

**Early Church of Jesus Christ of Latter Day Saints Period,  
April 1838-April 1844**

At Far West, Missouri, vacancies in the Quorum of Twelve Apostles caused by apostasy were filled. A temple was considered for Far West. Joseph Smith Jr., was arrested and brought to Liberty Jail in Clay County. In jail Smith wrote a lengthy epistle in March 1839 detailing his prayer and supplication with God about the persecution of the Saints. He learned from his experience and used future revelation only when needed. After escaping from custody Smith settled in Commerce (later Nauvoo), Illinois, next to the Mississippi River. Baptism for the dead commenced under Smith in 1840. Church member John C. Bennett became a confidant of Joseph Smith. Plans to build a temple and a boarding house in Nauvoo were introduced to members. Newly expounded doctrinal ideas were taught in public and private. Plural marriage was introduced as a priesthood ordinance. A special endowment ceremony and higher anointing were given to chosen men and women. Smith relied less on formal revelations for specific solutions during the Nauvoo period.

**152. The Ground upon Which Thou Standest Is Holy  
From SB, 32-34 (cf. LDS D&C 115)**

*Revelation received at Far West, Missouri, on April 26, 1838  
concerning building a house unto the Lord<sup>1</sup>*

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

[1] Verrily thus Saith the Lord unto you my Servant Joseph Smith Jr. and also my Servant Sidney Rigdon, and also my Servant Hyrum Smith, and your counsilors [counselors] who are and who shall be hereafter appointed, [2] and also unto my Servant Edward Partridge and his Councilors [Counselors],

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<sup>1</sup> This April 26, 1838 revelation commands the Saints to build a house (temple) at Far West. On November 15, 1836 a building committee was appointed "to build the house of the Lord" in Far West, Missouri. Cannon and Cook, *Far West Record*, 102. A site was selected on April 7, 1837. The presidency of the church in Missouri (David Whitmer, John Whitmer, and William W. Phelps) was "appointed to superintend the building of the house of the Lord in this City Far West and receive Revelations Visions &c. concerning said house" (Ibid., 103-104). Excavation for the temple began on July 3. Phelps wrote, "the day was beautiful, the Spirit of the Lord was with us, a cellar for this great edifice, 110 [feet] long by 80 [feet] broad was nearly finished." *Latter Day Saints' Messenger and Advocate* 3 (July 1837):529; (August 1837):560. But on November 6 at a meeting where Joseph Smith Jr., was present, it was voted "that the building of the house of the Lord in this place be postponed till the Lord shall reveal it to be his will to be commenced." *Far West Record*, 120. Published in 1876 LDS D&C.

[3] and also unto my faithfull Servants, who are of the High Council of my Church in Zion (for thus it shall be called) and unto all the Elders and people of my Church of Jesus Christ of Latter Day Saints, scattered abroad in all the world,

[4] For thus shall my Church be called in the Last days even the Church of Jesus Christ of Latter Day Saints,

[5] Verrily I say unto you all; arise and shine forth that thy light may be a standard for the nations [6] and that thy gathering to-gether upon the land of Zion and upon her stakes may be for a defence and for a reffuge [refuge] from the storm and from wrath when it shall be poured out without mixture upon the whole earth,

[7] Let the City Far West, be a holy and consecrated land unto me, and it shall be called most holy for the ground upon which thou standest is holy [8] Therefore I command you to build an house unto me for the gathering together of my Saints that they may worship me, [9] and let there be a begin[n]ing of this work; and a foundation and a preparatory work, this following Summer; [10] and let the begin[n]ing be made on the 4th day of July next; and from that time forth let my people labour diligently to build an house, unto my name, [11] and in one year from this day, let them recommence laying the foundation of my house; [12] thus let them from that time forth laibour [labor] diligently untill it shall be finished, from the Corner Stone thereof unto the top thereof, untill there shall not any thing remain that is not finished.

[13] Verrily I say unto you let not my Servant Joseph neither my Servant Sidn[e]y [Rigdon], neither my Servant Hyrum [Smith], get in debt any more for the building of an house unto my name. [14] But let my house be built unto my name according to the pattern which I will shew unto them, [15] and if my people build it not according to the pattern which I shall shew unto their presidency, I will not accept it at their hands. [16] But if my people do build it according to the pattern which I shall shew unto their presidency, even my servant Joseph and his Councilors [Counselors]; then I will accept it at the hands of my people.

[17] And again; Verrily I say unto you it is my will, that the City Far West should be built up spe[e]dily by the gathering of my Saints, [18] and also that other places should be appointed for stakes in the regions round about as they shall be manifested unto my Servant Joseph from time to time. [19] For behold I will be with him and I will sanctify him before the people for unto him have I given the Keys of this Kingdom and ministry even so Amen.

**153. Let the Twelve Be Organized  
From SB, 54-55 (cf. LDS D&C 118)**

*Revelation received at Far West, Missouri, on July 8, 1838  
concerning the Twelve Apostles<sup>2</sup>*

The following Revelation was given in Far West Mo July 8th 1838, and read this day in the congregation of the Saints,

Revelation Given to the Twelve Apostles July 8th 1838 in Far West Mo in the presence of J[oseph] Smith Jr. S[idney]. Rigdon, H[yrum]. Smith, E[ward]. Partridge I[saac]. Morl[e]y J[ared]. Carter, S[ampson]. Avar T[homas]. B. Marsh & G[eorge]. W. Robinson Making known the will of the Lord concerning the Twelve Show unto us thy will O. Lord concerning the

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<sup>2</sup> Published in 1876 LDS D&C.

Twelve.

[1] Verily thus saith the Lord, Let a conference be held immediately, Let the Twelve be organized. Let men be appointed to supply the places of those who [have] fallen.

[2] Let my servant Thomas [B. Marsh] remain for a season in the land of Zion, to publish my word [3] let the residue continue to preach from that hour, and if they will do this in all Lowliness of heart in meekness and pureness and long suffering I the Lord God give unto them a promise, that I will provide for their families, and an effectual door shall be op[e]ned for them, from henceforth,

[4] And next spring let them depart to go over the great waters, and there promulge [promulgate] my gospel in the fullness thereof, and to bear record of my name.

[5] Let them take l[e]ave of my Saints in the City Far West, on the Twenty sixth day of April next, on the building spot of mine house saith the Lord,

[6] Let my servant John Taylor,<sup>3</sup> and also my servant John E Page, and also my servant Willford Woodruff<sup>4</sup> and also my servant Willard Richards be appointed to fill the places of those who have fallen, and be officially Notified of their appointment<sup>5</sup> even so Amen

#### **154. Their Former Standing Has Been Taken Away From SB, 55**

*Revelation received at Far West, Missouri, on July 8, 1838  
concerning Frederick G. Williams and William W. Phelps*

Revelation Given the same day, and at the same place, and read the same day in the congregation of the Saints Making known the duty of F. G. Williams & Wm W. Phelps

Verrily thus Saith the Lord in consequence of their transgressions, their former standing has been taken away from them

And now if they will be saved, Let them be ordained as Elders, in my Church, to preach my gospel and travel abroad from land to land and from place to place, to gather mine Elect unto me Saith the Lord, and let this be their labors from hence forth Even So Amen

#### **155. This Shall Be a Standing Law unto Them Forever From SB, 56 (cf. LDS D&C 119; RLDS D&C 106)**

*Revelation received at Far West, Missouri, on July 8, 1838  
concerning surplus property as a tithing<sup>6</sup>*

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<sup>3</sup> John Taylor became third president of the LDS church in 1880.

<sup>4</sup> Wilford Woodruff became fourth president of the LDS church in 1889.

<sup>5</sup> These men were chosen to fill the vacancies in the Quorum of the Twelve as John F. Boynton, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin were no longer church members by July 1838.

<sup>6</sup> Published in 1844 D&C.

Revelation, Given the same day and read at the same time, of the preceeding ones July 8th 1838

[Question:] O! Lord, show unto thy servents how much thou requirest of the properties of thy people for a Tithing?

[1] Answer. Verrily thus saith the Lord, I require all their surpluss [surplus] property to be put into the hands of the Bishop of my Church of Zion, [2] for the building of mine house, and for the Laying [of] the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church, [3] and this shall be the begin[n]ing of the tithing of my people. [4] and after that, those, who have thus been tithed, shall pay one tenth of all their interest an[n]ually. And this shall be a standing Law unto them forever, for my holy priesthood saith the Lord.

[5] Verrily I say unto you, it shall come to pass, that all those who gather unto the land of Zion, shall be tithed of their surpluss [surplus] properties, and shall observe this Law, or they shall not be found worthy to abide among you. [6] And I say unto you, if my people observe not this Law, to keep it holy, and by this law sanctify the Land of Zion unto me, that my Statutes and my Judgements, may be kept thereon that it may be most holy, behold verily I say unto you, it shall not be a land of Zion unto you, [7] and this shall be an ensample [example] unto all the stakes of Zion, even so Amen.

**156. It Shall Be Disposed Of**  
**From SB, 57 (cf. LDS D&C 120)**

*Revelation received at Far West, Missouri, on July 8, 1838*  
*concerning the disposition of property tithed<sup>7</sup>*

Revelation Given the same day July 8th 1838 Making known the disposition of the properties tithed, as named in the preceeding revelation

[1] Verrily thus saith the Lord, the time has now come that it shall be disposed of, by a council composed of the first Presidency of my Church and of the Bishop and his council and by my high Council, and by mine own voice unto them saith the Lord, even so Amen.

**157. Let Them Settle Up Their Business**  
**From SB, 57-59 (cf. LDS D&C 117)**

*Revelation received at Far West, Missouri, on July 8, 1838*  
*for William Marks, Newel K. Whitney, and Oliver Granger*

Revelation Given to Wm. Marks, N. K. Whitney Oliver Granger & others. Given in Zion. July 8th 1838

[1] Verrily thus saith the Lord unto my servant Wm. Marks, and also unto my servant N.

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<sup>7</sup> Published in 1876 LDS D&C.

K. Whitney, Let them settle up their buisness [business] spe[e]dily, and Journey from the land of Kirtland before I the Lord sendeth the snows again upon the ground, [2] Let them awake and arise and come forth and not tarry for I the Lord command it, [3] therefore if they tarry, it shall not be well with them, [4] let them repent of all their sins and of all their covetous desires, before me saith the Lord. For what is property unto me saith the Lord.[?]

[5] Let the properties of Kirtland be turned out for debts saith the Lord, Let them go; saith the Lord, and whatsoever remaineth let it remain in your hands saith the Lord,

[6] for have I not the fowls of heaven and also the fish of the sea, and the bea[s]ts of the mountains,[?] have I not made the earth,[?] do I not hold the destinies of all the armies of the Nations of the earth,[?]

[7] therefore will I not make solitary places to bud, and to blossom, and to bring forth in abundance [abundance] saith the Lord,[?]

[8] Is there not room enough upon the mountains of Adam Ondi Awmen [Ahman], and upon the plains of Olah[a] Shinehah, or in the land where Adam dwelt;<sup>8</sup> that you should not covet that which is but the drop, and neglect the more weighty matters,[?]

