ADJUSTMENTS TO THE INTRODUCTORY MATERIAL OF THE DOCTRINE AND COVENANTS AND PEARL OF GREAT PRICE

The following side-by-side comparison highlights adjustments that have been made to the introductory material of the Doctrine and Covenants and Pearl of Great Price, implementing new historical findings from the Joseph Smith Papers project. Minor adjustments, such as the standardizing of capitalization, punctuation, and abbreviations to current Church style, have not been highlighted in this comparison.
EXPLANATORY INTRODUCTION

The Doctrine and Covenants is a collection of divine revelations and inspired declarations given for the establishment and regulation of the kingdom of God on the earth in the last days. Although most of the sections are directed to members of The Church of Jesus Christ of Latter-day Saints, the messages, warnings, and exhortations are for the benefit of all mankind, and contain an invitation to all people everywhere to hear the voice of the Lord Jesus Christ, speaking to them for their temporal well-being and their everlasting salvation.

Most of the revelations in this compilation were received through Joseph Smith Jr., the first prophet and president of The Church of Jesus Christ of Latter-day Saints. Others were issued through some of his successors in the Presidency (see headings to Sections 135, 136, and 138, and Official Declarations 1 and 2).

The book of Doctrine and Covenants is one of the standard works of the Church in company with the Holy Bible, the Book of Mormon, and the Pearl of Great Price. However, the Doctrine and Covenants is unique because it is not a translation of an ancient document, but is of modern origin and was given of God through his chosen prophets for the restoration of his holy work and the establishment of the kingdom of God on the earth in these days. In the revelations one hears the tender but firm voice of the Lord Jesus Christ, speaking anew in the dispensation of the fulness of time; and the work that is initiated herein is preparatory to his Second Coming, in fulfillment of and in concert with the words of all the holy prophets since the world began.

Joseph Smith, Jun., was born December 23, 1805, in Sharon, Windsor County, Vermont. During his early life he moved with his family to Manchester, in western New York. It was while he was living in Manchester in the spring of 1820, when he was fourteen years of age, that he experienced his first vision, in which he was visited in person by God, the Eternal Father, and His Son Jesus Christ. He was told in this vision that the true Church of Jesus Christ that had been established in New Testament times, and which had administered the fulness of the gospel, was no longer on the earth. Other divine manifestations followed in which he was taught by many angels; it was shown to him that God had a special work for him to do on the earth, and that through the Church of Jesus Christ would be restored to the earth.

In the course of time Joseph Smith was enabled by divine assistance to translate and publish the Book of Mormon. In the meantime he and Oliver Cowdery were ordained to the Aaronic Priesthood by John the Baptist in May 1829 (D&C 13), and soon thereafter they were also ordained to the Melchizedek Priesthood by the ancient apostles Peter, James, and John (D&C 27: 12). Other ordinations followed in which priesthood keys were conferred upon them by Moses, Elijah, Elias, and many ancient prophets (JFNCO: 128: 18, 21). These ordinations were, in fact, a restoration of divine authority to man on the earth. On April 6, 1830, under heavenly direction, the Prophet Joseph Smith organized the Church, and thus the true Church of Jesus Christ is once again operative as an institution among men, with authority to teach the gospel and administer the ordinances of salvation. (See Pearl of Great Price, Joseph Smith—History 1: 1-75; D&C 20.)

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These sacred revelations were received in answer to prayer, in times of need, and came out of real-life situations involving real people. The Prophet and his associates sought for divine guidance, and these revelations certify that they received it. In the revelations one sees the restoration and unfolding of the gospel of Jesus Christ and the ushering in of the dispensation of the fulness of times. The westward movement of the Church from New York and Pennsylvania, to Ohio, to Missouri, to Illinois, and finally to the Great Basin of western America, and the mighty struggles of the Saints in attempting to build Zion on the earth in modern times, are also shown forth in these revelations.

Several of the earlier sections involve matters regarding the translation and publication of the Book of Mormon (see Sections 3, 9, 10, 17, 19). Some later sections reflect the work of the Prophet Joseph Smith in making an inspired translation of the Bible, during which many of the great doctrinal sections were received (see, for example, Sections 37, 45, 73, 76, 77, 86, 91, and 132, each of which has some direct relationship to the Bible translation).

In the revelations the doctrines of the gospel are set forth with explanations about such fundamental matters as the nature of the Godhead, the origin of man, the reality of Satan, the purpose of mortality, the necessity for obedience, the need for repentance, the workings of the Holy Spirit, the ordinances and performances that pertain to salvation, the destiny of the earth, the future conditions of man after the resurrection and the judgment, the eternity of the marriage relationship, and the eternal nature of the family. Likewise the gradual unfolding of the administrative structure of the Church is shown with the calling of bishops, the First Presidency, the Council of the Twelve, and the Seventy, and the establishment of other presiding offices and quorums. Finally, the testimony that is given of Jesus Christ—His divinity, His majesty, His perfection, His love, and His redeeming power—makes this book of great value to the human family and of more worth than the riches of the whole earth.

Many of the revelations were published in Zion (Independence), Missouri, in 1833, under the title A Book of Commandments for the Government of the Church of Christ. Concerning this publication the elders of the Church gave solemn testimony that the Lord had borne record to their souls that these revelations were true. As the Lord continued to communicate with His servants, He corrected and clarified some errors or mistakes which He may have discovered while He was over the Church. The revelations were printed and published two years later in Kirtland, Ohio, with the title Doctrine and Covenants of the Church of the Latter-day Saints. To this publication in 1835, the written testimony of the Twelve Apostles was attached as follows:

TESTIMONY OF THE TWELVE APOSTLES TO THE TRUTH OF THE BOOK OF DOCTRINE AND COVENANTS

The Testimony of the Witnesses to the Book of the Lord’s Commandments, which commandments He gave to His Church through Joseph Smith Jun., who was appointed by the voice of the Church for this purpose:

We, therefore, feel warranted in bearing testimony to all the world of mankind, to every creature upon the face of the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true.
We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.

The names of the Twelve were:

Thomas B. Marsh       Orson Hyde       William Smith
David W. Patten       Wm. E. McLellin   Orson Pratt
Brigham Young         Parley P. Pratt   John F. Boynton
Heber C. Kimball      Luke S. Johnson  Lyman E. Johnson

In successive editions of the Doctrine and Covenants, additional revelations or other matters of record have been added, as received, and as accepted by competent assemblies or conferences of the Church.

Beginning with the 1833 edition a series of theological lessons was also included; these were titled the "Lectures on Faith." These had been prepared for use in the School of the Prophets in Kirtland, Ohio, in 1834–1835. Although profitable for doctrine and instruction, these lectures have been omitted from the Doctrine and Covenants since the 1921 edition because they were not given or presented as revelations to the whole Church.

In the current edition of the Doctrine and Covenants three documents have been included for the first time. These are Sections 137 and 138, setting forth the fundamentals of salvation for the dead; and Official Declaration 2, announcing that all worthy male members of the Church may be ordained to the priesthood without regard for race or color.

It is evident that some errors have been perpetuated in past editions, particularly in the historical portions of the section headings. Consequently this edition contains corrections of dates and place names and also a few other minor corrections when it seemed appropriate (such as discontinuing the unusual names beginning with Section 75). These changes have been made so as to bring the material into conformity with the historical documents. Other special features of this latest edition include maps showing the major geographical locations in which the revelations were received, plus improvements in cross references, section headings, and subject-matter summaries, all of which are designed to help readers to understand and rejoice in the message of the Lord as given in the Doctrine and Covenants.

The Testimony of the Witnesses to the Book of the Lord's Commandments, which commandments He gave to His Church through Joseph Smith, Jan., who was appointed by the voice of the Church for this purpose:

We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true.

We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.

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In successive editions of the Doctrine and Covenants, additional revelations or other matters of record have been added, as received and as accepted by competent assemblies or conferences of the Church.

The 1876 edition, prepared by Elder Orson Pratt under Brigham Young's direction, arranged the revelations chronologically and supplied new headings with historical introductions.

Beginning with the 1833 edition, a series of seven theological lessons was also included; these were titled the "Lectures on Faith." These had been prepared for use in the School of the Prophets in Kirtland, Ohio, from 1834 to 1835. Although profitable for doctrine and instruction, these lectures have been omitted from the Doctrine and Covenants since the 1921 edition because they were not given or presented as revelations to the whole Church.

In the 1981 edition of the Doctrine and Covenants, three documents were included for the first time. These are Sections 137 and 138, setting forth the fundamentals of salvation for the dead; and Official Declaration 2, announcing that all worthy male members of the Church may be ordained to the priesthood without regard for race or color.

Each new edition of the Doctrine and Covenants has corrected past errors and added new information, particularly in the historical portions of the section headings. The present edition further refines dates and place names and makes other corrections. These changes have been made to bring the material into conformity with the most accurate historical information. Other special features of this latest edition include revised maps showing the major geographical locations in which the revelations were received, plus improved photographs of Church historical sites, cross-references, section headings, and subject-matter summaries, all of which are designed to help readers to understand and rejoice in the message of the Lord as given in the Doctrine and Covenants. Information for the section headings has been taken from the Manuscript History of the Church and the published History of the Church (collectively referred to in the headings as Joseph Smith's History) and the Joseph Smith Papers.
THE DOCTRINE AND COVENANTS

SECTION 1

REVELATION GIVEN THROUGH JOSEPH SMITH THE PROPHET, DURING A SPECIAL CONFERENCE OF ELDERS OF THE CHURCH, HELD AT HIRAM, OHIO, NOVEMBER 1, 1831, HC 1: 221-224.

