

INTRODUCTION

Revelation is usually thought of as the imparting of truth to men and women by Deity. How this wisdom has been communicated between heaven and earth and how it is different from ordinary human thought remains a mystery. For instance, Mormon church founder Joseph Smith (1805-44) was accompanied by scribes who sometimes recorded his most casual observations. For Smith, revelation seemed to come from day-to-day experience, from interactions with other people, and from the study of biblical texts.

In the early years of his life, Smith was a treasure seer who divined where precious things were hidden. As he acquired a prophetic mantle, he used the same methods, including seer-stone gazing, to produce his church's foundational scripture, the Book of Mormon, and his first sixteen revelations.¹

Smith began his ministry in the spring of 1828 at age twenty-two by dictating the content of ancient gold plates to his scribes Reuben Hale, Emma Hale Smith and Martin Harris. When over one hundred manuscript pages of the dictated text were lost, Smith inquired of God about this matter. In July his prayer was answered, and this response became his first revelation: "the works & the designs & the Purposes of God cannot be frustrated neither can they come to naught for God doth not walk in crooked Paths neither doth he turn to the right hand nor to the left neither doth he vary from that which he hath said therefore his paths are strait & his course is one eternal round."²

While these words were reportedly uttered by God through Smith, there is no first-person emphasis. The language is matter of fact and relates directly to the subject at hand: the lost manuscript of the dictated Book of Mormon text. However, in April 1829 one of Smith's revelations to another scribe, Oliver Cowdery, uses the first person: "Behold I am Jesus Christ" and "Verily, verily, I say unto you."³

While Smith did not comment on the manner in which he perceived God's mind, the linguistic idiosyncrasies are his own. Whether he believed that the ideas or the words themselves were God's is not completely known. Expressions that are borrowed from the King James Version (KJV) of the Bible seem to highlight the importance of the message.

Smith frequently revised the revelations in accordance with his developing theology. God's word, relayed through fallible prophets, was neither inerrant nor static in Smith's view--so as the need arose he revised the Bible and his own autobiography as well as the revelations.

In June 1829 instructions were given to twelve future apostles called to serve in the ministry:

And I Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me: Wherefore you shall testify they are of me, and not

¹ See Dean C. Jessee, ed., *The Papers of Joseph Smith: Autobiographical and Historical Writings* (Salt Lake City: Deseret Book, 1989) 1:287, 289, 292, 294. See also H. Michael Marquardt and Wesley P. Walters, *Inventing Mormonism: Tradition and the Historical Record* (San Francisco: Smith Research Associates, 1994), 104, 188-89, 195n49-51.

² BCR, 1; BC 2:1; LDS D&C 3:1-2; RLDS D&C 2:1.

³ The words "Verily, verily, I say unto you" are in the Gospel of John (KJV) and in the Book of Mormon. The shorter wording "verily I say unto you" is in the New Testament Gospels.

of man; for it is my voice which speaketh them unto you: For they are given by my Spirit unto you: And by my power you can read them one to another; and save it were by my power, you could not have them: Wherefore you can testify that you have heard my voice, and know my words. ... Behold I Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it: Amen.⁴

On April 6, 1830, the day the church was organized, a revelation referred to Smith's authority as spokesman: "for his word ye shall receive as if from mine own mouth."⁵ One early disciple, Parley P. Pratt, wrote about the process of revelation:

After we had joined in prayer in his [Smith's] translating room, he dictated in our presence the following revelation:--(Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand. This was the manner in which all of his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each. This inquiry was made and the answer given in May, 1831.)⁶

William E. McLellin was the scribe for Smith's October 1831 revelation and for David Whitmer's September 1847 illumination. McLellin wrote of the revelatory process:

