

Introduction to Chapters 3 to 6. Church of Christ Years, April 1830-May 1834

At Manchester, New York, early members received guidance as Joseph Smith Jr. spoke words of encouragement. Three Church conferences were held in Fayette, New York. Instructions were given to relocate to the state of Ohio. Sidney Rigdon, a recent convert, became a scribe and friend of Smith. The two worked periodically on a revision of the Bible, and revelations concerning their progress were received during this time. A communal law of consecration instructed members to consecrate their property and receive an inheritance from the Church bishop. Kirtland, Ohio, was now Church headquarters. A major emphasis was locating the New Jerusalem (Zion) in Jackson County, Missouri. Missionaries were called to preach to others from the Bible, Book of Mormon, and Smith's revelations. For about one year, Smith lived at John Johnson Sr.'s residence in Hiram, Ohio. Problems with Church members were solved by revelations from Smith. Financial matters accelerated as the Church borrowed money to purchase equipment and food items for its United Firm. Church members were forced to leave Jackson County. The concepts of Zion, temples, and priesthood were developed. The majority of Smith's pronouncements were given in Ohio during these early years.

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Laying the Foundation, April 1830-January 1831

18. Beware of Pride

From BCR, 29 (cf. LDS D&C 23:1-2; RLDS D&C 21:1; BC 17)

*Revelation received at Manchester, New York,
on April 6, 1830 for Oliver Cowdery¹*

A Revelation to Oliver given at Manchester Ontario Co[unty] State of New York Soon after his calling to the Ministry

[1] Behold I speak unto you, Oliver, a few words Behold thou art Blessed & art under no condemnation but beware of pride lest thou shouldst enter into temptation

[2] make known thy Calling unto the Church & also before the World & thy heart shall be opened to Preach the truth from henceforth & for ever amen

¹ The heading of BC 17 reads, "A Revelation to Oliver, given in Manchester, New-York, April 6, 1830." The next five revelations printed in BC 18-22 state that each revelation was "given in Manchester" on "April 6, 1830." This is the first printed month, day, and year published in BC. Oliver Cowdery, who was present on April 6, assisted in the printing the BC. The Church of Christ was established in the township of Manchester on April 6, 1830. See H. Michael Marquardt and Wesley P. Walters, *Inventing Mormonism: Tradition and the Historical Record* (San Francisco: Smith Research Associates, 1994), 153-72.

Commentary: Revelations of April 6, 1830

Five of the April 6, 1830 revelations "given in Manchester, New-York" were combined into one revelation given to five individuals in the 1835 D&C. The 1835 D&C retained the same basic wording as BC 17-22 but dropped the day of the month and location where the revelations were given.

Only one of the revelations (document 23) retained the same date when published in the 1835 D&C. This was 1835 D&C section 46, which mentions that a record should be kept and that Smith should be ordained by Cowdery. While the BCR has the revelation as "given at Fayette Seneca County State of New York" (28) the location was corrected in BC, chapter 22, to "given in Manchester, New York." All indications confirm that Smith and Cowdery were present at the Smith residence at the time of this historic meeting.² The time-line below will help clarify the events for March to June 1830.

Palmyra, New York

March 26 The *Wayne Sentinel* advertises the Book of Mormon for sale.

Manchester, New York

March [26-31] Joseph Smith arrives in Manchester with Joseph Knight Sr.; a commandment is given to Martin Harris (BC 16; LDS D&C 19; RLDS D&C 18).

April 6 The Church of Christ is organized; six revelations are received (BC 17-22; LDS D&C 21, 23; RLDS D&C 19, 21). Oliver Cowdery is ordained an elder. Joseph Smith is ordained an elder, prophet, and seer by Cowdery, Joseph Smith, Sr., Lucy Mack Smith, Martin Harris, and Sarah Rockwell are baptized in Crooked Brook.

Fayette, New York

April 11-16 A Fayette, New York, branch of the church is established. Cowdery delivers the first public discourse of the church and performs baptisms. A revelation is received regarding individuals who have been baptized in another Christian church (BC 23; LDS D&C 22; RLDS D&C 20).

April 18 More baptisms are performed by Cowdery.

June 9 The first conference of the church is held; articles and covenants are presented (BC 24; LDS D&C 20; RLDS D&C 17). Baptisms are performed. Joseph Sr. and Hyrum Smith are ordained priests.

Joseph Knight Sr. wrote an account concerning some of the events of April 6 (original spelling retained):

Now in the Spring of 1830 I went with my Team and took Joseph [Smith] out to Manchester to his Father. When we was on our way he told me that there must be a Church formed But did not tell when. ... I stay[e]d a few Days wa[i]ting for some Books [of Mormon] to Be Bound. Joseph said there must Be a Church

² H. Michael Marquardt, "An Appraisal of Manchester as Location for the Organization of the Church," *Sunstone* 16 (February 1992):49-57.

B[u]ilt up. I had Be[e]n there several Days. Old Mr Smith and Martin Harris Come forrod [forward] to Be Baptise[d] for the first. They found a place in a lot a small Stream ran thro[ugh] and they ware Babtized in the Evening Because of persecution. They went forward and was Babtized Being the first I saw Babtized in the new and everlasting Covenant. ...

There was one thing I will mention that evening that old Brother Smith and Martin Harris was Babtised. Joseph was fil[le]d with the Spirit to a grate Degree to see his Father and Mr Harris that he had Bin [been] with so much he Bast [Burst] out with greaf and Joy and seamed as tho[ugh] the world Could not hold him. He went out into the Lot and appear[e]d to want to git [get] out of site of every Body and would sob and Crie and seamed to Be so full that he could not live. Oliver and I went after him and Came to him and after a while he Came in. But he was the most wrot [wrought] upon that I ever saw any man. But his joy seemed to Be full. I think he saw the grate [great] work he had Begun and was Desirus [Desirous] to Carry it out. On the sixth Day of April 1830 he Begun the Church with six members and received the following Revelation Book of Covenants Page 177. [BC 22]³

There are several possible explanations for the 1835 change of venue. It is possible that memories of these momentous events became conflated over time. It is also possible that image-consciousness played a role. It may have seemed impressive to advertise the church's founding at a distant location, away from the Smiths' humble log cabin and critics of the family. More likely was a motivation to render ambiguous the church's legal history at a time when creditors were demanding satisfaction—a rationale which might also explain why the church's name was changed in mid-1834.

19. Thy Duty Is unto the Church Forever
From BCR, 29 (cf. LDS D&C 23:3; RLDS D&C 21:2; BC 18)

*Revelation received at Manchester, New York,
on April 6, 1830 for Hyrum Smith*

A Commandment to Hiram given at Manchester Ontario County State of New York

[3] Behold I speak unto you, Hiram, a few words: for thou also art under no condemnation, & thy heart is opened, & thy tongue loosed; & thy Calling is to exhortation, & to strengthen the Church continually. wherefore thy duty is unto the Church forever; & this because of thy family. amen.

³ Dean C. Jessee, ed., "Joseph Knight's Recollection of Early Mormon History," *BYU Studies* 17 (Autumn 1976): 36-37. Minimal punctuation and editing has been added to clarify the account. See LDS D&C 21; RLDS D&C 19.

20. Strengthen the Church
From BCR, 29-30 (cf. LDS D&C 23:4; RLDS D&C 21:3; BC 19)

*Revelation received at Manchester, New York,
on April 6, 1830 for Samuel H. Smith*

A Revelation to Samuel given at Manchester Ontario Co[unty] N. Y.

[4] Behold I speak a few words unto you, Samuel. for thou also art under no condemnation, & thy calling is to Exhortation, and to strengthen the Church. & thou art not as yet called to prea[c]h before the world. Amen.

21. Thou also Art Under No Condemnation
From BCR, 30 (cf. LDS D&C 23:5; RLDS D&C 21:4; BC 20)

*Revelation received at Manchester, New York,
on April 6, 1830 for Joseph Smith Sr.⁴*

A Commandment to given to Joseph at Manchester Ontario County State of New York

[5] Behold I speak a few words unto you, Joseph: for thou art under no condemnation, & thy calling also is to Exhortation, & to strengthen the Church. & this is thy duty from henceforth & forever. amen.

22. It Is Your Duty to Unite with the True Church
From BCR, 30 (cf. LDS D&C 23:6-7; RLDS D&C 21:5; BC 21)

*Revelation received at Manchester, New York,
on April 6, 1830 for Joseph Knight Sr.⁵*

A Commandment to Joseph Knight given at Manchester Ontario County State of New York

[6] Behold I manifest unto you by these words, that thou must take up thy Cross, in the which thou must pray vocally, before the World, as well as in Seecret [Secret], & in thy family & among thy friends, & in all Places.

[7] & Behold it is thy duty to unite with the true Church, & give thy Language to Exhortation continually, that thou mayest Receive the reward of the Labourer [Laborer]. amen.

⁴ Joseph Smith Sr. was baptized in Crooked Brook, Manchester Township, on April 6, 1830.

⁵ Joseph Knight Sr. was not baptized at this time. He had not read the Book of Mormon and wanted to examine it more. See Jessee, "Joseph Knight's Recollection," 37.

23. The Gates of Hell Shall Not Prevail Against You
From BCR, 28-29 (cf. LDS D&C 21; RLDS D&C 19; BC 22)

*Revelation received at Manchester, New York,
on April 6, 1830 for Joseph Smith Jr.,
and the Church of Christ⁶*

A Revelation to Joseph the Seer by way of commandment to the Church given at Fayette Seneca County State of New York⁷

A Revelation to me Joseph by way of commandment to the church [1] Behold there Shall be a Record kept among you & in it thou shalt be called a seer a Translator [Translator] A Prop[h]et an Apostle of Jesus Christ an Elder of the Church through the will of God the Father & the grace of our Lord Jesus Christ

[2] being inspired of the Holy Ghost to lay the foundation thereof & to build it up unto the most holy faith

[3] which Church was Organized & established in the year of our Lord one thousand Eight Hundred & Thirty in the fo[u]rth Month on the Sixth day of the month which is called April

[4] Wherefore meaning the Church thou shalt give heed unto all his words & commandments which he Shall give unto you as he receiveth them wa[l]king in all holyness [holiness] before me

[5] for his word ye shall receive as if from mine own mouth in all Patience & faith

[6] for by doing these things the gaits [gates] of Hell shall not prevail against you

yea & the Lord God will disperse the Powers of darkness from before you & cause the Heavens to shake for your Good & his name[']s glory

[7] for thus saith the Lord God him have I inspired to move the cause of Zion in Mighty power for good & his dilligence [diligence] I know & his prayers I have heard

[8] yea his weeping for Zion I have seen & I will cause that He shall mourn for her no longer for his days of rejoicing are come unto the remission of his Sins & the manifestations of my blessings upon his works

[9] for behold, I will bless all those who Labour [Labor] in my Vin[e]yard with a mighty blessing & they shall believe on his words which are given him through me by the comforter which manifesteth that Jesus was Crusified [Crucified] by sinfull men for the Sins of the world yea for the remission of sins unto the contrite heart

[10] Wherefore it behooveth me that he should be ordained by you Oliver [Cowdery] mine Apostle

[11] this being an Ordinance unto you that ye are an Elder under his hand he being the first unto you that thou mightest be an Elder unto this Church of Christ bearing my name

[12] & the first Preacher of this Church unto the Church & before the world yea before the gentiles yea & thus saith the Lord God Lo. Lo. to the Jews also Amen

⁶ This revelation gives instructions for Oliver Cowdery to proceed with ordaining Joseph Smith as a prophet and seer over the church.

⁷ BC 22:1 corrects the location to “given in Manchester, New-York” (45).

**24. This Is a New and an Everlasting Covenant
From BCR, 32 (cf. LDS D&C 22; RLDS D&C 20; BC 23)**

*Commandment received at Fayette, New York,
on April 16, 1830 for the Church of Christ⁸*

A Revelation given to Joseph the Seer[.] Some were anxious to Join the Church without Rebaptism & Joseph enquired of the Lord & received as follows A commandment unto the Church of Christ which was established in these last days one thousand eight hundred & thirty on the fo[u]rth month & on the sixth day of the month which is called April

[1] Behold I say unto you that all old covenants have I caused to be done away in this thing & this is a New & an everlasting covenant even the same which was from the begin[n]ing

[2] wherefore although a man shouldest be baptized an hundred times it availeth him nothing for ye cannot enter in at the strait gate by the law of Moses neither by your dead works

[3] for it is because of your dead works; that I have caused this last covenant, & this church to be built up unto me even as in days of old. [4] wherefore enter ye in at the gate as I have commanded & seek not to Counsel your God. Amen.

**25. The Rise of the Church of Christ
From the Zebedee Coltrin Journal, CHL
(cf. LDS D&C 20; RLDS D&C 17; BC 24)**

*The Articles and Covenants of the Church of Christ
voted on at Fayette, New York, on June 9, 1830⁹*

⁸ The Fayette branch of the church was established on April 11, 1830. Baptisms were also performed at Fayette on April 18, 1830. See Dean C. Jessee, ed., *The Papers of Joseph Smith: Autobiographical and Historical Writings* (Salt Lake City: Deseret Book Co., 1989), 1:244, 304. BC 23 contains the following in the introduction to this document: "Given in Fayette, New-York, April, 1830, in consequence of some desiring to unite with the church without re-baptism, who had previously been baptized." This commandment concerns itself with individuals who had been baptized in other Christian churches. These converts wanted to know if it was necessary to be baptized again in order to unite with the new church founded by Joseph Smith Jr. The copy of the commandment made by William E. McLellin includes the date, April 16, 1830 (CHL).

⁹ The first conference of the Church of Christ was held in Fayette Township, Seneca County, New York, on June 9, 1830. The conference minutes of that date were copied into a record book known as the Far West Record. The minutes state that the "Articles and Covenants [were] read by Joseph Smith jr. and received by unanimous voice of the whole congregation." 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), 1. Though copied in 1832, the text in the Zebedee Coltrin Journal compares favorably with three other manuscripts. The text in BCR, though copied in 1831, is another early copy (52-58).

