

Receiving the Laws, February 1831-September 1831

46. Hearken and Hear, O Ye My People From BCR, 61-62 (cf. LDS and RLDS D&C 41; BC 43)

*Revelation received at Kirtland, Ohio,
on February 4, 1831 for the Church of Christ¹*

Commandment given Feb. 4th 1831 at Kirtland Geauga County Ohio given to the Church in these parts it pointing out the office of Edward [Partridge] &c & there was a man by the name of [Leman] Copl[e]y in the Township of Thompson who had requested Brother Joseph & Sidney [Rigdon] to live with him & he would furnish them houses & provisions &c then Joseph enquired of the lord & Received as follows

[1] Hearken & hear o ye my People, saith your lord & your God, ye whom I delight to bless with the greatest of blessing. ye that hear me. & ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.

[2] hearken o ye Elders of my Church whom I have called; Behold I give unto you a commandment, that ye shall assemble yourselves to gether to agree upon my word, [3] & by the prayer of your faith ye shall receive my law, that ye may know how to govern my Church, & have all things right before me.

[4] & I will be your ruler when I come: and behold, I come quickly: & ye shall see that my law is kept.

[5] he that Receiveth my law & doeth it the same is my Deciple [Disciple]; & he that saith he Receiveth it & Doeth it not, the same is not my Deciple [Disciple], & shall be cast out from among you:

[6] for it is not meet that the things which belong to the Children of the Kingdom, should be given to them that are not worthy, or to dogs, or the pearl to be cast before Swine.

[7] & again, it is meet that my servent Joseph should have a house built, in which to live & translate.

[8] & again, it is meet that my Servent Sidney [Rigdon] should live as Seemeth him good.

[9] & again, I have called my Servent Edward [Partridge], & give a commandment, that he should be appointed by the voice of the Church, & ordained a bishop unto the Church, to leave his merchandise & to spend all his time in the labours [labors] of the Church; [10] to see to all things as it shall be appointed u[n]to him, in my Laws in the day that I shall give them.

[11] & this because his heart is pure before me, for he is like unto Nathaniel of old, in

¹ Joseph Smith arrived in Kirtland, Ohio, about February 1, 1831. He and his wife, Emma, resided at the home of Newel K. Whitney for several weeks. Edward Partridge was the first bishop appointed and ordained in the Church of Christ. He received his ordination on February 4, 1831 by Sidney Rigdon. Partridge's license as bishop was signed by Rigdon and Smith. Later other men added their names in Missouri between August 1831 and about January 1832. License in CHL.

whome [whom] there is no guile.

[12] these words are given unto you, & they are pure before me: wherefore beware how you hold them, for they are to be answered upon your souls in the day of Judgement; even so. amen.

Revision

1835 D&C 61
(cf. LDS D&C 41:8; RLDS D&C 41:3)

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

Commentary: Sidney Rigdon, Live as Seemeth Him Good

In the first revelation received in Kirtland, Ohio, dated February 4, 1831, it says, "& again, it is meet that my Servent Sidney should live as Seemeth him good." John Whitmer originally recorded that Rigdon "should have a comfortable Room to live in." For whatever reason it was changed for the BC to "Seemeth him good" (BCR, 62). In the 1835 D&C after the word "good" was added "inasmuch as he keepeth my commandments." This addition changes the tone from praise to reproach.

In July 1832 Rigdon stated that "the keys of the kingdom are rent from the church and there shall not be a prayer put up in this place to day ... the keys of [the] kingdom are wrent [rent] from you and you never will have them again untill you build me a new house."² Reynolds Cahoon recalled that "Br Sidney remarked that he had a revelation from the Lord & said that the kingdom was taken from the Church and left with him."³ It may have been this incident that inspired the committee to make Rigdon's living conditions provisional.

47. Behold I Speak unto the Church From "Book of Commandments, Law and Covenants; Book B," CHL (cf. LDS D&C 42:1-72 and RLDS D&C 42:1-19; BC 44)

*Revelation received at Kirtland, Ohio,
on February 9, 1831 for twelve elders also
containing the Laws of the Church of Christ⁴*

Laws of the Church of Christ received in the presence of twelve Elders February 9th 1831

² Lucy Mack Smith, Preliminary Manuscript, 160, CHL; *Biographical Sketches of Joseph Smith the Prophet, and His Progenitors for Many Generations* (Liverpool, Eng.: Published for Orson Pratt by S.W. Richards, 1853), 195; Anderson, *Lucy's Book*, 561-62.

³ Reynolds Cahoon Journal, July 5, 1832, CHL.

⁴ Joseph Smith wrote to Martin Harris, "We have received the laws of the Kingdom since we came here and the Disciples in these parts have received them gladly." Smith to Harris, February 22, 1831, CHL; *The Essential Joseph Smith* (Salt Lake City: Signature Books, 1995), 11. The five questions asked relative to this document are scribbled out in BCR, 62-63, 66-67.

Question 1st. = Shall the Church come together into one place or remain as they are in separate bodies?

[1] Answer = Hearken Oh! ye Elders of my Church who have assembled yourselves together in my name, even Jesus Christ the Son of the living God the Saviour of the world, inasmuch as they believe on my name & keep my Commandments, [2] again I say unto you hearken and he[a]r obey the laws which I shall give unto you [3] for verily I say as ye have assembled yourselves together according to the Commandment wherewith I commanded you, and are agreed as touching this one thing and have asked me in my name, even so ye shall receive

[4] Behold verily I say unto you, I give unto you this first commandment that ye shall go forth in my name every one of you, together with⁵ my Servants Joseph & Sidney [Rigdon], [5] & I give unto them a Commandment that they shall go forth for a little season & it shall be given by the power of my spirit when they shall return [6] and ye shall go forth in the power of my Spirit, preaching my gospel two by two in my name lifting up your voices as with the voice of a trump, declaring my word like unto Angels of God [7] and ye shall go forth baptizing with water, saying Repent ye, Repent ye, for the Kingdom of Heaven is at hand, [8] and from this place ye shall go forth into the regions westward & inasmuch as ye shall find my disciples ye shall build up my Church in every region [9] untill the time shall come when it shall be revealed unto you from on high, and the City of the New Jerusalem shall be prepared, that ye may be gathered into one, that ye may be my people & I will be your God [10] & again I say unto you that my Servant Edward [Partridge] shall stand in the Office wherewith I have appointed him & it shall come to pass that if he transgress another shall be planted in his stead, even so, Amen

Question 2d. The Law regulating the Church in her present situation till the time of her gathering[?]

[11] Answer - Again verily I say unto you that it shall not be given to any one to go forth to preach my gospel & to build up my Church except he be ordained by some one that hath authority & it be known to the Church that he hath authority & has been regularly ordained by the heads of this Church, [12] & again the Elders, Priests & Teachers of this Church shall teach the scriptures which are in the Bible & Book of Mormon in the which is the fullness of my Gospel [13] & thou shalt observe the Covenants & Church Articles to do them, & this shall be thy teaching as thou shalt be directed by the spirit, [14] it shall be given unto thee by the prayer of faith, & if ye receive not the spirit ye shall not teach, [15] and all this ye shall observe to do as I have commanded you concerning your teachings untill the fullness of my scriptures are given [16] and as ye shall lift up your voices by the Comforter, ye shall speak & prophecy as seemeth me good [17] for behold the Comforter knoweth all things and beareth record of the Father & the Son

[18] And now behold I speak unto the Church, thou shalt not kill, and he that killeth shall not have forgiveness neither in this world nor the world to Come, [19] and again, I say unto you thou shalt not kill, he that killeth shall die [20] Thou shalt not Steal & he that stealeth & will not repent shall be Cast out [21] thou shalt not lie, he that lieth & will not repent shall be cast out.

[22] Thou shalt love thy wife with all thy heart and shall cleave unto her & none else, [23] and he that looketh upon a woman to lust after her shall deny the faith & shall not have the spirit & if he repent not he shall be cast out

[24] Thou shalt not Commit adultery and he that committeth adultery & repenteth not

⁵ Another early manuscript copy of this revelation has the word "except" rather than the words "together with" (CHL). BCR, 63 contains the word "excepting."

shall be cast out [25] and he that committeth adultery and repenteth with all his heart and forsaketh & doeth it no more, thou shalt forgive him, [26] but if he do it again he shall not be forgiven, but shall be cast out.

[27] Thou shalt not speak evil of thy neighbor nor do him any harm, [28] thou knowest my laws, they are given in my scriptures he that sinneth & repenteth not shall be cast out

[29] If thou lovest me thou shalt serve me & keep all my commandments [30] and behold thou shalt consecrate all thy property that which thou hath unto me with a covenant & a deed which cannot be broken [31] and they shall be laid before the Bishop of my Church & two of the Elders such as he shall appoint and set apart for that purpose⁶ [32] and it shall come to pass that the Bishop of my Church after that he hath received the [properties]⁷ of my Church that it cannot be taken from you, he shall appoint every man a steward over his own property or that which he hath received inasmuch as it shall be sufficient for himself & family [33] and the residue shall be kept to administer to him that hath not, that every man may receive according as he stands in need, [34] & the residue shall be kept in my Store House to administer to the poor & needy as shall be appointed by the Elders of the Church and the Bishop [35] & for the purpose of purchasing lands & the building up the New Jerusalem which is hereafter to be revealed [36] that my Covenant people may be gathered in me in the day that I shall come to my Temple this do for the salvation of my people

[37] and it shall come to pass that he that sinneth & repenteth not shall be cast out and shall not receive again that which he hath consecrated unto me [39] for it shall come to pass that which I spake by the mouth of my prophets shall be fulfilled for I will consecrate the riches of the Gentiles unto my people which are of the House of Israel [40] and again thou shalt not be proud in heart, let all thy Garments be plain & their beauty the beauty of the work of thine own hands [41] & let all things be done in decency before me.

[42] Thou shalt not be idle for he that is idle shall not eat the bread nor wear the garments of the Labourer, [43] and whosoever among you that is sick & hath not faith to be healed but believeth shall be nourished in all tenderness with herbs & mild food & that not of the world [44] and the Elders of the church two or more shall be called & shall pray for & lay their hands on them in my name, & if they die, they shall die unto me, & if they live, they shall live unto me, [45] thou shalt live together in love, insomuch that thou shalt weep for the loss of those that die, & more especially those that have not the hope of a glorious resurrection, [46] and it shall come to pass that they that die in me shall not taste of death for it shall be sweet unto them [47] & they that die not in me [wo unto them for]⁸ their death shall be bitter, & again it shall come to pass that he that hath faith in me to be healed & is not appointed unto death shall be healed, [48] he that hath faith to see shall see, [50] he that hath faith to hear shall hear, [51] the lame that hath faith to leap shall leap, [52] & they that have not faith to do these things but believe in me hath power to become my sons, & inasmuch as they believe in & break not my law, thou shalt bear their infirmities

[53] Thou shalt stand in the place of thy stewardship, [54] thou shalt not take thy brothers

⁶ On June 3, 1831 "John Corrill and Isaac Morley were ordained assistants to the Bishop under the hand of Lyman Wight." Donald Q. Cannon and Lyndon W. Cook, eds., *Far West Record: Minutes of the Church of Jesus Christ of Latter-day Saints, 1830-1844* (Salt Lake City: Deseret Book Co., 1983), 7.

⁷ The word "properties" is not contained in this manuscript. Three other manuscripts include "properties."

⁸ The words "wo unto them for" are not in this manuscript, but are in other manuscripts.

garment, thou shalt pay for that which thou shalt receive of thy brother [55] and if thou obtain more than that which would be for thy support, thou shalt give it into my Store house, that it may be done according to that which I have spoken

[56] Thou shalt ask and my scriptures shall be given as I have appointed, and for thy salvation [57] thou shalt hold thy peace concerning them till ye have rec[eive]d. them, [58] and then I give unto you a Commandment that ye shall teach them unto all men & they also shall be taught unto all nations kindreds, tongues & people

[59] Thou shalt take those things which thou hast rec[eive]d. which thou knowest to have been my law & to be [my law]⁹ to govern my Church [60] & he that doeth according to these things shall be saved & he that doeth them not shall be damned if he continues [61] If thou shalt ask thou shalt receive revelation upon revelation, knowledge upon knowledge that thou mayest know the mysteries of the peaceable things of the kingdom, that which bringeth joy, that which bringeth life Eternal

[62] Thou shalt ask & it shall be revealed unto you in mine own due time, when the New Jerusalem shall be built, thou shalt ask & it shall be revealed in mine own due time,¹⁰ [63] & behold it shall come to pass that my servants shall be sent both to the East & to the west & to the North & to the south, [64] & even now let him that goeth to the East teach them that are Converted to flee to the west & this because of that which is to come, & secret combinations

[65] Behold thou shalt observe all these things & great shall be thy reward, thou shalt observe to keep the mysteries of the kingdom unto thyself, for it is not given to the world to know the mysteries.

[67] And these laws which ye have rec[eive]d. are sufficient for you both here & in the New Jerusalem [68] but he that lacketh knowledge let him ask of me & I will give him liberally & upbraid him not [69] lift up your hearts & rejoice for unto you the kingdom has been given, even so, Amen

Question 4th [3rd] How the Elders are to dispose of their families while they are proclaiming or otherways engaged in the service of the Church[?]

[70] Answer - That the Priests & Teachers shall have their stewardship given them as the other members, [71] and the Elders are to assist the Bishop in all things & he is to see that their families are supported out of the property consecrated to the Lord [72] either a Stewardship or otherwise as may be thought best by the Elders and Bishop

Question 5th [4th] How far is it the will of the Lord we should have dealings with them[?]¹¹

Answer, Thou shalt not contract any debts with them & again the Elders and Bishop shall counsel [counsel] together and by the direction of the spirit do as it must needs by necessary.

Question 6th [5th] What preparation shall we make for our Brethren from the East & where & how?

Answer - There shall be as many appointed as must needs be necessary to assist the Bishop in obtaining Houses that they may be together as much as can be & is directed by the Holy Spirit, & every family shall have place that they may live by themselves, and every Church

⁹ The words "my law" are not in this manuscript, but are in other manuscripts.

¹⁰ The words "thou shalt ask & it shall be revealed in mine own due time" are repeated in this manuscript. The repetition has been retained. BCR, 66 when copied included these repeated words which were later crossed out.

¹¹ BCR, 67 and another manuscript has the question as: "How far it is the will of the Lord that we should have dealings with the world & how we should conduct our dealings with them?"

shall be organized in as close bodies as they can be for the Enemy

Revision

1835 D&C 13

(cf. LDS D&C 42:12-14, 29-39, 56-59, 62, 65-73; RLDS D&C 42:5, 8-11, 15, 17-19)

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

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

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

[33] And *again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.*

[34] *Therefore*, the residue shall be kept in my store house, to administer to the poor and *the* needy, as shall be appointed by the *high council* of the church, and the bishop *and his council*, [35] and for the purpose of purchasing lands *for the public benefit of the church, and building houses of worship*, and building up *of* the New Jerusalem which is hereafter to be revealed, [36] that my covenant people may be gathered in *one* in *that day when* I shall come to my temple. *And this I* do for the salvation of my people.

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

[56] Thou shalt ask, and my scriptures shall be given as I have appointed, and *they shall be preserved in safety*; [57] *and it is expedient that* thou shouldst hold thy peace concerning them, *and not teach them* until ye have received them *in full*. [58] And I give unto you a commandment, that *then* ye shall teach them unto all men; *for* they shall be taught unto all nations, kindreds, tongues and people. [59] Thou shalt take *the* things which thou hast received, which have been *given unto thee in my scriptures for a law*, to be my law, to govern my church

[62] Thou shalt ask, and it shall be revealed unto you in mine own due time, *where* the New Jerusalem shall be built.

[65] Behold thou shalt observe all these things, and great shall be thy reward; *for unto you it is given to know* the mysteries of the kingdom, *but* unto the world it is not given to know *them*. [66] *Ye shall observe the laws* which ye have received, *and be faithful*. [67] *And ye shall hereafter receive church covenants, such as shall be sufficient to establish* you, both here, and in the New Jerusalem. [68] *Therefore*, he that lacketh *wisdom*, let him ask of me, and I will give him liberally, and upbraid him not. [69] Lift up your hearts and rejoice, for unto you the kingdom, *or in other words, the keys of the church, have been given*; even so Amen.