[9] Therefore come up hither unto the Land of my people, even Zion,

[10] let my servent Wm. Marks, be faithfull over a few things, and he shall be ruler over many. Let him preside in the midst of my people in the City Far West and let him be blessed with the blessings of my people.

[11] Let my servant N. K. Whitney be ashamed of the Nicholatine band, and of all their secret abominations,<sup>9</sup> and of all his littleness of soul before me saith the Lord and come up unto the land of Adam Ondi Awman [Ahman], and be a bishop unto my people saith the Lord, not in name but in deed saith the Lord.

[12] And again verrily I say unto you I remember my servent Oliver Granger, behold Verrily I say unto him, that his name shall be had in sacred remembrance from Generation to Generation for ever and ever, saith the Lord. [13] Therefore let him contend earnestly for the redemption of the first presidency of my Church saith the Lord, and when he falls he shall rise again for his sacrafice [sacrifice] shall be more sacred unto me, than his increase saith the Lord,

[14] Therefore, let him come up hither spe[e]dily unto the land of Zion, and in due time he shall be made a merchant [merchant] unto my name saith the Lord, for the benefit of my people, [15] Therefore let no man despise my servent Oliver Granger, but let the blessings of my people be upon him forever and ever,

[16] and again verily I say unto you, let all my servents in the Land of Kirtland rem[em]ber the Lord their God, and mine house also, to keep and preser[v]e it holy, and to overthrow the money Changers in mine own due time saith the Lord, Even so Amen

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<sup>8</sup> Smith taught that the biblical Adam lived in the present state of Missouri in America. About twenty-five miles north of Far West was a settlement called Adam-ondi-Ahman in Daviess County; here was discovered what was believed to be the remains of an altar on which Adam offered sacrifices.

<sup>9</sup> This apparently refers to dissenters in the Kirtland, Ohio area.

**158. Council of the Eternal God of All Other Gods  
From an Epistle of Joseph Smith Jr., et al., to the church,  
March 20, 1839, CHL (cf. LDS D&C 121-122)**

*Extracts from an Epistle of Joseph Smith Jr., written at Liberty Jail, Clay County,  
Missouri, on March 20, 1839 to the church at Quincy, Illinois,  
and scattered abroad, and to Bishop Edward Partridge<sup>10</sup>*

[Prayer:] [121:1] O God where art thou and where is the pavilion that covereth thy hiding place[?]

[2] how long shall thy hand be stayed and thine eye yea thy pure eye behold from the eternal [eternal] heavens the [w]rongs of thy people and of thy servants and thine ear be penetrated with their cyes [cries][?]

[3] yea o Lord how long shall they suffer these [w]rongs and unlawfull oppressions before thine hart [heart] shall be softened towards them and thy bowels be moved with compassion to-words [towards] them.[?]

[4] O Lord God almighty [almighty] maker of heaven earth and seas and of all things that in them is and who control[l]eth and subjecteth the devil and the dark and benign[h]ted dominion of shayole [sheol]. Streach [Stretch] forth thy hand let thine eye pierce let thy pavilion be taken up let thy hiding place no longer be covered let thine ear be inclined let thine hart [heart] be softened and thy bowels moved with compassion toward us [5] let thine anger be kindle[d] against our enemi[e]s and in the fury of thine hart [heart] with thy sword avenge us of our [w]rongs [6] remember thy suffering saint[s] oh our God and thy servants will rejoyce in thy name for ever.

[Response:] then the voice of inspiration steals along and whispers [7] my son peace be unto thy soal [soul] thine advirsity [adversity] and thy afflictions shall be but a small moment [8] and then if thou indure [endure] it well God shall exalt the[e] on high thou shalt triumph [triumph] over all thy foes [9] thy friends do stand by the[e] and they shall hail the[e] again with warm harts [hearts] and friendly hands [10] thou art not yet as Job thy friends do not contend again[st] the[e] neither charge the[e] with transgretion [transgression] as they did Job [11] and they who do charge the[e] with transgretion [transgression] there [their] hope shall be blasted and there [their] prospects shall melt away as the hory [hoary] frost melteth before the burning rays of the rising sun

[12] and also that God hath set to his hand and seal to change the times and seasons and to blind their minds that they may not understand his marvilos [marvelous] workings that he may prove them also and take them in there [their] own craftiness [13] also because their harts [hearts] are corrupt and the thing which they are willing to bring upon others and love to have others suffer may come upon themselv[e]s to the verry [very] utmost [14] that they may be

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<sup>10</sup> This epistle was dictated and signed by Smith and fellow prisoners Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae. Compare these extracts with the edited version of this epistle in the *Times and Seasons* 1 (May 1840):100-103 and (July 1840):131-32, Nauvoo, Illinois. For the complete letter, see Dean C. Jessee, comp. and ed., *Personal Writings of Joseph Smith* rev. ed. (Salt Lake City: Deseret Book/Provo, Utah: Brigham Young University Press, 2002), 429-46. Part published in 1876 LDS D&C.

disappointed also and their hopes may be cut off [15] and not many years hence that they and their pasterity [posterity] shall be swept from under heaven saith God that not one of them is left to stand by the wall

[16] cursed are all those that shall lift up the heal [heel] against mine anointed saith the Lord and cry they have sin[n]ed when they have not sin[n]ed before me saith the Lord but have done that which was meat [meet] in mine eyes and which I commanded them [17] but those who cry transgres[s]ion do it becaus[e] they are the servants of sin and are the children of disobediance themselv[e]s [18] and those who swear false[ly] against my servants that they might bring them unto bondage and death.

[19] Wo unto them because they have offended my little ones they shall be severed from the ordinances of mine house [20] their basket shall not be full their houses and their barnes [barns] shall famish and they themselv[e]s shall be dispised [despised] by those that flattered them [21] they shall not have right to the priesthood nor their posterity after them from generation to generation [22] it had been better for them that a millstone had been hanged about their necks and they drown[e]d in the depth of the see [sea]

[23] wo unto all those that discomfort my people and drive and murder and testify against them saith the Lord of host[s] a generation of viper[s] shall not escape the damnation of hell [24] behold mine eye seeth and knoweth all their works and I have in reserve a swift judgement in the season thereof [thereof] for them all [25] for there is a time appointed to ev[e]ry man according as his work shall be

[*Instructions:*] and now Bretheren [Brethren] after your tribulations if you do these things, and exercise fervent prayer, and faith in the sight of God Always [26] he shall give unto you knowledge by his holy spirit yea by the unspeakable gift of the holy-Ghost that has not been revealed since the world was untill now [27] which our fathers have wa[i]ted with anxious expectation to be revealed in the last times which their minds were pointed to by the Angels as held in reserve for the fullness of their glory

[28] a time to come in the which nothing shall be with held whither [whether] there be one god or many gods they shall be manifest [29] all thrones and dominions principalities and powers shall be revealed and set forth upon all who have indured [endured] valiently [valiantly] for the gospel of Jesus Christ [30] and also if there be bounds set to the heavens or to the seas or to the dry land or to the sun moon or starrs [stars]

[31] all the times of their revolutions all their appointed days month[s] and years and all the Days of their days, months and years, and all their glories laws and set times shall be reveal[e]d in the days of the dispensation of the fullness of times [32] according to that which was ordained in the midst of the counsyl [council] of the eternal God of all other Gods before this world was that should be reserved unto the finishing and the end thereof [thereof] when ev[e]ry man shall enter into his eternal presants [presence] and into his im[m]ortal rest

[*Reflections:*] [33] How long can rowling [rolling] watters [waters] remain impure[?] what power shall stay the heavens[?] as well might man streach [stretch] forth his puny arm to stop the Missouri River in its dicread [decreed] cours[e] or to turne [turn] it up stream as to

hinder the Almighty from pooring [pouring] down kno[w]ledge from heaven upon the heads of the Latter day saints

what is [Lilburn W.] Boggs<sup>11</sup> or his murderous party but wimbling willows upon the shore to catch the flood wood as well might we argue that watter [water] is not watter [water] because the mountain torants [torrents] send down mire and riles the cristle [crystal] stream altho[ugh] afterwords [afterwards] renders it more pure than before or that fire is not fire because it is of a quenchable nature by pooring [pouring] on the flood, as to say that our cause is down because runegadoes [renegades] lyers [liars] preasts [priests] theavs [thieves] and murderers who are all alike tenacious of their crafts and creeds have poord [poured] down from their spiritual wickednes[s] in high places and from their strong holds of the divi[ne] a flud [fluid] of dirt and mire and filthiness and vomit upon our heads no God forbid hell may poor [pour] forth its rage like the burning lavy [lava] of mount vesuvias [vesuvius] or of Etna or the most ter[r]ible of the burning mountains and yet shall mormonism stand.

watter [water], fire, truth, and god are all the same truth is mormonism God is the author of it he is our shield it is by him we receive our birth, it was by his voice that we were called to a dispensation of his gospel in the begin[n]ing of the fullness of times it was by him we received the book of mormon and it was by him that we remain unto this day and by him we shall remain if it shall be for our glory and in his almighty name we are determined to indure [endure] tribulation as good soldiers unto the end

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[*Instructions and Reflections:*] [34] Behold there are many called but few are chosen. And why are they not chosen? [35] Because their hearts are set so much upon the things of this world and aspire to the honors of men that they do not learn this one lesson.

[36] that the rights of priesthood are inseperably connected with the powers of heaven and that the powers of heaven cannot be control[l]ed nor handled only upon the principals [principles] of righteousness [righteousness]

[37] that they may be confer[r]ed upon us it is tru[e] but when we undertake to cover our sins or to gratify our pride or vaine [vain] ambition or to exercise controle [control] or dominion or compulsion upon the souls of the children of men in any degree of unritiousness [unrighteousness] behold the heavens with draw themselves the spirit of the Lord is grieved and when it has withdrawn amen to the priesthood or the authority of that man [38] behold ere he is aware he is left unto himself to kick against the pricks to persecute the saints and to fight against God.

[39] We have learned by sad experiance [experience] that it is the nature and disposition of almost all men as soon as they get a little authority as they suppose they will im[m]ediat[e]ly begin to exercise unritious [unrighteous] dominion [40] hence many are called, but few are chosen.