1-7. The voice of warning is unto all people; 8-16, Apostasy and wickedness precede the Second Coming; 17-23, Joseph Smith called to restore to earth the Lord's truths and powers; 24-33, The Book of Mormon brought forth and true Church established; 34-36, Peace shall be taken from the earth; 37-39, Search these commandments.

HEARKEN, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants,
DOCTRINE AND COVENANTS 1:33-39

33 And he that "repents not, from him shall be "taken even as the light which he has received; for my Spirit shall not always "strive with man, saith the Lord of Hosts.
34 And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; I will that all men shall know what the "day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.
35 And also the Lord shall have "power over his saints, and shall "reign in their "midst, and shall come down in "judgment upon "Idumaea, or the world.
37 "Search these commandments, for they are true and "faithful, and the prophecies and "promises which are in them shall all be fulfilled.
38 What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my "word shall not pass away, but shall all be "fulfilled, whether by mine own "voice or by the "voice of my "servants, it is the "same.
39 For behold, and lo, the Lord is God, and the "Spirit beareth record, and the record is true, and the "truth abideth forever and ever. Amen.

SECTION 2

An extract from the words of the angel Moroni to Joseph Smith the Prophet, while in the house of the Prophet's father at Manchester, New York, on the evening of September 21, 1823. H.C. 1: 12.

Moroni was the last of a long line of historians who had made the record that is now before the world as the Book of Mormon. (Compare Malachi 4: 5-6; also Sections 27: 9; 110: 13-16; and 128: 18.)

1981 EDITION

33a D&C 3: 11; 121: 37 (36-37).
34a Matt. 25: 29 (20-30); D&C 60: 2 (2-9).
35a Gen. 3: 24 (2-3); 31: 28 (28-30); Alma 59: 1 (1-9).
36a Deut. 1: 17; 10: 17; 1 Pet. 4: 17.
38a Rev. 22: 11 (11-18); 1 Ne. 11: 19 (19-28).
39a 1 Ne. 11: 19; 5: 10; Ps. 33: 11; 119: 89; Matt. 5: 9; 18: 34; 35: 2; 1 Ne. 9: 15; 10: 17; D&C 51: 20; 101: 64; Moses 1: 14; 26: 1: 15.
40a D&C 3: 11; 121: 37 (36-37).
41a D&C 3: 11; 121: 37 (36-37).
42a D&C 3: 11; 121: 37 (36-37).

2013 EDITION

33a D&C 3: 11; 121: 37 (36-37).
34a Matt. 25: 29 (20-30); D&C 60: 2 (2-9).
35a Gen. 3: 24 (2-3); 31: 28 (28-30); Alma 59: 1 (1-9).
36a Deut. 1: 17; 10: 17; 1 Pet. 4: 17.
38a Rev. 22: 11 (11-18); 1 Ne. 11: 19 (19-28).
39a 1 Ne. 11: 19; 5: 10; Ps. 33: 11; 119: 89; Matt. 5: 9; 18: 34; 35: 2; 1 Ne. 9: 15; 10: 17; D&C 51: 20; 101: 64; Moses 1: 14; 26: 1: 15.
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37a Rev. 22: 11 (11-18); 1 Ne. 11: 19 (19-28).
38a 1 Ne. 11: 19; 5: 10; Ps. 33: 11; 119: 89; Matt. 5: 9; 18: 34; 35: 2; 1 Ne. 9: 15; 10: 17; D&C 51: 20; 101: 64; Moses 1: 14; 26: 1: 15.
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41a D&C 3: 11; 121: 37 (36-37).
42a D&C 3: 11; 121: 37 (36-37).
DOCTRINE AND COVENANTS 9:2-14

2 And then, behold, other records have I, that I will give unto you power that you may assist to translate.

3 Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at this present time.

4 Behold, the work which you are called to do is to write for my servant Joseph.

5 And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

6 Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

7 Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

8 But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

9 But if it be not right you shall have no such feeling, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

10 Now, if you had known this you could have translated; nevertheless, it is not expedient that you should translate now.

11 Behold, it was expedient when you commenced; but you feared, and the time is past, and it is not expedient now.

12 For, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? And neither of you have I condemned.

13 Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation.

14 Stand fast in the work where with I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

SECTION 10

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, in the summer of 1828. HC 1: 20–23. Herein the Lord informs Joseph of alterations made by wicked men in the 116 manuscript pages from the translation of the book of Lehi in the Book of Mormon. These manuscript pages had been lost from the possession of Martin Harris, to whom the sheets had been given. The Lord now informs Joseph that he is to receive an additional translation of the Bible and the Book of Abraham, which Oliver Cowdery assisted in.}

2a An allusion to additional translation activity, i.e., the Joseph Smith translation of the Bible and the Book of Abraham, in which Oliver Cowdery assisted as a scribe. See also “Joseph Smith Translation.”

b 200: 1, 2; 21: 14, 15.

c 200: 11.

d 200: 12.

e 200: 13.

3a To God, Wisdom of: Stewardship.

d 200: 14.

e 200: 15.

f 200: 20.

g 200: 21.

h 200: 22.

i 200: 23.

j 200: 24.

Revelation.

2013 EDITION

DOCTRINE AND COVENANTS 9:2-14

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13 Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation.

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SECTION 10

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, likely around April 1829, though portions may have been received as early as the summer of 1828. Herein the Lord informs Joseph of alterations made by wicked men in the 116 manuscript pages from the translation of the book of Lehi, in the Book of Mormon. These manuscript pages had been given.
SECTION 11

Revelation given through Joseph Smith the Prophet to his brother Hyrum Smith, at Harmony, Pennsylvania, May 1829. H.C. I:39–46. This revelation was received through the Urim and Thummim in answer to Joseph’s supplication and inquiry. “History of the Church” suggests that this revelation was received after the restoration of the Aaronic Priesthood.

1–6. Laborers in the vineyard will gain salvation; 7–14, Seek wisdom, cry repentance, trust in the Spirit; 15–22, Keep the commandments and study the Lord’s word; 23–27, Deny not the spirit of revelation and of prophecy; 28–30, Those who receive Christ become the sons of God.

1 A great and marvelous work is about to come forth among the children of men.
2 Behold, I am God; give heed to my word, which is quick and

powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

3 Behold, the field is white already to harvest; therefore, whose desire is to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

4 Ye, whatsoever will thrust in his sickle and reap, the same is called of God.

2a D&C 1:14 (14, 37);
3a Matthew 3:15; D&C 41:1 (1–7).
4a D&C 5:1 (5–4).
7a John 1:11.
9a D&C 5:1 (5–6).
10a D&C 5:1 (5–4).
11a D&C 5:1 (5–4).
12a D&C 5:1 (5–4).
13a D&C 5:1 (5–4).
14a D&C 5:1 (5–4).
15a D&C 5:1 (5–4).
16a D&C 5:1 (5–4).
17a D&C 5:1 (5–4).
18a D&C 5:1 (5–4).
19a D&C 5:1 (5–4).
20a D&C 5:1 (5–4).
21a D&C 5:1 (5–4).
22a D&C 5:1 (5–4).
23a D&C 5:1 (5–4).
24a D&C 5:1 (5–4).
25a D&C 5:1 (5–4).
26a D&C 5:1 (5–4).
27a D&C 5:1 (5–4).
28a D&C 5:1 (5–4).
29a D&C 5:1 (5–4).
30a D&C 5:1 (5–4).
DOCTRINE AND COVENANTS 12:3-13:1

1 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.
2 Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;
3 And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care.
4 Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called of God.
5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Amen.

SECTION 13

Ordeination of Joseph Smith and Oliver Cowdery to the Apostolic Priesthood

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

2a Heb. 4:12.
2b D&C 4:3; 14-15; 33:3 (33:7); 101:64.
3b Rev. 14:15.
5a Heb. 4:1.
5b D&C 4:4-14; 33:3 (33:7); 101:64.
6a Rev. 14:15.
6b D&C 6:13; 11:4 (3-4, 27); 14:4 (4-5).
SECTION 18

1–5. Scriptures show how to build up the Church; 6–8. The world is ripening in iniquity; 9–16. The worth of souls is great; 17–25. To gain salvation, men must take upon themselves the name of Christ; 26–36. The calling and mission of the Twelve are revealed; 37–59. Oliver Cowdery and David Whitmer are to search out the Twelve; 60–67. To gain salvation, men must repent, be baptized, and keep the commandments.

Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

1 Behold, I have manifested unto you, by my Spirit in many instances, that the "things which you have written are true"; wherefore you know that they are true.

3 And if you know that they are true, behold, I give unto you a commandment, that you "rely upon the things which are written," 4 For in them are all things written concerning the foundation of my church, my gospel, and my rock.

5 Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the "gates of hell shall not prevail against you.

6 Behold, the "world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel.

7 Wherefore, as thou hast been "baptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded," he hath fulfilled the thing which I commanded.

8 And now, marvel not that I have called him unto mine own purpose.

9 Doctrine and Covenants 177:18–28 commanded him, and as your Lord and your God liveth it is true. 10 Wherefore, you have received the same power, and the same faith, and the same gift as unto me; 11 And if you do these last commandments of mine, which I have given you, the "gates of hell shall not prevail against you; for my grace is sufficient for you, and you shall be lifted up at the last day.