[70] The priests and teachers shall have their stewardships, *even* as the members, [71] and the elders, *or high priests who are appointed* to assist the bishop *as counsellors*, in all things *are to have* their families supported out of the property *which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned*; [72] *or they are to receive a just remuneration for all their services*; either a stewardship, or otherwise, as may be thought best, *or decided* by the *counsellors* and bishop. [73] *And the bishop also, shall receive his support, or a just remuneration for all his services, in the church*.

Commentary: The Laws of the Church

On February 9, 1831 the "Laws of the Church of Christ" (also called the Law of the Church) were given in the presence of twelve elders assembled in Kirtland, Ohio. These laws were given in answer to a series of questions that were evidently posed at their meeting.¹² In BC 44 the questions are absent as they are crossed out in the BCR..

The revelation states that "if thou obtain more than that which would be for thy support, thou shalt give it into my Store house."¹³ In early 1831, while revising the Old Testament, additions were made to the text in Genesis 14 and mention was made of Melchizedek who "blessed Abram [Abraham] being the high Priest and the keeper of the store house of God him whom God had appointed to receive tithes for the poor wherefore Abram paid unto him [Melchizedek] tithes of all that he had of all the riches which he pos[s]essed which God had

¹² "Book of Commandments, Law and Covenants; Book B" (CHL) and BCR.

¹³ Document no. 47; LDS D&C 42:55; RLDS D&C 42:14.

given him more than that which he had need."¹⁴

The requirement of the Saints was that "every man who cometh up to Zion must lay all things before the Bishop in Zion,"¹⁵ or, in other words, to donate all property to the bishop who would allot to the individual and his family what was needed to live. The stewardship form printed in Independence stated that the property was "For the purpose of purchasing lands, and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy." A few copies of this form have survived in CHL and have after the words "purchasing lands" the handwritten note "in Jackson County Mo" above the printed line. The printed consecration deed required the individual to "pay yearly" to the bishop or his successor in office "all that I shall make or accumulate more than is needful for the support and comfort of myself and family." Also he would "forfeit all claim to the above described leased and loaned property."¹⁶

The Evening and the Morning Star stated that a man "can consecrate unto the Lord, all the property that he has, more than he wants for himself and family, for the benefit of the poor and needy."¹⁷ But there was a difference on another page of the same issue, which affirmed that "Members of the church have, or will have, 'deeds' in their own name." The article told of "One Bates from New-London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and the necessaries for the saints, after his arrival here, [and] sued [Bishop] Edward Partridge and obtained a judgment for the same."¹⁸

One of the first references to giving to the church bishop less than one's all was in May 1833. On May 2 Joseph Smith wrote a letter explaining the law given on February 9, 1831, noting that if an individual was no longer in the church he could keep his inheritance. Smith wrote to Bishop Partridge:

The law of the Lord, binds you to receive, whatsoever property is consecrated, by deed, The consecrated property, is considered the residue kept for the Lord[']s store house, and it is given for this consideration, for to purchase inheritances for the poor, this, any man has a right to do, agreeable to all laws of our country, to donate, give or consecrate all that he feels disposed to give, and it is your duty, to see that whatsoever is given, is given legally, therefore, it must be given for the consideration of the poor saints, and in this way no man can take any advantage of you in law, again, concerning inheritances, you are bound by the law of the Lord, to give a deed, securing to him who receives inheritances, his inheritance, for an everlasting inheritance, or in other words, to be his individual property, his private stewardship, and if he is found a transgressor & should be cut off, out of the church, his inheritance is his still and he is delivered over to the buffetings of satan, till the day of redemption, But the property which he consecrated to the

¹⁴ OT MS 1, 34, CCLA. See Gen. 14:37-39 (JST).

¹⁵ Document no. 86; LDS D&C 72:15; RLDS D&C 72:3.

¹⁶ Retained copies of stewardship and consecration deeds in CHL. See, for example, *History of the Church*, 1:365-67, fn; Leonard J. Arrington, Feramorz Y. Fox, and Dean L. May, *Building the City of God: Community and Cooperation Among the Mormons* (Salt Lake City: Deseret Book, 1976), 28-29, 365-73; and Ronald E. Romig and John H. Siebert, "Jackson County, 1831-1833: A Look at the Development of Zion," *Restoration Studies III* (Independence, Missouri: Herald Publishing House, 1986), 290-91.

¹⁷ *The Evening and the Morning Star* 2 (July 1833):108.

¹⁸ *Ibid.*, 2 (July 1833):110.

poor, for their benefit, & inheritance, & stewardship, he cannot obtain again by the law of the Lord.¹⁹

From the above it appears that changing conditions in the church brought about a gradual development in the handling of funds. But rather than seek a new revelation, the old one was reinterpreted.

The 1835 D&C text represents an important departure from the early text which stressed that one was to "consecrate all thy property, that which thou hath unto me with a covenant & a deed which cannot be broken." The altered portion weakened the requirement to demand only that one "consecrate of thy properties," leaving the percentage--all or part--ambiguous. In fact, it seemed to imply that the amount might be a matter of personal preference.

In 1834 Smith and Cowdery stated that they were willing to give a tenth. This covenant was made on November 29, 1834 and recorded in Smith's journal.²⁰

The 1835 revision added a concern for providing for the poor which was not part of the original text: "wilt [thou] remember the poor, and" consecrate "for their support" properties which they had "to impart" to "them." Also added was: "and inasmuch as ye impart of your substance unto the poor, ye will do it unto me." This addition has no manuscript support.²¹ Because the poor are mentioned elsewhere in this revelation, it is not clear why the addition was made at all.

The early text mentions that when an individual consecrated all his property to the bishop, that property could not be retrieved, although the individual would be made a "steward over his own property," which is to say that he received a sufficient amount for himself and his household. The residue, which was the difference between the consecration and stewardship, was to be kept in the storehouse for the poor, for purchasing land, and for building up the New Jerusalem.

The 1835 D&C changed these concepts from what was published in the BC and newspapers accounts. The revision admonished members to "remember the poor" and to consecrate surplus property. Even though the word "residue" is still in the 1835 text, its meaning is radically changed.

The early text mentioned the "Elders of the Church," but the 1835 revision deletes "Elders" and adds "high council." As it was not until February 1834 that the high council was established at Kirtland, the rewriting could not have happened before 1834, which is when the revision committee commenced its work. To the word "bishop" is added "and his council." In February 1831 there was only one bishop in the church; he had no assistants until June 3, 1831.²² Added to the 1831 text is an allowance for the residue to be used "for the public benefit of the church, and building houses of worship."

In 1831 the Saints were told that God "will consecrate the riches of the Gentiles unto my people which are of the House of Israel." This was first published by non-church newspapers in Ohio during 1831, then at Independence, Missouri, in July 1832 on the front page of the *Evening and the Morning Star*. Evidently the revision committee saw this as problematic in dealing with

¹⁹ Copy of letter of Smith to Edward Partridge, May 2, 1833, CHL. See *Essential Joseph Smith*, 41-42.

²⁰ Jessee, *Papers of Joseph Smith*, 2:34-35.

²¹ A January 1831 revelation mentioned the poor, see document no. 43; LDS D&C 38:16, 35; and RLDS D&C 38:4, 8.

²² Cannon and Cook, *Far West Record*, 7.

neighbors and so reworded it.

The last part of this revelation is in answer to three questions. While the BC contained the answers, it did not include the questions. That was because in the BCR the questions were crossed out. The questions are important in understanding the answers. The BCR also contains handwritten additions to be included in the BC. One example, inserted above “contract no debts” were the words “except thou art commanded” (BCR, 67).²³ The following questions and answers were entirely omitted in the 1835 Doctrine and Covenants:

Question 5th [4th] How far is it the will of the Lord we should have dealings with them[?]

Answer, Thou shalt not contract any debts with them & again the Elders and Bishop shall counsel together and by the direction of the spirit do as it must needs be necessary.

Question 6th [5th] What preparations shall we make for our Brethren from the East & where & how?

Answer - There shall be as many appointed as must needs be necessary to assist the Bishop in obtaining Houses that they may be together as much as can be & is directed by the Holy Spirit, & every family shall have place that they may live by themselves, and every Church shall be organized in as close bodies as they can be for the Enemy

Deletions from a text for whatever reason are more serious than additions and are more difficult to understand, especially when manuscript evidence agrees that there was text present. The deleted items were originally part of the laws of the church. Included in the omission was a prohibition against contracting debt, as well as material about elders and bishop counseling together and congregations being "organized in as close bodies as they can be." The BCR contains the text and includes modifications to be printed in the BC. The 1835 D&C combined this revelation given on February 9 and in reverse order two February 23 revelations.

**48. Labor Ye, in My Vineyard for the Last Time
From BCR, 67-70 (cf. LDS and RLDS D&C 43; BC 45)**

*Revelation received at Kirtland, Ohio,
in February [9-23] 1831 for the elders of the church*

Commandment AD 1831 given to the Elders of this Church at Kirtland Geauga Ohio

[1] Oh hearken ye Elders of my Church & give ere [ear] to the words which I shall speak unto you

[2] for Behold verily Verily I say unto you that ye have received a commandment for a law unto my Church through him whom I have appointed unto you to receive commandments & Revelations from my hand

[3] & this ye shall know assuredly [assuredly] that there is none other appointed unto you to receive commandments & Revelations untill he be taken if he abide in me.

²³ Included in BC 44:55.

[4] but Verily Verily I say unto you that none else shall be appointed unto this gift except it be through him for if it be taken from him he shall not have power except to appoint another in his stead

[5] & this shall be a law unto you that ye receive not the teachings of any that shall Come before you as Revelations or commandments

[6] & this I give unto you that you may not be deceived, that you may know they are not of me

[7] for Verily I say unto you that he that is ordained of me shall come in at the gate & be ordained as I have told you before to teach those Revelations which you have received & shall receive through him whom I have appointed

[8] & now Behold I give unto you a commandment that when ye are assembled together ye shall note with a Pen how to act,²⁴ & for my Church to act upon the points of my law & commandments which I have given

[9] & thus it shall become a law unto you being Sanctified by that which ye have received that ye shall bind yourselves to act in all holiness before me [10] that in as much as ye do this glory shall be ad[d]ed to the Kingdom which ye have received, inasmuch as ye do it not it shall be taken even that which ye have received,

[11] purge ye out the iniquity which is among you Sanctify yourselves before me [12] & if ye desire the glories of the Kingdom appoint ye my Servent Joseph & uphold him before me by the prayer of faith

[13] & again I say unto you, that if ye desire the mysteries of the Kingdom provide for him food & raiment & whatsoever thing he needeth to accomplish the work wherewith I have commanded him

[14] & if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure People before me

[15] Again, I say hearken, ye Elders of my Church whom I have appointed: ye are not sent forth to be taught, but to teach the Children of men the things which I have put into your hands, by the power of my Spirit; [16] & ye are to be taught from on high: Sanctify yourselves & ye shall be endowed with power, that ye may give even as I have spoken:

[17] hearken ye, for Behold the great day of the Lord is nigh at hand;

[18] for the day cometh that the Lord shall utter his voice out of Heaven, the He[a]vens shall shake & the Earth shall tremble, & the Trump of God shall sound, both long & loud, & shall say to the sleeping Nations, Ye saints arise & live; ye sinners stay & sleep untill I shall call again.

[19] Wherefore, gird up your loins, lest ye are found among the wicked;

[20] lift up your voices & spare not, call upon the Nations to repent, both old & young, both bond & free; saying, Prepare yourselves for the great day of the Lord,

[21] for if I, who am a man, do lift up my voice & call upon you to repent, & ye hate me, what will you say when the day cometh, when the Thunders shall utter their voices from the ends of the Earth, speaking in the ears of all that live, saying, Repent, & prepare for the great day of the Lord;

[22] yea, & again, when the lightnings shall streak forth from the East unto the west, & shall utter forth their voices unto all that live, & make the ears of all tingle that hear,— saying, these words, Repent ye, for the great day of the Lord is come.

[23] And again, the Lord shall utter his voice out of Heaven, saying, Hearken, O ye

²⁴ This is a commandment regarding record keeping.

Nations of the Earth, & hear the words of that God who made you,

[24] O ye Nations of the Earth, how often would I have gathered [gathered] you, as a hen gathereth [gathereth] her chickens under her wings, but ye would not;

[25] how oft have I called upon you by the mouth of my Servents [Servants] & by the ministering of Angels, & by mine own voice & by the voice [voice] of thunders & by the voice of lightnings, & by the voice of tempests, & by the voice of Earthquakes, & great hailstorms, & by the voice of famines & pestilences of ev[er]y kind, & by the great sound of a trumpet, & by the voice of Judgement, & by the voice of mercy all the day long, & by the voice of Glory, & honour [honor], & the riches of eternal life; & would have saved you with an everlasting salvation, but ye would not;

[26] Behold, the day has come when the cup of the wrath of mine indignation is full.

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

[28] Wherefore Labour [Labor] ye, Labour [Labor] ye, in my vineyard, for the last time, for the last time call ye upon the inhabitants of the Earth: [29] for in mine Own due time will I come upon the Earth in Judgement, & my People shall be redeemed, & shall reign with me on Earth,

[30] for the great Millennial [Millennium] which I have spoken by the mouth of my Servents [Servants], shall come;

[31] for satan shall be bound, & when he is loosed again, he shall only reign for a little Season, & then cometh the end of the Earth;

[32] & he that liveth in righteousness, shall be changed in the twinkling of an eye, & the Earth shall pass away so as by fire,

[33] & the wicked shall go away into unquenchable [unquenchable] fire & their end no man knoweth on Earth, nor ever shall know until they come before me in Judgement.

[34] Hearken ye to these words, Behold I am Jesus Christ, the saviour [savior] of the World; treasure these things up in your hearts, & let the Solemn[i]ties of Eternity rest upon your minds,

[35] be sober, keep all my commandments, even So: amen.

Revision

1835 D&C 14

(cf. LDS D&C 43:8-9; RLDS D&C 43:3)

[8] And now behold I give unto you a commandment, that when ye are assembled together, ye shall *instruct and edify each other, that ye may know* how to act and *direct* my church *how* to act upon the points of my law and commandments, which I have given: [9] and thus ye shall become *instructed in the law of my church, and be sanctified* by that which ye have received, *and* ye shall bind yourselves to act in all holiness before me

49. Preach Repentance unto the People From BCR, 70-71 (cf. LDS and RLDS D&C 44; BC 46)

*Revelation received at Kirtland, Ohio,
in February [9-23] 1831 for Joseph Smith Jr., and Sidney Rigdon*

A Revelation to Joseph & Sidney Receiv[e]d at Kirtland Geauga Ohio a call to the Eld[e]rs of this Church &c

[1] Blehold [Behold] thus saith the Lord unto you my Servents [Servants] it is expedient in me that the Elders of my Church should be called to gether from the East & from the West & from the North & from the South by letter or some other way

[2] & it shall come to pass that in as much as they are faithful and exercise faith in me I will pour out my Spirit upon them in the day that they assemble themselves together

[3] & it shall come to pass that they shall go forth into the regions round about & preach repentance unto the People

[4] & many shall be converted insomuch that ye shall obtain power to organize yourselves according to the laws of man

[5] that your enemies may not have power over you that you may be preserved in all things that you may be enabled to keep my laws that ev[er]y band may be broken wherewith the enemy seeketh to destroy my People

[6] Behold I say unto you that ye must visit the poor & the needy & administer to their releaf [relief] that they may be kept untill all things may be done according to my law which ye have receiv[e]d amen

50. He Shall Be Delivered Up unto the Law
From a manuscript in CHL
(cf. LDS D&C 42:78-93; RLDS D&C 42:21-23; BC 47:1-20)

*Revelation received at Kirtland, Ohio,
on February 23, 1831 for seven elders
also concerning adultery*

February 23d 1831 the rules and regulations of the Law How the Elders of the church of Christ are to act upon the points of the Law given by Jesus Christ to the Church in the presence of twelve Elders February 9th 1831 as agreed upon by seven El[ders] Elders Feby 23d 1831 according to to the commandment of God?

