lot in which th[e] Ashery is situated. [40] And all this I have appointed unto my servant Newel [K. Whitney] for his stewardship, for a blessing upon him & his seed after him, for the benefit of the mercantile establishment of my Firm, which I have established for my Stake in the land of Kirtland; [41] yea, verily. this is th[e] stewardship which I have appointed unto my servant Newel [K. Whitney], even this whole mercantile establishment, him & his agent, & his seed after him, [42] & inasmuch as he is faithful in keeping the commandments which I have given unto him, I will multiply blessings upon him, & his seed after him, even a multiplicity of blessings.

[43] And again let my servant Joseph have appointed unto him the lot which is laid off for the building of my houses, which is forty rods long and twelve wide, & also the farm upon which his father now reside[s]

[44] & this is the beginning of the Stewardship which I have appointed unto him, for a blessing upon him & upon his father; [45] for behold, I have reserved an inheritanc[e] for his father, for his support; therefore he shall be reckoned in the house of my servant Joseph:

[46] & I will multiply blessings upon the house of my servant Joseph inasmuch as he is faithful, even a multiplicity of blessings.

[47] And now a commandment I give unto you concerning Zion, that you shall no longer be bound as a United Firm, to your brethren of Zion, only on this wise: [48] after you are organized, you shall be called, The United Firm of the Stake of Zion, the City of Kirtland, among yourselves. And your brethren, after they are organized, shall be called, The United Firm of the City of Zion, [49] & they shall be organized in their own names, & in their own name; & they shall do their business in their own name, & in their own names; [50] & you shal[l] do your business in your own name, & in your own names.

[51] And this I have commanded to be done for your salvation, as also for their salvation, in consequence of their being driven out, and that which is to come. [52] The covenant being broken throug[h] transgression, by covetousness & feigned words, [53] therefore, you are dissolved as a United Firm with your brethren, that you are not bound only up to this hour unto them, only on this wise, as, I said, By loan, as shall be agreed by this Firm in counsel [council] as

⁴⁴ William Cowdery.

your circumstances will admit, & the voice of the council direct.

[54] And again, a commandment I give unto you concerning your Stewardship which I have appointed unto you, [55] behold, all these properties are mine, or else, your faith is vain, & ye are found hypocrites, & the covenants which you have made unto me are broken, [56] & if these properties are mine, then, ye are stewards, otherwise ye are no stewards.

[57] But, verily, I say unto you, I have appointe[d] unto you to be Stewards over mine house, even Stewards indeed, [58] & for this purpose have I commanded you to organize yourselves, even to print my word, the fulness of my scriptures, the revelations which I have given unto you, & which I shall hereafter fro[m] time to time give unto you, [59] for the purpose of building up my church & kingdom on the earth & to prepare my people for th[e] time of my coming which is nigh at hand.

Therefore a commandment I give unto you that ye shall take the books of Mormon, & also the copyright, & also the copy-right which shall be secured of the articles & covenants, in which covenants, all my commandments, which it is my will should be printed, shall be printed, as it shall be made known unto you; & also the copy-right to the new translation of the scriptures; & this I say that others may not take the blessings away from you which I have confer[r]ed upon you.

[60] And ye shall prepare for yourselves a place for a Treasury, & consecrate it unto my name, [61] & ye shall appoint one among you to keep the treasury & he shall be ordained unto this blessing; [62] & there shall be a seal upon the Treasury, & all these sacred things shall be delivered into the Treasury, & no man among you shall call it his own or any part of it; for it shall belong to you all with one accord; [63] & I give it unto you from this very hour; & now see to it, that ye go to & make use of the stewardship which I have appointed unto you, exclusive of these sacred things, for the purpose of printing these sacred things, according as I have said; [64] & the avails of these sacred thing[s] shall be had in the Treasury, & a seal shall be upon it, & it shall not be used or taken out of the Treasury by any one neither shall the seal be loosed which shall be placed upon it only by the voice of the Firm, or by commandment.

[65] And thus shall ye preserve all the avails of these sacred things in the Treasury, for sacred & holy purposes, [66] & this shall be called, The Sacred Treasury of the Lord, & a seal shall be kept upon it, that it may be holy & consecrated unto the Lord.

[67] And again, there shall be another Treasury prepared & a Treasurer appointed to keep the Treasury, & a seal shall be placed upon it, [68] & all monies that you receive in your stewardships by improving upon the properties which I have appointed unto you, in houses, or in lands, or in cattle, & in all things save it be the holy & sacred writings, which I have reserved unto myself for holy & sacred purposes, shall be cast into the Treasury as fast as you receive monies, by hundreds, or by fifti[es] or by twenties, or by tens, or by fives, [69] or in other words, if any man among you, obtain five dollars, let him cast it into the Treasury, or if he obtain ten, or twenty, or fifty or a hundred, let him do likewise; [70] & let not any man among you say that it is his own; for it shall not be called his; nor any part of it, [71] & there shall not any part of it be used, or taken out of the Treasury only by the voice & common consent of the Firm.