12 And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

SECTION 18

1–5. Scriptures show how to build up the Church; 6–8. The world is ripening in iniquity; 9–16. The worth of souls is great; 17–25. To gain salvation, men must take upon themselves the name of Christ; 26–36. The calling and mission of the Twelve are revealed; 37–59. Oliver Cowdery and David Whitmer are to search out the Twelve; 60–67. To gain salvation, men must repent, be baptized, and keep the commandments.

Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

1 Behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true.

3 And if you know that they are true, behold, I give unto you a commandment, that you "rely upon the things which are written," 4 For in them are all things written concerning the foundation of my church, my gospel, and my rock.

5 Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the "gates of hell shall not prevail against you.

6 Behold, the "world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel.

7 Wherefore, as thou hast been "baptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded," he hath fulfilled the thing which I commanded.

8 And now, marvel not that I have called him unto mine own purpose.

9 Doctrine and Covenants 177:18–28 commanded him, and as your Lord and your God liveth it is true. 10 Wherefore, you have received the same power, and the same faith, and the same gift as unto me; 11 And if you do these last commandments of mine, which I have given you, the "gates of hell shall not prevail against you; for my grace is sufficient for you, and you shall be lifted up at the last day.

12 And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.
SECTION 19
Revelation given through Joseph Smith, at Manchester, New York, March 1830. HC 1: 73, 74. In his history the Prophet introduced it as "a commandment of God and not of man, to Martin Harris, given by him who is Eternal."

1–3, Christ has all power; 4–5, All men must repent or suffer; 6–12, Eternal punishment is God's punishment; 13–20, Christ suffered for all, that they might not suffer if they would repent; 21–29, Preach the gospel of repentance; 29–41, Declare glad tidings.

1 AM Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world.

2 I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—

3 Retaining all *power*, even the *destroying of Satan and his works* at the *end of the world*, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done.

4 And surely every man must repent or suffer, for I, God, am *endless*.

5 Wherefore, I *reprove* not the judgments which I shall pass, but woes shall go forth, weeping, *wailing* and gnashing of teeth, yea, to those who are found on my *left* hand.

6 Nevertheless, it is *not* written that there shall be no end to this torment, but it is written *endless torment*.

7 Again, it is written *eternal damnation*; wherefore it is more expressive than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory.

8 Wherefore, I will explain unto you, *judging* every man according to his works and the deeds which he hath done. 

9 And surely every man must repent or suffer, for I, God, am *endless*.

10 Wherefore, I *reprove* not the judgments which I shall pass, but woes shall go forth, weeping, *wailing* and gnashing of teeth, yea, to those who are found on my *left* hand.

11 Nevertheless, it is *not* written that there shall be no end to this torment, but it is written *endless torment*.

12 Again, it is written *eternal damnation*; wherefore it is more expressive than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory.

13 Wherefore, I will explain unto you,
DOCTRINE AND COVENANTS 20:1-9

SECTION 20

Revelation on Church Organization and Government, given through Joseph Smith the Prophet, April 30, 1830. HC 1:64-70. Preceding his record of this revelation the Prophet wrote: “We obtained of him [Jesus Christ] the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his Church once more here upon the earth.”

1-16. The Book of Mormon proves the divinity of the latter-day work; 17-29, The doctrines of creation, fall, atonement, and baptism are affirmed; 30-37, Laws governing repentance, justification, sanctification, and baptism are set forth; 38-67, Duties of elders, priests, teachers, and deacons are summarized; 68-74, Duties of members, blessing of children, and mode of baptism are revealed; 75-84, Sacramental prayers and regulations governing church membership are given.

The ‘rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the ‘coming of our Lord and Savior Jesus Christ in the flesh, being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—

2 Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church;

3 And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand;

4 And this according to the ‘grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever. Amen.

5 After it was truly manifested unto this first elder that he had received a ‘remission of his sins, he was ‘entangled again in the vanities of the world;

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;
SECTION 22
Revelation given through Joseph Smith the Prophet, at Manchester, New York, April 16, 1830. HC: 1: 79-80. This revelation was given to the Church in consequence of some who had previously been baptized desiring to unite with the Church without rebaptism.

1. Baptism is a new and everlasting covenant; 2-4, Authoritative baptism is required.

BEHOLD, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and everlasting covenant, even that which was from the beginning.

2. Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you 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 and 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, and seek not to counsel your God. Amen.

SECTION 23
Revelation given through Joseph Smith the Prophet, at Manchester, New York, April 16, 1830, to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, Sen., and Joseph Smith, Jun., HC: 1: 80. As

41 DOCTRINE AND COVENANTS 21:9-22:4
manifestations of my blessings upon his works.
9. Behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall hear the words which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.
10. Wherefore it becometh me that he should be ordained by you, Oliver Cowdery mine apostle; 11. This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name— 12. And the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen.

DOCTRINE AND COVENANTS 21:9-22:4
festations of my blessings upon his works.
9. For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall hear the words which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.
10. Wherefore it becometh me that he should be ordained by you, Oliver Cowdery mine apostle; 11. This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name— 12. And the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen.

SECTION 22
Revelation given through Joseph Smith the Prophet, at Manchester, New York, April 16, 1830. This revelation was given to the Church in consequence of some who had previously been baptized desiring to unite with the Church without rebaptism.

1. Baptism is a new and everlasting covenant; 2-4, Authoritative baptism is required.

BEHOLD, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and everlasting covenant, even that which was from the beginning.

2. Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you 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 and 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, and seek not to counsel your God. Amen.

SECTION 23
A series of five revelations given through Joseph Smith the Prophet, at Manchester, New York, April 16, 1830, to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, Sr., and Joseph Smith, Jr., As the result

41 DOCTRINE AND COVENANTS 21:9-22:4
that he should be ordained by you, Oliver Cowdery mine apostle; 11. This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name— 12. And the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen.
DOCTRINE AND COVENANTS 23:1-24:1

SECTION 24

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, July 1830. HC 1: 101–103. Though less than four months had elapsed since the Church was organized, persecution had become intense, and the leaders had to seek safety in partial seclusion. The following three revelations were given at this time to strengthen, encourage, and instruct them.

1–9, Joseph Smith is called to translate, preach, and expound scriptures; Oliver Cowdery is called to preach the gospel; 13–19, Law is revealed relative to miracles, cursings, casting off the dust of one's feet, and going without purse or scrip.

1–7, These early disciples are called to preach, exhort, and strengthen the Church.

Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation.

2 Make known thy calling unto the church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

3 Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed; and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. Amen.

4 Behold, I speak a few words unto you, Samuel; for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church; and thou art not as yet called to preach before the world. Amen.

5 Behold, I speak a few words unto you, Joseph; for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the church; and this is thy duty from henceforth and forever. Amen.

6 Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must "pray" vocally before the world as well as in secret, and in your family, and among your friends, and in all places.

7 And, behold, it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.
DOCTRINE AND COVENANTS 32:1-33:1

SECTION 32

Revelation given through Joseph Smith the Prophet to Parley P. Pratt and Ziba Peterson, October 1830. HC 1:118-120. Great interest and desires were felt by the elders respecting the Lamanites, of whose predicted blessings the Church had learned from the Book of Mormon. In consequence, supplication was made that the Lord would indicate his will as to whether elders should be sent at that time to the Indian tribes in the West. The revelation followed.

1-3. Parley P. Pratt and Ziba Peterson are called to preach to the Lamanites and to accompany Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the Lamanites.

SECTION 33

Revelation given through Joseph Smith the Prophet to Ezra Thayer and Northrop Sweet, at Fayette, New York, October 1830. HC 1:126-127. In recording this revelation the Prophet affirmed that "the Lord is ever ready to instruct such as diligently seek in faith."

1-4. Laborers are called to declare the gospel in the eleventh hour; 5-6. The Church is established and the elect are to be gathered; 7-10. Repent, for the kingdom of heaven is at hand; 11-15. The Church is built upon the gospel rock; 16-18. Prepare for the coming of the Bridegroom.
the thoughts and ‘intent 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 trumpet, to declare my gospel unto a crooked and perverse generation.
3 For behold, the field is ‘white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.
4 And my vineyard has become ‘corrupted every whit; and there is none which doeth ‘good save it be a few; and they ‘err in many instances because of ‘priestcrafts, all having corrupt minds.
5 And verily, verily, I say unto you, that this church ‘have I established and called forth out of the wilderness.
6 And even so will I ‘gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearen unto my voice.
7 And, verily, verily, I say unto you, that the field ‘is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.
8 And open your mouths and they shall be filled, and you become even as ‘Nephi of old, who journeyed from Jerusalem in the wilderness.
9 Yea, open your mouths and spare not, and you shall be laden with ‘sheaves upon your backs, for lo, I am with you.
10 Yea, open your mouths and they shall be filled, saying: ‘Repent, ‘repent, and prepare ye the way of the Lord, and make his paths straight; for the ‘kingdom of heaven is at hand.
11 Yea, ‘repent and be baptized, every one of you, for a ‘remission of your sins; yea, be baptized even by water, and then confirm the baptism of fire and of the Holy Ghost.
12 Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved.
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.
15 And whoso having faith you shall ‘confirm in my church, by the laying on of the hand, and I will bestow the ‘gift of the Holy Ghost upon them.
16 And the Book of Mormon and the holy scriptures are given unto me for your ‘instruction; and the power of my Spirit ‘quickeneth all things.
17 Wherefore, be faithful, praying...
11 And if you are faithful, behold, I am with you until I come—Amen.