I, as scribe, have written revelations from the mouth of both the Revelators, Joseph Smith and David Whitmer. And I have been present many times when others wrote for Joseph; therefore I speak as one having experience. The scribe seats himself at a desk or table, with pen, ink and paper. The subject of enquiry being understood, the Prophet and Revelator enquires of God. He spiritually sees, hears and feels, and then speaks as he is moved upon by the Holy Ghost, the "thus saith the Lord," sentence after sentence, and waits for his amanuenses to write and then read aloud each sentence. Thus they proceed until the revelator says Amen, at the close of what is then communicated.⁷

Note that McLellin has each sentence read aloud by the scribe while Pratt states that there was no reading back. Many of the manuscripts do not have punctuation marks, perhaps indicating they were dictated too rapidly to have been read back and corrected. In any case, the revelations were written as nearly as possible as Smith spoke them. The early manuscripts have crossed-out words with substituted words above lines which appear to have been written near the time of the first composition. The orthography is unique for each particular scribe. Smith, on the

⁴ BC 15:36-41, 50; LDS D&C 18:33-36, 47; RLDS D&C 16:5, 7.

⁵ BCR, 28; BC 22:5; LDS D&C 21:5; RLDS D&C 19:2.

⁶ Parley P. Pratt [Jr.], ed., *Autobiography of Parley P. Pratt* (Salt Lake City: Deseret Book, 1994), 48. See LDS and RLDS D&C 50.

⁷ William E. McLellin, ed., *The Ensign of Liberty* 1 (August 1849): 98, Kirtland, Ohio.

other hand, was responsible for the content of every message.

Many of the revelations are explicitly attributed to God, as illustrated by the following salutations:

thus saith the Lord (OT; BOM; 1830-43)
saith the Lord (OT; NT; BOM; 1830-43)
Verily thus saith the Lord (1831-43)
Behold thus saith the Lord (NT; BOM; 1831-38)
verily I say unto you (NT; BOM; 1829-43)
Verily, verily, I say unto you (NT; BOM; 1829-1843)
I am God (OT; BOM; 1829-33)
I am Alpha and Omega (NT; BOM; 1830-43)
Listen to the voice (NT; 1830-32)
I the Lord have spoken it (OT; 1831-33)
Behold I am Jesus Christ (BOM; 1829-31)
listen to the words of Jesus Christ (1829)
give heed unto my word (1829)

In a revelation received on January 25, 1832, the wording commences: "Verily verily I say unto you I who speak even by the voice of my spirit even Alpha and Omega your Lord and your God ... behold this is the will of the Lord your God concerning you even so Amen."⁸ Smith stated this was a "commandment of Jesus Christ."⁹ In another revelation he dictated, "these are the words of Alpha & Omega even Jesus Christ."¹⁰ William W. Phelps underscored Smith's role as God's voice in a song, a portion of which reads: "The commandments to the church,/ Which the saints will always search,/ (Where the joys of heaven perch,)/ Came through him from Jesus Christ."¹¹

A peculiarity in the revelations is that when there are minor differences between the original and subsequent versions, the meaning has usually remained the same. Theological and historical revisions are more apparent. The most drastic alterations were made in 1835, when the texts were amended, added to, excised, and in some cases assigned different historical settings. About a third of the texts from July 1828 to April 23, 1834 were revised. Among other emendations, the changes softened language, reinterpreted economic matters, added offices existing at the time of revision, and inserted references to priesthood restoration.

The earliest prophetic statements were addressed to individuals as a comfort or chastisement or to the church regarding organizational issues. Economic ideals, religious expectations, and millennial warnings were also prominent features. Missionaries were called to preach to the world for the last time.

The majority (53.7 percent) of the commandments, revelations, and instructions were

⁸ See LDS D&C 75:1, 12; RLDS 75:1-2.

⁹ Smith to W. W. Phelps, July 31, 1832, CHL. See Dean C. Jessee, ed., *Personal Writings of Joseph Smith* (Salt Lake City: Deseret Book; Provo, Utah: Brigham Young University Press, 2002), 270.

¹⁰ BCR, 140; See LDS D&C 81; RLDS D&C 80 (March 15, 1832).