1st The first commandment in the law teaches that all the Elders shall go into the regions westward and labour to build up Churches unto Christ wheresoever they should find any to receive them and obey the Gospel of Jesus Christ except Joseph & Sidney [Rigdon] and Edward [Partridge] and such as the Bishop shall appoint to assist him in his duties according to the Law which we have received this commandment as far as it respects these Elders to be sent to the west is a special one for the time being incumbent on the present Elders who shall return when directed by the Holy Spirit

[78] 2d Every person who belongeth to this church of Christ shall observe all the commandments and covenants of the Church [79] and it shall come to pass that if any person among you sh[all] kill they shall be delivered up and dealt with according to the laws of the land for remember that he hath no forgiveness and it shall be proven according to the laws of the land

[80] but if any man shall commit Adultery he shall be tried before two Elders of the

Church or more and every wo[rd] shall be established against him by two witnesses of the Church and not of the world but if there are more than two witnesses it is better [81] but he shall be condemned by the mouth of two witnesses and the Elders shall lay the case before the Church and the Church shall lift up their hands against them that they may be dealt with according to the Law [82] and if it can be it is necessary that the Bishop is present also [83] and thus ye shall do in all cases which shall come before you [84] and if a man shall rob he shall be delivered up unto the Law [85] and if he shall steal he shall be delivered up unto the Law [86] and if he lie he shall be delivered up unto the Law [87] if he do any manner of iniquity he shall be delivered up unto the Law even that of God [88] and if thy Brother offend thee, thou shalt take him between him and thee alone and if he confess thou shalt be reconciled [89] and if he confess not thou shalt take another with thee and then if he confess not thou shalt deliver him up unto the Church not to the members but to the Elders and it shall be done in a meeting and that not before the world

[90] and if thy Brother offend many he shall be chastened before many [91] and if any one offend openly he shall be rebuked openly that he may be ashamed and if he confess not he shall be delivered up unto the law [92] if any shall offend in secret he shall be rebuked in secret that he may have opportunity to confess in secret to him whom he he has offended and to God that the Brethren may not speak reproachfully of him [93] and thus shall ye conduct in all things

Revision

1835 D&C 13

(cf. LDS D&C 42:80-93; RLDS D&C 42:22-23)

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

[84] And if a man *or woman* shall rob, he *or she* shall be delivered up unto the law *of the land*. [85] And if he *or she* shall steal, he *or she* shall be delivered up unto the law *of the land*. [86] And if he *or she shall* lie, he *or she* shall be delivered up unto the law *of the land*. [87] If he *or she* do any manner of iniquity, he *or she* shall be delivered up unto the law, even that of God.

[88] And if thy brother *or sister* offend thee, thou shalt take him *or her* between him *or her* and thee alone; and if he *or she* confess, thou shalt be reconciled. [89] And if he *or she* confess not, thou shalt deliver him *or her* up unto the church, not to the members but to the elders. And it shall be done in a meeting, and that not before the world.

[90] And if thy brother *or sister* offend many, he *or she* shall be chastened before many. [91] And if any one offend openly, he *or she* shall be rebuked openly, that he *or she* may be ashamed. And if he *or she* confess not, he *or she* shall be delivered up unto the law *of God*. [92] If any shall offend in secret, he *or she* shall be rebuked in secret, that he *or she* may have opportunity to confess in secret to him *or her* whom he *or she* has offended, and to God, that the *church* may not speak reproachfully of him *or her*. [93] And thus shall ye conduct in all things.

51. Be Watchful and Careful with All Inquiry
From a manuscript in CHL
(cf. LDS D&C 42:74-77; RLDS D&C 42:20; BC 47:21-24)

*Revelation received at Kirtland, Ohio,
on February 23, 1831 further concerning adultery*

How to act in cases of adultery

[74] Behold verily I say unto you whatsoever person among you having put away their companion for the cause of fornication or in otherwords if he shall testify before you in all Lowliness of heart that this is the case ye shall not cast them out from among you [75] but if ye shall find that any person hath left their companion for the sake of adultery and they themselves are the offender and their companions are living they shall be cast out from among you [76] and again I say unto you that ye be watchful and careful with all inquiry that ye receive none such among you if they are married [77] and if they are not married they shall repent of all their sins or ye shall not receive them

52. I Am Alpha & Omega
From a manuscript in CHL
(cf. LDS and RLDS D&C 45; BC 48)

*Prophecy given at Kirtland, Ohio,
in March [6-7] 1831 for the Church of Christ²⁵*

A prophecy to the Church of Christ given the 6th March 1831 Saying

[1] hearken O ye people of my Church to whom the kingdom has been given hearken ye & give ear to him who laid the foundation of the earth who made the heavens & all the hosts thereof & by whom all things were made which live & move & have a being [2] & again I say hearken unto my voice lest death shall overtake you in an hour when you think not the summer shall be past & the harvest ended & your souls are not saved

[3] listen to him who is your advocate with the Father who is pleading your cause before him [4] saying Father behold the sufferings & death of him who did no sin in whom thou wast well pleased behold the blood of thy son which was shed the blood of him whom thou gave that thyself might be glorified [5] wherefore Father spare these my brethren that believe on my name that they may come unto me & have everlasting life

[6] Hearken O ye people of my Church & ye Elders listen together & hear my voice whilst it is cal[l]ed to day & harden not your hearts [7] for verily I say unto you that I am Alpha & Omega the beginning & the end the light & the life of the world a light that shineth in darkness & the darkness comprehendeth it not [8] I came unto my own & my own received me not but unto as many as received me gave I power to do many miracles & to become the sons of

²⁵ The manuscripts in the handwriting of Edward Partridge and William E. McLellin are dated March 6, 1831. The BCR (71); 1835 D&C (128); and the Manuscript History A-1:104 have the date as March 7, 1831. The exact day of the prophecy is not known.

God & even unto them that believed on my name gave I power to obtain eternal life [9] & even so I have sent mine everlasting covenant into the world to be a light to the world & to be a standard for the people & for the Gentiles to seek to it & to be a messenger before my face to prepare the way before me

[10] wherefore come ye unto it with him that cometh I will reason as with men in days of old & I will shew unto you my strong reasoning [11] wherefore hearken ye together & let me shew it unto you even my wisdom the wisdom of him whom ye say is the God of Enoch & his brethren [12] who was separated from the earth & was reserved unto myself a City reserved untill a day of righteousness shall come a day which was sought for by all holy men & found it not because of wickedness & abominations [13] & confessed that they were strangers & pilgrims on the earth [14] but obtained a promise that they should find it & see it in their flesh

[15] wherefore hearken & I will reason with you & I will speak unto you & prophesy as unto men in days of old [16] & I will shew it plainly as I shewed it unto my Disciples as I stood before them in the flesh & spoke unto them saying as ye have asked of me concerning these signs of my coming in the day when I shall come in my glory in the clouds of heaven to fulfil the promises that I have made unto your Fathers [17] for as you have looked upon the long absence of your spirits from your bodies to be a bondage I will shew unto you how the day of redemption shall come & also the restoration of the scattered Israel

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

[24] & this I have told you concerning Jerusalem & when that day shall come shall a remnant be scattered among all nations [25] but they shall be gathered again but they shall remain till the times of the Gentiles be fulfilled

[26] & in that day shall be heard of wars & rumors of wars & the whole earth shall be in commotion & mens hearts shall fail them & shall say that Christ delayeth his coming untill the end of the world [27] & the love of men shall wax cold & iniquity shall abound [28] & when the times of the Gentiles is come in a light shall break forth among them that sit in darkness & it shall be the fullness of my gospel [29] but they receive it not for they perceive not the light & they turn their hearts from me because of the precepts of men [30] & in that generation shall the times of the gentiles be fulfilled, [31] & there shall be men standing in that generation that shall not pass untill they shall see an overflowing scourge for a desolating sickness shall cover the land [32] but my Disciples shall stand in holy places & shall not be moved, but among the wicked men shall lift up their voices & curse God & die, [33] & there shall be earthquakes also in divers places & many desolations yet men will harden their hearts against me & they will take up the sword one against another & they will kill one another,

[34] & now when I the Lord had spoke these words unto my Disciples they were troubled [35] & I said unto them be not troubled for when all these things shall come to pass ye may know the promises which have been made unto you shall be fulfilled [36] & when the light shall begin to break forth it shall be with them even like unto a parable which I will shew you, [37] ye look

& behold the fig trees & ye see them with your eyes & ye say when they begin to shoot forth & their leaves are yet tender ye say that summer is now nigh at hand [38] even so it shall be in that day when they shall see all these things then shall they know that the hour is nigh

[39] & it shall come to pass that he that feareth me shall be looking for the great day of the Lord to come even for the signs of the coming of the son of man [40] & they shall see signs & wonders for they shall be shown forth in the heavens above & in the earth beneath [41] & they shall behold blood & fires & vapors of smoke [42] & before the day of the Lord shall come the sun shall be darkened & the moon turn to blood & stars shall fall from heaven, [43] & the remnant shall be gathered unto this place [44] & then they shall look for me & behold I will come & they shall see me in the clouds of heaven clothed with power & great glory with all the holy angels & he that watcheth not for me shall be cut off,

[45] but before the arm of the Lord shall fall the Angel shall sound his trump & the saints that have slept shall come forth to meet me in the cloud. [46] wherefore if ye have slept in peace blessed are you for as you now behold me & know that I am, even so shall ye come unto me & your souls shall live & your redemption shall be perfected & the saints shall come forth from the four quarters of the earth

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

[51] & then shall the Jews look upon me & say what are these wounds in thine hands & in thy feet [52] then shall they know that I am the Lord for I will say unto them these wounds are the wounds with which I was wounded in the house of my friends. I am he that was lifted up [I] am Jesus which was crucified I am the Son of God. [53] & then shall they weep because of their iniquities then shall they lament because they persecuted their King

[54] & then shall the heathen nations be redeemed & they which knew no law they shall have part in the first resur[r]ection & it shall be tolerable for them. [55] & Satan shall be bound that he shall have no place in the hearts of the children of men.

[56] & at that day when I shall come in my glory shall the parable be fulfilled which I spoke concerning the ten virgins [57] for he that is wise & hath received the truth & have taken the holy Spirit for their guide & have not been deceived verily I say unto you they shall not be hewn down & cast into the fire but shall abide the day. [58] & the earth shall be given unto them for an inheritance & they shall multiply & wax strong & their children shall grow up without sin unto salvation [59] for the Lord shall be in their midst & his glory shall be upon them & he will be their King & their lawgiver

[60] & now behold I say unto you it shall not be given unto you to know any farther than this²⁶ untill the New Testament be translated & in it all these things shall be made known, [61] wherefore I give unto you that ye may now translate it²⁷ that ye may be prepared for the things to come

²⁶ Matt. 24.

²⁷ On March 8, 1831 Joseph Smith commenced his correction of Matthew. On top of page one is written, "A Translation of the New Testament translated by the power of God." NT MS 1, CCLA. Though the word translation is used in the title, no ancient manuscript was used and Smith did not know Greek in 1831.

[62] for verily I say unto you that great things await you [63] ye hear of wars in foreign lands but behold I say unto you they are nigh even unto your doors & not many years hence ye shall hear of wars in your own lands,

[64] wherefore I the Lord hath said gather ye out from the eastern lands, assemble ye yourselves together ye Elders of my Church go ye forth into the western countries call up[on] the inhabitants to repent & inasmuch as they do repent build up churches unto me [65] & with one heart & with one mind gather up your riches that ye may purchase an inheritance which shall hereafter be appointed you [66] & it shall be called the New Jerusalem a land of peace a City of refuge a place of safety for the saints of the most high God [67] & the glory of the Lord shall be there & the terror of the Lord also shall be there insomuch that the wicked will not come unto it. & it shall be called Zion, [68] & it shall come to pass among the wicked that every man that will not take his sword against his neighbor must needs flee unto Zion for safety [69] & there shall be gathered unto it out of every nation under heaven & it shall be the only people that shall not be at war one with another,

[70] & it shall be said among the wicked let us not go up to battle against Zion for the inhabitants of Zion are terrible wherefore we cannot stand. [71] & it shall come to pass that the righteous shall be gathered out from among all nations & shall come to Zion singing with songs of everlasting joy.

[72] & 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 [73] that when they shall know it. [74] it may be terrible unto them that fear may seize upon them & they shall stand afar off & tremble [75] & all nations shall be affraid because of the terror of the Lord & the power of his might even so Amen

53. Seek Ye Earnestly the Best Gifts
From BCR, 76-78 (cf. LDS and RLDS D&C 46; BC 49)

*Revelation received at Kirtland, Ohio,
on March 8, 1831 for the Church of Christ*

Commandment March 8th 1831 given at Kirtland geauga County Ohio to the Church concerning conformation [confirmation] & sacrament meetings &c

[1] Hearken Oh ye people of my Church for Verily I say unto you that those things were spoken unto you for your profit & learning

[2] but notwithstanding those things which are written it always has been given to the Elders of my Church from the begin[n]ing & ever shall be to conduct all meetings as they are di[r]ected & guided by the Holy spirit

[3] nevertheless ye are commanded never to cast any one out from your publick [public] meetings which are held before the world

[4] ye are also commanded never to cast any one who belongeth to the Church out of your sacrament meetings nevertheless if any have trespassed let him not partake untill he makes reconciliation

[5] And again I say unto you ye shall not cast any one out of your sacrement [sacrament]

meetings who is earnestly seeking the Kingdom I speak this concerning those who are not of the Church

[6] And again I say unto you concerning your confirmation meetings that if there be any that is not of the Church that is earnestly seeking after the Kingdom ye Shall not cast them out

[7] but ye are commanded in all things to ask of God who giveth liberally & that which the spirit testifies unto you even so I would that ye should do in all Holyness [Holiness] of heart walking uprightly before me considering the end of your salvation doing all things with prayer & thanksgiving that ye may not be seduced by evil spirits or doctrines of Devils or the commandments of men for some are of men & others of Devils

[8] Wherefore beware lest ye are deceived & that ye may not be deceived seek ye earnestly the best gifts always remembering for what they are given

[9] for verily I say unto you they are given for the benefit of those who love me & keep all my commandments & him that seeketh so to do that all may be benefitted that seeketh or that asketh of me that asketh & not for a sign that he may consume it upon his lusts

[10] And again Verily I say unto you I would that ye should always remember & always retain in you minds what those gifts are that are given unto the Church [11] for all have not every gift given unto them for there are many gifts & to ev[e]ry man is given a gift by the spirit of God

[12] to some it is given one & to some is given another that all may be profited thereby

[13] to some it is given by the Holy Ghost to know that Jesus Christ is the son of God & that he was crucified [crucified] for the sins of the World [14] to others it is given to believe on their words that they also might have eternal life if they continue faithful

[15] And again to some it is given by the Holy Ghost to know the Defferences [differences] of administeration [administration] as it will be pleasing unto the same Lord according as the Lord will suiting his mercies according to the conditions of the children of men

[16] And again it is given by the Holy Ghost to some to know the diversities of operations [operations] whether it be of God that the manifestations of the spirit may be given to ev[e]ry man to profit withall

[17] And again Verily I say unto you to some it is given by the spirit of God the word of wisdom [18] to another it is given the word of Knowledge that all may be taught to be wise & to have knowledge

[19] & again to some it is given to have faith to be healed [20] & to others it is given to have faith to heal

[21] And again to some it is given the working of miracles

[22] & to others it is given to prophecy [23] & to others the discerning of spirits

[24] & again it is given to some to speak with tongues [25] & to another it is given the interpretation of tongues

[26] & all these gifts cometh from God for the benefit of the children of God

[27] & unto the Bishop of the Church & unto such as God sahall [shall] appoint & ordain to watch over the Church & to be Elders unto the Church are to have it given unto them to discern all those gifts lest there shall be any among you profes[s]ing & yet be not of God

[28] & it shall come to pass that he that asketh in spirit shall receive in spirit [29] that unto some it may be given to have all those gifts that there may be a head in order that ev[e]ry member may be profited thereby

[30] he that asketh in the spirit asketh according to the will of God wherefore it is done even as he asketh

[31] & again I say unto you all things must be done in the name of Christ whatsoever you do in the spirit

[32] & ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with

[33] & ye must practice virtue & holyness [holiness] before me continually even so amen

54. Write and Keep a Regular History
From BCR, 79-80 (cf. LDS and RLDS D&C 47; BC 50)

*Revelation received at Kirtland, Ohio,
on March 8, 1831 for Joseph Smith Jr. and John Whitmer²⁸*

Commandment March 8th 1831 Given at Kirtland Geauga Ohio = given to John in consequence of not feeling reconciled to write at the request of Joseph without a commandment &c

[1] Behold it is expedient in me that my servant John should write & keep a regular [regular] history & assist you my servent Joseph in Transcribing²⁹ all things which shall be given you,

[2] And again verily I say unto you, that he can also lift Up his voice in Meetings when ever it shall be expedient.