[41] No power or influence [influence] can or ought to be maintained by virtue of the priesthood, only by persuasion by long suffering, by gentleness and meakness and by love unfaigned [unfeigned],

[42] by kindness by pure knowledge which shall geratly [greatly] enlarge the soul without highpocracy [hypocrisy] and without guile [43] reprovng betimes with sharpness when

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<sup>11</sup> Lilburn W. Boggs was governor of Missouri and issued an "Extermination Order" on October 27, 1838.



moved upon by the holy ghost and then showing forth afterwords [afterwards] an increas[e] of love to ward him whom thou hast reprov'd lest he esteem the[e] to be his enemy [44] that he may know that thy faithfulness is stronger than the cords of death [45] thy bowells [bowels] also being full of charity to ward all men and to the household of faith and virtue garnish thy thoughts unseasingly [unceasingly] then shall thy confidence wax strong in the presants [presence] of God and the doctrines of the priesthood destell [distill] upon thy soul as the dews from heaven

[46] the Holy Ghost shall be thy constant companion and thy septer [scepter] an unchanging septer [scepter] of ritiousness [righteousness] and truth and thy dominion shall be an everlasting dominion and without compulsory means it shall flow unto thee for eve[r] and ever

[122:1] the ends of the Earth shall inquire after thy name and fools shall have thee in derision and hell shall rage against thee [2] while the pure in heart and the wise and the noble and the virtuous shall seak [seek] council [counsel] and authority and bles[s]ings constantly from under thy hand [3] and thy people shall never be turned against thee by the testimony of traters [traitors]

[4] and although their influence [influence] shall cast the[e] into trouble and into barrs [bars] and walls thou shalt be had in honor and but for a small moment and thy voice shall be more ter[r]ible in the midst of thine enemies than the fierce Lion because of thy ritiousness [righteousness] and thy God shall stand by the[e] for ever and ever.

[5] If thou art called to pass through tribulation if thou art in perel [peril] among false brethren if thou art in perel [peril] amongst robbers if thou art in peral [peril] by land or by sea [6] if thou art accused with all man[n]er of false accusations if thine enemies fall upon the[e] if they tear the[e] from the society of thy father and mother and brethren and sisters and if with a drawn sword thine enemies tear the[e] from the bosom of thy wife and of thine off springs and thine elder son although but six years of age<sup>12</sup> shall cling to thy garmont [garment] and shall say my father O my father why can[']t you stay with us[?] o my father what are the men agoing to do with you[?] and if then he shall be thrust from the[e] by the sword and thou be drag[g]ed to prison and thine enemies prowl around the[e] like wolves for blood of the Lamb

[7] and if thou shouldest be cast into the pit or into the hand of murdere[r]s and the sentance [sentence] of death pas[s]ed upon thee if thou be cast into the deep if the bil[l]owing surge conspire against thee if fearse [fierce] wind become thine enemy if the heavens gether [gather] blackness and all the elements combine to hedge up thy way and above all if the verry [very] jaws of hell shall gap[e] open her mouth wide after thee know thou my son that all these things shall give thee experiance [experience] and shall be for thy good [8] The son of man hath des[c]ended below them all art thou greater than he[?]

[9] therefore hold on thy way and the priesthood shall remain with thee for their bounds are set they cannot pass thy days are known and thy years shall not be numbered less therefore fear not what man can do for God shall be with you for ever and ever

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<sup>12</sup> Joseph Smith III was born on November 6, 1832 in Kirtland, Ohio. He became president in April 1860 of the Reorganized Church of Jesus Christ of Latter Day Saints.

**159. I Am Well Pleased with Your Offering  
From BLL, 3-15 (cf. LDS D&C 124)**

*Revelation received at Nauvoo, Illinois, on January 19, 1841 concerning writing  
a proclamation to the kings of the earth, building a temple, and a boarding  
house in Nauvoo, also the organization of the priesthood quorums<sup>13</sup>*

A revelation given to Joseph Smith, January 19th 1841

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

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

[3] This proclamation shall be made to all the kings of the world, to the four corners thereof; to the Honorable president elect,<sup>14</sup> and the high minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. [4] Let it be written in the spirit of meekness and by the power of the holy ghost which shall be in you, at the time of the writing of the same; [5] for it shall be given you by the holy ghost to know my will concerning those kings and authorities, even what shall befall them in a time to come. [6] For behold I am about to call upon them to give heed to the light and glory of Zion, for the set time has come, to favor her.

[7] Call ye, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth away, that they may be left also without excuse, [8] and that I may visit them in the day of visitation when I shall unveil the face of my covering, to appoint the portion of the oppressor, among hypocrites, where there is gnashing of teeth; if they reject my servants, and my testimony, which I have revealed unto them.

[9] And again, I will visit and soften their hearts - many of them for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the gentiles to the exaltation or lifting up of Zion; [10] for the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people? and refuge for those who shall be left of them?

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

[12] And again, verily I say unto you, let my servant, Robert Blashel Thompson, help you to write this proclamation,<sup>15</sup> for I am well pleased with him, and that he should be with you, [13]

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<sup>13</sup> This is Smith's longest revelation. John C. Bennett read the revelation at the general conference on April 7, 1841 from the Book of the Law of the Lord, CHL. See *Times and Seasons* 2 (April 15, 1841):386. Published in 1844 D&C.

<sup>14</sup> William H. Harrison was elected ninth president of the United States. He took the oath of office on March 4, 1841 and died a month later on April 4, 1841.

<sup>15</sup> Robert B. Thompson, a scribe for Smith, died on August 27, 1841. On December 22, 1841 "Joseph the Seer commenced giving instructions to the scribe [Willard Richards] concerning writing the Proclamation to the Kings of the earth mentioned in the Revelation given January 19,

let him therefore hearken to your counsel and I will bless him with a multiplicity of blessings let him be faithful and true in all things from henceforth and he shall be great in mine eyes; [14] but let him remember that his stewardship will I require at his hands.<sup>16</sup>

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

[16] Again, let my servant John C. Bennett help you in your labor, in sending my word to the kings and peoples of the earth and stand by you, even you, my servant Joseph Smith in the hour of affliction, and his reward shall not fail, if he receive counsel

[17] and for his love, he shall be great, for he shall be mine if he do this, saith the Lord. I have seen the work he hath done, which I accept, if he continue, and will crown him with blessings and great glory.<sup>17</sup>

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

[20] And, again, verily I say unto you, my servant George Miller is without guile, he may be trusted because of the integrity of his heart; and for the love he has to my testimony, I the Lord loveth him. [21] I therefore say unto you I seal upon his head the office of a "bishoprick" like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people saith the Lord; let no man despise my servant George [Miller] for he shall honor me.<sup>18</sup>

[22] Let my servant George [Miller], and my servant Lyman [Wight], and my servant John Snider, and others, build a house unto my name, such an one as my servant Joseph shall shew unto them, upon the place which he shall shew unto them also; [23] and it shall be for a house for boarding; a house that strangers may come from afar to lodge therein - therefore let it be a good house, worthy of all acceptation, that the weary traveller may find health and safety, while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion.

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1841." BLL, 36. See Dean C. Jessee, ed., *The Papers of Joseph Smith: Journal, 1832-1842* (Salt Lake City: Deseret Book, 1992), 2:344. A manuscript draft of "A Religious Proclamation" is in CHL. This proclamation was not finished in Joseph Smith's lifetime.

<sup>16</sup> William Law wrote concerning Thompson: "As scribe to Pres't. Joseph Smith, he discharged his duty faithfully and well. He it was who wrote from the mouth of the Prophet, those sacred revelations recently received, and in his dying hour gave a fearless testimony as to the truth of those things in which we believe; his soul was filled with the love of God, and he went forth rejoicing, to enter (as he said) upon a new course of labors." *Times and Seasons* 2 (September 1, 1841):519-20.

<sup>17</sup> The First Presidency wrote concerning Bennett: "He is a man of enterprize [enterprise], extensive acquirements, and of independant [independent] mind, and is calculated to be a great blessing to our community." *Times and Seasons* 2 (January 15, 1841):275. Bennett withdrew from the church after being a member nineteen months.

<sup>18</sup> "George Miller has been appointed, by revelation, Bishop, in place of E[dward]. Partridge, deceased." *Times and Seasons* 2 (February 1, 1841):310.

[24] This house shall be a healthy habitation, if it be built unto my name, and if the governor which shall be appointed unto it, shall not suffer any pollution to come upon it - It shall be holy, or the Lord your God will not dwell therein.

[25], And again, verily I say unto you, let all my saints, from afar; [26] and send ye swift messengers, yea, chosen messengers and say unto them, come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities, and with all who have knowledge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth, [27] and with iron, with copper and with brass, and with zink and with all your precious things of the earth, and build a house unto my name, for the Most High to dwell therein,

[28] for there is not place found on the earth; that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood; [29] for a baptismal font there is not upon the earth; that they, my saints may be baptized for those who are dead,<sup>19</sup> [30] for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me;

[31] but I command you, all ye my saints to build a house unto me, and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms, shall be acceptable unto me.

[32] But behold, at the end of this appointment, your baptisms for your dead, shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God.<sup>20</sup>

[33] For verily I say unto you, that after you have had sufficient time to build a house unto me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, [34] for therein are the keys of the Holy priesthood ordained, that you may receive honor and glory. [35] And after this time, your baptisms for the dead, by those who are scattered abroad are not acceptable unto me, saith the Lord;<sup>21</sup>

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<sup>19</sup> Smith most likely gave his first discourse on baptism for the dead on August 11, 1840. He wrote in December 1840: "The saints have the priviledge [privilege] of being baptised for those of their relatives who are dead, who they feel to believe would have embraced the gospel if they had been priviledged [privileged] with hearing it, and who have received the gospel in the spirit through the instrumentality of those who may have been commissioned to preach to them while in [spirit] prison." Smith to the Quorum of the Twelve and Elders in England, December 15, 1840, CHL.

<sup>20</sup> In "An Epistle of the Twelve to the Saints of the Last Days," the Twelve wrote: "The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that, if this building is not completed, speedily, *'we shall be rejected as a church with our dead,'* for the Lord our God hath spoken it; but while many are thus engaged in laboring, and watching and praying for this all important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from a want of proper understanding of the principles upon which this building is founded, and by which it must be completed." *Times and Seasons* 3 (December 15, 1841):625, emphasis in original.

<sup>21</sup> Besides baptizing for the dead in the Mississippi River, church members also performed proxy baptisms at Kirtland, Ohio, in May 1841. "Minutes of a conference, held in Kirtland, Ohio, May

[36] for it is ordained that in Zion and in her stakes, and in Jerusalem those places which I have appointed for refuge shall be the places for your baptisms for your dead.

[37] And, again, verily I say unto you, how shall your washings be acceptable unto me, except, ye perform them in a house which you have built to my name?, [38] for, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was;

[39] therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory and honor and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

[40] And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein, unto my people [41] for I deign to reveal unto my church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times [42] and I will shew unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built, [43] and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it.<sup>22</sup>

[44] If ye labor with all your mights I will consecrate that spot, that it shall be made holy; [45] and if my people will hearken unto my voice and unto the voice of my servants whom I have appointed to lead my people behold, verily I say unto you, they shall not be moved out of their place, [46] but if they will not hearken to my voice, nor unto the voice of these men whom I have appointed they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them,

[47] And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands saith the Lord, [48] for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads by your follies and by all your abominations which you practice before me saith the Lord.

[49] Verily, verily, I say unto you, that when I give a commandment unto any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work and cease not their diligence and their enemies come upon them, and hinder them from performing that work, behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offering [50] and the iniquity, and

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22nd 1841." *Times and Seasons* 2 (July 1, 1841):460.