12 And verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

SECTION 35

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at or near Fayette, New York, December 7, 1830. At this time, the Prophet was engaged almost daily in making a translation of the Bible. The translation began as early as June 1830, and both Oliver Cowdery and John Whitmer had served as scribes. Since they had now been called to other duties, Sidney Rigdon was called by divine appointment to serve as the Prophet’s scribe in this work (verse 20). As a preface to his record of this revelation the Prophet wrote: “In December Sidney Rigdon came [from Ohio] to inquire of the Lord, and with him came Edward Partridge. . . . Shortly after the arrival of these two brethren, thus spake the Lord.”

1-2. How men may become the sons of God; 3-7. Sidney Rigdon is called to baptize and confer the Holy Ghost; 8-12. Signs and miracles are wrought by faith; 13-16. The Lord’s servants shall thrash the nations by the power of the Spirit; 17-19. Joseph Smith holds the keys of the mysteries; 20-21. The elect shall abide the day of the Lord’s coming; 22-27. Israel shall be saved.

LISTEN to the voice of the *Lord your God*, even *Alpha and Omega*, the beginning and the end, whose *counsel* is one *eternal round, the same today as yesterday, and forever. 2 I am Jesus Christ, the Son of God, who was *crucified* for the sins of the world, even as many as will believe on me, that they may become the *sons of God*, even ‘one in me’ as I am ‘one in the Father, as the Father is one in me, that we may be one. 3 Behold, verily, verily, I say unto you, my servant Sidney, I have looked upon thee and thy works. I have ‘heard thy prayers, and prepared thee for a greater work. 4 Thou art blessed, for thou shalt do great things. Behold thou shalt sent forth, even as ‘John, to prepare the way before me, and before ‘Elijah which should come, and thou knowest it not. 5 Thou didst baptize by water unto repentance, but they ‘received not the Holy Ghost: 6 But now I give unto thee a commandment, that thou shalt ‘baptize by water, and they shall receive the Holy Ghost by the laying on

12a D&C 53: 18.
1a 2 Nephi 2: 20, 21; 23: 24-29, 31; 26: 12-17; 27: 35.
2a 3 Nephi 1: 6-9, 11-16.
3a 3 Nephi 1: 6-9, 11-16.
4a 3 Nephi 1: 6-9, 11-16.
5a 3 Nephi 1: 6-9, 11-16.
6a 3 Nephi 1: 6-9, 11-16.
his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things.

20 And a commandment I give unto thee—that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine elect.

21 For they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming; for they shall be purified, even as I am pure.

22 And now I say unto you, tarry with him, and he shall journey with you; forsake him not, and sure these things shall be fulfilled.

23 And inasmuch as ye do not write, behold, it shall be given unto him to prophesy; and thou shalt preach my gospel and call on the holy prophets to prove his words, as they shall be given him.

24 *Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish;* and *Israel shall be raised in mine own due time; and by the keys which I have given shall they be led, and no more be confounded at all.*

26 *Lift up your hearts and be glad, your redemption draweth nigh.*

27 Fear not, little flock, the kingdom is yours until I come. Behold, I come quickly. Even so. Amen.

**SECTION 36**

Revelation given through Joseph Smith the Prophet to Edward Partridge, near Fayette, New York, December 9, 1830 (see the heading to section 35). Joseph Smith's history states that Edward Partridge was "a pattern of piety, and one of the Lord's great men."

1-3, The Lord lays his hands upon Edward Partridge by the hand of Sidney Rigdon: 4-8. Every man who receives the gospel and the priesthood is to be called to go forth and preach. Thus saith the Lord God, the "Mighty One of Israel: Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to

DOCTRINE AND COVENANTS 35:20-36:1

heavenly things, and to prophesy; and thou shalt preach my gospel and call on the holy prophets to prove his words, as they shall be given him.

24 *Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish;* and *Israel shall be raised in mine own due time; and by the keys which I have given shall they be led, and no more be confounded at all.*

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I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

And let your *preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

SECTION 39

Revelation given through Joseph Smith the Prophet to James Cowell, at Fayette, New York, January 5, 1831. HC 1: 143–145. James Cowell, who had been a Baptist minister for about forty years, covenanted with the Lord that he would obey any command that the Lord would give him through Joseph the Prophet.

1–4. The Saints have power to become the sons of God; 5–6. To receive the gospel is to receive Christ; 7–14. James Cowell is commanded to be baptized and labor in the Lord’s vineyard; 15–21. The Lord’s servants are to preach the gospel before Second Coming; 22–24. Those who receive the gospel will be gathered in time and in eternity.

Hearken and listen to the voice of him who is from all eternity to all eternity, the Great *I Am, even Jesus Christ—

2 The *light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; and the same which came in the meridian of time unto mine own, and mine own received me not; 4 But to as many as received me, gave I power to become my sons.

and even so will I give unto as many as will receive me, power to become my sons.

And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth me receiveth my Father and my God; and thou shalt be made perfect, even as I am perfect.

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom.

Hearken and listen to the voice of him who is from all eternity to all eternity, the Great *I Am, even Jesus Christ.

2 The *light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; and the same which came in the meridian of time unto mine own, and mine own received me not; 4 But to as many as received me, gave I power to become my sons.

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5 And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth me receiveth my Father and my God; and thou shalt be made perfect, even as I am perfect.
SECTION 40

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Fayette, New York, January 1, 1831. HC 1: 145. Preceding the record of this revelation, the Prophet wrote: “As James Covil rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation.”

1–3, Fear of persecution and cares of the world cause rejection of the gospel.

Behold, verily I say unto you, that the heart of my servant *James Covil was right before me, for he covenanted with me that he would obey my word.

2 And he “received the word with gladness, but straightway Satan tempted him; and the fear of persecution and the cares of the world caused him to “reject the word.”

3 Wherefore he “broke my covenant, and it remaineth with me to do with him as seemeth me good. Amen.

SECTION 41

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, February 4, 1831. HC 1: 146–147. The Kirtland Branch of the Church at this time was rapidly increasing in numbers. Prefacing this revelation the Prophet wrote: “The members were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. . .[and] the Lord gave unto the Church the following.”

1–3, The elders shall govern the Church by the spirit of revelation; 4–6, True disciples will receive and keep the Lord’s law; 7–12, Edward Partridge is named as a bishop unto the Church.

HEARKEN and “hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.

2 Hearken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to “agree upon my word;”

3 And by the prayer of your faith ye shall receive my “law, that ye may know how to govern my church and have all things right before me.

4 And I will be your “ruler when I come, and behold, I come quickly.

SECTION 40

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Fayette, New York, January 6, 1831. Preceding the record of this revelation, the Prophet’s history states, “As James Covil rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation” (see section 39).

1–3, Fear of persecution and cares of the world cause rejection of the gospel.

Behold, verily I say unto you, that the heart of my servant *James Covil was right before me, for he covenanted with me that he would obey my word.

2 And he “received the word with gladness, but straightway Satan tempted him; and the fear of persecution and the cares of the world caused him to “reject the word.”

3 Wherefore he “broke my covenant, and it remaineth with me to do with him as seemeth me good. Amen.

SECTION 41

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, February 4, 1831. This revelation instructs the Prophet and Church elders to pray to receive God’s “law” (see section 42). Joseph Smith had just arrived in Kirtland from New York, and Leman Copley, a Church member in nearby Thompson, Ohio, “requested Brother Joseph and Sidney [Rigdon] . . . live with him and he would furnish them houses and provisions.” The following revelation clarifies where Joseph and Sidney should live and also calls Edward Partridge to be the Church’s first bishop.

1–3, The elders will govern the Church by the spirit of revelation; 4–6, True disciples will receive and keep the Lord’s law; 7–12, Edward Partridge is named as a bishop unto the Church.

HEARKEN and “hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.

2 Hearken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to “agree upon my word;”

3 And by the prayer of your faith ye shall receive my “law, that ye may know how to govern my church and have all things right before me.

4 And I will be your “ruler when I come, and behold, I come quickly.
DOCTRINE AND COVENANTS 41:5-12

and ye shall see that my law is kept.
5 He that "receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be ‘cast out from among you;’
6 For it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to ‘dogs,’ or to the ‘pearls’ to be cast before swine.
7 And again, it is meet that my servant Joseph Smith, Jun., should have a ‘house built, in which to live and translate.’
8 And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments.

SECTION 42

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 9 and 23, 1831. The first part, consisting of verses 1 through 72, was received in the presence of twelve elders and in fulfillment of the Lord’s promise previously made that the “law” would be given in Ohio (see section 38:32). The second portion consists of verses 73 through 93. The Prophet specifies this revelation as “embracing the law of the Church.”

1–10. The elders are called to teach the gospel, baptize converts, and build up the Church; 11–12. They must be called and ordained, and are to teach the principles of the gospel found in the scriptures; 13–17. They are to teach and prophesy by the power of the Spirit; 18–29. The Saints are commanded not to kill, steal, lie, lust, commit adultery, or speak evil against others; 30–39. Laws governing the conservation of properties are set forth; 40–52. The sick are to be healed through administrations and by faith; 53–60. The scriptures are to be interpreted; 61–69. Site of the New Jerusalem and the mysteries of the kingdom shall be revealed; 70–73. Consecrated properties are to be used to support Church officers; and the conservation of properties is set forth; 40–42. Pride and idleness are condemned; 43–52. The sick are to be healed through administrations and by faith; 53–60. The scriptures are to be interpreted; 61–69. Site of the New Jerusalem and the mysteries of the kingdom shall be revealed; 70–73. Consecrated properties are to be used to support Church officers;
And they shall observe the 'commandments' and 'adultery' and 'of your teaching, until the fulness of your 'scriptures' is given.