¹¹ *Latter Day Saints' Messenger and Advocate* 2 (October 1835):208; *A Collection of Sacred Hymns, for the Church of the Latter Day Saints* (Kirtland, Ohio: Printed by F. G. Williams & Co., 1835 [1836]), 33-34.

received in Kirtland and Hiram, Ohio (1831-38), as doctrines, ordinances, and authority structures were solidified. When those messages received prior to when Joseph Smith moved to Ohio are added, eighty-five percent of directions were produced before church headquarters were located in Missouri and then in Illinois. From the revelations, it becomes clear that dissent was common and forgiveness was often offered to those who transgressed.

Some of the revelations were not only for a specific recipient, but were specifically withheld from the public. Martin Harris was instructed in March 1830: "And I command you, that you preach nought but repentance; and show not these things, neither speak these things unto the world, for they can not bear meat, but milk they must receive."¹² Almost a year later in March 1831 the church was told: "& now I say unto you keep these things from going abroad unto the world that ye may accomplish this work in the eyes of the people & in the eyes of your enemies that they may not know your works untill ye have accomplished the thing which I have commanded you."¹³

At the November 1, 1831 church conference, a revelation authorized publication of the Book of Commandments: "what I the Lord have spoken I have spoken & I excuse not myself & though the Heaven & the Earth pass away my word shall not pass away but shall all be fulfilled whether by mine own voice or by the voice of my Servants it is the same."¹⁴ Originally the commandments were to be kept from the world—"& for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now [November 1831] are to go forth unto all flesh."¹⁵

Realizing that some of the revelations were not intended for the world underscores the importance of the early texts. Joseph Smith together with a few associates selected the revelations from the original handwritten manuscripts for canonization. Chapter 1 discusses these manuscripts as it explores the historical development of the canon.

¹² BC 16:22. For the 1835 D&C the instruction to Harris deleted "neither speak these things," while adding "until it is wisdom in me," to read: "show not these things unto the world until it is wisdom in me; for they cannot bear meat now, but milk they must receive" (1835 D&C 44:2). See LDS D&C 19:21-22; RLDS D&C 18:2.

¹³ Manuscript in CHL. After the words "keep these things from going abroad unto the world," six words were added for the BC: "until it is expedient in me." BCR, 76; BC 48:68; LDS D&C 45:72; RLDS D&C 45:15. Joseph Smith added these words above the line when he was reviewing the text evidently in November 1831. The manuscript of the March 1831 revelation written by Edward Partridge does not contain these words nor does a copy made by William E. McLellin. See Jan Shipp and John W. Welch, eds., *The Journals of William E. McLellin 1831-1836* (Provo, Utah: BYU Studies/Urbana: University of Illinois Press, 1994), 240.

¹⁴ BCR, 127; BC 1:7; LDS D&C 1:38; RLDS D&C 1:8.

¹⁵ BCR, 120; LDS D&C 133:60; RLDS D&C 108:11 (November 3, 1831).