[1] The rise of the Church of Christ in thes[e] last days being 1830 years since the coming of our lord & saveiour [Savior] Jesus Christ in the flesh it being regularly organized & established agreeable to the laws of our Country by the will & commandments of God in the fourth Month & on the Sixth day of the Month which is called April [2] which commandments were given to Joseph the seer who was called of God & ordained an Apostle of Jesus Christ an Elder of the Church [3] & also to Oliver [Cowdery] who was also called of God an Apostle of Jesus Christ an Elder of the Church & ordained under his hand [4] & this according to the grace of our Lord & Saveiour [Savior] Jesus Christ to whom be all glory both now & for ever Amen

[5] For after that it was truly manifested unto this first Elder¹⁰ that he had received a remission of his Sins he was entangled again in the vanities of the world [6] but after truly repenting god ministered unto him by an Holy angel whose countenance was as lightning & whose garments were pure & white above all whiteness [7] & gave unto him commandments which inspired him from on high [8] & gave unto him power by the means which was before prepa[red] that he should translate a Book [9] which Book contained a Record of a fallen people & also the fullness of the gospel of Jesus Christ to the gentiles & also to the Jews [11] proving unto them that the Holy Scriptures are true & also that God doth inspire men & call them to his holy work in these last days as well as in days of old [12] that he might be the same God for ever Amen

[10] Which Book was given by inspiration & is called the Book of Mormon & is confirmed to others by the ministering of Angels & declared unto the world by them

[13] wherefore having so great witnesses by them shall the world be Judged even as many as shall hereafter [14] receive this work either to faith & righteousness [15] or to the hardness of heart in unbelief to their own condemnati[on] [16] for the Lord god hath spoken it for we the Elders of the Church have heard & bear witness to the words of his glorious majesty on high to whom be glory for ever & ever Amen

[17] Wherefore by these things we know that there is a god in heaven who is infinite & eternal from everlasting to everlasting the same unchang[e]able God the maker of heaven & Earth & all things that in them is [18] & that he created man male & female & after his own image And in his likeness created he them [19] & that he gave unto the children of men a commandment that they Should love & Serve him the only being whom they should worship [20] but by the transgression of these holy laws man became sensual & devilish & became fallen man

[21] Wherefore the almighty God gave his only begotten Son as it is written in those Scriptures which have been given of him [22] that he suffered temptations but gave no heed unto them [23] that he was crucified died & rose again the third day [24] & that he ascended into Heaven to sit down on the right hand of the father to reign with almighty power according to the will of the father [25] therefore as many as would believe & were baptized in his holy name & endured in faith to the end should be saved [26] yea even as many as were before he came in the flesh from the begin[n]ing which believed in the words of the Holy Prophets which were inspired by the gift of the Holy Ghost which truly testify of him in all things [27] as well as those who should come after who should believe in the gifts & callings of God by the Holy ghost which beareth record of the father & of the Son [28] which father & Son & holy ghost is one god infinite & eternal without end Amen

[29] And we know that all men must repent & believe on the name of Jesus christ &

¹⁰ Joseph Smith Jr.

worship the father in his name & endure in faith on his name to the end or they cannot be saved in the kingdom of God [30] & we know that Justification through the grace of our Lord & saveiour [Savior] J[esus] Christ is Just & true

[31] & we also know that Sanctification through the grace of our Lord & saveiour [Savior] Jesus christ is Just & true to all those who love & serve God with all their mights minds & strength [32] but there is a pos[s]ibility that men may fall from grace & depart from the living God [33] therefore let the church take heed & pray always lest they fall into temptation [34] yea & even he that is san[c]tified also

[35] & we know that these things are true & agreeable to the revelations of John neither adding nor diminishing to the Prophecy of his book neither to the Holy Scriptures neither to the revelations of God which Shall come hereafter by the gift & power of the holy ghost neither by the voice of God neither by the ministering of Angels [36] & the Lord god hath spoken it & honour power & glory be rendered to his holy name both now & ever Amen

[37] And again by way of commandment to the church concerning the manner of Baptism Book of Mormon Page 576 ¹¹

[38] The duty of the Elders Priests Teachers Deacons & Members of the Church of Christ an Apostle is an Elder & it is his calling to Baptize [39] & to ordain other Elders Priests Teachers & Deacons [40] & to administer the flesh & blood of Christ [41] according to the Scriptures [42] & to teach expound exhort & to Baptize & to watch over the Church [43] & to confirm the Church by the laying on of the hands & the giving of the Holy Ghost [44] & to take the lead of all meetings &c

[45] The Elders are to conduct the meetings according as they are led by the Holy Ghost

[46] The Priests duty is to Preach teach expound exhort & baptize & administer the sacrament [47] & visit the house of each member & exhort them to pray vocally & in Secret & also to attend all family duties [48] & ordain other Priests Teachers & Deacons [49] & take the lead in meetings but none of these offices are they to do when there is an Elder Present [52] but in all cases are to assist the Elders &c

[53] The Teachers duty is to watch over the church always & be with them & strengthen them [54] & see that there is no iniquity in the church nor hardness with each other nor lying nor backbiting nor evil speaking [55] & see that the Church meets together often & also that every member does his duty [56] & he is to take the lead of Meetings in the absence of Elder or Priest [57] & is to be assisted always & in all his duties in the Church by the deacons [58] but neither the Teachers nor the Deacons have authority to Baptize nor administer the Sacrament [59] but are to warn expound exhort & teach & invite all to come to Christ

[60] Every Elder Priest Teacher or Deacon is to be ordained according to the gifts & callings of God unto him by the Power of the holy Ghost which is in the one who ordains him

[61] The several Elders composing this Church of Christ are to meet in conference one [once] in three month[s] [62] to [do] Church business whatsoever is nessessary [necessary] &c

[64] & each Priest or Teacher who is ordained by any Priest is to take a cirtificate [certificate] from him at the time which when shown to an Elder he is to give him a licence [license] which shall authorize him to perform the duty of his calling

[68] The Duty of the members after they are received by Baptism the Elders or Priests are to have a sufficient time to expound all things concerning this Church of Christ to their understanding previous to their partaking of the Sacrament & being confirmed by the laying on

¹¹ See 1830 BOM, 576; LDS Moro. 6:1-4/RLDS 6:1-5.

of the hands of the Elders so that all things may be done in order [69] & the members shall manifest before the Church & also before the Elders by a Godly walk & conversation that they are worthy of it that there may be works & faith agreeable to the Holy Scriptures walking in holyness before the Lord

[70] Every member of this Church of Christ having children is to bring them unto the Elders before the Church who is to lay their hands on them in the name of the Lord & bless them in the name of Christ

[71] There cannot any one be received into this church of Christ who has not ariven [arrived] to the years of accountability before God & is not capable of repentance [72] And Baptism is to be administered in the following manner¹² unto all those who repent [73] whosoever being called of God & having authority given them of Jesus Christ shall go down into the water with them & shall say calling them by name having authority given me of Jesus Christ I baptize you in the name of the father & of the Son & of the Holy Ghost Amen [74] then shall he immerse them in the water & come forth again out of the water

[75] & it is expedient that the Church meet together often to partake of bread & wine in remembrance of the Lord Jesus [76] & the Elder or Priest shall minister it & after this manner shall he do Book of Mormon Page 175 [575]

[80] Any member of this church of christ transgressing or being over taken in a fault shall be dealt with according as the Scriptures direct &c

[81] It shall be the duty of the Several Churches composing this church of Christ to send one or more of their Teachers to attend the Several conferences held by the Elders of this Church [82] with a list of the names of the Several members uniting themselves to the Church since the last conference or send by the hand of some Priest so that there can be kept a regular list of all the names of the members of the whole Church in a book kept by one of the Elders whomsoever the other Elders shall appoint from time to time [83] & also if any have been expelled from the Church so that their names may be blotted out of the general Church record of names

[84] Any Member removing from the Church where he belongs if going to a Church where he is not known may take a letter certifying that he is a regular member & in good standing which certificate may be signed by any Elder or Priest if the member receiving the letter is Personally acquainted with the Elder or Priest or it may be signed by the Teacher[s] or Deacons of the Church

Revision

1835 D&C 2

(cf. LDS D&C 20:6-19, 25-28, 32-34, 38-41, 45, 64-67, 72-73; RLDS D&C 17:2-6, 8-9, 15-17,

¹² *The Telegraph*, a newspaper in Painesville, Ohio, published a copy of the Articles and Covenants which was obtained from Martin Harris. The wording for this part is as follows: "And the manner of baptism & the manner of administering the sacrament are to be done as it is written in the Book of Mormon." *The Telegraph* 2 (April 19, 1831):4; compare 1830 BOM, 478; LDS 3 Ne. 11:23-26/RLDS 5:24-26 and 1830 BOM, 575; LDS and RLDS Moro. chapters 4 and 5. This portion of the Articles and Covenants of the Church of Christ should be compared with the text in Appendix, "A commandment of God unto Oliver" written in 1829, where the baptismal and sacramental prayers are included and also the ordination prayer as written in the Book of Mormon. This commandment to Cowdery was also recorded in the BCR.

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[6] but after repenting, *and humbling himself, sincerely, through faith* God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all *other* whiteness, [7] and gave unto him commandments which inspired him, [8] and gave him power from on high, by the means which *were* before prepared, *to* translate the book of Mormon, [9] which *contains* a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, [10] which was given by inspiration, and is confirmed to others by the ministering of angels, and *is* declared unto the world by them, [11] proving *to the world* that the holy scriptures are true, and that God does inspire men and call them to his holy work in *this age and generation*, as well as in *generations* of old, [12] *thereby showing* that he *is* the same God *yesterday, to-day, and forever*. - Amen.

[13] *Therefore*, having so great witnesses, by them shall the world be judged, even as many as shall hereafter *come to a knowledge of this work*; [14] *and those who receive it in faith and work righteousness, shall receive a crown of eternal life*; [15] *but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation*, [16] for the Lord God has spoken it; *and* we, the elders of the church, have heard and bear witness to the words of *the glorious Majesty* on high, to whom be glory forever and ever. Amen.

[17] By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the *framer* of heaven and earth and all things *which are* in them, [18] and that he created man male and female: after his own image and in his own likeness created he them, [19] and gave unto *them commandments* that they should love and serve him *the only living and true God, and that he should be the only being whom they should worship*.

[25] *that* as many as would believe and *be* baptized, in his holy name, and endure in faith to the end should be saved: [26] *not only those who believed after he came in the meridian of time in the flesh, but all those* from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who *spake as they* were inspired by the gift of the Holy Ghost, who truly testified of him in all things, *should have eternal life*, [27] as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, [28] which Father, Son, and Holy Ghost *are* one God, infinite and eternal, without end. Amen.

[32] but there is a possibility that *man* may fall from grace and depart from the living God. [33] Therefore let the church take heed and pray always, lest they fall into *temptations*; [34] yea, and even *let those who are* sanctified, *take heed* also.

[38] The duty of the elders, priests, teachers, deacons, and members of the church of Christ. An apostle is an elder, and it is his calling to baptize, [39] and to ordain other elders, priests, teachers, and deacons, [40] and to administer *bread and wine - the emblems of the flesh and blood of Christ* – [41] *and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost*, according to the scriptures

. . . .

[45] The elders are to conduct the meetings as they are led by the Holy Ghost, according *to the commandments and revelations of God*.

. . . .

[64] Each priest, teacher, or *deacon*, who is ordained by a priest, *may* take a certificate from him at the time, which *certificate* when *presented* to an elder, *shall entitle* him to a license, which shall authorize him to perform the *duties* of his calling - *or he may receive it from a conference*. [65] *No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; [66] but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called. [67] Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel [council], or general conference.*

. . . .

[72] Baptism is to be administered in the following manner unto all those who repent: [73] *The person who is called of God and has authority from Jesus Christ to baptize*, shall go down into the water with *the person who has presented him or herself for baptism*, and shall say, calling *him or her* by name: *Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

Commentary: Offices in the Early Church

In the Articles and Covenants of the Church of Christ is listed the following offices in the church: elder, priest, teacher, and deacon. The Articles and Covenants were read and received by a vote of the congregation at the first church conference on June 9, 1830 at Fayette, New York. At this time some men had been ordained to three of the four offices: elder, priest, and teacher. It was prior to October 25, 1831 when the first known deacons were ordained.¹³ As the church

¹³ Cannon and Cook, *Far West Record*, 19. At the general conference held on June 3, 1831, no deacons were listed as functioning in the church. Some scholars wonder if the office of deacon was in the original Articles and Covenants. See G. St. John Stott, "Ordination and Ministry in the Book of Mormon," *Restoration Studies III* (Independence, Missouri: Herald Publishing House, 1986), 253n14; and Dan Vogel, *Religious Seekers and the Advent of Mormonism* (Salt Lake City: Signature Books, 1988), 149. What is known is that the office of deacon would have been in the June 1830 text by April 19, 1831 when a copy of the document was published in the *Painesville Telegraph*. All extant manuscripts mention the teacher's duties "to be assisted always & in all his

grew, additional offices or callings became part of the ecclesiastical structure. By 1835 it was felt necessary to add the new offices to the Articles and Covenants, though such a step created an anachronism.

There are at least five early manuscripts which do not contain the additional offices in the church.¹⁴ The articles were published twice in the *Evening and the Morning Star* and once in BC 24.¹⁵

In three subsequent revelations mention is made to church members to remember and observe the church articles. This would refer to the early text that was voted upon in June 1830, not to the 1835 text.¹⁶

Three offices not mentioned in this addition are those of the patriarch, twelve apostles, and seventy. The office of twelve apostles was not established until February 14, 1835.¹⁷ By this omission one can determine the earliest date when the addition was written. It would have been after the Kirtland High Council was established and before any ordinations to the last two offices. The first published source of the revised text was in the reprint of the *Evening and Morning Star* (Kirtland, Ohio) published in January 1835, a month before the Council of the Twelve Apostles was established.¹⁸

Offices mentioned in the revised text were developed as follows: bishop, February 4, 1831; high priests (ordained to the high priesthood), June 3, 1831;¹⁹ president of the high priesthood, January 25, 1832; traveling bishops, September 22-23, 1832; high council, February 17, 1834; and high counselors, February 17, 1834.

26. Go Thy Way and Sin No More
From BCR, 32-34 (cf. LDS D&C 24 and RLDS D&C 23; BC 25)

*Revelation received at Harmony, Pennsylvania,
in July [4-31] 1830 for Joseph Smith Jr., and Oliver Cowdery*

A Revelation to Joseph & Oliver given at Harmony Susquehannah [Susquehanna] County Pennsylvania telling them concerning their Calls &c

duties in the Church by the deacons." Zebedee Coltrin Journal, CHL. The words "or deacon" were added once in 1835 D&C 2:15.

¹⁴ Robert J. Woodford, "The Historical Development of the Doctrine and Covenants," Ph.D. diss., Brigham Young University, 1974, 294-95; plus the BCR.

¹⁵ *The Evening and the Morning Star* 1 (June 1832):1-2; 2 (June 1833):1-2; [whole page nos. 97-98]; BC 24.

¹⁶ LDS D&C 33:14; RLDS D&C 32:3 (October [18-31] 1830); LDS D&C 42:13; RLDS D&C 42:5 (February 9, 1831); and KRB, 10 (February 27, 1832).

¹⁷ See Kirtland Council Minute Book, 147-51, CHL; Joseph Smith et al., *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts (Salt Lake City: Deseret Book, 1959), 2:181-89.