<sup>22</sup> At the general conference held at Nauvoo on October 3, 1840 it was reported: "president [Joseph Smith] then spoke of the necessity of building a `House of the Lord' in this place." *Times and Seasons* 1 (October 1840):186. Smith wrote in an epistle, "You will observe by the `Times & Season[s]' that we are about building a Temple for the worship of our God in this place ... we have secured one of the most lovely sites for it ... It is expected to be considerably larger and on a more magnificent scale than the one in Kirtland." Smith to the Quorum of the Twelve and Elders in England, December 15, 1840, CHL.. Published in *Times and Seasons* 2 (January 1, 1841):259-60.

transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work unto the third and fourth generation; so long; as they repent not & hate me, saith the Lord God.

[51] Therefore for this cause have I accepted the offerings of those who I commanded to build up an city, and an house unto my name in Jackson County, Missouri and were hindered by their enemies saith the Lord your God<sup>23</sup> [52] And I will answer judgment, wrath and indignation, wailing and anguish, and gnashing of teeth upon their heads unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God.

[53] And this I make an ensample unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; [54] for I am the Lord your God and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri saith the Lord.

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

[56] And now I say unto you, as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein from generation to generation.

[57] For this anointing have I put upon his head, that his blessings shall also be put upon the heads of his posterity after him; [58] and as I said unto Abraham, concerning the kindreds of the earth, even so, I say unto my servant Joseph, in thee, and in thy seed shall the kindreds of the earth be blessed. [59] Therefore let my servant Joseph and his seed after him, have place in that house from generation to generation, for ever and ever saith the Lord,

[60] and let the name of that house be called the Nauvoo House,<sup>24</sup> and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this, the corner stone thereof; [61] that he may receive also, the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

[62] Behold, verily I say unto you, let my servant George Miller, and my servant Lyman

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<sup>23</sup> This revelation states that the offer to build a city and a house (temple) in Independence, Jackson County, Missouri, was accepted. But the temple was not built because of the enemies of the Saints.

<sup>24</sup> The *Times and Seasons* contained the following notice: "THE NAUVOO HOUSE ASSOCIATION, whose charter we publish in our present number, are zealously engaged in erecting a house for the accommodation of strangers, visiters [visitors], and the public, which for magnitude and splendor of workmanship, will stand unrivaled in the western country, and will be a lasting monument of the taste and enterprise of our citizens and friends. It is to be in L form, presenting a front on two streets of 120 feet each, 40 feet deep, and three stories high, exclusive of the basement story. It will be constructed principally of brick, and the estimated expense is \$100,000." The charter states in section 3: "The said Trustees are further authorized and empowered to obtain by stock subscription, by themselves or their duly authorized agents, the sum of one hundred and fifty thousand dollars, which shall be divided into shares of fifty dollars each." *Times and Seasons* 2 (April 1, 1841):369-70.

Wight, and my servant John Snider, and my servant Peter Hawes [Haws], organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house,

[63] and they shall form a constitution whereby they may receive stock, for the building of that house. [64] And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house; [65] but they shall not be permitted to receive over fifteen thousand dollars stock, from any one man; [66] and they shall not be permitted to receive under fifty dollars for a share of stock from any one man in that house, [67] and they shall not be permitted to receive any man as a stock holder in that house, except the same shall pay his stock into their hands at the time he receives stock, [68] and in proportion to the amount of stock he pays into their hands, he shall receive stock in that house; but if he pay nothing into their hands, he shall not receive any stock in that house,

[69] and if any man pay stock into their hands it shall be for stock in that house, for himself and for his generation after him, from generation to generation, so long as he, and his heirs shall hold that stock, and do not sell, or convey the stock away out of their hands by their own free will and act - if you will do my will saith the Lord your God.

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

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

[73] And there are others also, who wish to know my will concerning them, for they have asked it at my hands. [74] Therefore I say unto you concerning my servant Vinson Knight, if he will do my will let him put stock into that house for himself and for his generation after him, from generation to generation, [75] and let him lift up his voice long and loud in the midst of the people, to plead the cause of the poor and the needy, and let him not fail neither let his heart faint, and I will accept of his offerings, for they shall not be unto me as the offerings of Cain, for he shall be mine saith the Lord; [76] let his family rejoice and turn away their hearts from affliction, for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins saith the Lord: Amen.

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

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

them and they shall be greatly blessed.<sup>25</sup>

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

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

[82] Let my servant William Law pay stock into that house for himself and his seed after him from generation to generation; [83] if he will do my will let him not take his family unto the eastern lands, even unto Kirtland. nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof; [84] and with my servant Alman Babbit [Almon Babbitt] there are many things with which I am not well pleased; behold he aspireth to establish his counsel instead of the counsel which I have ordained, even the presidency of my Church, and he setteth up a golden calf, for the worship of my people.<sup>26</sup>

[85] Let no man go from this place who has come here, essaying to keep my commandments; [86] if they live here let them live unto me, and if they die here let them die unto me, for they shall rest from all their labors here, and shall continue their works. [87] Therefore let my servant William [Law] put his trust in me, and cease to fear concerning his family because of the sickness of the land, If ye love me keep my commandments and the sickness of the land shall redound to your glory.

[88] Let my servant William [Law] go and proclaim mine everlasting gospel with a loud voice and with great joy as he shall be moved upon by my spirit unto the inhabitants of Warsaw and also unto the inhabitants of Carthage and also unto the inhabitants of Madison, and also unto the inhabitants of Burlington and await patiently and diligently for further instructions at my general conference saith the Lord.

[89] If he will do my will let him from henceforth hearken to the counsel of my servant Joseph and with his interest support the cause of the poor and publish the new translation of my holy word<sup>27</sup> unto the inhabitants of the earth, [90] and if he will do this I will bless him with a multiplicity of blessings, that he shall not be forsaken nor his seed be found begging bread.

[91] And again, verily I say unto you that my servant William [Law], be appointed, ordained, and anointed as a counsellor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father by blessing and also by right,<sup>28</sup>

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<sup>25</sup> The First Presidency wrote about Isaac Galland, "He is the honored instrument the Lord used, to prepare a home for us, when we were driven from our inheritances" in Missouri. *Times and Seasons* 2 (January 15, 1841):275.

<sup>26</sup> At the church conference held at Nauvoo on October 3, 1840, it was "Resolved, that Elder Alman Babbit [Almon Babbitt] be appointed to preside over the church in Kirtland." *Times and Seasons* 1 (October 1840):186. Babbitt had been out of fellowship a number of times and had difficulty following the counsel of the First Presidency. On May 22, 1841 at a conference in Kirtland, he "resigned his office of president of this stake, that the conference might exercise its full right, and choose its own officers from head to foot." The minutes reported, "Elder Babbitt was then nominated for the president or presiding elder of the stake in Kirtland; but he declined, yet, after some discussion, was unanimously elected." "Minutes of a conference, held in Kirtland, Ohio, May 22nd 1841." *Times and Seasons* 2 (July 1, 1841):458.

<sup>27</sup> This revision of the King James Bible was not published during Smith's lifetime. A version of the "new translation" titled *The Holy Scriptures* was published by the RLDS church in 1867.

<sup>28</sup> Joseph Smith Sr., ordained his son Hyrum to be his successor as church patriarch during his



[92] that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, [93] that whoever he blesses shall be blessed, and whoever he curseth shall be cursed, that whatsoever he shall bind on earth shall be bound in heaven, and that whatsoever he shall loose on earth shall be loosed in heaven, [94] and from this time forth I appoint unto him, that he may be a prophet and a seer and a revelator unto my church<sup>29</sup> as well as my servant Joseph,

[95] that he may act in concert also, with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall shew unto him the keys whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head, the bishoprick and blessing and glory, and honor and priesthood and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; [96] that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honorable remembrance from generation to generation for ever and ever.

[97] Let my servant William Law also receive the keys by which he may ask and receive blessings,<sup>30</sup> let him be humble before me and be without guile and he shall receive of my spirit, even the comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, [98] and these signs shall follow him, he shall heal the sick, he shall cast out Devils, and shall be delivered from those who would administer unto him deadly poison, [99] and shall be led in paths where the poisonous serpent cannot lay hold upon his heel; and he shall mount up in the imagination of his thoughts as upon Eagles wings [100] and what if I will that he should raise the dead, let him not withhold his voice, [101] therefore let my servant William [Law] cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne for ever and ever saith the Lord your God.

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

[103] And, again, verily I say unto you, if my servant Sidney will serve me and be counsellor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me<sup>31</sup> [104] and if he will offer unto me an acceptable offering and acknowledgments and remain with my people, behold I the Lord your God will heal him that he shall be healed and shall lift up his voice again on the mountains, and be a spokesman before my face;

[105] let him come and locate his family in the neighbour hood in which my servant

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last sickness in September 1840. The elder Smith died on September 14, 1840. Joseph Smith wrote a letter to the Council of the Twelve and Elders in England, "Brother Hyrum succeeds him as patriarch of the Church, according to his last directions and benedictions." Smith to the Quorum of the Twelve and Elders in England, December 15, 1840, CHL. Published in *Times and Seasons* 2 (January 1, 1841):260. Hyrum Smith gave one of his first patriarchal blessings to John C. Bennett on September 21, 1840.

<sup>29</sup> "Hyrum Smith who some time since received the appointment of Patriarch in the church in place of Joseph Smith, Sen., deceased, has recently, by revelation, been appointed a Prophet and Revelator." *Times and Seasons* 2 (February 1, 1841):310.

<sup>30</sup> "William Law has recently, by revelation, been appointed one of the first Presidency, in place of Hyrum Smith, appointed as above" (Ibid.).

<sup>31</sup> "We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator." *Times and Seasons* 2 (June 1, 1841):431.

Joseph resides; [106] and in all his journeyings let him lift up his voice as with the sound of a trumpet and warn the inhabitants of the earth to flee the wrath to come; [107] let him assist my servant Joseph, and also let my servant William Law assist my servant Joseph in making a solemn proclamation unto the kings of the earth even as I have before said unto you.

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

[111] And again verily I say unto you, let my servant Amos Davis pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House, [112] this let him do if he will have an interest and let him hearken unto the counsel of my servant Joseph, and labor with his own hands that he may obtain the confidence of men, [113] and when he shall prove himself faithful in all things that shall be entrusted unto his care, yea even a few things, he shall be made ruler over many; [114] let him therefore abase himself, that he may be exalted, even so, Amen.

[115] And again, verily I say unto you if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph according to the contract which he has made with him, as the door shall be open to him from time to time, [116] and let him repent of all his folly and clothe himself with charity, and cease to do evil and lay aside all his hard speeches, [117] and pay stock also into the hands of the quorum of the Nauvoo House for himself and for his generation after him, from generation to generation [118] and hearken unto the counsel of my servant[s] Joseph and Hyrum and William Law, and unto the authorities which I have called to lay the foundation of Zion, and it shall be well with him, for ever and ever, even so Amen.

[119] And again, verily I say unto you let no man pay stock to the quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon and the revelations I have given unto you saith the Lord your God [120] for that which is more or less than this cometh of evil and shall be attended with cursings and not blessings saith the Lord your God, even so Amen

[121] And again, verily I say unto you let the quorum of the Nauvoo House have a just recompense of wages for all their labors which they do in building the Nauvoo House, and let their wages be as shall be agreed among themselves as pertaining to the price thereof, [122] and let every man who pays stock bear his proportion of their wages, if it must needs be, for their support saith the Lord, otherwise their labors shall be accounted unto them for stock in that house even so: Amen.