[72] And this shall be the voice & common consent of the Firm that any man among you; say unto the Treasurer, I have need of this to help me in my stewardship, [73] if it be five dollars, or if it be ten dollars, or twenty, or fifty, or a hundred [dollars]. The Treasurer shall give unto him the sum which he requires, to help him in his stewardship, [74] until he be found a transgressor, & it is manifest before the counsel [council] of the Firm, plainly that he is an unfaithful & an unwise steward;

[75] but so long as he is in full fellowship & is faithful & wise in his stewardship, this shall be his token unto the Treasurer, that the Treasurer shall not withhold; [76] but in case of transgression the Treasurer shall be subject unto the counsel [council] & voice of the Firm, [77] & in case the Treasurer is found an unfaithful & an unwise steward, he shall be subject to the counsel [council] & voice of the Firm, & shall be removed out of his place & another shall be appointed in his stead.

[78] And again, verily I say unto you concerning your debts, behold, it is my will that you should pay all your debts; [79] & it is my will that you should humble yourselves befor[e] me, & obtain this blessing by your diligence, & humility & the prayer of faith; [80] & inasmuch as you are diligent & humble, & exercise the prayer of faith; behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance.

[81] Therefore, write spe[e]dily unto New York, & write according to that which shall be dictated by my Spirit, & I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring afflictio[n] upon you. [82] And inasmuch as ye are humble & faithful & call on my name, behold, I will giv[e] you the victory; [83] I give unto you a promise, that you shall be delivered this once, out of your bondage.

[84] Inasmuch as you obtain a chance to loan money by hundreds, or by thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, [85] & pledge the properties which I have put into your hands this once by giving your names by common consent, or otherwise as it shall seem good unto you, [86] I give unto you the privilege this once, & behold, if you proceed to do the things which I have laid before you, according to my commandment, all these things are mine, & ye are my Stewards, & the Master will not suffer his house to be broken up; even so, Amen.

copied from the original [original] by O[rson]. Pratt⁴⁵

Revision

1835 D&C 98

(cf. LDS D&C 104:10, 43, 59; RLDS D&C 101:2, 8, 10)

[10] And I now give unto you power from this very hour, that if any man among you, of the *order*, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of satan; and he shall *not* have power to bring evil upon you.

[43] And again, let my servant *Gazelam* have appointed unto him, the lot which is laid off for the building of my *house*, which is forty rods long, and twelve wide, and also the *inheritance* upon which his father now resides

⁴⁵ Orson Pratt wrote, "I copied revelations for Br. Joseph." Orson Pratt Journal, entry for April 26, 1834, CHL. Also in Watson, *Orson Pratt Journals*, 39. Pratt's copy was written three days after the revelation was received.

[59] . . . to prepare my people for the time *when I shall dwell with them*, which is nigh at hand.

Commentary: Copyrights to be secured

In this revelation the United Firm is instructed to undertake a number of actions. The following text was omitted from the revelation:

Therefore a commandment I give unto you that ye shall take the books of Mormon, & also the copyright, & also the copy-right which shall be secured of the articles & covenants, in which covenants, all my commandments, which it is my will should be printed, shall be printed, as it shall be made known unto you; & also the copy-right to the new translation of the scriptures; & this I say that others may not take the blessings away from you which I have confer[r]ed upon you.

Apparently, in April 1834 the title "articles and covenants" was being considered for what later was titled *Doctrine and Covenants*. Joseph Smith's journal for April 19 mentions Sidney Rigdon and Oliver Cowdery to assist each other in arranging the church covenants.⁴⁶

There are three manuscripts of this revelation extant. Book C was copied from the original by Orson Pratt; the KRB has this text recorded by Orson Hyde,⁴⁷ and in the BCR John Whitmer made a copy. These manuscripts were written in 1834. The 1835 D&C did not print this portion of the text.⁴⁸ There is no indication in the BCR (196) or KRB (105) that these words were to be omitted. It is possible that this was an oversight on the part of the D&C committee or more likely the typesetter. While this was known to be part of the revelatory text, it was not included in the 1981 LDS edition of the D&C.⁴⁹

125. Let There Be Reserved Three Thousand Dollars From "Book of Commandments, Law and Covenants; Book C," CHL

*Revelation received at Kirtland, Ohio, on April 28, 1834
concerning the United Firm*⁵⁰

Kirtland 28 April 1834.

Verily thus saith the Lord concerning the division and settlement of the United Firm: Let there be reserved three Thousand Dollars for the right and claim of the Firm in Kirtland for inheritances in due time, even when the Lord will; and with this claim to be had in rememberanc[e] when the Lord shall reveal it for a right of inheritance, Ye are made free from the Firm of Zion and the Firm in Zion is mad[e] free from the firm in Kirtland: Thus saith the Lord. Amen

⁴⁶ Jessee, *Journals, Volume 1*:41.

⁴⁷ The revelation was copied into the KRB on August 18, 1834 (107).

⁴⁸ 1835 D&C 98:10-11. See LDS D&C 104:59-60; RLDS D&C 101:10-11.

⁴⁹ See Woodford, "Historical Development of the Doctrine and Covenants," 1,353, 1,366.

⁵⁰ This revelation was not included in the 1835 D&C.

Copied from the original by Orson Hyde