¹⁸ *Evening and Morning Star* 1 (June 1832):4, (Kirtland, Ohio), reprinted January 1835.

¹⁹ See William E. McLellin Journal, October 25, 1831, CHL, in Jan Shipps and John W. Welch, eds., *The Journals of William E. McLellin 1831-1836* (Provo, Utah: BYU Studies, Brigham Young University; Urbana: University of Illinois Press, 1994), 45.

[1] Behold thou wast called & Chosen to write the book of Mormon & to my ministry [ministry] & I have lifted thee up out of thine afflictions & have counseled thee that thou hast been delivered from all thine enemies & thou hast been delivered from the power of satan & from darkness

[2] Nevertheless thou art not excusable in thy Transgressions Nevertheless go thy way & sin no more

[3] magnify thy office & after thou hast sowed thy fields & Secured them then go speedily unto the Church which is in Colesvill[e] Fayette & Manchester & they shall support thee & I will bless them both spiritually & temporally

[4] but if they receive thee not I will send upon them a cursing instead of a blessing

[5] & thou shalt continue in calling upon God in my name & writing the Things which shall be given thee by the Comforter and expounding all scriptures unto the Church [6] & it shall be given thee in the very moment what thou shalt speak & write & they shall hear it or I will send unto them a cursing instead of a blessing

[7] for thou shalt devote all thy service in Zion & in this thou shalt have strength

[8] be patient in afflictions for thou shalt have many but endure them for Lo! I am with thee even unto the end of thy days

[9] & in temporal labo[rs] thou shalt not have strength for this is not thy calling attend to thy calling & thou shalt have wherewith to magnify thine Office & to expound all scriptures & continue in the laying on of the hands & confirming the Churches

[10] & thy brother Oliver Shall continue in bearing my name before the world & also to the Church & he shall not suppose that he can say enough in my cause & lo! I am with him to the end

[11] in me he shall have glory & not of himself whether in weakness or in strength whether in bonds or free

[12] & at all times & in all places he shall open his mouth & declare my Gospel as with the voice of a Trump both day & night & I will give unto him strength such as is not known among men

[13] require not Miracles except I shall command you except casting out Devils healing the sick & against Poisons [Poisonous] Serpents & against deadly Poison

[14] & these things ye shall not do except it be required of you by them who desire it that the Scriptures might be fulfilled for ye shall do according to that which is written

[15] & in whatsoever place ye shall enter in & they receive you not in my name ye shall leave a cursing instead of a blessing by casting off the dust of your feet against them as a testimony & cleansing your feet by the wayside

[16] & it shall come to pass that whosoever shall lay their hands upon you by violence ye shall command to be smitten in my name & behold I will smite them according to your words in mine own due time

[17] & whosoever shall go to law with thee shall be cursed by the Law

[18] & thou shalt tak[e] no purse nor scrip neither staves neither two Coats for the Church shall give unto thee in the verry [very] hour what thou needest for food & for raiment for shoes & for Money & for scrip

[19] for thou art called to prune my vineyard with a mighty pruneing [pruning] yea even for the last time yea & also all those whom thou hast ordained & they shall do even according to this pattern amen

27. Thou Art an Elect Lady
From BCR, 34-35 (cf. LDS D&C 25; RLDS D&C 24; BC 26)

*Revelation received at Harmony, Pennsylvania,
in July [4-31] 1830 for Emma Hale Smith²⁰*

A Revelation to Emma given at Harmony Susquehan[na] County state of Pennsylvania giving her a command to select Hymns &c

- [1] Emma my daughter in Zion — [2] A Revelation I give unto you concerning my will
[3] Behold thy sins are forgiven thee & thou art an Elect Lady whom I have called
[4] murmur not because of the things which thou hast not seen for they are withheld from thee & from the World which is wisdom in me in a time to come
[5] & the office of thy calling shall be for a comfort unto my Servent Joseph thy husband in his afflictions with consoling words in the spirit of meekness
[6] & thou shalt go with him at the time of his going & be unto him for a scribe that I may send Oliver [Cowdery] whithersoever I will
[7] & thou shalt be ordained under his hand to expound Scriptures & exhort the Church according as it shall be given thee by my spirit
[8] for he shall lay his hands upon the[e] & thou shalt receive the Holy Ghost & thy time shall be Given to writing & to Learning much
[9] & thou needest not fear for thy husband shall support thee from the Church for unto them is his calling that all things might be revealed unto them whatsoever I will according to their faith
[10] & verily I say unto thee that thou shalt lay aside the things of this world & seek for the things of a better
[11] & it shall be given thee also to make a selection of Sacred Hymns²¹ as it shall be given thee which is pleasing unto me to be had in my Church
[12] for my Soul delighteth in the song of the heart yea the song of the righteous is a prayer unto me & it shall be answered with a blessing upon their heads
[13] wherefore lift up thy heart & rejoice & cleave unto the covenants which thou hast made
[14] continue in the spirit of meekness & beware of Pride let thy soul delight in thy husband & the glory which shall come upon him
[15] keep my commandments continually & a crown of righteousness thou shalt receive & except thou do this where I am ye canst not come
[16] & verily I say unto you that this is my voice unto all even so amen

²⁰ Ezra Booth wrote, "I have in my possession the '27th commandment to Emma my daughter in Zion.'" Booth to Rev. Ira Eddy, October 2, 1831, *Ohio Star* 2 (October 20, 1831):3.

²¹ On September 14, 1835 it was decided "that Sister Emma Smith proceed to make a selection of sacred hymns according to the revelation, and that President W. W. Phelps be appointed to revise and arrange them for printing." Kirtland Council Minute Book, 108. Selected by Emma Smith, *A Collection of Hymns for the Church of the Latter Day Saints* (Kirtland, Ohio: Printed by F. G. Williams & Co., 1835). Though the hymnal was dated 1835, it was published in early 1836.

**28. All Things You Shall Receive by Faith
From BCR, 34 (cf. LDS D&C 26; RLDS D&C 25; BC 27)**

*Revelation received at Harmony, Pennsylvania,
in July [4-31] 1830 for Joseph Smith Jr.,
Oliver Cowdery, and John Whitmer*

A Revelation to Joseph Oliver & John given at Harmony Susquehannah [Susquehanna] County State of Pennsylvania

[1] Behold, I say unto you, that ye shall let your time be devoted to the studying the Scriptures, & to preaching, & to confirming the Church at Colesvill[e];²² & to performing thy labours [labors] on the Land, such as is required until after ye shall go to the west,²³ to hold the next conference; then it shall be made known what ye shalt do,

[2] & all things shall be done by common consent in the Church, by much prayer & faith; for all things ye shall receive by faith. amen

**29. Listen to the Voice of Jesus Christ
From BCR, 35-36 (cf. LDS D&C 27; RLDS D&C 26; BC 28)**

*Commandment received at Harmony, Pennsylvania,
on September 4, 1830 for the Church of Christ²⁴*

A Revelation to the Church given at Harmony susquehannh [Susquehanna] County State of Pennsylvania given to Joseph the Seer at a time that he went to purchase wine for Sacrament & he was stop[p]ed by an Angel & he spok[e] to him as follows Saying

[1] Listen to the voice of Jesus Christ your Lord your God & your Redeemer whose word is quick & powerful

[2] for Behold I say unto you that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament if it so be that ye do it with an eye single to my glory Remembering unto the father my Body which was laid down for you & my blood which was shed for the Remission of your sins

[3] Wherefore a commandment I give unto you that ye shall not Purchase Wine neither strong drink of your enemies

[4] Wherefore ye shall partake of none except it is made new among you yea in this my Father[']s Kingdom which shall be built up on the earth

[5] Behold this is wisdom in me Wherefore marvel not for the hour cometh that I will

²² After this revelation was received, Joseph Smith and Oliver Cowdery went to Colesville to confirm those baptized. They were unable to accomplish the confirmations at this time. Cowdery then went to visit the Fayette branch of the church.

²³ Fayette, New York.

²⁴ Soon after this commandment was given, Joseph Smith returned to Colesville to confirm those baptized in June who had not yet received confirmation. Afterwards he and Emma Smith went to Fayette, New York, to live with the Whitmer family.

drink of the fruit of the Vine with you on the Earth & with [14] all those whom my father hath given me out of the world

[15] Wherefore lift up your hearts & rejoice & Gird up your loins [18] & be faithful until I come even so amen

Revision

1835 D&C 50

(cf. LDS D&C 27:5-18; RLDS D&C 26:2-3)

[5] Behold this is wisdom in me: wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with *Moroni, whom I have sent unto you to reveal the book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim;*

[6] *and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: [7] and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;*

[8] *which John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron:*

[9] *and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: [10] and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers; by whom the promises remain; [11] and also with Michael, or Adam, the father of all, the prince of all, the ancient of days:*

[12] *And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them: [13] unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth: [14] and also with all those whom my Father hath given me out of the world:*

[15] *wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand.*

[16] *Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, [17] taking the shield of faith wherewith ye shall be able to*

quench all the fiery darts of the wicked; [18] and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up that where I am ye shall be also. Amen.

Commentary: Restoration of All Things

In BC 28 this revelation to the church is dated September 4, 1830. In the 1835 D&C additional wording has been added. The commandment was published in the *Evening and the Morning Star* in March 1833 and reads the same as the BC,²⁵ which is based on the BCR. The text was published in a non-Mormon newspaper, *The Telegraph* (Painesville, Ohio), on April 19, 1831. The text compares closely with what was copied in the BCR and later in BC 28. In the one surviving manuscript in the handwriting of Edward Partridge, the text is close to all pre-1835 versions.²⁶ The angel spoke in the voice of Jesus: "Listen to the voice of Jesus Christ your Lord your God & your Redeemer whose word is quick & powerful."

In the shorter text it states: "Behold this is wisdom in me Wherefore marvel not for the hour cometh that I will drink of the fruit of the Vine with you on the Earth & with all those whom my father hath given me out of the world."²⁷

In the 1835 D&C, after the words "drink of the fruit of the vine with you, on the earth, and with" and before the words "all those whom my Father hath given me out of the world" is inserted a major block of material dealing with "the keys of bringing to pass the restoration of all things."²⁸

The following will help sort those who are to drink of the fruit of the vine:

1. Moroni, who was sent to reveal the Book of Mormon and has the keys of the stick of Ephraim.
2. Elias [Gabriel²⁹], who has the keys of the restoration of all things and visited Zacharias and promised that John the Baptist would be filled with his spirit.
3. John the Baptist, who was sent to Smith and Cowdery "to ordain you unto this first priesthood ... that you might be called and ordained even as Aaron."

The text at this point deals with many other faithful who would celebrate when the Lord comes:

4. Elijah, who has the keys of Malachi 4:6.
5. Joseph, Jacob, Isaac and Abraham.
6. Michael (or Adam).
7. Peter, James, and John, "by whom I have ordained you and confirmed you to be apostles" and "bear the keys of your ministry." Peter, James, and John have "the keys of my kingdom and a dispensation of the gospel for the last times; and for the fulness of times."

²⁵ *The Evening and the Morning Star* 2 (March 1833):6; [whole page no. 78].

²⁶ Edward Partridge manuscript, CHL.

²⁷ BCR, 35-36.

²⁸ 1835 D&C 50:2.

²⁹ Luke 1:19.

A strong indication that this is an embellished text is the phrase "Michael, or Adam, the father of all, the prince of all, the ancient of days." A letter written by Oliver Cowdery on January 1, 1834 states: "Since I came down I have been informed from a proper source that the Angel Michael is no less than our father Adam, and Gabriel is Noah."³⁰ This idea was not known to Cowdery until the end of 1833.

After a few words from the early text, another addition begins after the words "gird up your loins" and before "and be faithful until I come." The majority of this is borrowed from Ephesians 6:13-17 (KJV) with minor differences. The point of including these words seems to be that Smith and Cowdery had taken upon them the "whole armor" and that the angels had sent to them the necessary equipment (keys) to protect them from the "fiery darts of the wicked." This emphasis from Ephesians on the "preparation of the gospel of peace" (6:15) refers in its new context to angelic visits listed above with the words: "which I have sent mine angels to commit unto you."

It appears that all the added material dates from after the time when the commandment was received. The additions are too developed, the product of a later stage of theological evolution.

The title page of the 1835 edition states that the documents were selected from the revelations of God. Section 50 of the 1835 D&C is titled "Revelation given September, 1830" with no location given. Joseph Smith's church history uses the 1835 text and mentions that a messenger appeared to Smith and that there were two sections to this revelation. The draft history of 1839 states:

Early in the month of August [1830] Newel Knights [Knight] and his wife paid us a visit at our place in Harmony. Neither his wife nor mine had been as yet confirmed, and it was proposed that we should <have sacrament together &> confirm them; before he & his wife should leave us. ~~and that we~~ In order to prepare for these things I set out--to go to procure some wine for the occasion. I had however gone but a short distance when I was met by a heavenly messenger, and had the following revelation. the first paragraph of which was written at this time, & the remainder in Septer [September] following Page 179 [LDS D&C 27; RLDS D&C 26] ... We arrived at Fayette, during the last week of August ... As a conference meeting had been appointed for the 1rst [1st] September³¹

It is possible that Newel Knight helped James Mulholland with this portion of the history.³² Newel Knight wrote that Joseph Smith "received the following revelation. The first

³⁰ Cowdery to John Whitmer, January 1, 1834, Oliver Cowdery Letterbook, 15, Henry E. Huntington Library, San Marino, California. See also discourse by Joseph Smith before August 8, 1839 in Andrew F. Ehat and Lyndon W. Cook, eds., *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph* (Provo, Utah: Religious Studies Center, Brigham Young University, 1980), 8.

³¹ Jessee, *Papers of Joseph Smith*, 1:260-61, 263. Manuscript History, Book A-1:51 was taken from this draft and contains the 1835 revision of the commandment introduced as a "Revelation given at Harmony Penn, August 1830."

³² Dean C. Jessee, ed., *The Papers of Joseph Smith: Journal, 1832-1842* (Salt Lake City: Deseret Book, 1992), 2:326.

paragraph of which was written at this time and the remainder in the Sept following.”³³ The published account included that Smith received “the first four verses of the revelation given on page 138, of the Doctrine and Covenants (new edition), the remainder being given in the September following at, Fayette, New York.”³⁴ This reference to the new edition is to the 1876 edition of the LDS D&C which contains the heading: "The first four verses of the following Revelation, were given through Joseph, the Seer, in Harmony, Penn., August, 1830, and the remainder in Fayette, New York, September, 1830.”³⁵ While the BCR contains the year “AD 1830” (35) the BC 28 and the March 1833 issue of the *Evening and the Morning Star* has one date (September 4, 1830) for the single message.