[123] Verily I say unto you, I now give unto you the offices belonging to my priesthood that ye may hold the keys thereof even the priesthood which is after the order of Melchisadack [Melchizedek], which is after the order of my only begotten Son.

[124] First, I give unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of my church, even the holy spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.

[125] I give unto you my servant Joseph to be a presiding Elder over all my Church, to be a Translator, a Revelator, a Seer, and Prophet: [126] I give unto him for Counsellors my servant Sidney Rigdon and my servant William Law that these may constitute a quorum, and first presidency to receive the oracles for the whole church.<sup>32</sup>

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<sup>32</sup> On April 8, 1841 "Gen[eral]. J[ohn]. C. Bennett was presented with the First Presidency as

[127] I give unto you my servant Brigham Young to be a president over the twelve travelling council [128] which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth and after that to send my word to every creature<sup>33</sup> [129] they are Heber C Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith; [130] David Patten I have taken unto myself, behold his priesthood no man taketh from him, but verily I say unto you, another may be appointed unto the same calling.<sup>34</sup>

[131] And, again, I say unto you, I give unto you a High Council for the corner stone of Zion [132] viz Samuel Bent, H[enry]. G. Sherwood, George W Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson, Seymour Brunson I have taken unto myself, no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead (and verily I say unto you let my servant Aaron Johnson be ordained unto this calling in his stead) David Ful[li]mer, Alpheus Cutler, William Huntington.

[133] And again I give unto you Don C Smith to be a president over a quorum of high priests, [134] which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad [135] and they may travel also if they choose, but rather be ordained for standing presidents, this is the office of their calling saith the Lord your God, [136] I give unto him Amasa Lyman and Noah Packard for councillors [counselors] that they may preside over the quorum of high priests of my church saith the Lord.

[137] And again I say unto you I give unto you John A Hicks, Samuel Williams, and Jesse Baker which priesthood is to preside over the quorum of Elders, which quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my church saith the Lord.

[138] And, again, I give unto you Joseph Young Josiah Butterfield, Daniel Miles, Henry Herriman Zera Pulsipher, Levi Hancock, James Foster to preside over the quorum of seventies, [139] which quorum is instituted for travelling Elders to bear record of my name in all the world, wherever the travelling high council, my apostles shall send them to prepare a way before my face, [140] the difference between this quorum and the quorum of Elders is, that one is to travel continually, and the other is to preside over the churches from time to time, the one has the responsibility of presiding from time to time, but the other has no responsibility of presiding saith the Lord your God

[141] And, again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith and Shadrack Roundy if he will receive it to preside over the Bishoprick, a knowledge of said bishopric is given unto you in the Book of Doctrine and Covenants.

[142] And, again, I say unto you, Samuel Rolfe and his Counsellors for priests, and the president of the Teachers and his Counselors, and also the president of the Deacons and his

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assistant president, until Pres't. [Sidney] Rigdon's health should be restored." *Times and Seasons* 2 (April 15, 1841):387.

<sup>33</sup> Smith stated at a special conference on August 16, 1841 that "the time had come when the twelve should be called upon to stand in their place next to the first presidency, and attend to the settling of emigrants [emigrants] and the business of the church at the stakes, and assist to bear off the kingdom victorious to the nations." *Times and Seasons* 2 (September 1, 1841):521-22; conference minutes, August 16, 1841, in CHL.

<sup>34</sup> On April 8, 1841 Rigdon nominated Lyman Wight to fill the vacancy in the Quorum of the Twelve and Wight was unanimously accepted. *Times and Seasons* 2 (April 15, 1841):387.

Counselors], and also the president of the stake and his councillors [counselors]<sup>35</sup>

[143] the above offices I have given unto you and the keys thereof for helps and for governments for the work of the ministry, and the perfecting of my saints [144] and a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference; [145] and that ye should prepare rooms for all these offices in my house when you build it unto my name saith the Lord your God, even so. Amen.

**160. Let Them Gather Themselves Together**  
**From BLL, 16, CHL (cf. LDS D&C 125)**

*Revelation received at Nauvoo, Illinois, in March [1-6] 1841  
concerning building a city to be named Zarahemla  
in the Territory of Iowa<sup>36</sup>*

A Revelation given in the City of Nauvoo in answer to the following interrogatory.

[1] [Question] What is the will of the Lord concerning Saints in the Territory of Iowa?

[2] [Answer] Verily thus saith the Lord, I say unto you if those who call themselves by my name, and are essaying to be my Saints, if they will do my will and keep my commandments concerning them; let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come.

[3] Let them build up a city unto my name upon the land opposite to the City of Nauvoo and let the name of Zarahemla be named upon it. [4] And let all those who come from the east and the west, and the north and the south that have desires to dwell therein, take up their inheritances in the same, as well as in the City of Nashville or in the City of Nauvoo, and in all the Stakes which I have appointed saith the Lord.

**161. Take Stock in the [Nauvoo] House**  
**From BLL, 15, CHL**

*Revelation received at Nauvoo, Illinois, on March 20, 1841  
for William Allred and Henry W. Miller*

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<sup>35</sup> The president of the Nauvoo Stake was William Marks. Austin Cowles and Charles C. Rich were ordained counselors in the stake presidency by Marks on March 30, 1841. Nauvoo High Council Minutes, CHL.

<sup>36</sup> According to John Smith, Bishop Alanson Ripley had an interview with him on March 6, 1841. John Smith recorded that Ripley informed him "that Joseph [Smith] said it was the will of the Lord the brethren in general in Ambrosia [Territory of Iowa] should move in and about the city Zerehemla [Zarahemla] with all convenient [convenient] speed which the Saints are willing to do because it is the word of the Lord." John Smith Journal, CHL. Published in 1876 LDS D&C.

City of Nauvoo March 20th 1841

Let my Servants William Allred, and Henry W Miller have an agency for the selling of Stock for the Nauvoo House, and assist my Servants Lyman Wight, Peter Hawes [Haws], George Miller and John Snider in building said house, and let my Servants William Allred and Henry W. Miller take stock in the House, that the poor of my people may have employment, and that accommodations may be made for the Strangers who shall come to visit this place, and for this purpose let them devote all their properties saith the Lord.

**162. Your Offering Is Acceptable to Me  
From BLL, 26 (cf. LDS D&C 126)**

*Revelation received at Nauvoo, Illinois, on July 9, 1841  
for Brigham Young<sup>37</sup>*

Brigham Young, President of the Quorum of the twelve, arrived at his house in Nauvoo, July 1st 1841. from England, having been absent from his family since the 14th of September 1839, and the following Revelation was given at his house in Nauvoo City, July 9th 1841.

[1] Dear & well beloved Brother, Brigham Young, Verily thus saith the Lord unto you my servant Brigham it is no more required at your hand to leave your family as in times past for your offering is acceptable to me [2] I have seen your labor and toil in journeyings for my name. [3] I therefore command you to send my word abroad and take special care of your family from this time henceforth and forever, Amen.

Given to Joseph Smith this day.

**163. I the Lord Will Bless Them  
From BLL, 66**

*Revelation received at Nauvoo, Illinois, on December 2, 1841  
concerning Nancy Marinda Hyde<sup>38</sup>*

A Revelation Given Dcr [December] 2d 1841. N. M. Hyde

Verily thus saith the Lord unto you my servant Joseph. that inas much as you have called upon me to know my will concerning my handmaid Nancy Marinda Hyde Behold it is my will that she should have a better place prepared for her than that in which she now lives, in order that her life may be spared unto her;

Therefore go and say unto my servant Ebenezer Robinson, & To my handmaid his wife,<sup>39</sup>

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<sup>37</sup> This revelation was recorded in the BLL in December 1841. Quotation marks omitted. Published in 1876 LDS D&C.

<sup>38</sup> Nancy Marinda Hyde (also known as Marinda Nancy Hyde), wife of Apostle Orson Hyde.

Let them open their doors and take her and her children into their house, and take care of them faithfully and kindly until my servant Orson Hyde returns from his mission or until some other provision can be made for her welfare & safety: Let them do these things and spare not and I the Lord will bless them & heal them. if they do it not grudgingly saith the Lord God. and she shall be a blessing unto them,

and let my handmaid Nancy Marinda Hyde hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her, unto her Justification saith the Lord.

**164. A Mission to Preach My Gospel  
From a manuscript in CHL**

*Revelation received at Nauvoo, Illinois, on December 22, 1841  
concerning Amos Fuller*

Nauvoo December 1841

Elder Amos Fuller, of Zarahemla [Territory of Iowa], stated to Prest Smith that he had settled all his debts, & made all necessary provision for his family, & desired to know the will of God concerning him

Verily thus saith the Lord unto my servants the 12 let them appoint unto my servant A. Fuller a mission to preach my gospel unto the children of men, as it shall be manifested unto them by my Holy spirit, Amen.

**165. Beautify the Place of My Sanctuary  
From a manuscript in CHL**

*Revelation received at Nauvoo, Illinois, on December 22, 1841  
for John Snider*

And the word of the Lord came

verily thus Saith the Lord, Let my Servant John Snider take a mission, To the Eastern Continent,<sup>40</sup> unto all the conferences that is now sitting in that region & let him carry a package of Epistles, that shall be written by my Servants the 12, making known unto them their duties concerning the building of my houses which I have appointed unto you<sup>41</sup> saith the Lord, that they may bring their Go[ld] & their Si[lver] & their precious stones, & the box tree & the Fir tree, & all fine wood to beautify the place of [m]y sanctuary saith the Lord. & let him return with all means & speedily which shall be put into his hands even so Amen.

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<sup>39</sup> Angeline Robinson.

<sup>40</sup> England.

<sup>41</sup> The proposed Nauvoo Temple and Nauvoo House.

**166. Take in Hand the Editorial Department  
From BLL, 67**

*Revelation received at Nauvoo, Illinois, on January 28, 1842  
concerning the Times and Seasons<sup>42</sup>*

A Revelation to the twelve concerning the Times and Seasons.

Verily thus saith the Lord unto you my servant Joseph. go and say unto the Twelve That it is my will to have them take in hand the Editorial department of the Times and Seasons according to that manifestation which shall be given unto them by the Power of my Holy Spirit in the midst of their counsel Saith the Lord. Amen

**167. I Am the Lord Thy God  
From BLL, 122**

*Revelation received at Nauvoo, Illinois, on May 19, 1842  
for Hiram Kimball<sup>43</sup>*

1. o[']clock P.M. City council. The Mayor John C. Bennet[t] having resigned his office, Joseph [Smith] was Elected Mayor & Hyrum Smith Vice Mayor of Nauvoo. While the election was going forward in the council. Joseph received & wrote the following Rev[elation]--& threw it across the room to Hiram Kimball one of the Councillors.