COMMON ABBREVIATIONS

1830 BOM	=	Joseph Smith, <i>The Book of Mormon: An Account Written by the hand of Mormon, Upon Plates Taken from the Plates of Nephi</i> . By Joseph Smith, Junior, author and proprietor (Palmyra [New York]: Printed by E. B. Grandin for the author, 1830), cited with page number and followed by versification of both LDS and RLDS churches
1835 D&C	=	<i>Doctrine and Covenants of the Church of the Latter Day Saints</i> (Kirtland, Ohio: Printed by F. G. Williams & Co., 1835)
BC	=	A Book of Commandments, for the Government of the Church of Christ (Zion [Independence, Missouri]: Published by W. W. Phelps & Co., 1833)
BCR	=	Book of Commandments and Revelations, CHL
BLL	=	Book of the Law of the Lord, CHL
BOM	=	Book of Mormon
CCLA	=	Community of Christ Library-Archives, Independence, Missouri
CHL	=	Church History Library, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah
D&C	=	Doctrine and Covenants
E&M Star	=	<i>The Evening and the Morning Star</i>
JS Journal	=	Joseph Smith 1835-36 Journal, CHL
JST	=	<i>The Holy Scriptures</i> (Independence, Missouri: Herald Publishing House, Reorganized Church of Jesus Christ of Latter Day Saints, 1991) [now Community of Christ]; also called Joseph Smith Translation of the Bible (JST) by LDS
KJV	=	King James Version of the Bible
KRB	=	Kirtland Revelations Book, CHL
LDS	=	Church of Jesus Christ of Latter-day Saints (Mormon), headquartered in Salt Lake City, Utah
LDS D&C	=	<i>The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints</i> (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1981)
NKW	=	Newel K. Whitney Collection, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah
NT	=	New Testament
OT	=	Old Testament
PGP	=	<i>The Pearl of Great Price</i> (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1981)
RLDS	=	Reorganized Church of Jesus Christ of Latter Day Saints, headquartered in Independence, Missouri [Community of Christ]
RLDS D&C	=	<i>Book of Doctrine and Covenants</i> (Independence, Missouri: Herald Publishing House, Reorganized Church of Jesus Christ of Latter Day Saints, 1990) [Community of Christ] This designation is used for convenience for other churches, branches, and groups.
SB	=	Scriptory Book of Joseph Smith, CHL

Writings Not Included in this Study

I. *Items in the LDS D&C; added to the D&C in 1876:*¹⁶

D&C 2	the priesthood by the hand of Elijah the prophet
D&C 13	ordination prayer by John the Baptist
D&C 109	dedication prayer of the Kirtland Temple
D&C 116	Adam to visit his people at Adam-ondi-Adam, Daviess County, Missouri
D&C 123	instructions
D&C 129-31	instructions

Other:

D&C 102	minutes of the organization of the High Council (1835 D&C 5)
D&C 134	Article on Governments and Laws in General (1835 D&C 102)
D&C 135	death of Joseph and Hyrum Smith (1844 D&C 111)

II. *Items in the 1835 D&C Omitted from Subsequent Editions*

- A. The Lectures on Faith (pages 5-74)
removed RLDS D&C 1897 edition; removed LDS D&C 1921 edition
- B. Article on Marriage (1835 D&C 101)
removed LDS D&C 1876 edition and replaced with LDS D&C 132, 1876 edition;
contained in RLDS D&C 111
- C. General Assembly (August 17, 1835; pages 255-57)
removed D&C 1844 edition (Nauvoo, Illinois)
added RLDS D&C 1894 edition; removed from RLDS D&C 1990 edition

III. *Items in the RLDS D&C*

D&C 22	introductory revelation prior to revision of Genesis added to RLDS D&C 1864 edition; in LDS PGP
D&C 36	part of inspired correction of the Holy Scriptures added to RLDS D&C 1864 edition; in LDS PGP
D&C 99	minutes of the organization of the High Council
D&C 111	Article on Marriage
D&C 112	Article on Governments and Laws in General

IV. *Items Outside the D&C*

- A. The Book of Mormon
- B. Correction of the KJV of the Bible, part of which is in the LDS PGP as Selections from the Book of Moses

¹⁶ These include narrative, the minutes of a meeting, a prayer, and instructions.

1. "A Revelation given to Joseph the Revelator June 1830" (OT MS #1, 1, CCLA)
 2. "A Revelation given to the Elders of the Church of Christ On the first Book of Moses given to Joseph the Seer Chapter first" (ibid., 3, original reading; circa June 1830)
 3. "Chapter 2 A Revelation concerning Adam after he had been driven out of the garden of Eden" (ibid., 8; circa June 1830) Note: The handwriting of Oliver Cowdery ends at Genesis 5:28 in the RLDS Bible (Gen. 4:18, KJV; LDS PGP, Moses 5:43).
- C. The Book of Abraham, Smith's writings from Egyptian papyrus, 1835, 1842 (LDS PGP)
- D. Joseph Smith-Matthew, Smith's correction of Matthew 23:39 and chap. 24 (PGP)
- E. Joseph Smith-History, which includes Smith's early visionary experiences (PGP)
- F. The Articles of Faith (PGP)