And as ye have lifted up your voices by the 'Comforter, ye shall speak and prophesy as sequester me good;

For, behold, the 'Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold, I speak unto the church. Thou shalt not 'kill'; and he that 'killeth' shall not 'live'; but he that 'killeth' shall 'die'.

Thou shalt not steal; and he that 'stealeth' and will not repent shall be 'cast out'.

Thou shalt not lie; that he lieth and will not repent shall be cast out.

And behold, thou wilt remember the 'poor', and 'consecrate' thy properties for their 'support' that which thou hast to impart unto

13 And they shall 'observe' the 'commandments' and 'adultery' and 'of your teaching, until the fulness of your 'scriptures' is given.

16 And as ye shall lift up your voices by the 'Comforter, ye shall speak and prophesy as sequester me good;

17 For, behold, the 'Comforter knoweth all things, and beareth record of the Father and of the Son.

18 And now, behold, I speak unto the church. Thou shalt not 'kill'; and he that 'killeth' shall not 'live'; but he that 'killeth' shall 'die'.

22 And he that 'looketh upon a woman to lust after her shall deny the faith, and shall not have the 'Spirit'; and if his repent not he shall be cast out.

24 Thou shalt not commit 'adultery'; and he that committeth 'adultery', and repenteth not, shall be 'cast out'.

26 But he that has committed 'adultery' and repents with all his heart, and forsaketh it, and doeth it 'no more, thou shalt forgive'.

27 Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be 'cast out'.

29 If thou 'lovest' me thou shalt 'serve' me and 'keep' all my commandments.

30 And behold, thou wilt remember the 'poor', and 'consecrate' thy properties for their 'support' that which thou hast to impart unto

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SECTION 45

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 7, 1831, HC 1: 158–163. Prefacing the record of his revelation, the Prophet states that “at this age of the Church many false reports and foolish stories were published and circulated, to prevent people from investigating the work or embracing the faith; but to the joy of the saints . . . I received the following.”

1–5. Christ is our Advocate with the Father; 6–10. The gospel is a messenger to prepare the way before the Lord; 11–15. Enos and his brethren were received by the Lord unto himself; 16–23, Christ revealed signs of his coming as given on the Mount of Olives; 24–36, The gospel shall be restored, the times of the Gentiles be fulfilled, and a desolating sickness will cover the land; 39–47, Signs, wonders, and the resurrection are to attend the Second Coming; 48–53, Christ shall stand on Mount of Olives, and Jesus shall see the wounds in his hands and feet; 54–59, The Lord shall reign during the Millennium; 60–62, The Prophet is instructed to begin the translation of the New Testament, through which important information would be made known; 63–75, The saints are commanded to gather and build the New Jerusalem, to which people from all nations will come.

HEARKEN, O ye people of my church, to whom the *kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the *hosts thereof, and by whom all things were made which *live, and move, and have a being. 2 And again I say, hearken unto my voice, lest *death shall overtake you; in an hour when ye think not the summer shall be past, and the

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79

DOCTRINE AND COVENANTS 44:2–45:2

east and from the west, and from the north and from the south, by letter or some other way.

2 And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my *Spirit upon them in the day that they assemble themselves together.

3 And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people.

4 And many shall be *converted, insomuch that ye shall obtain power to organize yourselves *according to the laws of man;

5 That your *enemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep your laws; that every bond may be broken wherewith the enemy seeketh to destroy my people.

6 Behold, I say unto you, that ye must *visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

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SECTION 46

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 8, 1831. In this early time of the Church, there had not yet developed a unified pattern for the conducting of Church services. However, a custom of admitting only members and earnest investigators to the sacrament meetings and other assemblies of the Church had become somewhat general. This revelation expresses the will of the Lord relative to governing and conducting meetings.

1–2, Elders are to conduct meetings as guided by the Holy Spirit; 3–6, Truth seekers should not be excluded from sacramental services; 7–12, Ask of God and seek the gifts of the Spirit; 13–26, An enumeration of some of these gifts is given; 27–33, Church leaders are given power to discern the gifts of the Spirit.

Hearken, O ye people of my church; for verily I say unto you that these things were spoken unto you for your profit and learning.

But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.

Nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world.

4 Ye are also commanded not to cast any one who belongs to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him not "partake until he makes reconciliation.

5 And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly seeking the kingdom—I speak this concerning those who are not of the church.

6 And again I say unto you, concerning your confirmation meetings, that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

7 But ye are commanded in all things "to ask of God, who giveth liberally; and that which the Spirit testifieth unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given.

9 For verily I say unto you, they

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8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given.

9 For verily I say unto you, they
DOCTRINE AND COVENANTS 46:31-48:2

wherefore it is done even as he asketh. 31 And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; 32 And ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with. 33 And ye must practice virtue and holiness before me continually. Even so. Amen.

SECTION 47

Revelation given through Joseph Smith the Prophet, at Kirklan, Ohio, March 8, 1831. HC 1: 166. Prior to this time Oliver Cowdery had acted as Church historian and recorder. John Whitmer had not sought an appointment as historian, but, being asked to serve in this capacity, he had said that he would obey the will of the Lord in the matter. He had already served as a secretary to the Prophet in recording many of the revelations received in the Fayette, New York, area.

1-4. John Whitmer is designated to keep the history of the Church and to write for the Prophet.

Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. 2 Again, verily I say unto you that he can also lift up his voice in meetings, whenever it shall be expedient.

3 And again, I say unto you that it shall be appointed unto him to keep the church record and history continually; for Oliver Cowdery I have appointed to another office. 4 Wherefore, it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen.

SECTION 48

Revelation given through Joseph Smith the Prophet, at Kirklan, Ohio, March 8, 1831. HC 1: 166-167. The Prophet had inquired of the Lord as to the mode of procedure in procuring lands for the settlement of the saints. This was an important matter in view of the migration of members of the Church from the eastern United States, in obedience to the Lord’s command that they should assemble in Ohio. See 37: 1-3; 45: 64.

1-3. The saints in Ohio are to share their lands with their brethren; 4-6. The saints are to purchase lands, build a city, and follow the counsel of their presiding officers.

1-3, The saints in Ohio are to share their lands with their brethren; 4-6, The saints are to purchase lands, build a city, and follow the counsel of their presiding officers. It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances. 2 And inasmuch as ye have lands, it is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances.
DOCTRINE AND COVENANTS 48:3–49:1

ye shall *impair the *eastern brethren;
3 And inasmuch as ye have not lands, let them buy for the present time in those regions round about, as seemeth them good, for it must needs be necessary that they have places to live for the present time.
4 It must needs be necessary that ye *save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to *purchase *land for an *inheritance, even the city.
5 The *place is not yet to be *revealed; but after your brethren come from the east there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed.
6 And they shall be appointed to *purchase the lands, and to make a commencement to lay the foundation of the city; and then shall ye begin to be gathered with your families, every man according to his *family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so, Amen.

SECTION 49

Revelation given through Joseph Smith the Prophet to Sidney Rigdon, Parley P. Pratt, and Leman Copley, at Kirtland, Ohio, March 1831, FC 1: 167–169. (Some historical sources give the date of this revelation as May 1831.) Leman Copley had embraced the gospel, but still held to some of the teachings of the Shakers (United Society of Believers in Christ’s Second Appearing), to which he had formerly belonged. Some of the beliefs of the Shakers were that Christ’s second coming had already occurred and he had appeared in the form of a woman, Ann Lee; baptism by water was not considered essential; the eating of pork was specifically forbidden, and many did not eat any meat; and a celibate life was considered higher than marriage. In prefacing this revelation, the Prophet wrote, “In order to have a more perfect understanding on the subject, I inquired of the Lord, and received the following.” The revelation refuted some of the basic concepts of the Shaker group. The aforementioned brethren took a copy of the revelation to the Shaker community (near Cleveland, Ohio) and read it to them in its entirety, but it was rejected.

1–7. Day and hour of Christ’s coming shall remain unknown until He comes; 9–14. Men must repent, believe the gospel, and obey the ordinances to gain salvation; 15–25. Marriage is ordained of God; 17–21. The eating of meat is approved; 22–28. Zion shall flourish and the Lamanites blossom as the rose before the Second Coming.

HEARAKEN unto my word, my servants Sidney, and Parley, and

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DOCTRINE AND COVENANTS 48:3–49:1

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3 And inasmuch as ye have not lands, let them buy for the present time in those regions round about, as seemeth them good, for it must needs be necessary that they have places to live for the present time.
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SECTION 49

Revelation given through Joseph Smith the Prophet to Sidney Rigdon, Parley P. Pratt, and Leman Copley, at Kirtland, Ohio, May 7, 1831. Leman Copley had embraced the gospel but still held to some of the teachings of the Shakers (United Society of Believers in Christ’s Second Appearing), to which he had formerly belonged. Some of the beliefs of the Shakers were that Christ’s Second Coming had already occurred and that He had appeared in the form of a woman, Ann Lee. They did not consider baptism by water essential. They rejected marriage and believed in a life of total celibacy. Some Shakers also forbade the eating of meat. In prefacing this revelation, Joseph Smith’s history states, “In order to have a more perfect understanding on the subject, I inquired of the Lord, and received the following.” The revelation refutes some of the basic concepts of the Shaker group. The aforementioned brethren took a copy of the revelation to the Shaker community (near Cleveland, Ohio) and read it to them in its entirety, but it was rejected.