Verily thus saith the Lord unto you my servant Joseph by the voice of my Spirit, Hiram Kimball has been insinuating evil. & forming evil opinions against you with others. & if he continue in them he & they shall be accursed. for I am the Lord thy God & will stand by thee & bless thee. Amen.

**168. Shall Be Crowned upon Your Heads  
From a manuscript in CHL**

*Revelation received at Nauvoo, Illinois, on July 27, 1842  
for Newel K. Whitney concerning Sarah Ann Whitney  
to be a wife of Joseph Smith<sup>44</sup>*

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<sup>42</sup> Wilford Woodruff wrote under February 3, 1842: "After consulting upon the subject the quorum appointed Elders J[ohn]. Taylor & W[ilford] Woodruff of the Twelve to Edit the Times & Seasons & take charge of the whole esstablishment under the direction of Joseph the Seer." Scott G. Kenney, ed., *Wilford Woodruff's Journal*, typescript, 1833-1898, 9 vols., 1983-85 (Midvale, Utah: Signature Books), 2:153, original in CHL.

<sup>43</sup> Quotation marks omitted.

<sup>44</sup> Joseph Smith commenced having women sealed to him at Nauvoo in a religious ceremony with an officiator in April 1841. His first marriage was evidently to Louisa Beaman on April 5, 1841, the ceremony being performed by Joseph B. Noble.

Wednesday 27th July 1842

Verily thus saith the Lord unto my se[r]vant N. K. Whitney the thing that my se[r]vant Joseph Smith has made known unto you and your Famely [Family] and which you have agreed upon is right in mine eyes and shall be crowned upon your heads with honor and immortality and eternal life to all your house both old & young because of the lineage of my Preast [Priest] Hood saith the Lord it shall be upon you and upon your children after you from generation to generation By virtue of the Holy promise which I now make unto you saith the Lord.

these are the words which you shall pronounce upon my se[r]vant Joseph and your Daughter S. A. Whitney<sup>45</sup> they shall take each other by the hand and you shall say

you both mutu[al]ly agree calling them by name to be each others companion so long as you both shall live preser[v]ing yourselv[es] for each other and from all others<sup>46</sup> and also through [o]ut all eternity reserving only those rights which have been given to my servant Joseph by revelation and commandment and by legal Authority in times passed [past]

If you both agree to covenant and do this then I give you S. A. Whitney my Daughter to Joseph Smith to be his wife to observe all the rights betwe[e]n you both that belong to that condition I do it in my own name and in the name of my wife your mother and in the name of my Holy Progenitors by the right of birth which is of Priest Hood vested in me by revelation and commandment and promise of the liveing God obtained by the Holy Melchesdick<sup>47</sup> Gethrow<sup>48</sup> and other of the Holy Fathers commanding in the name of the Lord all those Powers to concentrate in you and through [you] to your po[s]terity for ever

all these things I do in the name of the Lord Jesus Christ that through this order he may be glorified [glorified] and [that] through the power of anointing Davied [David] may reign King over Iseral [Israel] which shall hereafter be revealed let immortality and eternal life henc[e]forth be sealed upon your heads forever and ever.

Part in the first reserrection [resurrection] together with other blessings now added sunday 27st [21st] <sup>49</sup> day of augt [august] [18]42 myself<sup>50</sup> and wife I now also bless[ed] with part in the first reserrection [resurrection] also with many other blessings together with the promise to all of my house the same day & of the same time

27 augt [august] [18]42 saturday evening myself and wife to[o] were Baptised for remission of sins<sup>51</sup>

Sunday in fore part of the day we were all confirmed & b[l]essed again<sup>52</sup> with all good

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<sup>45</sup> Sarah Ann Whitney, age seventeen, daughter of Newel and Elizabeth Ann Whitney.

<sup>46</sup> The 1835 D&C contains the following question as part of the marriage ceremony: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?" 1835 D&C 101.

<sup>47</sup> Melchizedek.

<sup>48</sup> Jethro.

<sup>49</sup> Another manuscript has the date as August "21st" which was the third Sunday of the month. This was the date when Newel and Elizabeth Whitney were sealed and received the blessings of the resurrection as they pertain to the new and everlasting covenant of marriage.

<sup>50</sup> Newel K. Whitney.

<sup>51</sup> Newel and Elizabeth Whitney were rebaptized on August 27, 1842.

<sup>52</sup> On Sunday morning, August 28, 1842, Newel and Elizabeth Whitney received their



things & eternal life in first reserrection [resurrection] I was blessed above others with long life the Keys of the Priest Hood a double portion of t[he] spirit heretofore confer[r]ed upon my fellows with all gifts posses[s]ed by my prog[e]nitors who held the Priest Hood before me anciently.

**169. I Shall Triumph Over All My Enemies**  
**From manuscript letter in CHL (cf. LDS D&C 127)**

*Letter from Joseph Smith to the church written  
near Nauvoo, Illinois, on September 1, 1842  
concerning baptism for the dead<sup>53</sup>*

September 1st 1842

To all the saints in Nauvoo

[1] Forasmuch as the Lord has revealed unto me that my enemies both of Mo [Missouri] and this State were again on the pursuit of me, and inasmuch as they pursue me without cause and have not the least shadow or coloring of justice or right on their side in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest die [dye], I have thought it expedient and wisdom in me to leave the place for a short season for my own safety and the safety of this people. I would say to all those with whom I have business that I have left my affairs with agents and clerks who will transact all business in a prompt and proper manner and will see that all my debts are cancelled in due time, by turning out property or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over then I will return to you again.

[2] And as for the perils which I am called to pass through they seem but a small thing to me, as the envy and wrath of man has been my common lot all the days of my life and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad as you may choose to call it. Judge ye for yourselves, God knoweth all these things whether it be good or bad, but nevertheless deep water is what I am wont to swim in, it all has become a second nature to me and I feel like Paul to glory in tribulation for unto this day has the God of my Fathers delivered me out of them all and will deliver me from henceforth for behold and lo I shall triumph over all my enemies for the Lord God hath spoken it.

[3] Let all the saints rejoice therefore and be exceeding glad for Israel[']s God is their God and he will meet [mete] out a just recompense of reward upon the heads of all your oppressors.

[4] And again verily thus saith the Lord let the work of my Temple and all the works which I have appointed unto you be continued on and not cease; and let your diligence and your perseverance and patience and your works be redoubled, and you shall in no wise lose your reward saith the Lord of Hosts. And if they persecute you so persecuted they the prophets and righteous men that were before you; for all this there is a reward in heaven.

[5] And again I give unto you a word in relation to the Baptism for your dead. [6] Verily thus saith the Lord unto you concerning your dead when any of you are baptised for your dead

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confirmation blessings.

<sup>53</sup> Published in 1844 D&C.

let there be a recorder, and let him be eye-witness of your baptisms; let him hear with his ears that he may testify of a truth, saith the Lord; [7] that in all your recordings it may be recorded in Heaven, that whatsoever you bind on earth may be bound in heaven; whatsoever you loose on earth may be loosed in heaven; [8] for I am about to restore many things to the Earth, pertaining to the Priesthood saith the Lord of Hosts.

[9] And again let all the Records be had in order, that they may be put in the archives of my Holy Temple to be held in remembrance from generation to generation saith the Lord of Hosts.

[10] I will say to all the saints that I desired with exceeding great desire to have addressed them from the stand on the subject of Baptism for the dead on the following sabbath but inasmuch as it is out of my power to do so I will write the word of the Lord from time to time on that subject and send it [to] you by mail as well as many other things.

[11] I now close my letter for the present for the want of more time, for the enemy is on the alert and as the saviour said the prince of this world cometh but he hath nothing in me.<sup>54</sup>

[12] Behold my prayer to God is that you all may be saved and I subscribe myself your servant in the Lord, prophete[t] and Seer of the Church of Jesus Christ of Latter day Saints Joseph Smith<sup>55</sup>

**170. The Key of Knowledge**  
**From manuscript letter in CHL (cf. LDS D&C 128)**

*Letter from Joseph Smith to the church written near Nauvoo, Illinois, on September 6, 1842 instructions about recording baptisms for the dead*<sup>56</sup>

Journeying Sepr. 6th 1842

To the Church of Jesus Christ of Latter Day Saints Sendeth Greeting -

[1] As I stated to you in my letter before I left my place that I would write to you from time to time and give you information in relation to many subjects. I now resume the subject of the Baptism for the dead as that subject seems to occupy my mind and press itself upon my feelings the strongest since I have been pursued by my enemies.

[2] I wrote a few words of Revelation to you, concerning a Recorder. I have had a few additional views in relation to this matter which I now certify ie [that is] It was declared in my former letter that there should be a Recorder who should be eye-witness, and also to hear with his ears, that he might make a Record of a truth before the Lord.

[3] Now in relation to this matter; it would be very difficult for one Recorder to be present at all times and to do all the business. To obviate this difficulty there can be a Recorder appointed in each ward of the City who is well qualified for taking accurate minutes and let him be very particular and precise in making his Record, and taking the whole proceeding certifying in his Record that he saw with his eyes, and heard with his ears, giving the date, and names &c,

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<sup>54</sup> John 14:30.

<sup>55</sup> "When this letter was read before the brethren it cheered their hearts and evidently had the effect of stimulating them and inspiring them with courage, and faithfulness." BLL, 190; Jessee, *Papers of Joseph Smith*, 2:457-58.

<sup>56</sup> Published in 1844 D&C.

and the history of the whole transaction, nameing also some three individuals that are present if there be any present who can at any time when called upon certify to the same that in the mouth of two or three witnesses every word may be established.

[4] Then let there be a general Recorder to whom these other records can be handed being attended with certificates over their own signatures certifying that the Record which they have made, is true. Then the General Church Recorder can enter the Record on the general Church Book with the certificates and all the attending witnesses, with his own statement that he verily believes the above statements and records to be true from his knowledge of the general character and appointment of those men by the church. And when this is done on the general Church Book the Record shall be just as Holy and shall answer the ordinance just the same as if he had seen with his eyes and heard with his ears and made a record of the same on the general Book.

[5] You may think this order of things to be very particular but let me tell you, that they are only to answer the will of God by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world for the salvation of the dead who should die without a knowledge of the Gospel.

[6] And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead when he declared as you will find recorded in Revelations Chap[ter] 20 v[erse] 12 ["]And I saw the dead, small and great stand before God: and the books were opened: and another Book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works["]

[7] You will discover in this quotation that the books were opened and another book was opened which is the book of life but the dead were judged out of those things which were written in the books according to their works, consequently the books spoken off [of] must be the books which contained the record of their works and refers to the records which are kept on the earth: And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote you previous to my leaving my place "that in all your recordings it may be recorded in Heaven".