CROSS-REFERENCES

Document Number	Month Day	Year	BC 1833*	D&C 1835*	LDS D&C 1876/2013	RLDS D&C 1864/1990	Source Used
<i>Book of Mormon Period:</i>							
1	July [1-31]	1828	2	30	3	2	BCR, 1-2
2	Feb. [1-28]	1829	3	31	4	4	BC 3
3	March [1-31]	1829	4	32	5	5	NKW
4	April [7-30]	1829	5	8	6	6	BC 5
5	April [7-30]	1829	6	33	7	7	Manuscript
6	April [7-30]	1829	7	34	8	8	BCR, 12-13
7	April [7-30]	1829	8	35	9	9	BC 8
8	May [1-31]	1829	9	36	10	3	BC 9
9	May [1-31]	1829	10	37	11	10	BC 10
10	May [1-31]	1829	11	38	12	11	BC 11
11	June [1-14]	1829	12	39	14	12	BC 12
12	June [1-14]	1829	13	40	15	13	BC 13
13	June [1-14]	1829	14	41	16	14	BC 14
14	June [1-14]	1829	15	43	18	16	BC 15
15	June [14-30]	1829		42	17	15	KRB, 119-120
16	[ca. January]	1830					BCR, 30-31
17	March [26-31]	1830	16	44	19	18	BC 16
<i>Church of Christ Years:</i>							
18	April 6,	1830	17	45:1	23:1-2	21:1	BCR, 29
19	April 6,	1830	18	45:2	23:3	21:2	BCR, 29
20	April 6,	1830	19	45:3	23:4	21:3	BCR, 29-30
21	April 6,	1830	20	45:4	23:5	21:4	BCR, 30
22	April 6,	1830	21	45:5	23:6-7	21:5	BCR, 30
23	April 6,	1830	22	46	21	19	BCR, 28-29
24	April 16,	1830	23	47	22	20	BCR, 32
25	June	1830	24	2	20	17	Manuscript
26	July [4-31]	1830	25	9	24	23	BCR, 32-34
27	July [4-31]	1830	26	48	25	24	BCR, 34-35
28	July [4-31]	1830	27	49	26	25	BCR, 34
29	Sept. 4,	1830	28	50	27	26	BCR, 35-36
30	Sept. [5-26]	1830	29	10	29	28	BCR, 36-40
31	Sept. [5-26]	1830	30	51	28	27	BCR, 40-41
32	Sept. [26-28]	1830	31	52:1	30:1-4	29:1	BCR, 42
33	Sept. [26-28]	1830	32	52:2	30:5-8	29:2	BCR, 42
34	Sept. [26-28]	1830	33	52:3	30:9-11	29:3	BCR, 43
35	Sept. [26-28]	1830	34	53	31	30	BCR, 43-44
36	[ca. Oct.]	1830		73	74	74	BCR, 60-61
37	Oct. [ca. 17]	1830		54	32	31	KRB, 83-84