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HEARAKEN unto my word, my servants Sidney, and Parley, and
DOCTRINE AND COVENANTS 50:1-12
SECTION 50
Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 9, 1831. Joseph Smith's history states that some of the elders did not understand the manifestations of different spirits abroad in the earth, and that this revelation was given in response to his special inquiry on the matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations.

1–5, Many false spirits are abroad in the earth; 6–9, Wo unto the hypocrites and those who are cut off from the Church; 10–14, Elders are to preach the gospel by the Spirit; 15–22, Both preachers and hearers need to be enlightened by the Spirit; 23–25, That which doth not edify is not of God; 26–28, The faithful are possessors of all things; 29–36, The prayers of the purified are answered; 37–46, Christ is the Good Shepherd and the Stone of Israel.

HEARKEN, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth.

2 Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world.

3 And also *Satan hath sought to deceive you, that he might overthrow you.

4 Behold, I, the Lord, have looked upon you, and have seen *abominations in the church that profess my name.

5 But blessed are they who are faithful and *endure, whether in life or in death, for they shall inherit eternal life.

6 Wo unto you that are *deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

7 Behold, verily I say unto you, there are *hypocrites among you, who have deceived some, which has given the *adversary 'power'; but behold *such shall be reclaimed;

8 But the *hypocrites shall be detected and shall be *cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcomers of the world.

9 Wherefore, let every man be warned lest he do that which is not in truth and righteousness before me.

10 And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us *reason together, that ye may understand;

11 Let us reason even as a man reasoneth one with another face to face.

12 Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I,
DOCTRINE AND COVENANTS 50:45–51:9

45 And the *day cometh that ye shall hear the voice of the Lord, and ye shall know that I am.

SECTION 51

Revelation given through Joseph Smith the Prophet, at Thompson, Ohio, May 1831. HC 1:173–174. At this time the saints migrating from the eastern states began to arrive in Ohio, and it became necessary to make definite arrangements for their settlement. As this undertaking belonged particularly to the bishop's office, Bishop Edward Partridge sought instruction on the matter, and the Prophet inquired of the Lord.

1–8, Edward Partridge is appointed to regulate stewardships and properties; 9–12, The saints are to deal honestly and receive alike; 13–15, They are to have a bishop's storehouse and to organize properties according to the Lord's law; 16–20, Ohio is to be a temporary gathering place.

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people.

2 For it must needs be that he be organized according to my laws; if otherwise, they will be cut off.

3 Wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their por tions, every man equal according to his family, according to his circumstances and his wants and needs.

4 And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it even this right and this inheritance in the church, until he transgresses and is not accounted worthy of the voice of the church, according to the laws and covenants of the church, to belong to the church.

5 And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.

6 And thus all things shall be made sure, according to the laws of the land.

7 And let that which belongs to this people be appointed unto this people.

8 And the *money which is left unto this people—let there be an agent appointed unto this people, to take the *money to provide food and raiment, according to the wants of this people; and let every man deal honestly, that he shall hold it even this right and this inheritance in the church, until he transgresses and is not accounted worthy of the voice of the church, according to the laws and covenants of the church, to belong to the church.

9 And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.

10 And thus all things shall be made sure, according to the laws of the land.

11 And let that which belongs to this people be appointed unto this people.

12 And the *money which is left unto this people—let there be an agent appointed unto this people, to take the *money to provide food and raiment, according to the wants of this people; and let every man deal honestly, that he shall hold it even this right and this inheritance in the church, until he transgresses and is not accounted worthy of the voice of the church, according to the laws and covenants of the church, to belong to the church.

13 And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.

14 And thus all things shall be made sure, according to the laws of the land.

15 And let that which belongs to this people be appointed unto this people.

16 And the *money which is left unto this people—let there be an agent appointed unto this people, to take the *money to provide food and raiment, according to the wants of this people; and let every man deal honestly, that he shall hold it even this right and this inheritance in the church, until he transgresses and is not accounted worthy of the voice of the church, according to the laws and covenants of the church, to belong to the church.

17 And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.

18 And thus all things shall be made sure, according to the laws of the land.

19 And let that which belongs to this people be appointed unto this people.
and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.
10 And let that which belongeth to this people not be taken and given unto that of another church.
11 Wherefore, if another church would receive money of this church, let them pay unto this church again according as they shall agree;
12 And this shall be done through the bishop or the agent, which shall be appointed by the *voice of the church.
13 And again, let the bishop appoint a storehouse unto this church; and let all things both in money and in meat, which are more than is needful for the wants of this people, be kept in the hands of the bishop.
14 And let him also reserve unto himself for his own wants, and for the wants of his family, as he shall be employed in doing this business.

SECTION 52.

Revelation given through Joseph Smith the Prophet, to the elders of the Church, at Kirland, Ohio, June 7, 1831. HC 1: 175–179. A conference had been held at Kirland, beginning on the 3rd, and closing on the 6th of June. At this conference the first distinctive ordinances to the office of high priest were made, and certain manifestations of false and deceiving spirits were discerned and rebuked.

1—2. The next conference is designated to be held in Missouri; 3—8, Appointments of certain elders to travel together are made; 9—11, The elders are to teach what the apostles and prophets have written; 12—21, Those enlightened by the Spirit bring forth fruits of praise and wisdom; 22—44, Various elders are appointed to go forth preaching the gospel, while traveling to Missouri for the conference.

BEHOLD, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the *voice of his Spirit—
2 Saying, 1, the Lord, will make known unto you what I will that ye...
DOCTRINE AND COVENANTS 52:42–53:7

Rigdon and Edward Partridge take with them a *recommend from the church. Let there be one obtained for my servant Oliver Cowdery also.

42 And thus, even as I have said, if ye are faithful ye shall assemble yourselves together in the land of Missouri, which is the land of your *inheritance, which is now the land of your enemies. 43 But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with *joy and with rejoicing.

44 Behold, I am Jesus Christ, the Son of God, and I will lift them up at the last day. Even so. Amen.

SECTION 53
Revelation given through Joseph Smith the Prophet to Algernon Sidney Gilbert, at Kirtland, Ohio, June 1831. HC 1: 179–180. At Sidney Gilbert’s request, the Prophet inquired of the Lord as to Brother Gilbert’s work and appointment in the Church.

1–3. Sidney Gilbert’s calling and election in the Church is to be ordained an elder; 4–7, He is also to serve as a bishop’s agent.

1 Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers; and you have called upon me that it should be made known unto you, of the Lord your God, concerning your calling and election in the church, which I, the Lord, have raised up in these last days.

2 Behold, I, the Lord, who was *crucified for the sins of the world, give unto you a commandment that you shall *forsake the world. 3 Take upon you mine ordination, even that of an elder, to preach faith and repentance and *remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of *hands; 4 And also to be an *agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

5 And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

6 Behold, these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard.

7 And again, I would that ye should learn that he only is saved who *endureth unto the end. Even so. Amen.

SECTION 54
Revelation given through Joseph Smith the Prophet to Newel Knight, at Kirtland, Ohio, June 1831. Members of the Church in the branch at Thompson, Ohio, were divided on questions having to do with the consecration of properties. Selfishness and greed were manifest. Following

1981 EDITION

2013 EDITION
DOCTRINE AND COVENANTS 54:1-10

1-6. The Saints must keep the gospel covenant to gain mercy; 7-10. They must be patient in tribulation.

BEHOLD, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world—
2 Behold, verily, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office whereunto I have appointed you.
3 And if your brethren desire to escape their enemies, let them repent of all their sins, and become truly humble before me and contrite.
4 And as the covenant which they made unto me has been broken, even so it has become void and of none effect.
5 And wo to him by whom this offense cometh, for it had been better for him that he had been drowned in the depth of the sea.

6 But blessed are they who have kept the covenant and observed the commandment, for they shall obtain mercy.
7 Wherefore, go to now and flee the land, lest your enemies come upon you; and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.
8 And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites.
9 And after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you.
10 And again, be patient in tribulation until I come; and, behold, I come quickly, and my reward is with me, and they who have sought me early shall find rest to their souls. Even so. Amen.

DOCTRINE AND COVENANTS 54:1-10

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BEHOLD, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world—
2 Behold, verily, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office whereunto I have appointed you.
3 And if your brethren desire to escape their enemies, let them repent of all their sins, and become truly humble before me and contrite.
4 And as the covenant which they made unto me has been broken, even so it has become void and of none effect.
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9 And after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you.
10 And again, be patient in tribulation until I come; and, behold, I come quickly, and my reward is with me, and they who have sought me early shall find rest to their souls. Even so. Amen.
1–3. W. W. Phelps is called and chosen to be baptized, ordained as an elder, and to preach the gospel; 1 He is also to write books for children in church schools; 5–6, He is to travel to Missouri, which will be the area of his labors.

Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen; and after thou hast been baptized by water, which if you do with an eye single to thy glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of hands; 2 And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the Living God.