[3] & again I say unto you, that it shall be appointed unto him to Keep the Church Record & History continually, for Oliver [Cowdery] I have appointed to an other office;

[4] wherefore it shall be given him, inasmuch as he is faithful, by th[e] comforter, to write these things; even so: amen

Revision

1835 D&C 63
(cf. LDS D&C 47:1; RLDS D&C 47:1)

[1] Behold it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, *until he is called to further duties.*

55. Save All the Money that Ye Can
From BCR, 79 (cf. LDS and RLDS D&C 48; BC 51)

*Revelation received at Kirtland, Ohio, on March 10, 1831
for Edward Partridge and the church in Kirtland*

²⁸ A special meeting of the elders of the church was held in Kirtland on April 9, 1831 "to do Church business &c. agreeable to a commandment received March 8 1831. John Whitmer was appointed to keep the Church record & History by the voice of ten Elders." Cannon and Cook, *Far West Record*, 5. Whitmer kept the BCR and later compiled his church history.

²⁹ The KRB has "translating" rather than "transcribing" (12).

Commandment March 10th 1831

A Revelation Received at Kirtland Geauga County Ohio concerning the Bretheren [Brethren] in New York how to Manage with their property &c

[1] It is necessary that ye should remain for the present time in your places of abode as it shall be suitable to your circumstances

[2] & in as much as ye have lands ye shall impart to the Eastern Brethren

[3] & in as much as ye have not lands let them buy for the present time in those regions round about as seemeth them good for it must needs be necessary that they have places to live for the present time

[4] it must needs be necessary that ye save all the money that ye can (& that ye obtain all that ye can in righteousness) that in time ye may be enabled to purchase lands for an inheritance (even the City)³⁰

[5] the place is not yet to be revealed but after your Brethren come from the East there are to be certain men appointed & to them it shall be given to know the place or to them it shall be revealed

[6] & they shall be appointed to purchase the lands & to make a commencement to lay the foundation of the City & then ye shall begin to be gathered [gathered] with your families ev[e]ry man according to his family according to his circumstances & as is appointed to him by the Bishop & Elders of the Church according to the laws & commandments which ye have received & which ye shall hereafter receive even so Amen.

Revision

1835 D&C 64

(cf. LDS D&C 48:6; RLDS D&C 48:2)

[6] and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by *the presidency* and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive; even so. Amen.

Commentary: Presidency

BCR mentions "the bishop & Elders of the Church," (79) whereas the D&C supplants "elders" with "the presidency" (meaning the presidency of the high priesthood or first presidency of the church). There was no presidency in 1831, therefore the earlier text is considered more authentic.

³⁰ New Jerusalem.

**56. I Have Sent unto You Mine Everlasting Covenant
From BCR, 80-82 (cf. LDS and RLDS D&C 49; BC 52)**

*Revelation received at Kirtland, Ohio,
on May 7, 1831 for Sidney Rigdon,
Parley P. Pratt, and Leman Copley³¹*

Commandment May 7th 1831

A Revelation given to Sidney & Parley & Leman Received at Kirtland Geauga Ohio th[e]ir mission to the Shakers & thus saith the Lord unto them as follows

[1] Harken unto my word my Servent Sidney & Parley & Leman for Behold verily I say unto you that I give unto you a commandment that you shall go & preach my Gospel which ye have received even as ye have received it unto the Shakers.³²

[2] Behold I say unto you that they desire to know the truth in Part but not all for they are not right before me & must needs repent

[3] wherefore I send you my Servents [Servants] sidney & Parley to preach the Gospel unto them [4] & my servent Leman shall be ordained unto this work that he may reason with them not according to that which he hath received of them but according to that which shall be taught him by you my Servents [Servants] & by so doing I will bless him otherwise he shall not prosper

[5] thus saith the Lord for I am God & have sent mine only begotten Son into the world for the redemption of the world & have decreed that he that receiveth him shall be saved & he that receiveth him not shall be damned

[6] & they have done unto the Son of man even as they listed & he hath taken his power on the right hand of his glory & now reigneth in the Heavens and will reign till he descends on the Earth to put all enemies under his feet which time is nigh at hand [7] I the Lord God hath spoken it but the hour & the day no man knoweth neither the angels in Heaven nor shall they know untill he come

[8] wherefore I will that all men shall repent for all are under sin except them which I have reserved unto myself Holy men that ye know not of

[9] wherefore I say unto you that I have sent unto you mine everlasting Covenant even that which was from the begin[n]ing [10] & that which I have promised I have so fulfilled & the Nations of the earth shall bow to it & if not of themselves they shall come down for that which is now exalted of itself shall be laid low of power.

[11] wherefore I give unto you a commandment that ye go among this People & say unto

³¹ The *Evening and the Morning Star* 1 (November 1832):7; [whole no. 47] printed the date as "May, 1831," taken from the BCR. A manuscript copy in "A Mormon interview. Copied from Brother Ashbel Kitchell's Pocket Journal. -(By E.D.B.) [Elisha D. Blakeman]," records the same date of "May 7th 1831" at the end of the message delivered to the Shakers. Emma B. King Library, Shaker Museum, Old Chatham, New York. The BC printed March (page 116) instead of May. John Whitmer in his church history has March 1831. Parley P. Pratt also used the March date in his autobiography. John Whitmer, Parley Pratt and the Manuscript History each record the month as March, with the source for that month being the 1835 D&C (page 191).

³² They went to the Shaker community, Sidney Rigdon read this message to them, but it was rejected.

them like unto mine Apostle of old whose name was Peter

[12] believe on the name of the Lord Jesus who was on the Earth & is to come the begin[n]ing & the end.

[13] Repent & be baptized in the name of Jesus christ according to the holy commandment for the remission of sins

[14] & whoso doeth this shall receive the gift of the Holy Ghost by the laying on of the hands of the Elders of this Church.

[15] & again I say unto you that whoso forbideth to marry is not ordained of God for it is ordained of God unto man

[16] wherefore it is lawful that he should have one wife & they twain shall be one flesh & all this that the Earth might answer the end of its Creation [17] & that it might be filled with the measure of man according to his creation before the world was made

[18] & whoso forbideth to abstain from meats that man should not eat the same is not ordained of God

[19] for behold the beasts of the field & the fowls of the air & that which cometh of the Earth is ordained for the use of man for food & for raiment & that he might have in abundance [20] but it is not given that one man should possess that which is above an other wherefore the world lieth in sin [21] & wo be unto man that shedeth blood or that wasteth flesh & hath no need

[22] & again verily I say unto you that the son of man cometh not in the form of a woman, neither of a man traveling on the Earth

[23] wherefore be not deceived but continue in steadfastness looking forth for the Heavens to be shaken & the Earth to tremble & to reel to & fro as a drunken man & for the vallies [valleys] to be exalted & for the Mountains to be made low & for the rough places to become smooth & all this when the Angel shall sound his trumpet

[24] but before the great day of the Lord shall come Jacob shall flourish in the wilderness & the Lamanit[e]s shall blossom as the rose

[25] Zion shall flourish upon the Hills & rejoice upon the Mountains & shall be assembled together Unto the place which I have appointed

[26] behold I say unto you go forth as I have commanded you repent of all your sins ask & ye shall receive knock & it shall be opened unto you

[27] behold I will go before you & be your rearward [reward] & I will be in your midst & you shall not be confounded

[28] behold I am Jesus Christ & I come quickly even so Amen

**57. There Are Many Spirits Which Are False Spirits
From BCR, 82-85 (cf. LDS and RLDS D&C 50; BC 53)**

*Revelation received at Kirtland, Ohio,
on May 9, 1831 for the elders of the church*

Commandment May 9th 1831

A Revelation to the Elders of this Church given at Kirtland geauga Ohio in consequence of their not being perfectly acquainted with the different operations of the Spirits which are abroad in the Earth & thus saith the Lord unto them as follows

[1] Hearken o ye Elders of my Church & give ear to the voice of the living God & attend to the words of wisdom which shall be given unto you according as ye have asked & are agreed as touching the Church & the spirits which have gone abroad in the Earth

[2] Behold verily I say unto you that there are many spirits which are false spirits which have gone forth in the Earth deceiving the world

[3] & also Satan hath sought to deceive you that he might overthrow you

[4] Behold I the Lord have looked upon you & have seen abominations in the Church which profess my name

[5] but blessed are they who are faithfull & endure whether in life or in death for they shall inherit eternal life

[6] but wo unto them that are deceivers & hypocrites for thus saith the Lord I will bring them to Judgement

[7] behold verily I say unto you there are hypocrites among you & have deceived some which has given the adversary power but behold such shall be reclaimed

[8] but the hypocrites shall be detected & shall be cut off either in life or in death even as I will & wo is them that is cut off from my Church for the same is overcome of the world

[9] wherefore let every man be aware lest he do that which is not in truth & righteousness before me

[10] & now come saith the Lord by the spirit unto the Elders of his Church & let us reason together that ye may understand

[11] let us reason even as a man reasoneth one with another face to face

[12] now when a man reasoneth he is understood of man because he reasoneth as a man even so will I the Lord reason with you that you may understand

[13] wherefore I the Lord asketh you this question unto what was ye ordained[?]

[14] to Preach my Gospel by the spirit even the comforter which was sent forth to teach the truth [15] & then received ye spirits which ye could not understand & received them to be of God & in this are ye Justified?

[16] Behold ye shall answer this qu[est]ion yourselves nevertheles[s] I will be mercyfull [merciful] unto you he that is weak among you hereafter shall be made strong

[17] verily I say unto you he that is ordained of me & sent forth to preach the word of truth by the comforter in the spirit of truth doth he preach it by the spirit of truth or some other way[?]

[18] & if by some other way it be not of God

[19] & again he that receiveth the word of truth doth he receive it by the spirit of truth or some other way[?]

[20] if it be some other way it be not of God

[21] therefore why is it that ye cannot understand & know that he that receiveth the word by the spirit of truth receiveth it as it is preached by the spirit of truth

[22] wherefore he that preacheth & he that receiveth understandeth one another & both are edified & rejoyce together [23] & that which doth not edify is not of God & is darkness

[24] that which is of God is light & he that receiveth light & continueth in god receiveth more light & that light groweth brighter & brighter untill the perfect day

[25] & again verily I say unto you & I say it that you may know the truth that you may chase darkness from among you [26] for he that is ordained of God & sent forth the same is appointed to be the greatest notwithstanding he is least & the servent of all

[27] wherefore he is possessor of all things for all things are subject unto him both in

Heaven & on the Earth the life & the light the spirit & the power sent forth by the will of the father through Jesus Christ his son

[28] but no man is possessor of all things except he be purified & cleansed from all sin

[29] & if ye are purified & cleansed from all sin ye shall ask whatsoever you will in the name of Jesus & it shall be done

[30] but know this it shall be given you what ye shall ask & as ye are appointed to the head The spirits shall be subject unto you

[31] wherefore it shall come to pass that if ye behold a spirit manifested that ye cannot understand & you receive not that spirit ye shall ask of the father in the name of Jesus & if he give not unto you that spirit then ye may know that it is not of God

[32] & it shall be given unto you power over that spirit & you shall proclaim against that spirit with a loud voice that it is not of God

[33] not with railing accusation that ye be not over come neither with boasting nor rejoicing lest you be seased [seized] therewith

[34] he that receiveth of God let him account it of God & let him rejoice that he is accounted of God worthy to receive [35] & by giving heed & doing these things which ye have received & which ye shall hereafter receive & the Kingdom is given unto you of the father & power to over come all things which is not ordained of him

[36] & Behold verily I say unto you blessed are you that hear these words of mine from the mouth of my servant for your sins are forgiven you

[37] Let my Servent Joseph [Wakefield] in whom I am well pleased & my servant Parley [P. Pratt] go forth among the Churches & strengthen them by the word of exhortation

[38] & also my servant John [Corrill] or as many of my servants as are ordained unto this office & let them labour [labor] in the vin[e]yard & let no man hinder them of doing that which I have appointed unto them

[39] wherefore in this thing my Servent Edward [Partridge] is not Justified nevertheless let him repent & he shall be forgiven

[40] Behold ye are little Children & ye can not bear all things now ye must grow in grace & in the knowledge of the truth

[41] fear not little children for you are mine & I have overcome the world & you are of them that my father hath given me

[42] & none of them which my father hath given me shall be lost

[43] & the father & I are one I am in the father & the father in me & in as much as ye have received me ye are in me & I in you [44] wherefore I am in your midst & I am the good shepherd

[45] & the day cometh that you shall hear my voice & see me & know that I am [46] watch therefore, that ye may be ready even So Amen

Revision

1835 D&C 17

(cf. LDS D&C 50:44; RLDS D&C 50:8)

[44] wherefore I am in your midst: and I am the good Shepherd, *(and the stone of Israel: He that buildeth upon this rock shall never fall.)*

Commentary: Stone of Israel

BCR states: "wherefore I am in your midst & I am the good shepherd" (84). This May 9, 1831 revelation is supported by two manuscripts with minor word differences. The published text in the *Evening and the Morning Star* (August 1832) is also the same, as is the reprint of the *Star* published in Kirtland in March 1835.

The D&C adds after the words "good Shepherd" the following: "(and the stone of Israel: He that buildeth upon this rock shall never fall)."³³ Here is a clear addition, at variance with the BCR, two other manuscripts (Books A and B, CHL), the *Star*, and the *Star* reprint. The addition would have been created after the March 1835 Kirtland reprint.³⁴

58. Hearken unto My Words From BCR, 85

*Revelation received at Kirtland, Ohio,
on May 15, 1831 for Joseph Smith Sr., and Ezra Thayer*³⁵

Commandment May 15th 1831 giv[e]n to Ezra Thayer & Joseph Smith Sen concerning a farm &c

Hearken unto my words & behold I will make known unto you what ye shall do as it shall be pleasing unto me for verily I say unto you it must needs be that ye let the bargain stand that ye have made concerning those farms untill it be so fulfilled Behold ye are holden for the one even so likewise thine advisory [adversary] is holden for the other wherefore it must needs be that ye pay no more money for the present time untill the contract be fulfilled

& let mine Servent Joseph & his family go into the House after thine advisory [adversary] is gone & let my Servent Ezra board with him & let all the Brethren immediately assemble together & put up an house for my Servent Ezra & let my Servent Frederick's [G. Williams] family remain & let the house be repaired & their want be supplied & when my Servent Frederick [G. Williams] returns from the west³⁶ Behold & lo he desiret[h] [to] take his family to the west Let that which belongeth to my Servent Frederick [G. Williams] be secured unto him by deed or bond & thus he willeth that the Brethren reap the good thereof

let my servent Joseph govern the things of the farm & provide for the families & let him have help in as much as he standeth in need

let my servent Ezra humble himself & at the conference meeting³⁷ he shall be ordained

³³ 1835 D&C 17:8. See Gen. 49:24 that includes the wording "the stone of Israel."

³⁴ *Evening and Morning Star* 1 (August 1832):44, reprinted March 1835.

³⁵ This revelation was crossed out in the BCR with the notation "This Commandment is not to be printed" (85) and not included in the BC or the 1835 D&C.

³⁶ Frederick G. Williams had accompanied the four missionaries from New York to preach to Native Americans near the western border of Missouri.

³⁷ The next conference was scheduled for the first Saturday in June. But the conference was held on Friday, June 3, 1831, when some of the elders, including Ezra Thayer, were ordained to the high priesthood. Cannon and Cook, *Far West Record*, 5-7. See 1830 BOM, 259-60; LDS Alma 13:6-10, 14, 18/RLDS 9:69-73; 10:1, 7, 12.

unto power from on high & he shall go from thence (if he be obedient unto my commandments) & proclaim my Gospel unto the western regions with my Servents [Servants] that must go forth even unto the borders by the Lamanit[e]s for Behold I have a great work for them to do & it shall be given unto you to know what ye shall do at the conferenc[e] meeting even so Amen

[Question] What shall the Brethren do with their money[?]