The first paragraph of the 1835 printing of this commandment ends with the words "in this my Father's kingdom which shall be built up on the earth." In BC 28 this phrase ends verse 5 and there are two more short verses before the end of the document. The second paragraph in the 1835 D&C contains thirty words that were in BC 28:6. In addition, the earliest printing in the *Evening and the Morning Star* has sixty-three words after "built up on the earth" and ends with "Amen.”³⁶

The manuscript history draft is incorrect that "the first paragraph of which was written at this time, & the remainder in Septer [September] following." Interpretations that either two separate revelations were put together to complete the text or two separate revelations were given in different months and possibly at different locations does not fit the BCR, BC, the *Evening and Morning Star* or an Edward Partridge's early manuscript of the text of this September 4, 1830 commandment.

The draft of Joseph Smith's history has Newel Knight and his wife Sally visiting Harmony in early August, but it dates their arrival with Smith "at Fayette, during the last week of August" as a conference was scheduled for September 1, 1830. Since the conference started on September 26, the draft history is twenty-five days too early. It appears that James Mulholland changed the September date of the revelation in the 1835 D&C to "August 1830" in the manuscript history. This was done to reconcile what he had previously written concerning the Knights visiting Smith in Harmony early in August since the second church conference had been incorrectly dated as September 1.³⁷ Mulholland moved back the visit of Newel and Sally Knight to early August when it should have been early September.

The 1835 text mentions drinking the fruit of the vine (wine) with Christ on the earth and with "Elias" who has "the keys of bringing to pass the restoration of all things, or the restorer of all things.”³⁸ Mentioned next is John, son of Zacharias (known as John the Baptist who baptized Jesus). This "Elias" promised Zacharias that he would "have a son, and his name should be John" and that John would "be filled with the spirit of Elias." In Luke 1:13 and 17 is recorded the name of the child and the promise of going forth "in the spirit of Elias," meaning the spirit and power of Elijah.

That this refers to the spirit of Elijah is evident since in the New Testament the John the

³³ Newel Knight Journal, as cited in Dan Vogel, ed., *Early Mormon Documents* 5 vols. (Salt Lake City: Signature Books, 1996-2003), 4:35.

³⁴ “Newel Knight’s Journal,” in *Scraps of Biography. Tenth Book of the Faith-Promoting Series* (Salt Lake City: Juvenile Instructor Office, 1883), 62. Newel Knight dies in 1847.

³⁵ The words "the first four paragraphs" appear in *History of the Church* 1:106.

³⁶ *The Evening and the Morning Star* 1 (March 1833):6; [whole page no. 78].

³⁷ Manuscript History, Book A-1:51; Jessee, *Papers of Joseph Smith*, 1:321.

³⁸ The words "or the restorer of all things" do not appear in LDS D&C 27:6.

Baptist material applies to the passage in Malachi 4:5-6 about turning the hearts of the fathers to the children. In the New Testament John the Baptist is said to have put Malachi 4:5-6 into effect.³⁹ Luke 1:19 records that the angel told Zacharias that his name was Gabriel. The angel Gabriel is mentioned in the Old Testament book of Daniel.⁴⁰ If the passage about the angel promising Zacharias that his son would be "filled with the spirit of Elias" meaning filled with the spirit of Gabriel, then this passage is in error.

In essence, the Elias in this 1835 revision was Gabriel, who on earth was Noah in the book of Genesis. Having a deceased person who lived come back to minister to people on earth is evidently another problem.

The revision of 1835 mentions that John the Baptist was sent to Joseph Smith and Oliver Cowdery to ordain them that they "might be called and ordained even as Aaron." This first priesthood would by 1835 be called the Aaronic Priesthood or the Priesthood of Aaron though it did not require recipients to be descendants of Aaron or of the tribe of Levi.

Next mentioned to attend with Jesus on the earth is Elijah who has "the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers." Here in the additional material we have Elias and Elijah as two distinct persons.

In the King James Version of the Bible, the proper names appear in the Hebrew form in the Old Testament (Elijah) and in Greek form in the New Testament (Elias).⁴¹ Elias and Elijah are the same person, the Tishbite of the Old Testament. They are not separate persons. When the Hebrew scriptures were translated into Greek in the Septuagint, the reading of Malachi 4:5 in English read: "I will send to you Elias the Thesbite,"⁴² clearly meaning Elijah the Tishbite.

To Joseph Smith, a number of people were considered an "Elias," being a forerunner/preparer or a restorer. In addition to Gabriel, there was John the Baptist, Jesus, and John the Revelator. Smith spent time during 1830-33 correcting the Bible. This work is known variously as the Inspired Version, Joseph Smith Revision, or the Joseph Smith Translation (JST). The JST is Joseph Smith's doctrinal correction ("translation") of the Old and New Testaments and does not restore the Hebrew or Greek biblical text.

The New Testament KJV records that John the Baptist was to go before the Lord in the spirit and power of Elias [Elijah].⁴³ Jesus explained that, for those who understood, John the Baptist was the Elijah they were waiting for.⁴⁴ John the Baptist was understood by Christ's disciples as the Elias (Elijah) who would "restore all things."⁴⁵

Joseph Smith dictated his revision of Matthew 17 in the spring of 1831. It tells about Jesus being transfigured on a high mountain before Peter, James, and John. While Smith had the text refer to John the Baptist, he also had the name Elias used for "another which should come and restore all things." His scribe Sidney Rigdon wrote (italics are added words to the KJV):

³⁹ Matt. 11:14; 17:10-13; Mark 9:11-13; Luke 1:17.

⁴⁰ Dan. 8:16; 9:21.

⁴¹ Luke 4:25-27 (Elias) = 1 Kgs. 17:1 (Elijah the Tishbite). See also 1 Kgs. 17:9; 21:17, 28; 2 Kgs. 1:3, 8; 9:36. Known also as Elijah the prophet, see 1 Kgs. 18:36; 2 Chron. 21:12.

⁴² *The Septuagint Version of the Old Testament, with an English Translation; and with Various Readings and Critical Notes* (Grand Rapids, MI: Zondervan Publishing House, 1970), 1,130.

⁴³ Luke 1:17.

⁴⁴ Matt. 11:14, KJV. This verse was revised in 1831 by Joseph Smith as having Jesus say that he was Elias.

⁴⁵ Cf. Matt. 17:11-13; Mark 9:11-13, KJV.

and his disciples asked him [Jesus] saying why then say the Scribes that Elias must first come[?] and Jesus answered and said unto them Elias truly shall first come and restore all things *as the prophets have written and again* I say unto you that Elias is come already and they knew him not *and* have done unto him whatsoever they listed likewise shall also the son of Man suffer of them

but I say unto you who is Elias[?] behold this is Elias who I send to prepare the way before me Then the Disciples understood that he spake unto them of John the Baptist *and also of another which should come and restore all things as they were written by the prophets*⁴⁶

In August 1831 Joseph Smith was told the "day of transfiguration shall come 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."⁴⁷ When Smith and Sidney Rigdon revised Mark in the fall of 1831 concerning the transfiguration, Smith interpreted the Elias who appeared before the four men not as the prophet Elijah but as John the Baptist. The King James Version reads, "And there appeared unto them Elias with Moses: and they were talking with Jesus."⁴⁸ But Smith's revision reads, "And there appeared unto them Elias with Moses, or in other words, John the baptist and Moses; and they were talking with Jesus."⁴⁹ The words "or in other words" help us to understand this is commentary by Smith.⁵⁰ The mention of Moses and Elias in Matthew means Moses and Elijah, representatives of the law and the prophets.⁵¹

When Smith first revised Matthew 11 in 1831, the manuscript had Jesus saying: "and if ye will receive me I am Elias which was for to come."⁵² This reading was also copied onto the second New Testament manuscript shortly after with the same reading. A number of changes were made to this manuscript and this reading was revised in December 1832 or January 1833 with the words "me I am Elias" being crossed through and the passage now applying to John the Baptist.⁵³

⁴⁶ Matt. 17:9-14, JST; NT MS #1, 42, CCLA, cf. Matt. 17:10-13, KJV. See NT MS #2, folio 1, 32 for additional revision to this passage.

⁴⁷ Document no. 71; LDS D&C 63:20-21; RLDS D&C 63:6.

⁴⁸ Mark 9:4, KJV; cf. Matt. 17:3 and Luke 9:30.

⁴⁹ NT MS #2, folio 2, 24, CCLA; Mark 9:3, JST.

⁵⁰ Philip L. Barlow wrote, "A third category is 'interpretive additions,' often signaled by the phrase 'or in other words,' which the Prophet [Joseph Smith] appended to a passage he wished to clarify. Thus, to Jesus' counsel to turn one's other cheek if smitten (Luke 6:29), Smith added 'or, in other words, it is better to offer the other [cheek], than to revile again.' The interpretive phrase 'or in other words' (often shortened to 'in other words' or simply 'or') is common in Smith's sermons as well as in the Book of Mormon, the Doctrine and Covenants, and the revision of the Bible." Barlow, *Mormons and the Bible: The Place of the Latter-day Saints in American Religion* (New York: Oxford University Press, 1991), 51-52.

⁵¹ Compare with modern translations such as the New Revised Standard Version, New International Version, and Contemporary English Version of Mark 9:4.

⁵² NT MS #1, 28, CCLA, Matt. 11:15, JST; cf. Matt. 11:14, KJV.

⁵³ NT MS #2, folio 1, 21, CCLA. Robert J. Matthews wrote, "It is evident that the Prophet [Joseph Smith] was working with an idea that he developed and then discarded. He compared and contrasted John [the Baptist] with Jesus and then decided to speak only of John. He

John chapter 1 describes John the Baptist being questioned. Sidney Rigdon originally wrote in January or February 1832 the following:

and he [John the Baptist] confessed and denyed [denied] not but confessed I am not the christ and they asked him what then art thou Elias[?] and he saith I am not art thou that prophet[?] and he answered no ... and they asked him and said unto him why baptisest thou then if thou be not the christ nor Elias neither that prophet[?] John answered ... he it is *of whom I bear record he is that Prophet, even Elias*⁵⁴

This passage was further revised in December 1832 or January 1833 on a note pinned to the manuscript as follows:

And he [John the Baptist] confessed, and denyed [denied] not *that he was Elias*, but confessed, *saying*; I am not the christ. And they asked him, *saying*; *How* then art thou Elias? And he saith, I am not *that Elias who was to restore all things*. And *they asked him, saying*; Art thou that Prophet? And he answered; No ... And they asked him, and said unto him; why baptisest thou then, if thou be not *the* christ, nor Elias *who was to restore all things*, neither that prophet?⁵⁵

In March 1832 when Joseph Smith first revised the book of Revelation a number of questions were asked concerning the interpretation of passages in that book. To the question relating to the angel of Revelation 7:2, Smith answered, "the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel ... And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel." To a question about Revelation 10, the answer was, "We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things."⁵⁶ In June 1831 Smith prophesied "that John the Revelator was then among the ten tribes of Israel."⁵⁷ Levi Hancock who attended the same meeting wrote, "said Joseph[:] John was to tarry untill Christ came he is now with the ten tribes a preaching and when we can git [get] ready for them they will come."⁵⁸

While Joseph Smith was trying to make it clear to himself who various biblical personages were as he interpreted the text, he also made a number of confused passages. For

identified Jesus as Elias and then identified John as Elias. It is, however, interesting to note that the doctrinal ideas and identifications here introduced and then discarded were reintroduced in Matthew 17:9-14 on a partial basis and then more fully in John 1." Matthews, "A *Plainer Translation*" *Joseph Smith's Translation of the Bible: A History and Commentary* (Provo, Utah: Brigham Young University Press, 1975), 217.

⁵⁴ NT MS #2, folio 4, 106, CCLA, emphasis added; John 1:21-22, 26-28, JST. Cf John 1:20-21, 26-27, KJV.

⁵⁵ NT MS #2, folio 4, 106, CCLA; John 1:21-22, 26, JST, emphasis added; cf. John 1:20-21, 25, KJV.

⁵⁶ Document no. 97, LDS D&C 77:9, 14.

⁵⁷ Bruce N. Westergren, ed., *From Historian to Dissident: The Book of John Whitmer* (Salt Lake City: Signature Books, 1995), 69; original manuscript in CCLA.

⁵⁸ Levi Ward Hancock Autobiography [ca. 1854], CHL.

example, in LDS D&C 76:100; RLDS D&C 76:7 (February 16, 1832), he used New Testament names of Elias [Elijah] and Esaias [Isaiah] and used the Old Testament name of Isaiah: "some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch." Later it was said that "Esaias also lived in the days of Abraham."⁵⁹ In LDS D&C 110:12 mention is made of a vision when "Elias appeared, and committed the dispensation of the gospel of Abraham." Some have interpreted this to mean the Old Testament prophet Noah (Elias = Gabriel = Noah), or it may refer to Esaias who "lived in the days of Abraham."

Smith's doctrine of Elias developed further, and Elias was applied in the revision of 1835 to the angel Gabriel. This application does not fit an 1830 context as the 1835 revision seemingly implies.

The 1835 addition to the September 4, 1830 commandment also mentioned Abraham, Isaac, Jacob, and Joseph. Then there would be "Michael, or Adam, the father of all, the prince of all, the ancient of days."⁶⁰

The final persons named to gather with Jesus were the apostles Peter, James, and John who were sent "unto whom I have committed the keys of the kingdom, and a dispensation of the gospel for the last times; and for the fulness of times." This 1835 addition is the earliest known record of Christ's apostles being sent to visit Joseph Smith and Oliver Cowdery.⁶¹ Smith and Cowdery ordained each other elders (apostles) on April 6, 1830.

30. The Hour Is Nigh From BCR, 36-40 (cf. LDS D&C 29; RLDS D&C 28; BC 29)

Revelation received at Fayette, New York, in September [5-26] 1830 for the Church of Christ⁶²

A Revelation to Six Elders of the Church & three members they understood from Holy Writ that the time had come that the People of God should see eye to eye & they seeing somewhat different upon the death of Adam (that is his transgression) therefor[e] they made it a subject of Prayer & enquired of the Lord & thus came the word of the Lord through Joseph the seer saying given At Fayette Seneca County State of New York

[1] Listen to the voice of Jesus christ your Redeemer the great I am whose arm of mercy hath atoned for your sins

[2] who will gether [gather] his People even as a hen gathereth her Chickens under her wings even as many as will hearken to my voice & humble themselves before me & call upon me in mighty prayer

⁵⁹ Document no. 103; LDS D&C 84:13; RLDS D&C 83:2.

⁶⁰ Biblical references to Michael are in Dan. 10:13, 21; 12:1; Jude 1:9; Rev. 12:7. On the ancient of days, see Dan. 7:9, 13, 22.