SECTION 56
Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1831. HC 1: 186–188. Ezra Thaye, who had been appointed to travel to Missouri with Thomas B. Marsh (52: 22), was unable to make the trip when the minister was ready. Elder Thaye was not ready to depart on his journey because of his involvement in the problems at Thompson, Ohio. See heading to Section 54. The Lord answered the Prophet’s inquiry on the matter by giving this revelation.

1–2, The saints must take up their cross and follow the Lord to gain salvation; 3–5, The Lord commands and revokes; and the disobedient are cut off; 14–17, We unto the rich who will not help the poor, and unto the poor whose hearts are not broken; 18–20, Blessed are the poor who are pure in heart, for they shall inherit the earth.

DOCTRINE AND COVENANTS 55:1–56:2

1–3. William W. Phelps is called and chosen to be baptized, to be ordained as an elder, and to preach the gospel; 4 He is also to write books for children in Church schools; 5–6, He is to travel to Missouri, which will be the area of his labors.

Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen; and after thou hast been baptized by water, which if you do with an eye single to thy glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of hands; 2 And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the Living God.

SECTION 56
Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 15, 1831. This revelation chastises Ezra Thaye for not obeying a former revelation (the “commandments” referred to in verse 5), which Joseph Smith had received for him, instructing Thaye concerning his duties on Frederick G. Williams’ farm, where he lived. The following revelation also revokes Thaye’s call to travel to Missouri with Thomas B. Marsh (see section 52:22).

1–2, The Saints must take up their cross and follow the Lord to gain salvation; 3–5, The Lord commands and revokes, and the disobedient are cut off; 14–17, We unto the rich who will not help the poor, and unto the poor whose hearts are not broken; 18–20, Blessed are the poor who are pure in heart, for they shall inherit the earth.

Hearken, O ye people who profess my name, saith the Lord your God; for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of visitation and of wrath upon the nations.

2 And he that will not take up his cross and follow me, and keep my commandments, he shall not enter into the kingdom of heaven.
DOCTRINE AND COVENANTS 56:18-57:4

other men's goods, whose eyes are full of 'greediness, and who will not 'labor with your own hands! 18 But blessed are the 'poor who are pure in heart, whose hearts are broken, and whose spirits are 'contrite, for they shall see the 'Kingdom of God coming in power and great glory unto their deliverance; for the fatness of the 'earth shall be theirs.

19 For behold, the Lord shall come, and his 'recompense shall be with him, and he shall 'reward every man, and the poor shall rejoice; 20 And their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.

SECTION 57

DOCTRINE AND COVENANTS 56:18-57:4

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DOCTRINE AND COVENANTS 56:18-57:4

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19 For behold, the Lord shall come, and his 'recompense shall be with him, and he shall 'reward every man, and the poor shall rejoice; 20 And their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.
1—5. Those who endure tribulation shall be crowned with glory; 6—12, The Saints are to prepare for the marriage of the Lamb and the supper of the Lord; 13—18, Bishops are judges in Israel; 19—23, The Saints are to obey the laws of the land; 24—29, Men should use their agency to do good; 30—33, The Lord commands and revokes; 34—43, To repent, men must confess and forsake their sins; 44—58, The Saints are to purchase their inheritance and gather in Missouri; 59—65, The gospel must be preached unto every creature.

Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you.

2 For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

3 Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

4 For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow.

5 Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand; and also that you might be prepared to bear testimony of the things which are to come.

6 Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

7 And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand; and also that you might be prepared to bear testimony of the things which are to come, and also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand.

8 And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand; and also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand.

9 Ye, a sapphire of the house of the Lord, well prepared, unto which all nations shall be invited. First, the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor,
DOCTRINE AND COVENANTS 59:1-9

SECTION 59

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 7, 1831. Preceding this revelation, the land was consecrated, and the site for the future temple was dedicated. The Lord lays down these commandments, which are so important to his people, that he will fulfill them by his own power.

1-4. The faithful saints in Zion shall be blessed. 5-8. They are to love and serve the Lord and keep his commands; 9-19. By keeping the Lord’s day holy and commands, they shall be blessed temporally and spiritually; 20-24. The righteous are promised peace in this world and eternal life in the world to come.

BEHELD, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments.

For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them.

Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

And they shall also be crowned with blessings from above, because, and with revelations in their time—those that are "faithful and diligent" before me.

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

And thou mayest more fully keep thyself "unspotted from the world."
DOCTRINE AND COVENANTS 60:1-13

SEC. 60

Revelation given through Joseph Smith the Prophet, in Independence, Jackson County, Missouri, August 8, 1831. On this occasion the elders who had traveled to Jackson County and participated in the dedication of the land and the temple site desired to know what they were to do.

1–9. The elders are to preach the gospel in the congregations of the wicked; 10–14. They should not idle away their time, nor bury their talents; 15–17. They may wash their feet as a testimony against those who reject the gospel. 18 And let them receive the residue of the journey from St. Louis, two by two, and preach the word in haste, among the congregations of the wicked, until they return to the churches from whence they came.

DOCTRINE AND COVENANTS 60:1-13

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man and how to *sustain them who are tempted.

2 And verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full.

3 Nevertheless, ye are *blessed, for the *testimony which ye have borne is recorded in heaven for the angels to look upon; and they rejoice over you, and your *sins are forgiven you.

4 And now continue your journey. Assemble yourselves upon the land of Zion; and hold a meeting and rejoice together, and offer a *sacrifice unto the Most High.

5 And then you may return to bear record, yea, even altogether, or *two by two, as seemeth you good, it mattereth not unto me; only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the *congregations of the wicked.

6 Behold, I, the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, *promise the faithful and cannot *lie.

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

8 These things remain with you to do according to judgment and the directions of the Spirit.

9 Behold, the *kingdom is yours. And behold, and lo, I am with the faithful always. Even so. Amen.

SECTION 63

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, late in August 1831. HC 1: 206-211. The Prophet, Sidney Rigdon, and Oliver Cowdery had arrived in Kirtland on August 27, from their visit to Missouri. Prefacing his record of this revelation the Prophet wrote: ‘In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters.’

1-6. A day of wrath shall come upon the wicked; 7-12. Signs come by faith; 13-19. The adulterer in heart shall deny the faith and be cast into the lake of fire; 20. The faithful shall receive an inheritance upon the transfigured earth; 21. Full account of the events on the Mount of Transfiguration has not yet been revealed; 22-23. The obedient receive the mysteries of the kingdom; 24-31. Inheritances in Zion are to be purchased; 32-35. The Lord decrees wars, and the wicked slain the wicked; 36-48. The Saints are to gather to Zion and provide monies to build it up; 49-54. Blessings are assured the faithful at the Second Coming in the resurrection, and inhabiting the earth, or among the congregations of the wicked. 6 Behold, I the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, *promise the faithful and cannot *lie.

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

8 These things remain with you to do according to judgment and the directions of the Spirit.

9 Behold, the *kingdom is yours. And behold, and lo, I am with the faithful always. Even so. Amen.
unto her out of every nation under heaven.
And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones.
The Lord hath spoken it. Amen.

SECTION 65
Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, October 28. HC 1:218. The Prophet designates this revelation as a prayer.

1–2. Keys of the kingdom of God are committed unto man on earth, and the gospel cause shall triumph. 3–6. The millennial kingdom of heaven shall come and join the kingdom of God on earth.

Harken, and I, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

2 The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

3 Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the ‘Bridegroom.’

4 Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

5 Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in which the Son of Man shall come in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

6 Wherefore, may the ‘kingdom of God be committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

7 Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the ‘Bridegroom.’

SECTION 66
Revelation given through Joseph Smith the Prophet, at Orange, Ohio, October 31, 1831. HC 1:219–222. This was the first day of an
DOCTRINE AND COVENANTS 66:1-12

1981 EDITION

1-4. The everlasting covenant is the fulness of the gospel; 5-8, Elders are to preach, testify, and reason with the people; 9-13, Faithful ministerial service assures an inheritance of eternal life.

Behold, thus saith the Lord unto my servant William E. McEllin—Blessed are you, inasmuch as you have 'turned away from your iniquities, and have received my truth and the knowledge of the Lord your Redeemer, the 'Savior of the world, even as of many as believe on my name.

2 Verily I say unto you, blessed are you for receiving mine 'everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have 'life and be made 'partakers of the 'glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

3 And now, verily, I, the Lord, will show unto you what I will concerning you, or what is my will concerning you.

4 Behold, verily I say unto you, that it is my will that you should 'proclaim my gospel from land to land, and from city to city, yea, in those regions round about where it has not been proclaimed.

5 Tarry not many days in this place; go 'not up unto the land of Zion as yet; but inasmuch as you can 'send, send; otherwise, think not of thy property.

6 Go unto the eastern lands, bear 'testimony in every place, unto every people and in their 'synagogues, reasoning with the people.

7 Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions; and he that is 'faithful shall be made 'strong in every place; and I, the Lord, will go with you.

8 Lay your 'hands upon the 'sick, and they shall 'recover. Return not till I, the Lord, shall send you. Be patient in affliction. 'Ask, and ye shall receive; knock, and it shall be opened unto you.

9 Seek not to be 'cumbered. For make all 'unrighteousness. Commit not 'adultery—a temptation with which thou hast been afflicted. Keep these sayings, for they are true and 'faithful; and thou shalt 'magnify thine office, and push many people to Zion with songs of everlasting joy upon their heads.