[Answer] Ye shall go forth & seek dilligently among the Brethren & obtain lands & save the money that it may be consecrated to purchase lands in the west for an everlasting enheritance [inheritance] even So Amen

59. Receive the Properties of this People From BCR, 86-87 (cf. LDS and RLDS D&C 51)

*Revelation received at Thompson, Ohio,
on May 20, 1831 for Edward Partridge³⁸*

A Revelation given to the Bishop at Thompson Ohio May 20th 1831 concerning the property of the Church &c

[1] Hearken unto me saith the lord your God & I will speak unto my Servent Edward & give unto him directions for it must needs be that he receive directions how to organize this people³⁹ [2] for it must needs be that they are organized according to my laws if otherwise they will be cut off

wherefore let my Servent Edward receive the properties of this People which have covenanted with me to obey the Laws which I have given & let my Servent Edward receive the money as it shall be laid before him according to the covenan[t] & go & obtain a deed or Article of this land unto himself for I have appointed him to receive these things & thus through him the Properties of this Church shall be consecanted [consecrated] unto me

[3] wherefore let my Servent Edward & those whom he has chosen in whom I am well pleased appoint unto this People their portion every man alike according to their families according to their wants & their needs

[4] & let my servent Edward when he shall appoint a man his portion give unto him a writing that shall secure unto him his portion that he shall hold it of the Church untill he transgress & is not counted worthy by the voice of the Church according to the laws to belong to the Church [6] & thus all things shall be made sure according to the laws of the land

[7] & let that which belongeth to this people be appointed unto this people [8] & the money which is left unto this people let there be an agent appointed unto this people to take the money to provide food & raiment according to the wants of this people [9] & let every man deal honestly & be alike among this People & receive alike that ye may be one even as I have commanded you

[10] & let that which belongeth to this people not be taken & given unto that of another church⁴⁰ [11] wherefore if another Church would receive money of this Church let them pay unto

³⁸ This revelation was not included in the BC. It was published in the 1835 D&C with revised wording.

³⁹ Members of the Colesville Branch from New York.

⁴⁰ This means a branch of the church in another location.

this church again according as they shall agree [12] & this shall be done through the Bishop or the agent which shall be appointed by the voice of the church

[13] and again let the Bishop appoint a storehouse unto this Church & let all things both in money & in meat which is more than is needful for the want of this People be kept in the hands of the Bishop [14] & let him also reserve unto himself for his own wants & for the wants of his family as he shall be employed in doing this Business [15] & thus I grant unto this People a privilege [privilege] of organizing themselves according to my laws [16] & I consecrate unto them this land for a little season until I the Lord shall provide for them otherwise & command them to go hence [17] & the hour & the day is not given unto them wherefore let them act upon this land as for years & this shall turn unto them for their good

[18] Behold this shall be an example unto my Servent Edward in other places in all Churches [19] & whoso if found a faithful & Just & a wise steward [steward] shall enter into the Joy of his lord & shall inherit eternal life [20] verily I say unto you I am Jesus Christ who cometh quickly in an hour you think not even so Amen

Revision

1835 D&C 23

(cf. LDS D&C 51:3-5; RLDS D&C 51:1)

[3] wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man *equal* according to their families, according to their *circumstances, and* his wants and needs; [4] and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, *even this right and this inheritance in the church*, until he transgresses and is not accounted worthy by the voice of the church, according to the laws *and covenants of the church*, to belong to the church: [5] *and if he shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.*

Commentary: Covenanted Properties

The revelation of May 20, 1831, while not published in the BC or *The Evening and the Morning Star*, is located in three manuscripts.⁴¹ The revelation text in KRB already contained the addition “of him who holdeth it if he hardon [harden] not his heart” (88). When copied onto the pages of the KRB in 1834 the words had already been added. The following is from the Book of Commandments and Revelations (words added above the line not included):

wherefore let my Servent Edward [Partridge] receive the properties of this People which have covenanted with me to obey the Laws which I have given & let my Servent Edward receive the money as it shall be laid before him according to the covenan[t] & go & obtain a deed or Article of this land unto himself for I have appointed him to receive these things & thus through him the Properties of this Church shall be consecanted [consecrated] unto me (86)

⁴¹ BCR (86-87), KRB (87-89) and "Book of Commandments, Law and Covenants, Book B."

This text mentions "to obey the Laws"—the laws given on February 9, 1831, three months earlier—and agrees with the text of the Law of Consecration. When the 1835 committee revised this revelation, this opening section was not included though it is in three manuscripts.

The added wording to the text, in italics, has no manuscript support and agrees with Joseph Smith's May 1833 understanding that for a transgressor, "his inheritance is his still."⁴² This is a post-1831 concept.⁴³

60. I Will Cut My Work Short in Righteousness
From BCR, 87-89 (cf. LDS and RLDS D&C 52; BC 54)

*Revelation received at Kirtland, Ohio,
on June 6, 1831 for the elders of the church*

Commandment given at Kirtland June 6th 1831 Directions to the Elders of the Church of Christ &c

[1] Behold, thus saith the Lord unto the Elders whom he hath called & chosen, in these last days, by the voice of his Spirit, [2] saying, I the Lord will make known unto you what I will that ye shall do from this time untill the next conference, which shall be held in Missorie [Missouri],⁴⁴ upon the land which I will consecrate unto my People, which are a remnant of Jacob, & them who are heirs according to the covenant.

[3] wherefore, verily I say unto you, let my Servents [Servants] Joseph [Smith Jr.] & Sidney [Rigdon] take their Journey as Soon as preperations [preparations] can be made to leave their homes, & Journey to the land of Missorie [Missouri].

[4] & in as much as they are faithfull unto me, it shall be made known unto them what they shall do: [5] & it shall also, in as much as they are faithfull, be made known unto them the land of your inheritance. [6] & in as much as they are not faithfull, they shall be cut off, even as I will, as Seemeth me good.

[7] & again verily I say unto you, let my Servent Lyman (Wight.) & my Servent John (Corrill) take their Journey speedily.

[8] & also my Servent John (Murdock) & my Servent Hiram [Hyrum] (Smith) take their Journey unto the Same place by the way of Detroit.

[9] & let them Journey from thence preaching the word by the way, saying none other things than that which the Prophets & Apostles have written, & that which is Taught them by the Comforter, through the prayer of faith.

[10] let them go two by two, & thus let them Preach by the way in every congregation, Baptizing by water & the laying on of the hands by the water side:

[11] for thus sayeth the lord, I will cut my work short in righteousness: for the days cometh that I will send forth Judgement unto victory.

[12] & let my Servent Lyman [Wight] beware, for Satan desireth to sift him as Chaff.

[13] & behold, he that is faithfull shall be made ruler over many things.

⁴² Smith to Partridge, May 2, 1833, CHL.

⁴³ Cook, *Revelations of the Prophet Joseph Smith*, 69-70, 135.

⁴⁴ The conference was held in Kaw Township, Jackson County, Missouri, on August 4, 1831. Cannon and Cook, *Far West Record*, 9-10.

[14] & again, I will give unto you a Pattern in all things, that ye may not be deceived, for Satan is abroad in the land & he goeth forth deceiving the Nations:

[15] wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances:

[16] he that speaketh, whose spirit is contrite, whose language is meek, & edifieth, the Same is of God, if he obey mine ordinances.

[17] & again, he that trembleth [trembleth] under my power, shall be made strong, & shall bring forth fruits of Praise, & wisdom; according to the Revelations, & truths which I have given you.

[18] & again, he that is overcome & bringeth not forth fruits, even according to this Pattern, is not of me:

[19] wherefore by this Pattern ye shall know the spirits in all cases, under the whole Heavens.

[20] & the days have come, according to men's faith it shall be done unto them.

[21] behold this commandment is given unto all the Elders whom I have chosen.

[22] & again, verily I say unto you, let my Servent Thomas (Marsh) & my Servent Ezra (Thayer) take their Journey, also preaching the word by the way, unto this same land.

[23] & again, let my servent Isaac (Morl[e]y) & my Servent Ezra (Booth) take their Journey, also preaching the word by the way unto the same land.

[24] and again let my Servent Edward (Pa[r]tridge) & Martin (Harris) take their Journey with my servents [servants] Sidney [Rigdon] & Joseph [Smith Jr.].

[25] let my Servent David (Whitmer) & Harvey Whitlock, also take their Journey & preach by the way unto this same Land.

[26] let my Servent Parl[e]y (Pratt) & Or[s]on (Pratt) take their Journey & Preach by the way, even unto this same land.

[27] & let my Servent Solomon (Hancock) & simeon (Carter) also take their Journey to this same land & preach by the way.

[28] let my Servent Edson (Fuller) & Jacob (Schott [Scott]) also take their Journey.

[29] let my servent Levi Hancock & Zebedee (Coltrin) also take their Journey.

[30] let my Servent Reynolds (Cahoon) & Samuel (Smith) also take their Journey.

[31] let my Servent Wheeler (Baldwin) & william (Carter) also take their Journey.

[32] and let my Servent Newel Knight & Sealy [Selah] (Griffin) both be ordained & also take their Journey:

[33] yea, verily I say let all these take their Journey unto one Place, in their Several courses & one man shall not build upon another's foundation. neither Journey in another's track.

[34] he that is faithfull, the same shall be kept & blest with much fruit.

[35] & again, I say unto you let my servent Joseph (Wakefield) & Solomon (H[u]mphrey) take their Journey into the easteren [eastern] lands.

[36] let them labour [labor] with their families, declaring none other things than the Prophets & Apostles, that which they have seen, & heard, & most assuredly [assuredly] believe, that the Prophecies may be fulfilled.

[37] in consequence of transgression, let that which was bestowed upon Heman (Basset) be taken from him & placed upon the head of Simonds (Rider.) [Symonds Ryder].⁴⁵

⁴⁵ Symonds Ryder was appointed to take the place of Heman Bassett to preach the gospel. On June 16, 1831 Ryder was ordained an elder. The Far West Record has his name spelled "Simonds Rider." Lyndon W. Cook wrote that Ryder's "Letter of appointment and license to

[38] & again verily I say unto you, let Jared (Carter) be ordained a Priest & also George (James) be ordained a Priest.

[39] let the residue of the Elders watch over the Churches, & declare the word in the regiones [regions] among them. & let them labor with their own hands, that there be no Idolitry [Idolatry] nor wickedness practiced. [40] & remember in all things, the poor & the Needy, the Sick & the afflicted, for he that doeth not these things the same is not my Deciple [Disciple].

[41] & again let my Servent Joseph [Smith Jr.] & Sidney [Rigdon] & Edward [Partridge] take with them a recom[m]end from the Church. & let there be one obtained for my Servent Oliver [Cowdery] also.

[42] & thus, even as I have said, if ye are faithfull, ye shall assemble yourselves together to rejoice upon the land of Missorie [Missouri], which is the Land of your inheritance, which is now the land of your enemies.

[43] but behold I the Lord will hasten the City in its time; & will crown the faithfull with Joy & with rejoicing.

[44] Behold I am Jesus Christ, the Son of God & I will lift them up at the last day; even so, ame[n]

61. You Shall Forsake the World
From NKW Collection (cf. LDS and RLDS D&C 53; BC 55)

*Commandment received at Kirtland, Ohio,
on June 8, 1831 for Sidney Gilbert⁴⁶*

A commandment of the Lord to Sidney

[1] Behold I say unto you my servant Sidney that I have heard your prayers and ye have called upon me that it should be made known unto you of the Lo[r]d your God concerning your calling and election in this church which I the Lord hath raised up in these last days

[2] behold I the Lord who was crucified for the sins of the world giveth unto you a commandment that you shall forsake the world [3] and take upon you mine ordinances even that of an Elder to preach faith and repentance and remission of sins according to my word and the reception of the Holy Spirit by the laying on of hands [4] and also to be an agent unto this church in the place which shall be appointed by the Bishop according to commandments which shall be given hereafter

[5] and again verily I say unto you you shall take your journey with my servants Joseph and Sidney [Rigdon]

[6] behold these are the first ordinances which you shall receive and the residue shall be made known unto you in a time to come according to your labours in my vin[e]yard [7] And again I would that ye should learn that it is him only who is saved that endureth unto the end even so Amen

preach both misspelled [his] last name. Later [Ryder] used error as pretense to show call was not divinely inspired." *Revelations of the Prophet Joseph Smith*, 81.

⁴⁶ Algernon Sidney Gilbert was a business partner with Newel K. Whitney. Gilbert was ordained an elder by Joseph Smith Jr. on June 16, 1831. BCR (89) gives the date as June 8, 1831.

**62. Take Your Journey into the Regions Westward
From BCR, 90-91 (LDS and RLDS D&C 54; BC 56)**

*Revelation received at Kirtland, Ohio,
on June 10, 1831 for Newel Knight
and the church in Thompson*

Commandment June 10th 1831

A Revelation to the Church at Thompson giving them Directions what to do &c

[1] Behold, thus saith the Lord, even Alpha & Omega, the begin[n]ing & the end, even him that was crusified [crucified] for the sins of the World.

[2] Behold, verily, verily I say unto you, my servent Newel, you shall stand fast in the office wherewith I have appointed you:

[3] & if your Brethren desire to escape their enemies, let them repent of all their sins, & become truly humble before me & contrite:

[4] & as the covenant which they made unto me, has been broken, even so it hath become void & of none effect;

[5] & wo to him by whom this offence cometh, for it had been better for him that he had been drowned [drowned] in the depth of the sea;

[6] but blessed are they who have kept the covenant, & observed the commandment, for they shall obtain mercy:

[7] wherefore, go to now & flee the land, lest your enemies come upon you: And take your Journey & appoint whom you will to be your leader, & to pay moneyes [moneys] for you.

[8] & thus you shall take your Journey into the regions westward unto the Land of Missorie [Missouri], unto the borders of the Lamanites.

[9] & after you have done Journeying, Behold I say unto you seek ye a living like unto men, untill I prepare a place for you.

[10] & again be patient in tribulation untill I come: & Behold I come quickly, & my reward is with me, & they that hath sought me early, shall find rest to their Souls; even So: amen

**63. Ordained by the Hand of My Servant Joseph
From BCR, 91 (cf. LDS and RLDS D&C 55; BC 57)**

*Revelation received at Kirtland, Ohio,
on June 14, 1831 for William W. Phelps⁴⁷*

Com[m]andment June 14th 1831

A Revelation to William Phelps & Joseph Coe their Calling &c

⁴⁷ This revelation was received two days before the baptism of William W. Phelps. Phelps was baptized into the Church of Christ on June 16, 1831. See *Latter Day Saints' Messenger and Advocate* 1 (April 1835):97. Previous to coming to Kirtland, he edited the *Ontario Phoenix* in Canandaigua, New York. On the day of his baptism, W. W. Phelps was ordained an elder by Joseph Smith Jr.

[1] Behold thus saith the lord unto you, my servent William; yea, even the lord of the whole Earth, thou art called & chosen & after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, & a reception of the Holy spirit, by the laying on of hands

[2] & then thou shalt be ordained by the hand of my servent Joseph [Smith Jr.], to be an Elder unto this Church, to Preach repentance & remission of sins by way of baptism in the name of Jesus Christ, the son of the living God;

[3] & on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the holy spirit.

[4] & again thou shalt be ordained to assist my servent Oliver [Cowdery] to do the work of Printing, & of Selecting, & writing Books for Schools, in this Church, that little Children also may receive instruction before me as is pleasing unto me.

[5] & again verily I say unto you for this cause thou shalt take thy Journey with my servents [servants] Joseph [Smith Jr.] & Sidney [Rigdon], that thou mayest be planted in the land of thine inheritance to do this work.

[6] & again let my servent Joseph (Coe) also take his Journey with them. The residue shall be made known hereafter; even as I will. Amen

**64. I the Lord Command & Revoke as It Seemeth Me Good
From a manuscript in CHL (cf. LDS and RLDS D&C 56; BC 58)**

*Revelation received at Kirtland, Ohio, on June 15, 1831
for the Church of Christ and certain elders*⁴⁸

Recd. [Received] June 15th 1831

[1] Hearken O ye People which Profess my name Saith the lord your God for behold mine anger is kindled against the rebel[l]ious & they shal[l] know mine arm & mine indignation in the day of visitation & of wrath uppon [upon] the nations [2] & he that will not take up his cross & follow me & keep My commandments the same shal[l] not be saved

[3] behold I the lord commandeth & he that will not obey shal[l] be cut off[f] in mine own due time & After that i have commanded & the commandments is broken [4] wharefore [wherefore] I the lord command & revoke as it seemeth me good & all this [to] be Answered uppon [upon] the heads of the rebel[l]ious Saith the lord

[5] wharefore [wherefore] i revoke the Commandment which was given unto my Servant[s] Thomas [B. Marsh] and Ezra [Thayer] & give a new commandment unto my servant thomas [Thomas B. Marsh] that he shal[l] take his journey spe[e]dily to the land of Missurie [Missouri] & my servant sely griffen [Selah J. Griffin] shal[l] also Go with him [6] for beho[ld] i revoke the commandment which was given unto my servant[s] seely griffen [Selah J. Griffin] & newal Knights [Newel Knight] in consequence of the stif[f]neckedness of my people which are in thompson [Thompson] & their rebel[l]ions

[7] wherefore let my servant Newal [Newel Knight] remain with them & as many

⁴⁸ The unknown scribe who wrote this revelation also was a scribe for a number of pages of the original dictated manuscript of 1 Nephi (CHL). The lower case letters "i" (except in two places where it is written "I") and "l" in Lord are not capitalized in the manuscript.