⁶¹ Brian Q. Cannon and others wrote, "In 1835 the original edition of the Doctrine and Covenants gave the first precise published account of the appearance of Peter, James, and John to Joseph and Oliver." "Priesthood Restoration Documents," *BYU Studies* 35 (1995-96):167.

⁶² This revelation was received prior to the second conference of the church that commenced on September 26, 1830. The total membership of the church reported at the conference was sixty-two. See Cannon and Cook, *Far West Record*, 3.

[3] Behold Verily Verily I say unto you at this time your sins are forgiven you Therefore ye Receive these things but remember to sin no more lest perils shall come upon you

[4] Verily I say unto you that ye are chosen out of the World to declare my Gospel with the sound of Rejoicing as with the voice of a Trump

[5] lift up your hearts & be glad for I am in your midst & am your advocate with the Father & and it is his good will to give you the kingdom

[6] & as it is written Whatsoever ye shall ask in faith being united in prayer according to my command ye shall receive

[7] & ye are called to bring to pass the gethering [gathering] of mine Elect for mine Elect hear my voice & harden not their hearts

[8] wherefore the decree hath gone forth from the father that they shall be gethered [gathered] in unto one place upon the face of this land to prepare their Hearts & be prepared in all things against the day when tribulation & desolation is sent forth upon the wicked

[9] for the hour is nigh & the day is soon at hand when the Earth will be ripe & all the proud & they that do wickedly shall be as stub[b]le & I will burn them up saith the Lord of hosts that wickedness shall not be upon the Earth

[10] for the hour is nigh & that which was spoken by mine Apostles must be fulfilled for as they spoke so shall it come to pass

[11] for I will reveal myself from Heaven with Power & great glory with all the hosts thereof & dwell in righteousness with men on Earth a thousand Years & the wicked shall not stand

[12] & again Verily Verily I say unto you & it hath gone forth in a firm decree by the will of the father that mine Apostles the twelve which were with me in my ministry [ministry] at Jerusalem shall stand at my right hand at the day of my comeing in a pillar [pillar] of fire being clothed with robes of righteousness with crowns upon their heads in glory even as I am to Judge the whole House of Israel even as many as have loved me & kept my commandments & none else

[13] for a Trump Shall sound both long & loud even as upon mount Sinai & all the Earth shall quake & they shall come forth yea even the dead which died in me to receive a Crown of righteousness & to be Clothed upon even as I am to be with me that we may be one,

[14] but, behold I say unto you that before this great day shall come the Sun shall be darkened & the moon shall be turned into blood & the stars shall fall from Heaven & there shall be great signs in the Heavens above & in the Earth beneath [15] & there shall be weeping & waileing [wailing] among inhabitants of the earth

[16] & there shall be a great hailstorm sent forth to destroy the Crops of the Earth

[17] & it shall come to pass because of the wickedness of the World that I will take vengeance upon the Wicked for they will not Repent for the cup of mine indignation is full for Behold my blood shall not cleanse them if they hear me not

[18] Wherefore I the Lord God will send forth flies upon the face of the Earth which shall take hold of the inhabitants thereof & shall eat their flesh & shall cause mag[g]ots to come in upon them [19] & their tongues shall be stayed that they shall not utter against me & their flesh shall fall from off their Bones & their eyes from their sockets

[20] & it shall come to pass, that the Beasts of the forest & the fowls of the air shall devour them up

[21] & that great & abominable Church which is the whore of all the Earth shall be cast down by devouring fire according as it was spoken by the mouth of Ezekiel the Prophet which

spoke of these things which have not come to pass but shurely [surely] must as I live for abominations shall not reign

[22] & again Verily Verily I say unto you that when the thousand years are ended & men again begin to deny their god then will I spare the Earth but for a little Season

[23] & the end shall come & the Heaven & the Earth shall be consumed & pass away & there shall be a New Heaven & a New Earth

[24] for all old things shall pass away & all things shall become New even the Heaven & the Earth & all the fulness thereof both men & beasts the fowls of the air & the fishes of the Sea [25] & not one hair neither mote shall be lost for it is the workmanship of mine hand

[26] But Behold Verily I say unto you before the Earth shall pass away Michael mine Archangel shall sound his trump & then shall all the dead awake for their graves shall be opened & they shall come forth yea even all

[27] & the righteous shall be gethered [gathered] on my right hand unto eternal life & the wicked on my left hand will I be ashamed to own before the father

[28] Wherefore I will say unto them depart from me ye cursed into everlasting fire prepared for the devil & his Angels

[29] & now Behold I say unto you never at any time have I declared from mine own mouth that they should return for where I am they cannot come for they have no power

[30] but remember that all my Judgements are not given unto men & as the words have gone forth out of my mouth even so shall they be fulfilled that the first shall be last & that the last shall be first in all things Whatsoever I have created by the word of my Power which is the Power of my spirit⁶³

[31] for by the Power of my Spirit created I them yea all things both Spiritual & Temporal

[32] firstly spiritual secondly temporal which is the Begin[n]ing of my work & again firstly temporal & secondly spiritual which is the last of my work

[33] speaking unto you, that ye may naturally understand but unto myself my work hath no end neither begin[n]ing But it is given unto you that ye may understand because ye have asked it of me & are agreed

[34] Wherefore Verily I say unto you that all things unto me are Spiritual & not at any time have I given unto you a law which was temporal neither any man nor the children of men Neither Adam your father whom I created [35] Behold I gave unto him that he should be an agent unto himself & I gave unto him commandment but no temporal Commandment gave I unto him for my commandments are spiritual they are not Natural nor temporal neither carnal nor sensual

[36] & it came to pass that Adam being tempted of the Devil for Behold the Devil was before Adam for he rebelled against me saying give me thine honour which is my Power & also a third part of the hosts of Heaven turned he away from me Because of their agency

[37] & they were thrust down & thus came the Devil & his Angels [38] & Behold there is a place prepared for them from the beginning which place is Hell

⁶³ The dictated manuscript (OT MS 1) relating to a vision of Moses, a revision and addition to the book of Genesis concerning the creation of the world, the garden of Eden, Adam, and the rebellion of the devil was written prior to this revelation. Similar ideas are expressed at the end of this instruction to the early church. The manuscripts of the revision and the King James Bible (that has markings on some pages) are in CCLA.

[39] & it Must needs by that the Devil should tempt the children of men or they could not be agents unto themselves for if they never should have bitter they could not know the Sweet

[40] Wherefore it came to pass that the Devil tempted Adam & he partook of the forbid[d]en fruit & transgressed the commandment wherein he became subject to the will of the Devil Because he yielded unto temptation

[41] Wherefore I the Lord God caused that he should be cast out from the Garden of Edan [Eden] from my presence because of his transgression Wherein he became spiritually dead which is the first death even that same death which is the last death which is spiritual which shall be pronounced upon the wicked when I shall say depart ye Cursed

[42] But Behold I say unto you that I the Lord God gave unto Adam & unto his seed that they should not Die as to the temporal death untill I the Lord God should send forth Angels to declare unto them Repentance & redemption through faith on the name of mine only begotten Son

[43] & thus did I the Lord God appoint unto man the days of his probation that by his natural death he might be raised in immortality unto eternal life even as many as would believe [44] & they that believe not unto eternal damnation for they cannot be redeemed from their spiritual fall Because they repent not [45] for they will love darkness rather than light & their deeds are evil & they receive their wages of whom they list to obey

[46] But Behold I say unto you that little children are redeemed from the foundation of the world through mine only begotten

[47] Wherefore they cannot sin for power is not given unto Satan to tempt little children until they begin to become accountable before me

[48] for it is given unto them even as I will according to mine own pleasure that great things may be required at the hand of their fathers

[49] & again I say unto you that whoso having knowledge have not I commanded to Repent[?]

[50] & he that hath no understanding it remaineth in me to do according as it is written & now behold I declare no more unto you at this time amen

31. Thou Shalt Be Obedient

From BCR, 40-41 (cf. LDS D&C 28; RLDS D&C 27; BC 30)

*Revelation received at Fayette, New York,
in September [5-26] 1830 for Oliver Cowdery*

A Revelation to Oliver his Call to the Lamanitse [Lamanites] &c given at Fayette Seneca County State of New York

[1] Behold I say unto you Oliver that it shall be given unto thee that thou shalt be heard by the Church in all things Whatsoever thou shalt teach them by the Comforter concerning the Revelations & commandments which I have given

[2] But Behold Verily Verily I say unto you no one shall be appointed to Receive commandments & Revelations in this Church excepting my Servent Joseph for he Receiveth them even as Moses

[3] & thou shalt be obedient unto the things which I shall give unto him Even as Aaron

[Aaron] to declare faithfully the commandments & the Revelations with power & authority unto the Church

[4] & if thou art led at any time by the comforter to speak or teach or at all times by the way of Commandment unto the Church thou mayest do it

[5] But thou shalt not write by way of Commandment but by wisdom

[6] & thou shalt not command him which is at thy head & at the head of the Church [7] for I have given him the keys of the mystery of the Revelations which are sealed until I shall appoint unto him another in his stead

[8] & now Behold I say unto you that thou shalt go unto the Lamanites & Preach my Gospel unto them & cause my Church to be established among them & thou shalt have Revelations but write them not by the way of Commandment

[9] & Now Behold I say unto you that it is not Revealed & no man knoweth where the City shall be built But it shall be given hereafter⁶⁴ Behold I say unto you that it shall be among the Lamanites

[10] Thou shalt not l[e]ave this place until after the Conference & my servant Joseph shall be appointed to rule the conference by the voice of it & what he saith to thee that thou shalt tell

[11] And again thou shalt take thy Brother Hiram [Hiram Page] Between him & thee alone & tell him that those things which he hath written from that Stone are not of me & that Satan deceiveth him

[12] for Behold those things have not been appointed unto him Neither shall any thing be appointed unto any of this Church contrary to the Church Covenants [13] for all things must be done in order & by Common consent in the Church by the prayer of faith

[14] & thou shalt settle all these things according to the Covenants of the Church before thou shalt take thy Journey among the Lamanites

[15] & it shall be given thee from the time that thou shalt go until the time that thou shalt return what thou shalt do

[16] & thou must open thy mouth at all times declaring my Gospel with the sound of Rejoicing [Rejoicing] amen

Revision

1835 D&C 51

(cf. LDS D&C 28:8, 10; RLDS D&C 27:3-4)

[8] And now, behold I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and *inasmuch as they receive thy teachings, thou shalt* cause my church to be established among them . . .

[10] Thou shalt not leave this place until after the conference and my servant Joseph shall be

⁶⁴ This city refers to the New Jerusalem soon to be located in Jackson County, Missouri. See 1830 BOM, 501; LDS 3 Ne. 21:23/RLDS 10:2.

appointed to *preside over* the conference by the voice of it, and what he saith to thee thou shalt tell.

Commentary: Failed Mission to the Lamanites

In September 1830, prior to the second conference of the church held at Fayette, one of the eight witnesses to the Book of Mormon, Hiram Page, a teacher in the church, claimed to receive revelations through the medium of a seer stone just as Joseph Smith had done. These revelations dealt with "the upbuilding of Zion, the order of the Church," and other matters.⁶⁵

"Finding, however, that many (especially the Whitmer family and Oliver Cowdery) were believing much in the things set forth by this stone," Smith inquired of God concerning the matter and was told that Page's revelations were not from heaven.⁶⁶

In the same revelation, Cowdery, second elder to Smith, was called to "go unto the Lamanites [American Indians] & Preach my Gospel unto them & cause my Church to be established among them."⁶⁷

Peter Whitmer Jr., was instructed to accompany Cowdery.⁶⁸ In October, Parley P. Pratt and Ziba Peterson were called as well. The instructions stated that "nothing shall prevail" against them.⁶⁹ This revelation was not published in the BC.

The missionaries traveled to the location of the Seneca and Onondagas tribes next to Buffalo, New York, through the state of Ohio, to the Delaware Nation in the territory west of Missouri. But, lacking credentials, they were reduced to preaching to the white population in Jackson and Lafayette counties, Missouri. In essence, the mission failed—the Church of Christ was not "established" among the Indians. So in the 1835 D&C the words "inasmuch as they receive thy teachings, thou shalt" were inserted to explain the failure.

It is important to give some of the known details of this adventure. The revelation for Cowdery stated: "it is not Revealed & no man knoweth where the City [New Jerusalem] shall be built But it shall be given hereafter Behold I say unto you that it shall be among the Lamanites."⁷⁰ The word "among" in the BCR was crossed through and above the line appears the words "on the borders by" which was published as such in BC 30:9. This indicates that this revision was made before publication in BC. In the *Ohio Star* in December 1831 when this revelation was printed it included the word "among" confirming that the New York revelations used the word "among" and not "borders."⁷¹

While there were Indians living in New York, and the tribes near Buffalo, the four elders "were appointed to go into the wilderness through the western States, and to the Indian territory."⁷² The western states were those west of New York, including Ohio, Indiana, Illinois, and Missouri. The Indian country, where some of the woodland tribes had been relocated west of

⁶⁵ Manuscript History of the Church, A-1:54, written in 1839; Jessee, *Papers of Joseph Smith*, 1:323. See also "Newel Knight's Journal," in *Scraps of Biography*, 64.

⁶⁶ BC 30:11; LDS D&C 28:11; RLDS D&C 27:4.

⁶⁷ BCR, 41; BC 30:7; LDS D&C 28:8; RLDS D&C 27:3.

⁶⁸ Document no. 33; LDS D&C 30:5-6; RLDS D&C 29:2.

⁶⁹ Document no. 37; LDS D&C 32:3; RLDS D&C 31:1.

⁷⁰ Document no. 31; LDS D&C 28:9; RLDS D&C 27:3.

⁷¹ See Document nos. 31 and 33; LDS D&C 28:8, 14; 30:6; RLDS D&C 27:3, 5; 29:2.

⁷² Parley P. Pratt [Jr.], ed., *Autobiography of Parley P. Pratt* (Salt Lake City: Deseret Book, 1994), 35.

the Missouri River, was at that time unorganized. On October 17, 1830 at Manchester, New York, Cowdery was further told to "go forth unto the Lamanites ... to rear up a pillar as a witness where the Temple of God shall be built, in the glorious New-Jerusalem."⁷³ These missionaries knew the general location of where they were going prior to their departure. Their destination would be outside of the states in Indian territory.

In BC 32 Peter Whitmer, Jr., was instructed to accompany Cowdery, "for I have given unto him [Cowdery] to build up my Church among thy Brethren, the Lamanites."⁷⁴ In 1835 the wording was changed to read: "for I have given unto him power to build up my church among the Lamanites." This one word addition "power" weakens the promise and with the deletion of thy (in BCR) or your (changed from thy to your for the BC) brethren, the 1835 D&C accounts for the fact that no Lamanite brethren had been organized into a church.