38	Oct. [18-31] 1830	35	55	33	32	BCR, 44-45
39	Nov. 4, 1830	36	56	34	33	BCR, 45-46
40	Dec. 7, 1830	37	11	35	34	BCR, 46-48
41	Dec. 9, 1830	38	57	36	35	BCR, 48-49
42	Dec. [30] 1830	39	58	37	37	BCR, 49
43	Jan. 2, 1831	40	12	38	38	BCR, 49-52
44	Jan. 5, 1831	41	59	39	39	BCR, 58-60
45	Jan. 6, 1831	42	60	40	40	BCR, 60
46	Feb. 4, 1831	43	61	41	41	BCR, 61-62
47	Feb. 9, 1831	44	13	42:1-72	42:1-19	Manuscript
48	Feb. [9-23] 1831	45	14	43	43	BCR, 67-70
49	Feb. [9-23] 1831	46	62	44	44	BCR, 70-71
50	Feb. 23, 1831	47:1-20	13	42:78-93	42:21-23	Manuscript
51	Feb. 23, 1831	47:21-24	13	42:74-77	42:20	Manuscript
52	March [6-7] 1831	48	15	45	45	Manuscript
53	March 8, 1831	49	16	46	46	BCR, 76-78
54	March 8, 1831	50	63	47	47	BCR, 79-80
55	March 10, 1831	51	64	48	48	BCR, 79
56	May 7, 1831	52	65	49	49	BCR, 80-82
57	May 9, 1831	53	17	50	50	BCR, 82-85
58	May 15, 1831					BCR, 85
59	May 20, 1831		23	51	51	BCR, 86-87
60	June 6, 1831	54	66	52	52	BCR, 87-89
61	June 8, 1831	55	66	53	53	NKW
62	June 10, 1831	56	67	54	54	BCR, 90-91
63	June 14, 1831	57	68	55	55	BCR, 91
64	June 15, 1831	58	69	56	56	Manuscript
65	July 20, 1831		27	57	57	BCR, 93-94
66	Aug. 1, 1831	59	18	58	58	BCR, 94-98
67	Aug. 7, 1831	60	19	59	59	NKW
68	Aug. 8, 1831	61	70	60	60	BCR, 100-101
69	Aug. 12, 1831	62	71	61	61	BCR, 101-103
70	Aug. 13, 1831	63	72	62	62	BCR, 104
71	Aug. [30-31] 1831	64	20	63	63	NKW
72	Aug. 31, 1831					Manuscript
73	Sept. 11, 1831	65:1-47	21	64	64	NKW
74	Oct. 29, 1831		74	66	66	Manuscript
75	Oct. 30, 1831		24	65	65	Manuscript
76	Nov. 1, 1831	1	1	1	1	BCR, 125-127
77	Nov. 1, 1831		22	68	68	BCR, 113-114
78	Nov. 1, 1831					BCR, 121
79	Nov. 2, 1831		25	67	67	BCR, 114-115
80	Nov. 3, 1831		100	133	108	BCR, 116-121
81	Nov. [11] 1831		3	107:59-92, 99-100	104:31-42,	NKW
82	Nov. 11, 1831		28	69	69	BCR, 122

83	Nov. 12, 1831	26	70	70	BCR, 124-125
84	Dec. 1, 1831	90	71	71	NKW
85	Dec. 4, 1831	89:1-2	72:1-8	72:1-2	NKW
86	Dec. 4, 1831	89:3-5	72:9-26	72:3-5	NKW
87	Jan. 10, 1832	29	73	73	NKW
88	Jan. 25, 1832	87:1-3	75:1-22	75:1-3	NKW
89	Jan. 25, 1832	87 :4-5	75:23-36	75:4-5	NKW
90	Feb. 16, 1832	91	76	76	BCR, 134-139
91	Feb. 27, 1832				KRB, 10
92	March 1, 1832	75	78	77	NKW
93	March 7, 1832	77	80	79	KRB, 18-19
94	March [ca. 8] 1832				NKW
95	March 12, 1832	76	79	78	KRB, 12
96	March 15, 1832	79	81	80	BCR, 139-140
97	March [ca. 20] 1832		77		BCR, 141-144
98	March 20, 1832				NKW
99	[ca. March] 1832				BCR, 144
100	April 26, 1832	86	82	81	BCR, 128-129
101	April 30, 1832	88	83	82	NKW
102	Aug. 29, 1832	78	99	96	KRB, 19-20
103	Sept. 22-23, 1832	4	84	83	NKW
104	Nov. 27, 1832		85		Manuscript
105	Dec. 6, 1832	6	86	84	KRB, 31-32
106	Dec. 25, 1832		87		KRB, 32-33
107	Dec. 27-28, 1832	7	88:1-126	85:1-38	KRB, 33-46
108	Jan. 3, 1833	7	88:127- 137, 141	85:39- 44, 46	KRB, 47-48
109	Jan. 5, 1833				Manuscript
110	Feb. 27, 1833				KRB, 48-49
111	Feb. 27, 1833	80	89	86	KRB, 49-51
112	March 8, 1833	84	90	87	NKW
113	March 9, 1833	92	91	88	KRB, 55
114	March 15, 1833	93	92	89	KRB, 55
115	May 6, 1833	82	93	90	NKW
116	June 1, 1833	95	95	92	KRB, 59-60
117	June 4, 1833	96	96	93	KRB, 60-61
118	Aug. 2, 1833	81	97	94	Manuscript
119	Aug. 2, 1833	83	94	91	Manuscript
120	Aug. 6, 1833	85	98	95	Manuscript
121	Oct. 12, 1833	94	100	97	NKW
122	Dec. 16, 1833	97	101	98	KRB, 73-83
123	Feb. 24, 1834		103	100	Manuscript
124	April 23, 1834	98	104	101	Manuscript
125	April 28, 1834				Manuscript