[many] as will Go may go that are contrite before me & be led by him to the land which i have appointed

[8] & again verily i say unto you that my servant Ezra Thayer must repent of his pride & of his selfishness & obey the former commandment⁴⁹ which i have given him concerning [concerning] the place [upon] [w]hich he lives [9] & if he will not do this as there shal[l] be no division made upon [upon] the land he shal[l] be appointed still to go to the land of Missorie [Missouri]

[10] otherwise he shal[l] receivee [receive] the money which he has paid & shal[l] leave the place & shal[l] be cut of[f] out of my church saith the lord God of hosts [11] & though the he[a]ven & earth pass away these words shal[l] not pass away but shal[l] be fulfilled

[12] & if my servant Joseph must needs pay the money behold i the lord will pay it unto him again in the land of Missorie [Missouri] & these of whom he shal[l] receive may be rewarded again according to that which they do [13] for according to that which they do they shal[l] receive even in lands for there [their] inheritance

[14] behold thus saith the lord unto my people you have many things to do & repent of for behold your sins have come up unto me & are not pardoned because you seek to counsel [counsel] in your own ways [15] & your hearts are not satisfied & ye obey not the truth but have pleasure in unrighteousness

[16] woe unto you ye rich men that will not give your substance to the Poor for your riches will canker your souls & this shal[l] be your lamentation in the day of visitation & of Judgement & [of] indignation the harvest is past the summer is ended & my soul is not saved

[17] woe unto you poor men whose hearts are not broken whose spirits are not contrite & whose bellies are not satisfied & whose hands are not stayed from laying hold upon [upon] other mens goods whose eyes are full of greediness who will not labour with their own hands

[18] but blessed are the poor who are poor in heart whose hearts are broken And whose spirits are contrite for they shal[l] see the kingdom of god Comeing in power & great Glory unto their deliverance for the fatness of the earth shal[l] be theirs [19] for behold the lord shal[l] come And his reward [reward] shal[l] be with him & he shal[l] reward every one & the poor shal[l] rejoice [20] & their generations shal[l] inherit the earth from generation to generation for ever & ever & now i make an end of speaking unto you even so Amen

65. Independence Is the Center Place
From BCR, 93-94 (cf. LDS and RLDS D&C 57)

*Revelation received at Independence, Jackson County, Missouri,
on July 20, 1831 indicating the place of the City of Zion
and the gathering⁵⁰*

⁴⁹ This refers to a revelation given in May 15, 1831, see document no. 58.

⁵⁰ Another manuscript has "1st Commandment recd. at Missouri after the arrival of Joseph Smith Jun = M[artin]. Harris Edwd. Partridge = Joseph Coe & W.W. Phelps." "Book of Commandments, Law and Covenants; Book B." This revelation was not included in the BC. In BCR is written in brackets "Not to be printed at present" (93). It was published in the 1835 D&C with revised wording.

Commandment Given Missorie [Missouri] Independence Jackson Co[unty] July 20th 1831 giving directions to the Bishop & Agent how to preceed [proceed] concerning purchaseing [purchasing] Lands &c. &c.

[1] Hearken Oh ye Elders of my Church, saith the lord your God, Who have assemblled assembled yourselves together, according to my commandment in this land which is the land of Missorie [Missouri] which is the Land which I, have appointed & consecrated for the gathering of the Saints

[2] Wherefore, this is the land of promise & the place for the City of Zion. [3] & thus saith the Lord your God, If ye will receive wisdom here is wisdom. Behold the place which is now called Independence is the centre [center] place, & the spot for the Temple is lying westward upon a lot which is not far from the court-house.⁵¹

[4] Wherefore it is wisdom that the land should be purchased by the saints & also every tract lying westward even unto the line run[n]ing directly betwe[e]n Jew⁵² & gentile [5] And also every tract bordering by the Prairies in as much as my Deciples [Disciples] are enabled to buy lands. Behold this is wisdom that they may obtain it for an everlasting inheritance

[6] & let my Servent Sidney Gilbert stand in the office which I have appointed him to receive moneys to be an agent unto the church to buy lands in all the regions round about in as much as can be in righteousness, & as wisdom shall direct.

[7] And let my Servent Edward [Partridge] stand in the office which I have appointed him to divide unto the saints their inheritance even as I have commanded & also them whom he has appointed to assist him

[8] And again verily I say unto you let my servent Sidney Gilbert plant himself in this place, & establish a store that he may sell goods without fraud that he may obtain money to buy lands for the good of the Saints & that he may Obtain provisions & whatsoever things the Deciples [Disciples] may need to plant them in their inheritance

[9] & also let my servent Sidney [Gilbert] obtain a license (behold here is wisdom & whoso readeth let him understand) that he may send goods also unto the lamanites even by whom he will as clerks employed in his service [10] & thus the gospel may be preached unto them⁵³

[11] And again verily I say unto you let my servent William [W. Phelps] also be planted in this place & be established as a Printer unto the Church [12] & lo if the world receiveth his writings (behold this is wisdom) let him obtain whatsoever he can obtain in righteousness for the good of the saints. [13] And let my servent Oliver [Cowdery] assist him even as I have commanded in Whatsoever place I shall appoint unto him to copy & to correct & select &c that all things may be right before me as it shall be proved by the Spirit through him [14] & thus let those of whom I have spoken be planted in the Land of Zion as speedily as can be with their

⁵¹ The courthouse mentioned is the brick Jackson County Courthouse located in 1831 on the public square in the village of Independence. The land and site of the temple was outside the Independence city boundary. At the time of the dedication, the property was owned by the state of Missouri. Bishop Edward Partridge purchased some sixty-three acres near Independence on December 19, 1831, including the spot where the contemplated temple was to be erected.

⁵² Native Americans.

⁵³ Here it is understood that clerks will be employed under license in the Gilbert store to bring goods to the Native Americans and thereby obtain entrance and do missionary work among them.

families to do these things even as I have spoken

[15] And now concerning the gethering [gathering] let the bishop & the agent make preperations [preparations] for those families which have been commanded to come to this land as soon as pos[s]ible & plant them in their inheritance [16] & unto the residue of both Elders & members further directions shall be given hereafter even So Amen

Revision

1835 D&C 27

(cf. LDS D&C 57:9-10; RLDS D&C 57:4)

[9] And also let my servant Sidney Gilbert obtain a licence, (behold here is wisdom, and whoso readeth let him understand,) that he may send goods also unto the *people*, even by whom he will as clerks, employed in his service, [10] and thus *provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.*

Commentary: Goods to the Lamanites

Three manuscripts exist of the July 20, 1831 revelation regarding the gathering to Missouri, and also concerning A. Sidney Gilbert. This revelation pointed to Independence as "the land of promise & the place of the City of Zion" and the gathering. The temple property was designated as "lying westward upon a lot which is not far from the court-house" (BCR, 93). The early text of the revelation indicated that the gospel would be preached unto the Lamanites (Native Americans) by "clerks employed" in Gilbert's service, sending goods to the Lamanites under "license."

Though there were no Indian converts when Joseph Smith and his associates arrived in Independence, it is evident that Smith was still planning to preach to the Native Americans. He could not have struck upon a doctrine more provocative on the frontier than his belief that the "Lamanites" would unite with the Mormons to prepare the way for Christ's return. Ezra Booth, one of the elders who arrived at Independence, wrote four months later as a former member:

Another method has been invented, in order to remove obstacles which hitherto have proved insurmountable. "The Lord's store-house," is to be furnished with goods suited to the Indian trade, and persons are to obtain license from the government to dispose of them to the Indians in their own territory; at the same time, they are to disseminate the principles of Mormonism among them. From this smug[g]ling method of preaching to the Indians, they anticipate a favorable result.⁵⁴

The changes made in the BCR (94) were included in the 1835 D&C and changed the whole thrust of the passage. First, all the goods were now to be sent to the "people," which obscures the meaning. Second, the people are more specifically designated as being the Saints. And third, the purpose was to provide means for preaching to the lost anywhere. A. Sidney Gilbert, it should be noted, died in June 1834 before the revelation was altered in Kirtland. A manuscript copy (found in Book B) was written in Gilbert's own handwriting and again makes

⁵⁴ Booth to Rev. Ira Eddy, December 6, 1831, in *Ohio Star* 2 (December 8, 1831):3.

clear the wording of the early text. Gilbert's manuscript agrees with the BCR and KRB, and the revisions are far field. Ezra Booth mentioned another plan to get onto the Indian territory:

In addition to this, and to co-operate with it, it has been made known by revelation, that it will be pleasing to the Lord, should they form a matrimonial alliance with the Natives; and by this means the Elders, who comply with the thing so pleasing to the Lord, and for which the Lord has promised to bless those who do it abundantly, gain a residence in the Indian territory, independent of the agent.⁵⁵

Years later William W. Phelps transcribed—presumably from memory—a revelation which among other things mentioned taking wives of the Lamanites, though his document contains anachronisms.⁵⁶

**66. My Laws Shall Be Kept on this Land
From BCR, 94-98 (cf. LDS and RLDS D&C 58; BC 59)**

*Revelation received in Jackson County, Missouri,
on August 1, 1831 for the elders of the church*

Commandment August 1st 1831

A Revelation given to the Elders who were assembeled [assembled] on the land of Zion
Directions what to do &c &c &c

[1] Hearken O ye Elders of my Church, & give ear to my word, & learn of me what I will concerning you, & also concerning this land unto which I have sent you:

[2] for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; & he that is faithfull in tribulation the reward of the same is greater in the kingdom of heaven.

[3] ye can not behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, & the glory which shall follow, - after much tribulation.

[4] for after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet but is nigh at hand.

[5] remember this which I tell you before, that you may lay it to heart, & receive that which shall follow. [6] behold, verily I say unto you, for this cause I have sent you that you might be obedient, & that your hearts might be prepared to bear testimony of the things which are to come;

[7] & also, that you might be honoured [honored] of laying the foundation, & of bearing record of the land upon which the Zion of God shall stand;

⁵⁵ Ibid.

⁵⁶ There are two copies of a revelation one written August 12, 1861 in CHL. See David J. Whittaker, "Mormons and Native Americans: A Historical and Biographical Introduction," *Dialogue: A Journal of Mormon Thought* 18 (Winter 1985):35; and Richard S. Van Wagoner, *Mormon Polygamy: A History*, 2nd ed. (Salt Lake City: Signature Books, 1989), 12-13.

[8] & also, that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the Prophets shall not fail;

[9] yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited.

[10] firstly the rich, & the learned, the wise & the Noble;

[11] & after that cometh the day of my Power: then shall the poor, the lame and the blind, & the deaf, come in unto the marriage of the lamb, & partake of the supper of the Lord, prepared for the great day to come.

[12] Behold I the Lord have spoken it.

[13] & that the testimony might go forth from Zion; yea, from the mouth of the City of the heritage of God:

[14] yea, for this cause I have Sent you hither; & I have Selected my Servent Edward [Partridge] & appointed unto him his mission in this land:

[15] but if he repent not of his sins, which is unbelief & blindness of heart, let him take heed lest he fall.

[16] behold his mission is given unto him & it shall not be given again.

[17] & whoso standeth in that mission, is appointed to be a Judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; [18] & to Judge his people by the testimony of the Just, & by the assistance of his councillors, according to the laws of the kingdom which are given by the Prophets of God:

[19] for verily I say unto you, my laws shall be kept on this land.

[20] Let no man think that he is ruler, but let god rule him that Judgeth according to the council [counsel] of his own will: or in other words him that councileth, or siteth upon the Judgement Seat:

[21] let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land:

[22] Wherefore be subject to the powers that be, untill he reigns whose right it is to reign, & subdues all enemies under his feet.

[23] behold the laws which ye have received from my hand, are the laws of the Church; & in this light ye shall hold them forth. behold here is wisdom.

[24] & now, as I spoke concerning my Servent Edward [Partridge]: this land is the land of his residence, & those whom he has appointed for his councillors. & also the land of the residence of him whom I have appointed to keep my storehouse:

[25] Wherefore let them bring their families to this land, as they shall council between themselves & me:

[26] for behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothfull & not a wise Servent: Wherefore he receiveth no reward.

[27] verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, & bring to pass much righteousness:

[28] for the power is in them, wherein they are agents unto themselves. & in-as-much as men do good, they shall in no wise loose their reward.

[29] but he that doeth not any thing untill he is commanded, & receiveth a commandment with doubtfull heart, & keepeth it with slothfullness, the same is damned.

[30] Who am I that made man, saith the Lord, that will hold him guiltless, that obey not

my commandments[?]

[31] who am I, saith the Lord, that have promised & have not fulfilled[?]

[32] I command & a man obeys not, I revoke & they receive not the blessing:

[33] then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. but wo unto such, for their reward lurketh beneath, & not from above.

[34] & now I give unto you further directions concerning this Land.

[35] it is wisdom in me, that my servent Martin [Harris] should be an example unto the church, in laying his moneys before the bishop of the Church.

[36] & also, this is a law unto every man that cometh unto this Land, to receive an inheritance; & he shall do with his moneys according as the law directs.

[37] & it is wisdom also, that there should be lands purchased, in Independence, for the place of the storehouse. & also for the house of the Printing.

[38] & other directions, concerning my servent Martin [Harris], shall be given him of the spirit, that he may receive his inheritance as seemeth him good. [39] & let him repent of his sins, for he seeketh the praise of the world.

[40] & also let my servent William [W. Phelps] stand in the office which I have appointed him, & receive his inheritance in the Land.

[41] & also, he hath need to repent, for I the lord am not pleased with him, for he seeketh to excell [excel] & he is not sufficiently meek before me.

[42] behold he that hath repented of his sins the same is forgiven, & I the Lord remembereth them no more.

[43] by this ye may know if a man repenteth of his sins. behold he will confess them & forsake them.

[44] & now verily I say, concerning the residue of the Elders of my Church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through prayer only, as it shall be appointed unto them

[45] for Behold they shall push the people together from the ends of the Earth:

[46] wherefore assemble yourselves together, & they that is not appointed to stay in this land, let them preach the gospel in the regions round about; & after that, let them return to their homes.

[47] let them preach by the way, & bear testimony of the truth in all places, & call upon the rich, the high, & the low, & the poor, to repent;

[48] & let them build up churches in-as-much as the inhabitants of the Earth will repent.

[49] & let there be an agent appointed by the voice of the Church,

[50] & I give unto my servent Sidney [Rigdon] a commandment, that he shall write a discription [description] of the Land of Zion,⁵⁷ & a statement of the will of God, as it shall be made known by the spirit, unto him; [51] and an Epistle & subscription, to be presented unto all the Churches to obtain moneys, to be put into the hands of the Bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct.

[52] for behold, verily I say unto you the Lord willeth that the deciples [disciples], & the children of men, should open their hearts, even to purchase this whole region of country, as soon

⁵⁷ Sidney Rigdon wrote the description, but it was not accepted. Another description of Zion was made by Rigdon in an epistle written at Kirtland, Ohio on August 31, 1831. Sidney Rigdon Collection, CHL. A copy of the epistle is preserved in John Whitmer's history (CCLA). See Westergren, *From Historian to Dissident*, 88-91.

as time will permit.

[53] behold here is wisdom let them do this lest they receive none inheritance, save it be by the shed[d]ing of blood.

[54] & again, in as much as there is lands obtained, let there be workmen sent forth, of all kinds, unto this land, to labour [labor] for the saints of God.

[55] let all these things be done in order. & let the priveliges [privileges] of the lands be made known from time to time, by the Bishop, or the agent of the Church.

[56] & let the work of the gethering [gathering] be not in haste, nor by flight, but let it be done as it shall be counceled by the Elders of the Church at the conferences, according to the knowledge which they receive from time to time.

[57] & let my servent Sidney [Rigdon] consecrate & dedicate this land, & the spot of the temple, unto the Lord.⁵⁸

[58] And let a conference meeting be called,⁵⁹ & after that, let my servent Sidney [Rigdon] & Joseph return, & also Oliver [Cowdery] with them, to accomplish the residue of the work, which I have appointed unto them in their own land: & the residue as shall be ruled by the conferences.

[59] & let no man return from this land, except he bear record by the way, of that which he knows & most assuredly believes.