An October 1830 revelation for Parley P. Pratt stated "he shall go with my servant Oliver and Peter into the wilderness among the Lamanites and Ziba [Peterson] also shall go with them and I myself will go with them and be in their midst and I am their advocate with the Father and nothing shall prevail."⁷⁵ Pratt said that they called on the Catteraugus Indians.⁷⁶ They stayed a few hours and left two copies of the Book of Mormon.

The missionaries arrived at Kirtland, Ohio, on October 29, 1830.⁷⁷ They preached and baptized seventeen people into the church on November 5. A few days later Pratt's former minister Sidney Rigdon was baptized. One of the converts, Frederick G. Williams, went with them on their journey. As they were preparing to depart, the Painesville *Telegraph* reported, "We understand that he [Cowdery] is bound for the regions beyond the Mississippi, where he contemplates founding a 'City of Refuge' for his followers, and converting the Indians, under his prophetic authority."⁷⁸ The five men traveled to Sandusky, Ohio, called upon the Wyandot Indians, and spent several days there. Then they continued on to Cincinnati on the Ohio River and walked to St. Louis, Missouri. From St. Louis they traveled to Independence, Jackson County, Missouri, arriving about January 13, 1831. Of their arrival Peter Whitmer Jr. wrote:

we came to independence on the twelfth [sic; first] month on the 13 d[ay] of the month on the 14 daye of the month began to Labour with mine owne hands Brother Oliver & Parley and Frederick started to see the deleware tribe in a few dayes they came to see me & brother Ziba and they declared that the Lamanites received them with great joy my brethren started againe to the deleweres- and also to the Shayney⁷⁹

⁷³ The missionary covenant was published in the *Ohio Star* 2 (December 8, 1831):3, Ravenna, Ohio.

⁷⁴ Document no. 33; BCR, 42; BC 32:4; LDS D&C 30:6; RLDS 29:2.

⁷⁵ Document no. 37; LDS D&C 32:2-3; RLDS D&C 31:1.

⁷⁶ "History of Parley P. Pratt," *Deseret News* 8 (May 19, 1858):53. This would be the Seneca and Onondagas tribes.

⁷⁷ Copy of Oliver Cowdery letter, dated November 12, 1830, in a Newel Knight journal currently in private possession.

⁷⁸ *Telegraph* 2 (November 16, 1830):3.

⁷⁹ Statement of Peter Whitmer Jr., December 13, 1831, CHL. That Whitmer is incorrect as to their arrival in "the twelfth month" is clear from the writings of Pratt and Cowdery. Pratt wrote that they were near St. Louis in "the beginning of 1831." *Autobiography of Parley P. Pratt*, 40. Cowdery reported on January 29, 1831 "we ar[r]ived at this place a few days since." Dean C.

Pratt mentions that "Two of our number [Whitmer and Peterson] now commenced work as tailors in the village of Independence, while the others crossed the frontier line and commenced a mission among the Lamanites, or Indians."⁸⁰ Cowdery wrote that he

had two interviews with the Chief of the Delaware[sic], who is a very old & venerable looking man[,] after laying before him & eighteen or twenty of the Council of that nation the truth[,] he said that he he [sic] and they were very glad for what I their Brother had told them and they had rec[e]ived it in their hearts &c - But how the matter will go with this tribe to me is uncertain [uncertain] ne[i]ther Can I at present Conclude much [much] about it[.]⁸¹

Cowdery, Pratt, and Frederick G. Williams started to preach and instruct the Shawnee and Delaware, but lacking a government license, they were ordered off the reservation by Indian agent Richard Cummins. They were told they could obtain a permit from Gen. William Clark, who was in charge of Indian affairs in St. Louis.

Both Pratt and Cummins wrote to Clark in St. Louis. Clark was away from November 30, 1830 through March 31, 1831, and his business was being conducted by John Ruland, sub-agent.⁸² Cowdery's letter written on February 14 read: "As I have been appointed by a society of Christians in the State of New York to superintend the establishing Missions among the Indians I doubt not but I shall have the approbation of your honour and a permit for myself and all who may be recommended to me by that Society to have free intercourse with the several tribes in establishing schools for the instruction of their children and also teaching them the Christian religion without intruding or interfering with any other Mission now established."⁸³

Cummins's letter to Clark of February 15 read:

A few days agoe three Men all Strangers to me went among the Indians Shawanees & Delawares, they say for the purpose of preaching to and Instructing them in Religious Matters, they say they are sent by God and must proceed, ... I have refused to let them stay or, go among the Indians unless they first obtain permission from you or, some of the officers of the Genl. Government who I am bound to obey. I am informed that they intend to apply to you for permission to go among the Indians, if you refuse, then they will go to the Rocky Mountains.⁸⁴

Pratt wrote in his autobiography: "Passing through the tribe of Shawnees we tarried one night with them, and the next day crossed the Kansas river and entered among the Delawares,"⁸⁵ where they met Chief William Anderson.

Jessee, ed., *Personal Writings of Joseph Smith* rev ed. (Salt Lake City: Deseret Book and Provo, Utah: Brigham Young University Press, 2002), 256.

⁸⁰ *Autobiography of Parley P. Pratt*, 41.

⁸¹ Jessee, *Personal Writings of Joseph Smith*, 256-57.

⁸² Warren A. Jennings, "The First Mormon Mission to the Indians," *Kansas Historical Quarterly* 37 (Autumn 1971):298.

⁸³ "U.S. Superintendency of Indian Affairs," Vol. 6:103; William Clark Papers, MS 95, [microfilm edition], Manuscript Division, Kansas State Historical Society, Topeka, Kansas.

⁸⁴ *Ibid.*, 113-14.

⁸⁵ *Autobiography of Parley P. Pratt*, 41.

We continued for several days to instruct the old chief and many of his tribe. ... The excitement now reached the frontier settlements in Missouri, and stirred up the jealousy and envy of the Indian agents and sectarian missionaries to that degree that we were soon ordered out of the Indian country as disturbers of the peace; and even threatened with the military in case of non-compliance. We accordingly departed from the Indian country, and came over the line, and commenced laboring in Jackson County, Missouri, among the whites. We were well received, and listened to by many; and some were baptized and added to the Church. Thus ended our first Indian Mission in which we had preached the gospel in its fulness, and distributed the record of their forefathers among three tribes, viz: the Catteraugus Indians, near Buffalo, N.Y., the Wyandots of Ohio, and the Delawares west of Missouri.⁸⁶

It was agreed that Pratt should travel to St. Louis. In a letter to Smith of April 8, Cowdery reported the following:

we had been long looking for [a] letter from you with the hope that the news we should received wou[l]d give our friend[s] who reside in this Land joy by confirming them in the belief that we were men of truth and the Lord God of hosts has not forsaken the earth but is in very deed about to redeem his ancien[t] covenant people & lead them with the fulness of the Gentiles to springs[,] yea[,] fountain of living waters to his holy hill of Zion[.]⁸⁷

Cowdery said

the principl[e] chief says he believes ev[e]ry word of the Book [of Mormon] & there are many more in the Nation who believes & we understand there are many among the Shawnees who also believe & we trust that when the Lord shall open our way we shall have glorious times ... the agent for the Lamanites is very strict with us and we think some what strenuous respecting our having liberty to visit our brethren the Lamanites but we trust that when our brother Parley returns we shall have a permit from General Clark[,] who is the Superintendent of Indian affairs west of the Missi[ssi]ppi who must have a recommend or security before he can give a permit for any stranger or foreigner to go among them to teach or preach.⁸⁸

While Cowdery stated that his teachings were received with gladness, there was no mention of any baptisms.

It is possible that Pratt carried Cowdery's letter to Clark personally. Another letter from Cowdery of April 16 is not extant. On May 7 he wrote to Smith, "I have nothing particular to write as concerning the Lamanites."⁸⁹ Pratt left St. Louis and arrived in Kirtland, Ohio, near the end of March, and from there he embarked on a mission to the Shakers.

⁸⁶ Ibid., 44.

⁸⁷ Copy of letter in Joseph Smith Letterbook 1:10, CHL.

⁸⁸ Ibid., 11-12.

⁸⁹ Ibid., 12.

Smith's history contains the following: "From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining elders we had written intelligence," and also that "this was the most important subject which then engrossed the attention of the saints."⁹⁰

Two of the first converts among the white population in Jackson County were Joshua Lewis and his wife who lived in Kaw Township, west of Independence. They were baptized in early 1831.⁹¹ Peter Whitmer, Jr., stated, "then [we] resorted among the gentiles and declared the word and Babtized 7."⁹²

32. You Have Feared Man
From BCR, 42 (cf. LDS D&C 30:1-4; RLDS D&C 29:1; BC 31)

*Revelation received at Fayette, New York,
in September [26-28] 1830 for David Whitmer*

A Commandment to David tellilg [telling] him that he feared man more than god &c given at Fayette Seneca County New York

[1] Behold I say unto you, David, that thou hast feared man & hast not relyed [relied] upon me for strength, as thou hast ought:

[2] But thy mind has been on the things of the Earth more than on the things of me, thy Maker, & the ministry [ministry] whereunto thou hast been called; & thou hast not given heed unto my Spirit, & to those who were set over thee, But hast been persuaded by those whom I have not commanded:

[3] Wherefore thou art left to enquire for thy-self, at my hand, & ponder upon the things which you have Received.

[4] & thy home shall be at thy father's house until I give unto thee further commandments. & thou shalt attend to the ministry [ministry] in the Church, & before the world, & in the regions round about. amen

33. Give Heed unto These Things
From BCR, 42 (cf. LDS D&C 30:5-8; RLDS D&C 29:2; BC 32)

*Revelation received at Fayette, New York,
in September [26-28] 1830 for Peter Whitmer Jr.*

A Revelation to Peter his calling to the Lamanites &c given at Fayette Seneca County state of New York

⁹⁰ *Times and Seasons* 5 (February 15, 1844):432. For a change in the manuscript history after the 1844 publication, see Jessee, *Papers of Joseph Smith*, 1:354, and *History of the Church*, 1:181-82.

⁹¹ Jessee, "Joseph Knight's Recollection," 39; see also *Journal History of the Church*, February 3, 1831, CHL.

⁹² Statement of Peter Whitmer Jr., December 13, 1831, CHL.

[5] Behold I say unto you, Peter, that thou shalt take thy Journey with thy Brother oliver [Cowdery], for the time has come, that it is expedient in me, that thou shalt open thy mouth to declare my Gospel: Therefore, fear not but give heed unto the words & advice of thy Brother, which he shall give thee.

[6] & be thou afflicted in all his afflictions, ever lifting up thy heart unto me in prayer, & faith, for thine & his deliverance: for I have given unto him to build up my Church among thy Brethren, the Lamanites.

[7] & none have I appointed to be over him in the Church, except it is his Brother Joseph.

[8] wherefore give heed unto these things & be dilligent [diligent] in keeping my commandments, & thou shalt be blessed unto eternal life. amen

Revision

1835 D&C 52

(cf. LDS D&C 30:6-7; RLDS D&C 29:2)

[6] And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance: for I have given unto him *power* to build up my church among the Lamanites: [7] and none have I appointed to be *his counsellor*, over him, in the church, *concerning church matters*, except it is his brother Joseph Smith, jr.

34. Your Whole Labor Shall Be in My Zion From BCR, 43 (cf. LDS D&C 30:9-11; RLDS D&C 29:3; BC 33)

*Revelation received at Fayette, New York,
in September [26-28] 1830 for John Whitmer*

A Revelation to John his call to the Ministry [Ministry] &c given at Fayette Seneca County State of New York

[9] Behold I say unto you my servent John, that thou shalt commence from this time forth to proclaim my Gospel, as with the voice of a Trump.

[10] & thy Labour [Labor] shall be at thy Brother Philip's [Burroughs], & in that region round about: yea, wheresoever thou canst be heard until I command thee to go from hence.

[11] & thy whole Labour [Labor] shall be in my Zion, with all thy Soul, from henceforth; yea, thou shalt ever open thy mouth in my cause not fearing what man can do, for I am with thee. amen

35. Pray Always From BCR, 43-44 (cf. LDS D&C 31; RLDS D&C 30; BC 34)

*Revelation received at Fayette, New York,
in September [26-28] 1830 for Thomas B. Marsh*

A Revelation to Thomas his call to the ministiry [ministry] &c gaven [given] at Fayette Seneca County State of New York

[1] Thomas, my Son, Blessed, art thou Be[c]ause of thy faith in my work. [2] Behold thou hast had many afflictions because of thy family: Nevertheless I will bless thee & thy family: yea thy little ones, & the day cometh that they will believe & know the truth & be one with thee in my Church.

[3] lift up your heart & rejoice for the hour of your mission is come; & thy tongue shall be loosed; & thou shalt declare glad tidings of great joy unto this generation.

[4] thou shalt declare the things which have been revealed to my Servent Joseph. thou shalt begin to preach from this time forth; yea, to Reap in the field which is white already to be burned:

[5] Therefore thrust in thy Sickle with all thy Soul; & thy sins are forgiven thee; & thou shalt be laden with sheaves upon thy Back, for the labourer [laborer] is worthy of his hire. Wherefore thy family shall live.

[6] Behold, Verily. I say unto you, go from them only for a little time, & declare my word, & I will prepare a place for them; [7] yea, I will open the hearts of the People & they will Receive thee. & I will establish a church by thy hand; [8] & thou shalt strengthen them & prepare them against the time when they shall be gethered [gathered].

[9] be patient in afflictions, & in sufferings revile not against Those that revile. govern thy house in meekness, & be steadfast.

[10] Behold I say unto you that thou shalt be a P[h]ysician unto the Church, but not unto the World, for they will not receive thee.

[11] go thy way whithersoever I will, and it shall be given thee by the Comforter what thou shalt do, & whither thou shalt go.

[12] pray always, lest you enter into temptation, & loose thy reward.

[13] be faithful unto the end & lo, I am with you. these words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the father. amen

36. In the Days of the Apostles
From BCR, 60-61 (cf. LDS and RLDS D&C 74)

Explanation of 1 Corinthians 7:14, given in
*Wayne County, New York, [circa October] 1830*⁹³

⁹³ This explanation of scripture has no date except the year 1830 and no location in Wayne County where it was given. It was also recorded twice with no date in the KRB and the 1835 D&C also contains no date. The manuscript history included the explanation in the narrative for January 1832 dating it to "this period" (Jessee, *Papers of Joseph Smith*, 1:371). With a copy of the text written in the BCR in early 1831 it is evident that the supposition that the explanation was given in early 1832, when Joseph Smith Jr. was revising the Bible, is incorrect. The approximate date of October 1830 is based upon the recollection of Lucy Mack Smith who mentioned that her son Joseph and wife Emma went to Macedon, Wayne County to visit her son-in-law Calvin Stoddard. This is also the time when Ezra Thayer first met Joseph Smith. See Lavina Fielding Anderson, ed., *Lucy's Book: A Critical Edition of Lucy Mack Smith's Family Memoir* (Salt Lake City: Signature Books, 2001), 487, 502; "Testimony of Brother E. Thayer

An explanation of the Epistle to the first Corinthians 7 Chapter & 14th verse given to Joseph the Seer at Wayne County. N. Y 1830

[1] For the unbelieving [unbelieving] husband is sanctified by the wife, & the unbelieveing wife is sanctified by the husband, else were your Children unclean, but now ere [are] they holy.