Church of the Latter Day Saints Period:

126	June 22, 1834		105	102	KRB, 97-100
127	Nov. 25, 1834	99	106	103	KRB, 116
128	Dec. 5, 1834				Manuscript
129	April [28-30] 1835	3	107	104	1835 D&C 3
130	Oct. 27, 1835				JS Journal, 10
131	Nov. 1, 1835				JS Journal, 16
132	Nov. 2, 1835				JS Journal, 17
133	Nov. 3, 1835				JS Journal, 17-19
134	Nov. 7, 1835				JS Journal, 20-21
135	Nov. 8, 1835				JS Journal, 22
136	Nov. 14, 1835				JS Journal, 35-36
137	Nov. 16, 1835				JS Journal, 42-43
138	Nov. 16, 1835				JS Journal, 45
139	Dec. 26, 1835		108		JS Journal, 90
140	Jan. 21, 1836		137		JS Journal, 137-138
141	April 3, 1836		110		JS Journal, 191-193
142	Aug. 6, 1836		111		Manuscript
143	July 23, 1837		112	105	SB, 72-74
144	Sept. 4, 1837				SB, 23
145	Jan. 7, 1838				Manuscript
146	Jan. 12, 1838				Manuscript
147	Jan. 12, 1838				Manuscript
148	Jan. 12, 1838				Manuscript
149	March [14-31] 1838		113		SB, 17-18
150	April 11, 1838		114		SB, 32
151	April 17, 1838				SB, 32

Early Church of Jesus Christ of Latter Day Saints Period:

152	April 26, 1838		115		SB, 32-34
153	July 8, 1838		118		SB, 54-55
154	July 8, 1838				SB, 55
155	July 8, 1838		119	106	SB, 56
156	July 8, 1838		120		SB, 57
157	July 8, 1838		117		SB, 57-59
158	March 20, 1839		121-122		Manuscript
159	Jan. 19, 1841		124	107	BLL, 3-15
160	March [1-6] 1841		125		BLL, 16
161	March 20, 1841				BLL, 15
162	July 9, 1841		126		BLL, 26
163	Dec. 2, 1841				BLL, 66
164	Dec. 22, 1841				Manuscript
165	Dec. 22, 1841				Manuscript
166	Jan. 28, 1842				BLL, 67
167	May 19, 1842				BLL, 122
168	July 27, 1842				Manuscript

169	Sept. 1, 1842	127	109	Manuscript
170	Sept. 6, 1842	128	110	Manuscript
171	July 12, 1843	132		Manuscript
172	Nov. [ca. 25] 1843			Manuscript
173	March 14, 1844			Manuscript
174	April 25, 1844			Manuscript

* Appears as Roman numerals in the original volumes.