[60] let that which has been bestowed upon Ziba [Peterson], be taken from him: & let him stand as a member in the Church, & labour [labor] with his own hands, with the brethren, untill he is sufficiently chastened for all his sins, for he confeseth then not, & he thinketh to hide them.

[61] let the residue of the Elders of this church, which are coming to this land, some of whom are exceedingly blessed even above measure, also, hold a conference upon this land:⁶⁰

[62] and let my Servent Edw[ard Partridge] direct the conference, which shall be held by them.

[63] & let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them:

[64] for verily the sound must go forth from this place into all the world, & unto the uttermost parts of the Earth, the gospel must be preached unto every creature, with signs following them that believe.

[65] & behold the son of man cometh. Amen.⁶¹

⁵⁸ The land was consecrated and dedicated as an inheritance for the Saints by Sidney Rigdon on August 2, 1831. The next day, August 3, Rigdon "dedicated the ground where the city [New Jerusalem] is to Stand." Joseph Smith then "laid a stone at the North east corner" for the temple, and Sidney Rigdon "pronounced this Spot of ground wholly [wholly] dedicated unto the Lord forever." Oliver Cowdery's description copied into "The Book of John Whitmer Kept by Commandment," 32; Westergren, *From Historian to Dissident*, 80.

⁵⁹ This special conference was held at the home of Joshua Lewis in Kaw Township, Jackson County, on August 4, 1831. Cannon and Cook, *Far West Record*, 9-10.

⁶⁰ On August 24, 1831 a conference was held in Jackson County for the elders who arrived in the land of Zion (Ibid., 13-14).

⁶¹ Shortly after he left the church, Ezra Booth wrote about the location of the temple: "The next day [August 3] the ground for the Temple was consecrated, and [Joseph] Smith claimed the honor of laying the corner-stone himself. Should the inhabitants of Independence, feel a desire to visit the place, destined at some future time to become celebrated, they will have only to walk

67. The Fulness of the Earth Is Yours
From NKW Collection (cf. LDS and RLDS D&C 59; BC 60)

*Revelation received in Jackson County, Missouri,
on August 7, 1831 for the Church of Christ*

[1] Behold blessed saith the Lord are they who have come up unto this land with an eye single to my glory according to my Commandments [2] for them that live shall inherit the earth and them that die shall rest from all their labours & their works shall follow them they shall receive a crown in the mansions of my Father which I have prepared for them⁶²

[3] Yea blessed are they whose feet stand upon the land of Zion who have obeyed my Gospel for they shall receive for their reward the good things of the earth & it shall bring forth in her strength [4] & they also shall be crowned with blessings from above yea & with commandments not a few & with revelations in their time they that are faithful & diligent before me

[5] Wherefore I give unto them a commandment saying thus Thou shalt love the Lord thy God with all thy heart with all thy might mind & strength & in the name of Jesus Christ thou shalt serve him [6] thou shalt love thy neighbour as thyself thou shalt not steal neither commit adult[e]ry nor kill or do any thing like unto it [7] thou shalt thank the Lord thy God in all things [8] thou shalt offer a sacrafice [sacrifice] unto the Lord thy God in righteousness even that of a broken heart & a contrite spirit

[9] And that thou mayest more fully keep thyself unspotted from the world thou shalt go to the house of prayer & offer up thy sacraments upon my holy day [10] for verily this is a day appointed unto you to rest from your labours & to pay thy devotions unto the most high [11] Nevertheless thy vows shall be offered up in righteousness in all days & at all times [12] but remember that on this the Lord[']s day thou shalt offer thine oblations & thy sacraments unto the most High confessing thy sins unto thy brethren & before the Lord [13] & on this day thou shalt do none other things only let thy food be prepared with singleness of heart that thy fastings may be perfect or in other words that thy joy may be full [14] verily this is fasting and prayer or in other words rejoicing & prayer

[15] And inasmuch as ye do these things with thanksgiving with cheerful hearts & countenances not with much laughter (for this is sin) but with a glad heart & a cheerful countenance [16] verily I say that inasmuch as ye do this the fulness of the earth is yours the beasts of the field & the fowls of the air & that which climbeth upon trees & walketh upon the earth [17] yea & the herb & the good things which cometh of the earth whether for food or for

one half of a mile out of Town, to a rise of ground, a short distance south of the road. They will be able to ascertain the spot, by the means of a sappling, distinguished from others by the bark being taken off on the north and on the west side. - On the south side of the sappling will be found the letter, T. which stands for Temple; and on the east side ZOM for Zomar; which Smith says is the original word for Zion. Near the foot of the sappling, they will find a small stone, covered over with bushes, which were cut for that purpose. This is the corner-stone for the Temple." Booth to Rev. Ira Eddy, November 14, 1831, in *Ohio Star* 2 (November 17, 1831):3.

⁶² On this day Polly Peck Knight, wife of Joseph Knight Sr., died. She was the first church member to die in Jackson County, Missouri. See Letter, Edward Partridge to "My dear wife" [Lydia Partridge], August 5-7, 1831 and Dean C. Jessee, "Joseph Knight's Recollection," *BYU Studies* 17 (Autumn 1976):36, 39; both originals in CHL.

raiment or for houses or for barns or for orchards or for gardens or for vineyards [18] yea all things which cometh of the earth in the season thereof is made for the benefit & the use of man both to please the eye & to glad[d]en the heart [19] yea for food & for raiment for taste & for smell to strengthen the body & to enliven the soul [20] & it pleaseth God that he hath given all these things unto man for unto this end were they made to be used with judgement not to excess neither by extortion [21] & in nothing doth man offend God or against none is his wrath kindled save those who Confess not his hand in all things & obey not his commandments [22] behold this is according to the law & the prophets. Wherefore trouble me no more concerning this matter

[23] but learn that he who doeth the words of righteousness shall receive his reward even peace in this world & eternal life in the world to come [24] I the Lord hath spoken it & the spirit beareth record Amen

Given by Joseph the translation [translator] & written by Oliver [Cowdery] August 7 1831 in the land of Zion⁶³

68. Let Them Lift Up Their Voice
From BCR, 100-101 (cf. LDS and RLDS D&C 60; BC 61)

*Revelation received in Jackson County, Missouri,
on August 8, 1831 for the elders of the church*

Commandment given in Missorie [Missouri] Jackson County Independence August 8th 1831 directions to some of the Elders to return to their own land &c &c

[1] Behold, thus saith the Lord unto the Elders of his Church, who are to return speedily to the land from whence they came. behold it pleaseth me, that you have come up hither;

[2] but with some I am not well pleased, for they will not open their mouths, but hide the tallent which I have given unto them, because of the fear of man. wo unto such, for mine anger is kindlled against them.

[3] & it shall come to pass, if they are not more faithfull unto me, it shall be taken away, even that which they have [4] for I the Lord ruleth in the heavens above, & among the armies of the Earth: And in the day when I shall make up my Jewels, all men shall know what it is that bespeaketh the power of God.

[5] but verily I will speak unto you concerning your Journey unto the Land from whence you came. let there be a craft made or bought, as seemeth you good, it mattereth not unto me, & take your Journey speedily for the place which is called St. Lewis [Louis].

[6] & from thence let my Servent sidney [Rigdon], & Joseph, & Oliver [Cowdery] take their Journey for Cincinnati:

[7] & in this place let them lift up their voice, & declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them: for I am able to make you holy, &

⁶³ This document was copied by Samuel Smith who wrote at the end of the revelation, "Given by Joseph the translator & written by Oliver [Cowdery] August 7 1831 in the land of Zion & copied by Samuel H Smith Brother to the Seer." In "Book of Commandments, Law and Covenants; Book A," CHL.

your sins are forgiven you.

[8] & let the residue take their Journey from St. Louis [Louis], two by two, & preach the word, not in haste, among the congregations of the wicked, untill they return to the churches from whence they came.

[9] & all this for the good of the churches; for this intent have I sent them.

[10] & let my servant Edward [Partridge] impart of the money which I have given him, a portion unto mine Elders, which are commanded to return: [11] & he that is able, let him return it, by the way of the agent, & he that is not of him it is not required.

[12] And now I speak of the residue which are to come unto this Land.

[13] Behold they have been sent to preach my gospel among the congregations of the wicked: wherefore I give unto them a commandment. thus: thou shalt not Idle away thy time: neither shalt thou bury thy talent that it may not be known.

[14] & after thou hast come up unto the land of Zion, & hast proclaimed my word, thou shalt speedily return proclaiming the word among the congregations of the wicked, not in haste, neither in wrath, nor with strife;

[15] & shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret & wash thy feet as a testimony against them, In the day of Judgement,

[16] Behold this is sufficient for you, & the will of him who hath sent you.

[17] & by the mouth of my servant Joseph, it shall be made known concerning, Sidney [Rigdon] & Oliver [Cowdery]. The residue hereafter; even so: amen

**69. There Are Many Dangers upon the Waters
From BCR, 101-103 (cf. LDS and RLDS D&C 61; BC 62)**

*Revelation received at McIlwaine's Bend on the bank of the
Missouri River, Missouri, on August 12, 1831 for eleven elders*⁶⁴

Commandment given Aug 12th 1831 on the Bank of the River Destruction [Destruction] (or Missorie [Missouri]) unfolding some mysteries &c &c⁶⁵

[1] Behold & hearken unto the voice of him who hath all power who is from everlasting to everlasting even alpha & omega the begin[n]ing & the end

[2] Behold verily thus saith the lord unto you O ye Elders of my Church who are assembled upon this spot whose sins are now forgiven you for I the Lord forgiveth sins & am merciful [merciful] unto those who confess their sins with humble hearts

[3] but verily I say unto you that it is not needfull for this whole company of mine Elders

⁶⁴ On August 9, 1831 Joseph Smith and members of his party left Independence for their homes in Ohio. After arriving at McIlwaine's Bend, William W. Phelps on August 11 "in an open vision, by daylight, saw the Destroyer [the devil], in his most horrible power, ride upon the face of the waters. Others heard the noise, but saw not the vision." Jesse, *Papers of Joseph Smith*, 1:362.

⁶⁵ Another manuscript describes this as "a Commandment recd. the 12 Augt 1831 on the Banks of the Missouri about 40 miles above Chairton [Chariton] on our return from Zion." "Book of Commandments, Law and Covenants; Book B."

to be moveing swiftly upon the waters whilst the Inhabitants on either side are perishing in unbelief

[4] nevertheless I suffered it that ye might bear record Behold there are many dangers upon the waters & more especially hereafter [5] for I the Lord have decreed, in mine anger many distructions [destructions] upon the waters yea & especially upon these waters

[6] nevertheless all flesh is in mine hand & he that is faithfull among you shall not perish by the waters

[7] wherefore it is expedient that my servent Sidney Gilbert & my servent William Phelps be in haste upon their errand & mission

[8] nevertheless I would not suffer that ye should part untill you are chastened for all your sins, that you might be one that you might not perish in wickedness

[9] but now verily I say it Behooveth me that ye should part wherefore let them my servents [servants] Sidney [Gilbert] & William [W. Phelps] take their former company & let them take their Journey in haste that they may fill their mission & through faith they shall overcome

[10] & in as much as they are faithfull they shall be preserved & I the Lord will be with them

[11] & let the residue take that which is needfull for clothing

[12] let my servent sidney [Gilbert] take that which is not needfull with him as you shall agree

[13] & now behold for your good I gave unto you a commandment concerning these things & I the Lord will reason with you as with men in days of old

[14] Behold I the Lord in the begin[n]ing belessed [blessed] the waters but in the last days by the mouth of my servent John I cursed the waters

[15] wherefore the days will come that no flesh shall be safe upon the waters [16] & it shall be said in days to come that none is able to go up to the land of Zion upon the waters but he that is upright in heart

[17] & as I the Lord in the begin[n]ing cursed the land even so in the last days have I blessed it in its time for the use of my saints that they may partake the fatness thereof

[18] & now I give unto you a commandment & what I say unto one I say unto all that you shall forewarn your brethren concerning these waters that they come not in Journeying upon them lest their faith fail & they are caught in her snares

[19] I the Lord hath decreed & the destroyer rideth upon the face thereof & I revoke not the decree

[20] I the Lord was angery [angry] with you yesterday but to day mine anger is turned away

[21] wherefore let those concerning whom I have spoken that should take their Journey in haste again I say unto you let them take their Journey in haste [22] & it mattereth not unto me after a little if it so be that they fill their mission whether they go by water or by land let this be as it is made known unto them according to their Judgements hereafter

[23] & now concerning my servents [servants] Sidney [Rigdon] & Joseph & Oliver [Cowdery] let them come not again upon the waters save it be upon the canal while Journeying unto their homes or in other words they shall not come upon the waters to Journey save upon the canal

[24] Behold I the Lord have appointed a way for the Journeying of my saints & behold this is the way that after they leave the canal they shall Journey by land in as much as they are

commanded to Journey & go up unto the land of Zion [25] & they shall do like unto the children of Israel pitching their tents by the way

[26] & behold this commandment you shall give unto all your brethren [27] nevertheless unto whom it is given power to command the waters unto him it is given by the spirit to know all his ways

[28] wherefore let him do as the spirit of the living God commandeth him whether upon the land or upon the waters as it remaineth with me to do hereafter

[29] & unto you it is given the course for the saints or the way for the saints of the camp of the Lord, to Journey

[30] & again verily I say unto you my Servents [Servants] Sidney [Rigdon] & Joseph & Oliver [Cowdery] shall not open their mouths in the congregations of the wicked until they arrive at Cincinnati

[31] & in that place they shall lift up their voices unto god against that People yea unto him whose anger is kindled [kindled] against their wickedness a people which is well nigh ripened for destruction [destruction]

[32] & from thence let them Journ[e]y for the congregations of their brethren for their labours [labors] even now are wanted more abundantly among them then among the congregations of the wicked

[33] & now concerning the residue let them Journey & declare the word among the congregations of the wicked inasmuch as it is given [34] & in as much as they do this they shall rid their garments & they shall be spotless before me

[35] & let them Journey together or two by two as seemeth them good only let my servant reynolds [Cahoon] & my Servent Samuel [H. Smith] with whom I am well pleased be not separated until they return to their homes & this for a wise purpose in me

[36] & now verily I say unto you & what I say unto one I say unto all be of good cheer little children for I am in your midst & I have not forsaken you [37] & in as much as ye have humbled [humbled] yourselves before me the blessings of the kingdom is yours

[38] gird up your loins & be watchfull & be sober looking forth for the coming of the Son of man for he cometh in an hour you think not

[39] pray always that you enter not into temptation that you may abide the day of his coming whether in life or in death even So Amen

70. Rejoice Together in the Land of Missouri
From BCR, 104 (cf. LDS and RLDS D&C 62; BC 63)

*Revelation received at Chariton on the bank of the Missouri River,
Missouri, on August 13, 1831 for John Murdock, Hyrum Smith,
Harvey Whitlock, and David Whitmer⁶⁶*

Commandment given Aug 13th 1831 on the Bank of the river Missorie at a meeting of some Elders which had not yet ar[r]ived at their Journeys end &c

[1] Behold & hearken, o ye Elders of my Church, saith the Lord your God; even Jesus Christ, your advocate who knoweth the weakness of man & how to succour [succor] they that are

⁶⁶ These four elders were traveling to the land of Zion in Missouri.

tempted:

[2] & verily mine eyes are upon those who have not as yet gone up unto the Land of Zion: wherefore your mission is not yet full:

[3] nevertheless ye are blessed for the testimony which ye have borne, is recorded in heaven for the Angels to look upon, & they rejoice over you; & your sins are forgiven you:

[4] & now continue your Journey. assemble yourselves upon the land of Zion, & hold a meeting, & rejoice together, & offer a sacrament unto the most high;

[5] & then you may return to bear record; yea, even all together, or two by two, as seemeth you good: it mattereth not unto me only be faithfull, & declare glad tidings unto the inhabitants of the Earth, or among the Congregations of the wicked.

[6] Behold I the Lord have brought you together, that the promise might be fulfilled that the faithfull among you should be preserved & rejoice together in the Land of Missorie [Missouri]. I the Lord promised the faithfull, & cannot lie.

[7] I the Lord am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, shall receive this blessing, if he receive it from the hand of the Lord, with a thankfull heart in all things.

[8] These things remain with you to do according to Judgement & the directions of the spirit.