[2] Now in the days of the Apostles the law of circumcision was had among all the Jews, which believed not the Gospel of Jesus Christ. [3] & it came to pass that there arose a great contention among the People concerning the law of circumcision for the unbelieving husband was desirous that his children should be circumcised & become subject to the law of Moses, which law was fulfilled

[4] & it came to pass that the Children being brought up in subjection to the law of Moses, & gave heed to the traditions of their Fathers, & believed not the Gospel of Christ, wherein they became unholy: [5] wherefore, for this cause the Apostle wrote unto the Church, giving unto them a commandment, not of the Lord, but of himself, that a believer should not be united to an unbeliever except the law of Moses should be done away among them, [6] that their Children might remain without circumcision; & that the tradition might be done away, which saith, that little children are unholy: For it was had among the Jews: [7] but little children are holy being sanctified through the atonement of Jesus Christ: & this is what these scriptures mean.

37. Be Meek and Lowly of Heart
From KRB, 83-84 (cf. LDS D&C 32; RLDS D&C 31)

*Revelation received at Manchester, New York,
in October [circa 17] 1830 for Parley P. Pratt
and Ziba Peterson⁹⁴*

Revelation to Parley Pratt to go to th[e] wilderness

[1] And now concerning my servant Parley behold I say unto him that as I live I will that he shall declare my gospel and Learn of me and be meek and lowly of heart [2] and that which I have appointed unto him is that he shall go with my servant Oliver [Cowdery] and Peter [Whitmer Jr.] into the wilderness among the Lamanites [3] and Ziba also shall go with them and I myself will go with them and be in their midst and I am their advocate with the Father and nothing shall prevail and they shall give heed to that which is writ[t]en and pretend to no other revelation and they shall pray always that I may unfold them to their understanding [5] and they shall give heed unto these words and trifle not and I will bless them amen

[Ezra Thayer]," *True Latter Day Saints' Herald* 3 (October 1862):82. A notation in the BCR states "Not to be printed" (60). The explanation was not published in the *Evening and the Morning Star* or the BC.

⁹⁴ This revelation was received in Manchester about the time that a missionary covenant was signed at the same place on October 17, 1830. See *Ohio Star* 2 (December 8, 1831):1. The missionaries to the Native Americans (Lamanites) arrived in Kirtland, Ohio, on October 29, 1830. They traveled to Independence, Missouri, arriving in January 1831. This revelation was not copied into the BCR and therefore not printed in the BC.

Manchester Oct 1830

38. Be Ready at the Coming of the Bridegroom
From BCR, 44-45 (cf. LDS D&C 33; RLDS D&C 32; BC 35)

*Revelation received at Fayette, New York,
in October [18-31] 1830 for Ezra Thayer and Northrop Sweet⁹⁵*

A Commandment to Ezra & Northrop th[e]ir call to the ministry [ministry] &c given at Fayette Seneca County State of New York Saying

[1] behold I say unto you, my servents [servants] Ezra, & Northrop, open ye your ears & hearken to the voice of the Lord your God, whose word is quick & powerfull, sharper than a two edged sword, to the dividing asunder of the Joints & marrow, Soul & spirit; & is a decerner [discerner] of the thoughts & intents of the heart.

[2] for Verily, Verily I say unto you, that ye are called to lift up your voices as with the sound of a Trump, to declare my Gospel unto a Crooked & a perverse generation:

[3] for Behold the field is white already to harvest; & it is the Elvenenth [Eleventh] hour, & for the last time that I shall call labourers [laborers] into my vineyard. [4] & my vineyard has become corrupted ev[e]ry whit: & there is none which doeth good save it be a few; & they err, in many instances, because of Priest crafts, all having corrupt minds.

[5] & Verily, Verily I say unto you, that this Church have I established & called forth out of the Wilderness:

[6] & even so will I gether [gather] mine elect from the four quarters of the Earth, even as many as will believe in me, & hearken unto my voice:

[7] yea, Verily, Verily I say unto you, that the field is white already to harvest: Wherefore thrust in thy sickles & reap with all thy might, mind, & strength.

[8] open thy mouth & it shall be filled; & thou shalt become even as Nephi of old, who Journ[ey]ed from Jerusalem in the wilderness:

[9] yea, open thy mouth & spare not, & thou shalt be laden with Sheaves upon thy Backs, for lo I am with you:

[10] yea, Open thy mouths & they shall be filled, saying, Repent, repent & prepare ye the way of the Lord, & make his path strait: for the Kingdom of Heaven is at hand:

[11] yea, Repent & be Baptized ev[e]ry one of you, for a remission of your sins; yea, be baptized even by water, & then cometh the Baptism of fire & of the Holy Ghost.

[12] Behold, Verily, Verily I say unto you, this is my Gospel & Remember that they Shall have, faith in me, or they can in no wise be saved:

[13] & upon this Rock I will build my Church; yea, upon this Rock ye are built, & the gait[s] [gates] of Hell shall not prevail against you; [14] & ye shall remember the Church Articles & Covenants to keep them:

[15] & whoso haveing faith ye shall confirm in my Church, by the laying on of the hands,

⁹⁵ Ezra Thayer and Northrop Sweet were baptized at Manchester that same month by Parley P. Pratt. See "Testimony of Brother E. Thayre [Ezra Thayer]," *True Latter Day Saints' Herald* 3 (October 1862):83.

& I will bestow the gift of the Holy Ghost upon them.

[16] & the Book of Mormon, and the Holy Scriptures, are given of me for thine instructio[n]; & the power of my spirit quickeneth all things:

[17] Wherefore be faithful, praying always, having your lamps trimmed & burning, and oil with you, that ye may be Ready at the coming of the Bride groom; [18] for Behold, Verily, Verily I say unto you that I come quickly; even so: amen.

Revision

1835 D&C 55

(cf. LDS D&C 33:13-14; RLDS D&C 32:3)

[13] and upon this Rock I will build my church; yea, upon this rock ye are built, and *if ye continue*, the gates of hell shall not prevail against you; [14] and ye shall remember the church articles and covenants to keep them

Commentary: If Ye Continue

To BC 35, based upon the BCR, was added, after "upon this Rock I will build my church; yea, upon this Rock ye are built, and," the words, "if ye continue." This was a missionary revelation to Ezra Thayer and Northrop Sweet instructing them what to say when preaching.

It is probable that the reason for the addition "if ye continue" applied to Northrop Sweet, since he left the church in 1831 and joined with Wycom Clark who organized the Pure Church of Christ.⁹⁶

39. I Come Quickly

From BCR, 45-46 (cf. LDS D&C 34; RLDS D&C 33; BC 36)

*Revelation received at Fayette, New York,
on November 4, 1830 for Orson Pratt⁹⁷*

A Commandment to Orson his call to the ministry [ministry] &c given at Fayette Seneca county State of New York

[1] My Son Orson, hearken & hear, & Behold what I the Lord God shall say unto you,

⁹⁶ Lyndon W. Cook, *The Revelations of the Prophet Joseph Smith: A Historical and Biographical Commentary of the Doctrine and Covenants* (Provo, Utah: Seventy's Mission Bookstore, 1981), 48. See also Steven L. Shields, *Divergent Paths of the Restoration: A History of the Latter Day Saint Movement*, 4th ed. (Los Angeles, California: Restoration Research, 1990), 21.

⁹⁷ This revelation was originally given through a seer stone placed in a hat by Joseph Smith and recorded by John Whitmer. Whitmer did not include this background in the heading when transcribed in the BCR. See James R. B. Vancleave to Joseph Smith III, September 29, 1878, "Miscellaneous Letters and Papers," CCLA and John Logan Traughber to "Dear Friend," October 10, 1881, Schroeder Collection, State Historical Society of Wisconsin, Madison.

even Jesus Christ your Redeemer, [2] the light & the life of the world: a light which shineth in darkness & the darkness Comprehendeth it not:

[3] who so loved the world that he gave his own life, that as many as would believe might become the Sons of God: Wherefore ye are my Son,

[4] & blessed are ye because ye have believed, [5] & more blessed are ye because ye are called of me to Preach my Gospel; [6] to lift up your voice as with the sound of a Trump, both long & loud, & cry repentance unto a crooked & perverse generation; prepareing the way of the Lord for his second Coming:

[7] for Behold, Verily, Verily I say unto you, the time is soon at hand, that I shall come in a cloud with power & great glory, [8] & it shall be a great day at the time of my coming, for all nations shall tremble.

[9] but before that great day shall come, the sun shall be darkened, & the moon be turned into blood, & the stars shall refuse their shineing, & some shall fall, & great distructions [distructions] await the wicked:

[10] Wherefore lift up thy voice & spare not, for the Lord God hath spoken: therefore Prophecy & it shall be given by the power of the Holy Ghost; [11] & if ye are faithful behold I am with you until I come:

[12] & Verily Verily I say unto you I come quickly. I am your Lord & your redeemer, even so: amen.

40. Thou Shalt Preach My Gospel
From BCR, 46-48 (cf. LDS D&C 35; RLDS D&C 34; BC 37)

*Revelation received at Fayette, New York,
on December 7, 1830 for Joseph Smith Jr.,
and Sidney Rigdon⁹⁸*

Commandment AD 1830. Decm. 7th

A Commandment to Joseph & Sidney. Sidney[']s call to writing for Joseph &c Saying

[1] Listen to the voice of the Lord your God, even Alpha & Omega, the begin[n]ing & the end, whose course is one eternal round, the same to day as yesterday & for ever.

[2] I am Jesus Christ, the son of God, who was crusified [crucified] for the sins of the World, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father as the Father is one in me, that we may be one.

[3] Behold, Verily, Verily I say unto my Servent Sidney, I have looked upon thee & thy works. I have heard thy prayers & prepared thee for a greater work.

[4] thou art blessed for thou shalt do great things. Behold thou wast sent forth, even as John to prepare the way before me, & before Elijah which should come, & thou knew it not.

[5] thou didst Baptize by water unto Repentance but they received not the Holy Ghost;

⁹⁸ The date of this revelation is given as December 7, 1830 in BCR and in the *Ohio Star*, January 5, 1832, 3. Sidney Rigdon was baptized on November 8, 1830 in Ohio. He was thirty-seven years old. See Richard S. Van Wagoner, *Sidney Rigdon: A Portrait of Religious Excess* (Salt Lake City: Signature Books, 1994), 62, 66-67n61. The date for the baptism of Edward Partridge is recorded as December 11, 1830. Jessee, *Papers of Joseph Smith*, 1:348.

[6] but now I give unto thee a commandment, that thou shalt Baptize by water & they shall receive the Holy Ghost by the laying on of hands, even as the Apostles of old.

[7] & it shall come to pass, that there shall be a great work in the land even among the gentiles for their folly & their abominations shall be made manifest, in the eyes of all People:

[8] for I am God & mine arm is not shortened & I will shew miracles, signs & wonders, unto all those who believe on my name.

[9] & whoso shall ask it in my name, in faith, they shall cast out Devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, & the dumb to speak, & the lame to walk:

[10] & the time speedily cometh, that great things are to be shewn forth unto the Children of men:

[11] but without faith shall not any thing be shewn forth except desolations upon Babylon, the same which has made all Nations drink of the wine of the wrath of her fornication.

[12] & there are none that doeth good except they that are ready to receive the fullness of my Gospel, which I have sent forth to this generation:

[13] Wherefore I have called upon the weak things of the world, they that are unlearned & dispised [despised], to thresh the Nations by the Power of my spirit:

[14] & their arm shall be mine arm, & I will be their shield & their Buckler; & I will gird up their loins, & they shall fight manfully for me: & their enemies shall be under their feet; & I will let fall the sword in their behalf; & by the fire of mine indignation will I preserve them.

[15] & the poor & the meek shall have the Gospel preached unto them, & they shall be looking forth for the time of my coming, for it is nigh at hand:

[16] & they shall learn the Parable of the figg [fig] tree: for even now already summer is nigh, [17] & I have sent forth the fullness of my Gospel by the hand of my servent Joseph: & in weakness have I blessed him,

[18] & I have given unto him the Keys of the mystery of those things which have been sealed, even things which was from the foundation of the world, & the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

[19] Wherefore watch over him that his faith fail not, & it shall be given by the comforter, the Holy Ghost, Which knoweth all things:

[20] & a commandment I give unto thee, that thou shalt write for him: & the scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect.⁹⁹

[21] for th[e]y will hear my voice, & shall see me, & shall not be asleep, & shall abide the day of my coming, for they shall be purified, even as I am pure. [22] & now I Say unto you, tarry with him & he shall Journey with thee; forsake him not & shurely [surely] these things shall be fulfilled.

[23] & in as much as ye do not write, behold it shall be given unto him to prophecy. & thou shalt Preach my gospel, & call on the Holy Prophets to prove his words, as they shall be given him.

[24] keep all the commandments & covenants by which ye are bound, & I will cause the Heavens to shake for your Good: & satan shall tremble; & Zion shall rejoice upon the Hills, & flo[u]rish; [25] & Israel shall be saved in mine own due time. & by the Keys which I have given,

⁹⁹ Sidney Rigdon became a scribe for Smith while he was revising Genesis. Rigdon's handwriting commences on page 15 of the dictated manuscript of the Bible revision. OT 1, manuscript in CCLA.

shall they be led & no more be confounded at all.

[26] lift up your hearts & be Glad: your redemption draweth nigh.

[27] fear not little flock the Kingdom is yours untill I come. Behold I come quickly; even so: amen.

41. I Will Suddenly Come to My Temple
From BCR, 48-49 (cf. LDS D&C 36: RLDS D&C 35; BC 38)

*Revelation received at Fayette, New York,
on December 9, 1830 for Edward Partridge¹⁰⁰*

Commandment Decm. 9th AD 1830

A Commandment to Edward his call to the Ministry [Ministry] &c Saying

[1] Thus saith the Lord God, the mighty one of Israel, behold I say unto you, my Servent Edward, that thou art blessed, & thy sins are forgiven thee, & thou art called to preach my Gospel as with the voice of a Trump; [2] & I will lay my hand upon you by the hand of my Servent sidney [Rigdon], & thou shalt Receive my spirit, the Holy Ghost, even the comforter, which shall teach you the peacible [peaceable] things of the Kingdom:

[3] & thou shalt declare it with a loud voice Saying Hosanna, Blessed be the name of the most high God.