[8] Now the nature of this ordinance consists in the power of the priesthood by the Revelations of Jesus Christ wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven: or in other words, taking a different view of the translation; whatsoever you record on earth shall be recorded in Heaven; and whatsoever you do not record on earth, shall not be recorded in Heaven, for out of the books shall your dead be judged according to their works w[h]ether they themselves have attended to the ordinances in their own propria persona,<sup>57</sup> or by the means of their own agents according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

[9] It may seem to some to be a very bold doctrine that we talk of; a power which records, or binds on earth, and binds in heaven. Nevertheless in all ages of the world whenever the Lord has given a dispensation of the priesthood to any man, by actual Revelation or any set of men this power has always been given; hence, whatsoever those men did in authority in the name of the Lord, and did it truly, and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in Heaven and could not be annulled according to the decrees of the great Jehovah. This is a faithful saying; who can hear it?

[10] And again for a precedent Matthew chapter 16 verses 18 & 19 ["]And I say also unto

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<sup>57</sup> Latin for "one's own person."

thee, that thou art Peter: and upon this rock I will build my Church; and the Gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven.["]

[11] Now the great and grand secret of the whole matter and the sum[mum] bonum<sup>58</sup> of the whole subject that is lying before us consists in obtaining the powers of the Holy Priesthood. For him, to whom these Keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

[12] Herein is glory, and honor, and immortality and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other to be immersed in the water and come forth out of the water is in the likeness of the Resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of Baptism for the dead, being in likeness of the dead.

[13] Consequently, the baptismal Font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble to shew forth the living and the dead; and that all things may have their likeness, and that they may accord one with another; that which is earthly, conforming to that which is heavenly as Paul hath declared, 1 Corinthians Chapter 15 verses 46, 47 & 48

[14] ["]Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.["] And as are the records on the earth in relation to your dead which are truly made out so also are the records in Heaven This therefore is the sealing and binding power; and in one sense of the word the Keys of the Kingdom which consists in the Key of Knowledge.

[15] And now my dearly and beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation; For their salvation is necessary and essential to our salvation as Paul says concerning the fathers "That they without us can not be made perfect"; Neither can we without our dead be made perfect.<sup>59</sup>

[16] And now in relation, to the baptism for the dead I will give you another quotation of Paul I Corinthians 15 chap[ter] verse 29 "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead.["?"]

[17] And again in connection with this quotation I will give you a quotation from one of the Prophets which had his eye fix'd on the restoration of the priesthood the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel viz the baptism for the dead, for Malachi says last chapter verses 5th & 6. ["]Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart[s] of the fathers to the children, and the heart[s] of the children to their fathers, lest I come and smite the earth with a curse".

[18] I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose, as it stands. It is sufficient to know in this case that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children,

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<sup>58</sup> Latin for the "greatest" or "supreme good."

<sup>59</sup> See Heb. 11:40.

upon some subject or other. And behold! what is that subject.[?] It is the baptism for the dead. For we without them, cannot be made perfect; neither can they without us be made perfect. Neither can they, or us, be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in that a whole, and complete, and perfect union, and welding together of dispensations and Keys and powers and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world but have been kept hid from the wise and prudent shall be revealed unto babes and sucklings in this the dispensation of the fulness of times.

[19] Now what do we hear in the gospel which we have received? a voice of gladness! a voice of mercy from heaven! & a voice of truth out of the earth, glad tidings for the dead; a voice of gladness for the living and and the dead; glad tidings of great joy; How beautiful upon the mountains are the feet of those that bring glad tidings of good things; and that say unto Zion, behold! thy God reigneth.<sup>60</sup> as the dews of Carmel so shall the Knowledge of God descend upon them.

[20] And again, what do we hear? Glad tidings from Cumorah! Moroni, An Angel from heaven, declaring the fulfillment of the prophets - the book to be revealed. A voice of the Lord in the wilderness of Fayette, Senneca [Seneca] County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna detecting the devil when he appeared as an Angel of light. The voice of Peter, James, and John in the wilderness between Harmony Susquehanna county and Colesville, Broom[e] County, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.

[21] And again, the voice of God in the chamber of old Father Whitmer in Fayette, Senneca [Seneca] County<sup>61</sup> and at sundry times, and in divers places, through all the travels, and tribulations, of this Church of Jesus Christ of Latter Day Saints And the voice of Michael the archangel, the voice of Gabriel, and of Raphael, and of divers Angels from Michael or Adam, down to the present time; all declaring each one their dispensation, their rights, their Keys, their honors, their majesty & glory, and the power of their priesthood; giving line upon line; precept upon precept; here a little and there a little. Giving us consolation by holding forth that which is to come and confirming our hope.

[22] Brethren, shall we not go on in so great a cause[?] Go forward and not backward. Courage brethren; and on on to the victory. Let your hearts rejoice and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the king Immanuel; who hath ordained before the world was that which would enable us to redeem them out of their prisons; for the prisoner[s] shall go free.

[23] Let the mountains shout for joy, and all ye valleys cry aloud; and all ye Seas and dry lands tell the wonders of your eternal king. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks, leap for joy. And let the Sun, moon and the morning stars sing together and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again I Say, how glorious is the voice we hear, from heaven proclaiming in our ears, glory, and salvation, and

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<sup>60</sup> See Isa. 52:7.

<sup>61</sup> At the home of Peter Whitmer Sr. in June 1829. Dean C. Jessee, ed., *The Papers of Joseph Smith: Autobiographical and Historical Writings* (Salt Lake City: Deseret Book, 1989), 1:239, 299.

honor, and immortality and eternal life; kingdoms, principalities and powers.

[24] Behold, the great day of the Lord is at hand, and who can abide the day of his coming and who can stand when he appeareth[?] for he is like a refiner[']s fire and like fuller[']s soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold & silver, that they may offer unto the Lord an offering in righteousness.<sup>62</sup> Let us therefore, as a church and a people, and as Latter Day saints offer unto the Lord an offering in righteousness; and let us, present in his Holy Temple when it is finished, a book, containing the Records of our dead, which shall be worthy of all acceptation.

[25] Brethren, I have many things to say to you on the subject; but shall now close for the present and continue the subject another time I am as ever your humble servant and never deviating friend Joseph Smith<sup>63</sup>

**171. For Time and for All Eternity**  
**From a manuscript in CHL (cf. LDS D&C 132)**

*Revelation received at Nauvoo, Illinois, on July 12, 1843  
concerning biblical men having wives and concubines,  
adultery, Joseph Smith has his exaltation sealed,  
a commandment for Emma Smith,  
and the law of the priesthood*<sup>64</sup>

Nauvoo; July 12th 1843 <sup>65</sup>

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<sup>62</sup> See Mal. 3:2-3.

<sup>63</sup> "The important instructions contained in the foregoing letter [September 6, 1842] made a deep and solemn impression on the minds of the saints and they manifested their intentions to obey the instructions to the letter." BLL, 201; Jessee, *Papers of Joseph Smith*, 2:475.

<sup>64</sup> William Clayton, who was a clerk for Joseph Smith, recorded in his journal for July 12, 1843: "This A.M. I wrote a Revelation consisting of 10 pages on the order of the priesthood, showing the designs in Moses, Abraham, David and Solomon having many wives & concubines &c. After it was wrote [written] Prests. [Presidents] Joseph & Hyrum [Smith] presented it and read it to E. [Emma Smith] who said she did not believe a word of it and appeared very rebellious. J[oseph] told me to Deed all the unincumbered lots to E[mma]. & the children He appears much troubled about E[mma]." William Clayton Journal, typed copy, CHL. Willard Richards wrote on this day: "Received a Revelation in the office in presence of Hyrum [Smith] & Wm Clayton." Joseph Smith Journal, July 12, 1843, CHL. This revelation was first printed in *Deseret News Extra*, September 14, 1852, 25-27, Great Salt Lake City, Utah Territory; published in the 1876 LDS D&C; added to 1878 PGP. Punctuation marks added to the manuscript are included.

<sup>65</sup> Joseph C. Kingsbury wrote an eight-page manuscript copy of the revelatory document in July 1843. Kingsbury described copying from the original dictated manuscript written by William Clayton: "Bishop Newel K. Whitney handed me the revelation above referred to on either the day it was written or the day following, and stating that it was asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him." Joseph C. Kingsbury Affidavit, May 22, 1886, published in "Plural Marriage," *Historical Record* 6 (May 1887):226.

[1] Verily thus Saith the Lord, unto you my Servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I the Lord justified my Servants, Abraham Isaac and Jacob; as also Moses, David and Solomon, my Servants, as touching the principle and doctrin[e] of their having many wives and concubines: [2] Behold and lo, I am the Lord thy God, and will answer thee as touching this matter:

[3] Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you, for all those, who have this law revealed unto them, must obey the Same; [4] for behold I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; [5] for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing and the conditions thereof, as was instituted from before the foundation of the world: [6] and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

[7] And verily I say unto you, that the conditions of this law are these: All covenants; contracts; bonds; obligations, oaths, vows, performances, connexions [connections], associations or expectations that are not made and entered into and Sealed by the Holy Spirit of promise of him who is anointed both as well for time and for all eternity, and that too most holy, by Revelation and commandment, through the medium of mine anointed whom I have appointed on the earth to hold this power, (and I have appointed unto my Servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood is confer[r]ed) are of no efficacy, virtue or force, in and after the resurrection from the dead for all contracts that are not made unto this end, have an end when men are dead.

[8] Behold, mine house is a house of order, Saith the Lord God, and not a house of confusion. [9] Will I accept of an offering Saith the Lord, that is not made in my name[?]

[10] or, will I receive at your hands, that which I have not appointed[?]

[11] and will I appoint unto you, Saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was[?]

[12] I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, Saith the Lord; [13] and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name whatsoever they may be that are not by me or by my word, Saith the Lord, Shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection Saith the Lord your God:

[14] For whatsoever things remaineth are by me; and whatsoever things are not by me, Shall be Shaken and destroyed. [15] Therefore, if a man marry him a wife in the world and he marry her not by me, nor by my word; and he covenant with her So long as he is in the world, and She with him, their covenant and marriage is not of force when they are dead and when they are out of the world; therefore, they are not bound by any law when they are out of the world; [16] therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering Servants to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; [17] for these angels did not abide my law, therefore they cannot be enlarged, but remain Separately and Singly without exaltation in their Saved condition to all eternity, and from henceforth are not Gods but are angels of God for ever and ever.

[18] And again, verily I say unto you if a man marry a wife, and make a covenant with

her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not Sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, Saith the Lord, neither by my word, when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass, they cannot, therefore, inherit my glory, for my house is a house of order, Saith the Lord God.

[19] And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is Sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it Shall be Said unto them, ye Shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and Shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths, then Shall it be written in the Lamb[']s book of Life, that he Shall commit no murder, whereby to shed innocent blood; and if ye abide in my Covenant, and commit no murder whereby to Shed innocent blood, it shall be done unto them in all things whatsoever my Servant hath put upon them, in time and through all eternity; and Shall be of full force when they are out of the world, and they Shall pass by the angels, and the Gods which are Set there to their exaltation and Glory in all things, as hath been Sealed upon their heads, which glory Shall be a fullness and a continuation of the Seeds for ever and ever.

[20] Then Shall they be Gods, because they have no end, Therefore Shall they be from everlasting to everlasting, because they continue, Then Shall they be above all, because all things are Subject unto them. Then Shall they be Gods because they have all power, and the angels are Subject unto them.