[9] Behold the kingdom is yours. And Behold & lo I am with the faithfull always; even so: Amen

71. Let the Church Repent of Their Sins
From NKW Collection (cf. LDS and RLDS D&C 63; BC 64)

Revelation received at Kirtland, Ohio, in August [30-31] 1831
for the Church of Christ⁶⁷

[1] Hearken O ye people and open your hearts and give ear from afar and listen you that call yourselves the people of the Lord & hear the word of the Lord & his will concerning you [2] yea verily I say hear the word of him whose anger is kindled against the wicked & rebellious [3] who willeth to take even them whom he will take & preserveth in life them whom he will preserve [4] who buildeth up at his own will & pleasure & destroyeth when he please & is able to cast the soul down to hell

[5] Behold I the Lord uttereth my voice & it shall be obeyed [6] wherefore verily I say let the wicked take heed & let the rebellious fear & tremble & let the unbelieving hold their lips for the day of wrath shall come upon them as a whirlwind & all flesh shall know that I am God [7] And he that seeketh signs shall see signs but not unto salvation

[8] Verily I say unto you There are those among you who seeketh signs & there has been such even from the beginning [9] But behold faith cometh not by signs but signs follow those that believe [10] yea signs cometh by faith not by the will of men nor as they please but by the will of God [11] yea signs cometh by faith unto mighty works for without faith no man pleaseth God & with whom God is angry he is not well pleased wherefore unto such he sheweth no signs only in wrath unto their condemnation

⁶⁷ This manuscript has the date as August 31, 1831. The *Evening and the Morning Star* 1 (February 1833):6; [whole no. 70]; BCR, 104; and "Book of Commandments, Law and Covenants; Book B," has August 30, 1831. It is not known which day is the correct one.

[12] Wherefore I the Lord am not pleased with those among you who have sought after signs & wonders for faith & not for the good of men unto my glory [13] Nevertheless I gave commandments & many have turned away from my commandments & have not kept them

[14] There were among you adulterers & adulteresses some of whom have turned away from you & others remain with you that hereafter shall be revealed [15] let such be aware & repent speedily lest judgements shall come upon them as a snare & their folly shall be made manifest & their works shall follow them in the eyes of the people [16] & verily I say unto you as I have said before he that looketh on a woman to lust after her or if any shall commit adultery in his heart they shall not have the spirit but shall deny the faith & shall fear

[17] Wherefore I the Lord have said that the fearful & the unbelieving & all liars & whosoever loveth & maketh a lie & the whoarmunger [whoremonger] & the sorcerer should have their part in that lake which burneth with fire & brimstone which is the second death [18] Verily I say that they shall not have part in the first resurrection

[19] And now behold I the Lord saith unto you that ye are not Justified because these things are among you [20] nevertheless he that endureth in faith & doeth my will the same shall overcome & shall receive an inheritance upon the Earth when the day of transfiguration shall come [21] when the earth shall be transfigured even according to the pattern which was shown unto mine apostles upon the mount of which account the fulness ye have not yet received

[22] And now verily I say unto you that as I said that I would make known my will unto you behold I will make it known unto you not by the way of commandment for their [there] are many who observe not to keep my commandments [23] but unto him that keepeth my commandments I will give the mysteries of my Kingdom & the same shall be in him a well of living water springing up unto everlasting life

[24] And now behold this is the will of the Lord your God concerning his saints that they should assemble themselves together unto the land of Zion not in haste lest there should be confusion which bringeth pestilence

[25] Behold the land of Zion I the Lord holdeth it in mine own hands [26] nevertheless I the Lord rendereth unto Cezar [Caesar] the things which are Cezars [Caesar's]

[27] Wherefore I the Lord willeth that you should purchase the lands that you may have advantage of the world that you may have claim on the world that they may not be stir[r]ed up unto anger [28] for satan putteth it into their hearts to anger & to the shedding of blood

[29] Wherefore the land of Zion shall not be obtained but by purchase or by blood otherwise there is none inheritance for you [30] & if by purchase behold you are blessed [31] & if by blood as ye are forbidden to shed blood lo your enemies are upon you & ye shall be scourged from city to city & from Synagogue to synagogue & but few shall stand to receive an inheritance

[32] I the Lord am angry with the wicked I am holding my spirit from the inhabitants of the earth [33] I have sworn in my wrath & decreed wars upon the face of the earth & the wicked shall slay the wicked & fear shall come upon every man [34] & the Saints also shall hardly escape nevertheless I the Lord am with them & will come down in Heaven from the presence of God & consume the wicked with unquenchable fire [35] & behold this is not yet but by & by

[36] Wherefore seeing that I the Lord have decreed all these things upon the face of the earth I willeth that my saints should be assembled upon the land of Zion [37] & that every man should take righteousness in his hands & faithfulness upon his loins & lift a warning voice unto the inhabitants of the earth & declare both by word & by flight that desolation shall come upon the wicked

[38] Wherefore let my Desiples [Disciples] in Kirtland arrange their temporal concerns which dwell upon this farm [39] let my servant Titus [Billings] who has the care thereof dispose of the land that he may be prepared in the coming spring to take his Journey up unto the land of Zion with those that dwell upon the face thereof excepting those whom I shall reserve unto myself that shall not go until I shall command them

[40] & let all the moneys which can be spared (it mattereth not unto me whether it be little or much) sent up unto the land of Zion unto them whom I have appointed to receive

[41] Behold I the Lord will give unto my servant Joseph power that he shall be enable to discern [discern] by the spirit those who shall go up unto the land of Zion & those of my Desiples [Disciples] that shall tarry

[42] Let my servant Newel Whitney retain his store or in otherwords the store yet for a little season [43] nevertheless let him impart all the money which he can impart to be sent up unto the land of Zion [44] behold these things are in his own hands let him do according to wisdom [45] verily I say let him be ordained as an agent unto the Desiples [Disciples] that shall tarry & let him be ordained unto this power [46] & now speedily visit the churches expounding these things unto them with my servant Oliver [Cowdery] behold this is my will obtaining moneys even as I have directed [47] he that is faithful & endureth shall overcome the world [48] he that sendeth up treasures unto the land of Zion shall receive an inheritance in this world & his works shall follow him & also a reward in the world to come

[49] yea & blessed are the dead that die in the Lord from henceforth when the Lord shall come & old things shall pass away & all things become new they shall rise from the dead & shall not die & shall receive an inheritance before the Lord in the Holy City [50] & he that liveth when the Lord shall come & have kept the faith blessed is he nevertheless it is appointed unto him to die at the age of man [51] Wherefore children shall grow up until they become old. Old men shall die but they shall not sleep in the dust but they shall be changed in the twinkling of an eye

[52] Wherefore for this cause preached the Apostles unto the world the resurrection of the dead [53] these things are the things that ye must look for & speaking after the manner of the Lord they are now nigh at hand & in a time to come even in the day of the coming of the Son of man [54] & until that hour there will be foolish virgins among the wise & at that hour cometh an entire separation of the righteous & the wicked & in that day will I send mine angels & pluck out the wicked & cast into unquenchable fire

[55] And now behold verily I say unto you I the Lord am not pleased with my servant Sidney [Rigdon] he exaulted [exalted] himself in his heart & received not counsel but grieved the spirit

[56] Wherefore his writing is not acceptable unto the Lord & he shall make another⁶⁸ & if the Lord receive it not behold he standeth no longer in the office which he hath appointed him

[57] And again verily I say unto you let those who desire in their hearts in meekness to warn sinners to repentance let them be ordained unto this power [58] for this is a day of warning & not a day of many words for I the Lord am not to be mocked in the last days

[59] Behold I am from above & my power lieth beneath I am over all & in all & through

⁶⁸ Ezra Booth wrote, "Sidney [Rigdon], since his return, has written a description of the land of Zion." Booth to Edward Partridge, September 20, 1831, copy in *Ohio Star* 2 (November 24, 1831):1). Rigdon was told his earlier writing was not acceptable. He then wrote an epistle to the Saints that included a description of Zion written on August 31, 1831. See Sidney Rigdon Collection, CHL; and Westergren, *From Historian to Dissident*, 88-91.

all & searcheth all things & the days cometh that all things shall be subject unto me [60] Behold I am Alpha & Omega even Jesus Christ

[61] Wherefore let all men be ware how they take my name in their lips [62] for behold verily I say that many there be who are under this condemnation who useth the name of the Lord & useth it in vain having not authority

[63] Wherefore let the church repent of their sins & I the Lord will own them otherwise they shall be cut off [64] remember that that which cometh from above is sacred & must be spoken with care & by constraint of the spirit & in this there is no condemnation and ye receive the spirit through prayer wherefore without this there remaineth condemnation

[64] Let my servants Joseph & Sidney [Rigdon] seek them a home as they are taught through prayer by the spirit [65] these things remain to overcome through patience that such may receive a more exceeding & eternal weight of glory otherwise a greater condemnation Amen

Given by Joseph the Seer in Kirtland August 31. 1831 and written by Oliver [Cowdery]

72. Take their Journey From a manuscript in CHL

*Revelation received at Kirtland, Ohio on August 31, 1831
for John Burk, David Elliott, and Erastus Babbit*

Behold thus saith the Lord by the voice of the spirit it is wisdom in me that my servant John Burk David Eliot [Elliott] Erastus Bab[b]it should take their Journey this fall to the Land of Zion

Given August 31. 1831 by Joseph the Seer

73. I Will Have Compassion upon You From NKW Collection (cf. LDS and RLDS D&C 64; BC 65:1-47)

*Revelation received at Kirtland, Ohio, on September 11, 1831
for the elders of the church*

given at Kirtland Sept 11th 1831

[1] Behold thus saith the Lord your God unto you oh ye Elders of my church hearken ye & hear & receive my will concerning you [2] for verily I say unto you I will that ye should overcome the world wherefore I will have compassion upon you

[3] there are those among you who have sinned but verily I say for this once for mine own glory & for the Salvation of souls I have forgiven you your sins [4] I will be mercyfull unto you for I have given unto you the kingdom [5] & the keys of the mysteries of the kingdom Shall not be taken from my Servant Joseph while he liveth in as much as he obeyeth mine ordinances

[6] there are those who have Sought occation [occasion] against him without a cause [7] nevertheless he has sinned but verily I say unto you I the Lord forgiveth Sins unto those who

confess their Sins before me & ask forgiveness who have not sinned unto Death

[8] my Deciples [Disciples] in days of old Sought occasion [occasion] against one another & forgave not one another in their hearts & for this evil they were afflicted & sorely chastened [9] wherefore I say unto you that ye had ought to forgive one another for he that forgiveth not his brother his trespasses standeth condemned before the Lord for there remaineth in him the greater sin

[10] I the Lord will forgive whom I will forgive but of you it is required to forgive all men [11] & ye had ought to say in your hearts let God Judge between me & thee & reward thee according to thy deeds [12] & he that repenteth not of his sins & confess them not then ye shall bring him before the Church & do with him as the Scripture saith unto you either by commandment or by revelation [13] & this ye shall do that god might be glorified not because ye forgive not having not compassion but that ye may be Justified in the eyes of the Law that ye may not offend him who is your lawgiver [14] verily I say for this cause ye shall do these things

[15] Behold I the Lord was angry with him who was my Servent Ezra [Booth] & also my servent Isaac [Morley] for they kept not the Law neither the commandment [16] they sought evil in their hearts & I the Lord withheld my Spirit from them they condemned for evil that thing in which there was no evil nevertheless I have forgiven my servent Isaac [Morley]

[17] & also my Servent Edward [Partridge] he hath sinned & Satan Seeketh to destroy his Soul but when these things are made known they repenteth of the evil & they shall be forgiven

[18] And now verily I say that it is expedient in me that my Servent Sidney [Gilbert] after a few weeks should return upon his business & to his agency in the Land of Zion [19] & that which he hath seen & heard may be made known unto my Deciples [Disciples] that they Perish not & for this cause have I spoken these things

[20] & again I say unto you that my servent Isaac [Morley] may not be tempted above that which he is able to bear & council [counsel] wrongfully to your hurt I gave commandment that this farm should be sold [21] I willeth not that my Servent Frederick [G. Williams] should sell his farm for I the Lord willeth to retain a Strong hold in the Land of Kirtland for the space of five years in the which I will not overthrow the wicked that thereby I may save some [22] & after that day I thee [the] Lord will not hold any Guilty that shall go with open hearts up to the Land of Zion for I the Lord requireth the hearts of the Children of men

[23] Behold now it is called to day & verily it is a day of Sacrifice & a day for the thithing [tithing] of my People for he that is tithed shall not be burned [24] for after to day cometh the burning this is speaking after the manner of the Lord for verily I say tomorrow all the Proud & they that do wickedly shall be as stubble & I will burn them up for I am the Lord of hosts & I will not spare any that remaineth in Babylon

[25] Wherefore if ye believe me ye will labour while it is called to day [26] & it is not meet that my Servent Newel [K. Whitney] & Sidney [Gilbert] should sell their store & their Possession[s] here for this is not wisdom untill the residue of the Church which remaineth in this place shall go up unto the Land of Zion

[27] Behold it is said in my Law or forbid[d]en to get in debt to thine enemies⁶⁹ [28] but behold it is not said at any time that the Lord should not take when he please & pay as Seemeth him good [29] wherefore as ye are agents & ye are on the Lord[']s errand & whatever ye do according to the will of the Lord is the Lord[']s business & it is the Lord[']s business [30] to provide for his saints in these last days that they may obtain an inheritance in the land of Zion [31] & behold I the Lord declare unto you & my words are shure [sure] & shall not fail that they

⁶⁹ See document no. 47, February 9, 1831.

shall obtain it

[32] But all things must come to pass in its time [33] wherefore be not weary in well-doing for ye are laying the foundation of a great work & out of Small things proceedeth that which is great [34] behold the Lord requireth the heart & a willing mind & the willing & the obedient shall eat the good of the land of Zion in these last days [35] & the rebel[l]ious shall be cut off out of the land of Zion & shall be sent away & shall not inherit the Land

[36] for verily I say that the rebel[l]ious are not of the blood of Ephraim⁷⁰ wherefore they shall be plucked out

[37] Behold I the Lord have made my church in these last days like unto a Judge sitting on an hill or in an high place to Judge the Nations [38] for it shall come to pass that the inhabitants of Zion shall Judge all things [39] & all liars & hypocrites shall be proved by them & they which are not Apostles shall be known

[40] & even the Judge & his councillors if they are not faithfull in their Stewartship [Stewardship] shall be condemned & others shall be planted in their stead [41] for behold I say unto you that Zion shall flourish & the glory of the Lord shall be upon her [42] & she shall be an ensign unto the People & there shall come unto her out of every Nation under heaven [43] & the days shall come when the Nations of the Earth shall tremble because of her & shall fear because of her terrible ones the Lord hath spoken it Amen

Revision

1835 D&C 21

(cf. LDS D&C 64:5, 23, 30, 38-40; RLDS D&C 64:2, 5-8)

[5] and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, jr. *through the means I have appointed*, while he liveth, inasmuch as he obeyeth mine ordinances.

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[23] Behold now it is called to-day, (*until the coming of the Son of man*) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (*at his coming*;)

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[30] *and he hath set you* to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion;

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⁷⁰ The BC printing was destroyed by a mob on July 20, 1833. The last words printed were "blood of Ephraim," though the manuscript revelation continued to the end (BCR, 111). At the end of a revelation given for William E. McLellin on October 29, 1831, McLellin was told that he was a descendant from Joseph "through the loins of Ephraim his Son."

[38] for it shall come to pass, that the inhabitants of Zion shall judge all things *pertaining to Zion*: [39] and liars, and hypocrites shall be proved by them, and they *who* are not apostles *and prophets* shall be known. [40] And even the *bishop, who is a* judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead

Commentary: Judge All Things

One of the earliest manuscripts of the revelation of September 11, 1831 is in the Newel K. Whitney Collection. The BCR has the words added in parenthesis “until the Coming of the son of man” and “at his Coming” added after BC printing and for the 1835 D&C (110). After the words "Judge all things" was added above the line "pertaining to Zion." The words "Judge all things" appear in all manuscripts, but the addition is found only in the BCR (interlinear on page 111) and in the 1835 D&C.

The second addition to the BCR, which comes after the word "Apostles," was "& prophets." The shorter reading "Apostles" is in the manuscript in the Whitney Collection, as well as in Book A. The other two manuscripts (Wilford Woodruff's BC and "Book B") have the additional reading.⁷¹ The 1835 publication follows this longer version.

All of the manuscripts have the expression "the Judge & his counsellors." The 1835 D&C added the additional words “bishop, who is a” making the phrase read "the bishop, who is a judge, and his counsellors." This reading is the least defensible of all three additions.

⁷¹ Wilford Woodruff's copy of the BC, CHL.