[4] And now this calling & commandment give I unto all men, [5] that as many as shall come before my Servent Sidney [Rigdon] & Joseph, embracing this calling & commandment, shall be ordained & sent forth to preach the everlasting gospel among the Nation, [6] crying Repentance, saying save yourselves from this untoward generation, & come forth out of the fire, hating even the garment spotted with the flesh.

[7] And this commandment shall be given unto the Elders of my Church, that every man which will embrace it with singleness of heart, may be ordained & sent forth, even as I have spoken.

[8] I am Jesus Christ, the Son of God: Wherefore gird up your loins & I will suddenly come to my temple; even so: amen.

42. Ye Shall Go to the [State of] Ohio
From BCR, 49 (cf. LDS and RLDS D&C 37; BC 39)

*Revelation received at Canandaigua, New York,
in December [30] 1830 for Joseph Smith Jr., and Sidney Rigdon¹⁰¹*

A Revelation to Sidney & Joseph at a time that they went from Fayette to Canandaigua to

¹⁰⁰ Edward Partridge accompanied Rigdon to see Smith. Partridge was thirty-seven years old and was ordained an elder on December 15, 1830 by Rigdon. Copy of license in CHL.

¹⁰¹ This revelation is dated December 30, 1830 by William E. McLellin, in *The Ensign of Liberty* 1 (March 1847):2, Kirtland, Ohio.

translate &c¹⁰² given at Canandaigua Ontario County State of New York A Commandment to Sidney & Joseph saying

[1] Behold I say unto you, that it is not Expedient in me, that ye should Translate any more until ye shall go to the Ohio;¹⁰³ & this because of the enemy & for your sakes:

[2] & again, I say unto you, that ye shall not go until ye have Preached my Gospel in those parts, & have strengthened up the Church whithersoever it is found, & more especially in Colesville: for Behold they pray unto me in much faith.

[3] & again a commandment I give unto the Church, that it is expedient in me that they should assemble together at the Ohio, against the time that my Servent Oliver [Cowdery] shall return unto them.

[4] Behold here is wisdom, & let ev[e]ry man Choose for himself until I come. even so amen

43. Behold the Kingdom Is Yours
From BCR, 49-52 (cf. LDS and RLDS D&C 38; BC 40)

*Revelation received at Fayette, New York,
on January 2, 1831 for the churches in New York*¹⁰⁴

Commandment Jan 2nd AD 1831

Received at Fayette Seneca County State of New York A Commandment to the Churches in New York at a conference they being Commanded to flee to Ohio &c Saying

[1] Thus saith the Lord your God, even Jesus Christ the great I am, Alph[a] & Omega, the begin[n]ing & the end, the same which looked upon the wide expanse [expanse] of eternity, & all the Scerifick [Seraphic] hosts of Heaven, before the world was made, [2] the same which k[n]oweth all things, for all things are present before mine eyes:

[3] I am the same which spake & the world was made, & all things came by me:

[4] I am the same which hath taken the Zion of Enoch into mine own bosom:¹⁰⁵ & verily I say, even as many as have believed on my name, for I am Christ, & in mine own name by the Virtue of the blood which I have spilt, have I plead before the Father for them:

[5] but Behold the residue of the wicked have I kept in Chains of darkness until the

¹⁰² Smith and Rigdon, as scribe, were working on Genesis in Fayette. The instruction is not to "Translate" any more until they are in the state of Ohio.

¹⁰³ The text of Joseph Smith's revision of Genesis dictated in New York ends at Genesis 5:32 (KJV); Gen. 7:85 (JST); LDS Moses 8:12. John Whitmer's copy of the manuscript, taken by him to Ohio in January 1831, ends at this point. Both manuscripts are in the CCLA. Though in the revelation this work is termed a "translation," no ancient biblical manuscripts were used and Joseph Smith did not know Hebrew at the time. This work is better understood as an inspired correction of the Bible rather than a translation.

¹⁰⁴ This revelation was given at the third church conference. See Cannon and Cook, *Far West Record*, 5.

¹⁰⁵ This refers to a city built during the days of Enoch. The city was taken up into heaven, according to Smith's addition to Genesis.

Judgement of the great day, which shall come at the end of the Earth, [6] & even so will I cause the wicked to be kept that will not hear my voice but harden their hearts, & wo, wo, wo, is their doom.

[7] But behold, Verily, Verily I say unto you, that mine eyes are upon you; I am in your midst & ye cannot see me, [8] but the day soon cometh that ye shall see me & know that I am, for the vails of darkness shall soon be rent, & he that is not purified shall not abide the day:

[9] wherefore gird up your loins & be prepared. Behold the Kingdom is yours & the enemy shall not overcome.

[10] Verily I say unto you, ye are clean but not all; & there is none else with whom [whom] I am well pleased, [11] for all flesh is corruptabl [corruptible] before me & the powers of darkness prevail upon the Earth, among the Children of men, in the presence of all the hosts of Heaven, [12] which causeth silence to reign, & all eternity is pained, & the Angels are waiting the great command, to Reap down the Earth, to gether [gather] the tears [tares] that they may be burned: & Behold the enemy is combined.

[13] & now I shew unto you a Mystery, a thing which is had in secret Chambers, to bring to pass even your distruction [destruction], in process of time, & ye knew it not, [14] but now I tell it unto you, & ye are blessed not because of your iniquity, neither your hearts of unbelief, for Verily some of you are guilty before me: but I will be merciful unto your weakness.

[15] Therefore, be ye strong from henceforth; fear not for the Kingdom is yours:

[16] & for your Salvation I give unto you a commandment, for I have heard your prayers & the poor have complained before me, & the rich have I made, & all flesh is mine, & I am no respecter to persons: [17] & I have made the earth rich, & Behold it is my footstool: Wherefore, again I will stand upon it

[18] & I hold forth & deign to give unto you greater Riches, even a land of promise; a land flowing with milk & Honey, upon which there shall be no curse when the Lord cometh, [19] & I will give it unto you for the land of your inheritance, if you seek it with all you hearts:

[20] & this shall be my covenant with you ye shall have it for the land of your inheritance, & for the inheritance of your Children forever, while the Earth shall stand, & ye shall Possess it again in eternity, no more to pass away.

[21] But Verily I say unto you, that in time ye shall have no King nor Ruler, for I will be your King & watch over you:

[22] Wherefore, hear my voice & follow me, & ye shall be a free People, & ye shall have no laws but my laws, when I come, for I am your Law giver & what can stay my hand.

[23] But Verily I say unto you, teach one another according to the Office wherewith I have appointed you, [24] & let ev[e]ry man esteem his brother as himself & practice Virtue & Holyness [Holiness] before me.

[25] & again I say unto you let ev[e]ry man esteem his Brother as himself

[26] for what man among you, having twelve sons, & is no respecter to them, & they Serve him obediently, & he saith unto the one, be thou clothed in Robes & sit thou here; & to the other, be thou clothed in Raggs [Rags] & sit thou there, & looketh upon his sons & saith I am Just.

[27] Behold this I have given unto you a Parable, & it is even as I am, I say unto you be one & if ye are not one ye are not mine. [28] & again I say unto you that the Enemy in the Secret Chambers, seek[e]th your lives:

[29] ye hear of wars in far Countries, & you say in your hearts there will soon be great wars in far Countries, but ye know not the hearts of them in your own Land.

[30] I tell you these things because of your prayers: Wherefore, treasure up Wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wicke[d]ness in a manner, which shall speak in your ears, with a voice louder than that which shall shake the Earth: but if ye are prepared, ye shall not fear.

[31] & that ye might escape the power of the enemy & be gethered [gathered] unto me a Righteous people without spot & blameless:

[32] Wherefore, for this cause I gave unto you The commandment, that ye should go to the Ohio: there I will give unto you my law & there you shall be endowed with power from on high, [33] & from thence, whomsoever I will, shall go forth among all Nations, & it shall be told them what they shall do, for I have a great work laid up in store: for Israel shall be saved, & I will lead them whithersoever I will, and no power shall stay my hand.

[34] And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, & they shall be appointed by the voice of the Church; [35] & they shall look to the poor & the needy, & administer to their relief, that they shall not suffer; & send them forth to the place which I have commanded them; [36] & this shall be their Work, to govern the affairs of the Property of this Church. [37] & they that have farms, that cannot be sold, let them be left or rented as seemeth them good.

[38] see that all things are preserved, & when men are endowed with power from on high, & are sent forth, all these things shall be gethered [gathered] unto the Bosom of the Church.

[39] & if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all People, for ye shall have the riches of eternity. & it must needs be that the riches of the Earth is mine to give: but beware of Pride lest ye become as the Nephites of old.

[40] & again: I say unto you, I give unto you a commandment, that ev[e]ry man both Elder, Priest, Teacher & also Member, go to with his might, with the Labour [Labor] of his hands, to prepare & accomplish these things, which I have commanded.

[41] & let your preaching be the warning voice, ev[e]ry man to his Neighbour [Neighbor], in mildness, & in meekness.

[42] & go ye out from among the wicked. save yourselves. be ye clean that bear the ves[s]els of the Lord, even so: amen

44. The Kingdom of Heaven Is at Hand From BCR, 58-60 (cf. LDS and RLDS D&C 39; BC 41)

*Revelation received at Fayette, New York,
on January 5, 1831 for James Covell¹⁰⁶*

Commandment Recd Jan. 5th 1831

there was a man by the name of James who covenanted with the Lord that he would obey any commandment that the Lord would give through his servent Joseph & accordingly he enquir[e]d

¹⁰⁶ James Covell, also spelled Covill, (1770-1850) was a Methodist. In the Index to the BCR John Whitmer noted, "A Revelation to James a Methodist Priest." Reverend Covell joined the Methodist itinerancy in 1791 and was a practicing physician. He was enumerated in the 1830 U.S. Census as residing in Canadice, Ontario County, New York. Thanks to Erin B. Jennings for this information. The history of Joseph Smith stated that Covill "had been a baptist minister" which is incorrect. Jessee, *Papers of Joseph Smith*, 1:346.

of the Lord & he received these words as follows given at Fayette Seneca County state New York Saying

[1] hearken & listen to the voice of him who is from all eternity to all eternity the great I am even Jesus Christ [2] th[e] light & the life of the world a light which shineth in darkness & the darkness comprehendeth it not

[3] the same which came in the maridian [meridian] of time unto my own & my own Received me not [4] but to as many as received me gave I power to become my Sons & even so will I give unto as many as Receive me power to become my Sons.

[5] & Verily Verily I say unto you he that receiveth my Gospel Receiveth me. & he that receiveth not my Gospel, receiveth not me

[6] & this is my Gospel Repentance & Baptism by water & then Cometh the Baptism of fire & the Holy ghost even the comforter which Showeth all things & teacheth the peaceibl [peaceable] things of the Kingdom

[7] & Now Behold I say unto you my servent James I have looked upon thy works & I know thee

[8] & verily I say unto thee thine heart is now right before me at this time Behold I have bestowed great blessing upon thy head

[9] Nevertheless thou hast seen great Sorrow for thou hast rejected me many times because of pride & the cause of the world

[10] but behold the days of thy deliverance is come arise & be baptized & wash away your sins calling on my name & ye shall receive my spirit & a blessing so great as ye never have known [11] & if thou do this I have prepared thee for a greater work thou shalt Preach the fulness of my Gospel which I have sent forth in these last days. the covenant which I have sent forth to recover my People which are of the house of Israel

[12] & it shall come to pass that power shall rest upon thee thou shalt have great faith & I will be with thee & go before thy face

[13] thou art called to Labour [Labor] in my Vineyard & to build up my Church & to bring forth Zion that it may Rejoice upon the hills & flourish

[14] Behold Verily Verily I say unto thee thou art not called to go unto the Eastern countries but thou art called to go to the Ohio

[15] & in asmuch as my People shall assemble themselves to the Oohio [Ohio] I have kept in store a blessing such as is not known among the children of men & it shall be poured forth upon their heads & from thence men shall go forth into all Nations

[16] Behold Verily Verily I say unto you that the people in Ohio call upon me in much faith thinking I will stay my hand in Judgement upon the Nations but I cannot deny my word

[17] Wherefore lay to with your might & call forth Labourers [Laborers] into my Vin[e]yard that it may be pruned for the last time

[18] & inasmuch as they do Repent & receive the fulness of my Gospel & become sanctified I will stay mine hand in Judgement

[19] wherefore go forth crying with a loud voice saying the Kingdom of Heaven is at hand crying Hosannah [Hosanna] blessed be the name of the most high God

[20] go forth Baptizing with water preparing the way before my face for the time of my coming [21] for the time is at hand the day nor the hour no man knoweth but it shurely [surely] shall come [22] & he that Receiveth these things receiveth me & they shall be gethered [gathered] unto me in time & in eternity

[23] & again it shall come to pass that on as many as ye shall baptize with water ye shall

lay your hands & they shall receive the gift of the Holy ghost & shall be looking forth for the Signs of my coming & shall know me

[24] Behold I come quickly even so amen

Revision

1835 D&C 59

(cf. LDS D&C 39:10; RLDS D&C 39:3)

[10] but behold the days of thy deliverance are come, *if thou wilt hearken to my voice, which saith unto thee*, Arise and be baptized . . .

Commentary: James Covell

This revelation was given instructing James Covell: "but behold the days of thy deliverance is come arise & be baptized."¹⁰⁷ Document 45 explains why Covell, who had been a Methodist minister, did not obey the revelation and join the church. While this should have settled the matter for Smith and his followers in January 1831, evidently the revision committee in 1835 felt that the issue was still alive. The words "if thou wilt hearken to my voice, which saith unto thee" were added without regard for the historical context.

45. His Heart Was Right Before Me From BCR, 60 (cf. LDS and RLDS D&C 40; BC 42)

*Revelation received at Fayette, New York,
on January 6, 1831 for Joseph Smith Jr. and Sidney Rigdon*

Commandment January 6th 1831

A Revelation to Joseph & Sidney Recd at Fayette Seneca County state of NY telling them why James [Covill] obeyed not the Command which he Received &c

[1] Behold, verily I say unto you, that his heart was right before me, for he covenanted with me, that he would obey my word.

[2] & he Received the word with Gladness, but Straitway [Straightway] Satan tempted him; & the fear of persecutions & the cares of the world, caused him to reject the word:

[3] wherefore he broke my covenant, & it Remaineth in me to do with him as seemeth me good. Amen.

¹⁰⁷ BCR, 59; BC 41:8-9; LDS D&C 39:10; RLDS D&C 39:3.