[21] Verily, verily I say unto you, except ye abide my Law, ye cannot attain to this glory, [22] for Strait is the Gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. [23] But if ye receive me in the world, then Shall ye know me, and Shall receive your exaltation, that where I am, ye Shall be also. [24] This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath Sent. I am He. Receive ye, therefore, my law. [25] Broad is the gate and wide the way that leadeth to the deaths, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

[26] Verily, verily I say unto you, if a man marry a wife according to my word, and they are Sealed by the Holy Spirit of promise according to mine appointment, and he or She Shall Commit any Sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they Shed innocent blood, yet they Shall come forth in the first resurrection, and enter into their exaltation; but they Shall be destroyed in the flesh, and Shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

[27] The blasphemy against the Holy Ghost which Shall not be forgiven in the world, nor out of the world is in that ye Commit murder, wherein ye Shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, Saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but Shall be damned, Saith the Lord.

[28] I am the Lord thy God and will give unto thee the law of my Holy priesthood, as was ordained by me and my Father before the world was, [29] Abraham received all things, whatsoever he received, by Revelation and Commandment, by my word, Saith the Lord, and



hath entered into his exaltation, and Sitteth upon his throne.

[30] Abraham received promises concerning his Seed and of the fruit of his loines [loins], from whose loins ye are, viz. my Servant Joseph, which were to continue So long as they were in the world; and as touching Abraham and his Seed out of the world, they Should continue, both in the world and out of the world Should they Continue as innumerable as the Stars; or if ye were to count the Sand upon the Sea Shore, ye Could not number them.

[31] This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham, and by this law are the Continuation of the works of my Father where in he glorifieth himself. [32] Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye Shall be Saved. [33] But if ye enter not into my law, ye Cannot receive the promises of my Father, which he made unto Abraham.

[34] God commanded Abraham, and Sarah gave Hagar to Abraham to wife. and why did She do it? Because this was the law, and from Hagar Sprang many people. This Therefore, was fulfilling among other things the promises. [35] Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay, for I the Lord Commanded it. [36] Abraham was Commanded to offer his Son Isaac; nevertheless, it was written you shalt not kill; Abraham however, did not refuse, and it was accounted unto him for righteousness.

[37] Abraham received concubines, and they bare him Children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law: as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other thing than that which they were commanded, they have entered into their exaltation according to the promises, and sit upon thrones, and are not angels, but are Gods.

[38] David also received many wives and concubines, as also Solomon, and Moses my Servant; as also many others of my Servants from the beginning of Creation untill this time; and in nothing did they Sin, Save in those things which they received not of me.

[39] David's wives and Concubines were given unto him, of me, by the hand of Nathan my Servant, and others of the prophets who had the keys of this power, and in none of these things did he Sin against me, Save in the case of Uriah and his wife, and therefore, he hath fallen from his exaltation, and received his portion; and he Shall not inherit them out of the world; for I gave them unto another, saith the Lord.

[40] I am the Lord thy God, and I Gave unto thee, my Servant Joseph, an appointment, and restore all things; ask what ye will and it Shall be given unto you, according to my word; [41] and as ye have asked Concerning adultery; Verily, verily I say unto you, if a man receiveth a wife in the new and Everlasting Covenant, and if She be with another man, and I have not appointed unto her by the holy anointing, She hath Committed adultery, and Shall be destroyed.

[42] If She be not in the new and everlasting Covenant, and She be with another man, she has Committed adultery; [43] and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; [44] and if She hath not committed adultery, but is innocent, and hath not broken her vow, and She knoweth it, and I reveal it unto you, my Servant Joseph, then Shall you have power by the power of my Holy priesthood to take her, and give her unto him that hath not Committed adultery, but hath been faithful; for he Shall be made ruler over many; [45] for I have conferred upon you the Keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

[46] And Verily, verily I say unto you, that whatsoever you Seal on Earth Shall be Sealed in heaven, and whatsoever you bind on earth in my name, and by my word, Saith the Lord, it Shall be eternally bound in the heavens; and Whosoever Sins you remit on earth, Shall be

remitted eternally in the heavens; and Whosoever Sins you retain on earth, Shall be retained in heaven.

[47] And again, Verily I say, Whomsoever you bless, I will bless; and whomsoever you Curse, I will curse; Saith the Lord, for I the Lord am thy God.

[48] And again, Verily I say unto you, my Servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it Shall be visited with blessings, and not cursings, and with my power Saith the Lord, and Shall be without condemnation on earth and in heaven; [49] for I am the Lord thy God, and will be with thee even unto the end of the world and through all Eternity. For Verily, I seal upon you, your exaltation, and prepare a throne for you in the Kingdom of my Father, with Abraham your Father. [50] Behold, I have seen your Sacrifices, and will forgive all your Sins; I have seen your Sacrifices in obedience to that which I have told you: Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his Son Isaac.

[51] Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that She Stay herself and partake not of that which I Commanded you to offer unto her. For I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand by covenant and Sacrifice: [52] and let mine handmaid, Emma Smith, receive all those that have been given unto my Servent Joseph, and who are virtuous and pure before me; and those who are not pure, and have Said they ware [were] pure Shall be destroyed, Saith the Lord God.

[53] For I am the Lord thy God: and ye shall obey my voice; and I give unto my Servent Joseph, that he Shall be made ruler over many things, for he hath been faithfull over a few things and from henceforth I will Strengthen him.

[54] and I command mine handmaid, Emma Smith, to abide and cleave unto my Servent Joseph, and to none else. But if She will not abide this commandment; She Shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if She abide not in my law; [55] but if She will not abide this Commandment, then Shall my Servent Joseph, do all things for her, even as he hath said, and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and Sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

[56] And again, Verily I say, let mine handmaid forgive my Servant Joseph his trespasses, and then Shall She be forgiven her trespasses, wherein She hath trespas[s]eth against me, and I the Lord thy God will bless her, and multiply her; and make her heart to rejoice.

[57] and again I Say let not my Servant Joseph put his property out of his hands, lest an enemy come and distroy [destroy] him, for Satan seeketh to distroy [destroy]; For I am the Lord thy God, and he is my Servent; and behold! and lo, I am with him as I was with Abraham, thy Father, even unto his exaltation and glory.

[58] Now as t[o]uching the law of the priesthood, there are many things perta[i]ning thereunto. [59] Verily, if a man be called of my Father, as was aaron, by mine own voice, and by the voice of him that Sent me, and I have endowed him with the Keys of the power of this priesthood, if he do any thing in my name, and according to my law, and by my word, he will not Commit Sin, and I will justify him. [60] Let no one, therefore Set on my Servant Joseph for I will justify him, for he Shall do the Sacrifice which I require at his hands for his transgressions, saith the Lord, your God.

[61] &<sup>66</sup> again, as pertaining to the Law of the priesthood; if any man espouse a virgin, &

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<sup>66</sup> From here to the end of the text, it appears that the document may have been copied at another

desire to espouse another, & the first give her consent, & if he espouse the second, & they are virgins & have vowed to no other man, then is he justified; he cannot Commit adultery, for they are given unto him; for he Cannot Commit adultery with that, that belongeth unto him, & to none else; [62] & if he have ten virgins given unto him by this Law, he Cannot Commit adultery, for they belong to him, & they are given unto him, therefore is he justified.

[63] But if one, or either of the ten virgins, after she is espoused, Shall be with another man, she has Committed adultery, & Shall be distroy [destroyed]; for they are given unto him to multiply & replenish the Earth, according to my Commandment, & to fulfill the promise which was given by my father before the foundation of the world, & for thine exaltation in the eternal worlds, that they may bear the Souls of men, for herein is the work of my father Continued, that he may be Glorified.

[64] And again, Verily, verily I say unto you, if any man have a wife who holds the Keys of this power, & he teaches unto her the Law of my priesthood as pertaining to these things, then Shall She believe & administer unto him; or She Shall be distroy [destroyed], Saith the Lord your God; for I will distroy [destroy] her, for I will magnify my name, upon all those who receive & abide in my law.

[65] Therefore, it Shall be lawful in me, if She receive not this law, for him to receive all things, whatsoever I the lord, his God, will give unto him, because She did not believe & administer unto him according to my word; & She then becomes the transgressor, & he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I Commanded Abraham to take Hagar to wife.

[66] And<sup>67</sup> now, as pertaining to this law, Verily, verily I say unto you, I will reveal more unto you hereafter; therefore, let this Suffice for the present. Behold, I am Alpha & Omega: Amen.

## **172. Labor Diligently in Proclaiming My Gospel**

**From a letter of Brigham Young on behalf of the Quorum of the Twelve  
to Apostle John E. Page, November 25, 1843, CCLA**

*Revelation received at Nauvoo, Illinois,  
in November [circa 25] 1843 for John E. Page<sup>68</sup>*

the word of the Lord came through Joseph the Seer, - thus,

Let my Servant John E. Page take his departure speedily from the City of Boston, and go directly to the City of Washington, and there labor diligently in Proclaiming my Gospel to the

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sitting. The handwriting is not as large, while use of the ampersand (&) instead of the word "and" also leads to this conclusion.

<sup>67</sup> "And" written over "&."

<sup>68</sup> Quotation marks omitted. The *Times and Seasons* reported: "Elder Page has gone to Washington, where he purposes proclaiming to the rulers of our nation, the great principles of eternal truth. We are pleased to know that he has gone there, for we think that he is the very man to 'counsel our counsellors, and to teach our senators wisdom.'" *Times and Seasons* 5 (March 1, 1844):458.

inhabitants, thereof, and if he is humble and faithful, lo! I will go with him & will give him the hearts of the people, that he may do them good, and build up a chu[r]ch unto my name in that city.

### **173. The Kingdom of God and His Laws**

**From the Record of the Council of Fifty or Kingdom of God  
No. 1, pages numbered 30-31, CHL**

*Revelation received at Nauvoo, Illinois, on March 14, 1844  
Concerning the name of the Kingdom of God<sup>69</sup>*

The name of the council was discussed and the Lord was pleased to give the following Revelation;

Verily thus saith the Lord, this is the name by which you shall be called, The Kingdom of God and his Laws, with the keys and power thereof, and judgment in the hands of his servants. Ahman Christ.

### **174. Ye are my Constitution**

**From the Record of the Council of Fifty or Kingdom of God  
No. 1, page numbered 205, CHL**

*Revelation received at Nauvoo, Illinois, on April 25, 1844  
Concerning members of the Council of Fifty<sup>70</sup>*

Verily thus saith the Lord, ye are my constitution, and I am your God, and ye are my spokesmen. From henceforth do as I shall command you. Saith the Lord.

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<sup>69</sup> Quotation marks omitted. Also published in Matthew J. Grow, Ronald K. Esplin, Mark Ashurst-McGee, Gerrit J. Dirkmaat and Jeffrey D. Mahas, eds., *Administrative Records: Council of Fifty Minutes, March 1844-January 1846* (Salt Lake City: Church Historians Press, 2016), 48-49.

<sup>70</sup> Quotation marks omitted. *Ibid.*, 136-37.