10 And now, verily, I, the Lord, will show unto you what I will concerning you, or what is my will concerning you.

11 'Continue in these things even unto the end, and you shall have a

39
1981 EDITION

DOCTRINE AND COVENANTS 66:13-67:8

124

13 Verily, thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

SECTION 67

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831. HC 1: 224-225. The occasion was that of a special conference, and the publication of the revelations already received from the Lord through the Prophet was considered and acted upon. See heading to Section 1. It was decided that Oliver Cowdery and John Whitmer should take the manuscripts of the revelations to Independence, Missouri, where W.W. Phelps would publish them as the “Book of Commandments.” Many of the brethren bore solemn testimony that the revelations then compiled for publication were verily true, as was witnessed by the Holy Ghost shed forth upon them. The Prophet records that after the revelation known as Section 1 had been received, some negative conversation was had concerning the language used in the revelations. The present revelation followed.

1-3, The Lord hears the prayers and watches over his elders; 4-9, He challenges the worst person to duplicate the least of his revelations; 10-14, Faithful elders shall be quickened by the Spirit and see the face of God.

Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me.

2 Behold and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give.

3 Ye endeavored to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were tears in your hearts, and verily this is the reason that ye did not receive.

4 And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you.

5 Your eyes have been upon my servant Joseph Smith, Jun., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know.

6 Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you;

7 Or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation.

1286 Is. 62:3; Matt. 25: 1; 1 Pet. 5:14; Rev. 21:5; John 1:14; 1 Q. 43:12 (11:14); 44:6. 671a Ye Elders.

2013 EDITION

DOCTRINE AND COVENANTS 66:13-67:8

124

13 Verily, thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

SECTION 67

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, early November 1831. The occasion was that of a special conference, and the publication of the revelations already received from the Lord through the Prophet was considered and acted upon (see the heading to section 1). William W. Phelps had recently established the Church printing press in Independence, Missouri. The conference decided to publish the revelations in the Book of Commandments and to print 10,000 copies (which because of unforeseen difficulties was later reduced to 3,000 copies). Many of the brethren bore solemn testimony that the revelations then compiled for publication were verily true, as was witnessed by the Holy Ghost shed forth upon them. Joseph Smith’s history records that after the revelation known as section 1 had been received, some conversation was had concerning the language used in the revelations. The present revelation followed.

1-3, The Lord hears the prayers of and watches over His elders; 4-9, He challenges the worst person to duplicate the least of His revelations; 10-14, Faithful elders will be quickened by the Spirit and see the face of God.

Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me.

2 Behold and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give.

3 Ye endeavored to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were tears in your hearts, and verily this is the reason that ye did not receive.

4 And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you.

5 Your eyes have been upon my servant Joseph Smith, Jun., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know.

6 Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you;

7 Or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation.

1296 Is. 62:3; Matt. 25:1; 1 Pet. 5:14; Rev. 21:5; John 1:14; 1 Q. 43:12 (11:14); 44:6. 671a Ye Elders, Melchizedek Priesthood.
1981 EDITION

DOCTRINE AND COVENANTS 67:9-68:1

8a in Testimony; Witness.
9a Ps. 119:138; Is. 45:19; James 1:17; Moro. 7:16 (15-16).
10a D&C 50:24-28; 89:49.
10b in Promises.
1c in Humility; Purity.
2c in Jealousy.
3c in Fearfulness.
4c in Prov. 6:3.
5c in Tenderness.
6c in Veil.

125

if ye do not *bear record that they are true.
9 For ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of *lights.
10 And again, verily I say unto you that it is your privilege, and a *promise I give unto you that have been ordained unto this ministry, that inasmuch as you *strip yourselves from *jealousies and *fears, and humble yourselves before you, for ye are not sufficiently humble, the *veil shall be rent and you shall see me and know that I am—not with the carnal neither natural mind, but with the spiritual.

SECTION 68

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831, at the request of Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin. Although this revelation was given in response to supplication that the mind of the Lord be made known concerning the elders named, much of the content pertains to the whole Church.

1–5, Words of elders when moved upon by the Holy Ghost are scripture; 6–12, Elders are to preach and baptize, and signs shall follow true believers; 13–24, Firstborn among the sons of Aaron may serve as the Presiding Bishop (that is, hold the keys of presidency as a bishop) under the direction of the First Presidency; 25–28, Parents are commanded to teach the gospel to their children; 29–35, The Saints are to observe the Sabbath, labor diligently, and pray.

My servant, Orson Hyde, was called by his ordination to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them.

11 For no *man has seen God at any time in the flesh, except quickened by the Spirit of God.
12 Neither can any *natural man abide the presence of God, neither after the carnal mind.
13 Ye are not able to abide the presence of God now, neither the ministering of angels, wherefore, *continue in patience until ye are perfected.
14 Let not your minds *turn back; and when ye are *worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen.

125

DOCTRINE AND COVENANTS 67:9-68:1

if ye do not *bear record that they are true.
9 For ye know that there is no unrighteousness in them, and that which is *righteous cometh down from above, from the Father of *lights.
10 And again, verily I say unto you that it is your privilege, and a *promise I give unto you that have been ordained unto this ministry, that inasmuch as you *strip yourselves from *jealousies and *fears, and humble yourselves before you, for ye are not sufficiently humble, the *veil shall be rent and you shall see me and know that I am—not with the carnal neither natural mind, but with the spiritual.

SECTION 68

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831, in response to prayer that the mind of the Lord be made known concerning Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin. Although part of this revelation was directed toward these four men, much of the content pertains to the whole Church. This revelation was expanded under Joseph Smith’s direction when it was published in the 1835 edition of the Doctrine and Covenants.

1–5, The words of the elders when moved upon by the Holy Ghost are scripture; 6–12, Elders are to preach and baptize, and signs shall follow true believers; 13–24, The firstborn among the sons of Aaron may serve as the Presiding Bishop (that is, hold the keys of presidency as a bishop) under the direction of the First Presidency; 25–28, Parents are commanded to teach the gospel to their children; 29–35, The Saints are to observe the Sabbath, labor diligently, and pray.

My servant, Orson Hyde, was called by his ordination to proclaim the “everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them.”
DOCTRINE AND Covenants 68:32–69:8

32 These things ought not to be, and must be done away among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.
33 And a commandment I give unto them—that he that observeth not his ‘prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.
34 These sayings are ‘true and faithful; wherefore, transgress them not, neither take therefrom.
35 Behold, I am ‘Alpha and Omega, and I ‘come quickly. Amen.

SECTION 69

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. HC 1:234–235. The compilation of revelations intended for early publication had been passed upon at the special conference of November 1. On November 3, the revelation herein appearing as Section 133 was added, and called the Appendix. By action of the conference, Oliver Cowdery was appointed to carry the manuscript of the compiled revelations and commandments to Independence, Missouri, for printing. He was also to take with him money that had been contributed for the building up of the Church in Missouri. As the course of travel would lead him through a sparsely settled country to the frontier, a traveling companion was desirable.

1–2. John Whitmer is to accompany Oliver Cowdery to Missouri; 3–8. He is to preach and to collect, record, and write historical data.

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery’s sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful.
2. Wherefore, I, the Lord, will that my servant, John Whitmer, should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my church; and also that he receive counsel and assistance from my servant Oliver Cowdery and others.
3. And also, my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion.
4. For the land of Zion shall be a seat and a place to receive and do these things.
5. Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge.
6. Preaching and exhorting, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever. Amen.

1–2. John Whitmer is to accompany Oliver Cowdery to Missouri; 3–8. He is to preach and to collect, record, and write historical data.

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery’s sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful.
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3. And also, my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion.
4. For the land of Zion shall be a seat and a place to receive and do these things.
5. Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge.
6. Preaching and exhorting, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever. Amen.

32b D&C 21:1–47:1. 33b To Prayer. 34b D&C 20:18. 35b To Stewardship. 36a D&C 57:3. 37a To Zion.
1981 EDITION

DOCTRINE AND COVENANTS 70:1-12

SECTION 70

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 12, 1831. HC 1:235–237. The history written by the Prophet states that four special conferences were held from the 1st to the 12th of November, inclusive. In the last of these assemblies the great importance of the Book of Commandments, later called the Doctrine and Covenants, was considered; and the Prophet refers to it as being “the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man.”

1–5, Stewards are appointed to publish the revelations; 6–13, Those who labor in spiritual things are worthy of their hire; 14–18, The Saints should be equal in temporal things.

Behold, and hearken, ye inhabitants of Zion, and all ye people of my church who are afar off, and hear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by the way of commandment unto them.

2 For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them.

3 I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them.

4 And an account of this stewardship will I require of them in the day of judgment.

5 Wherefore, I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the benefits thereof.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the world;

7 Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse;

8 And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

9 Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

10 And behold, none are exempt from this law who belong to the church of the living God;

11 Yea, neither the bishop, neither the agent who keepeth the Lord’s storehouse, neither he who is appointed in a stewardship over temporal things, the same is worthy of his hire, even as those.

12 He who is appointed to administer spiritual things, the same is worthy of his hire, even as those.

2013 EDITION

DOCTRINE AND COVENANTS 70:1-12

SECTION 70

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 12, 1831. The Prophet’s history states that four special conferences were held from the 1st to the 12th of November, inclusive. In the last of these assemblies, the great importance of the revelations that would later be published as the Book of Commandments and then the Doctrine and Covenants was considered. This revelation was given after the conference voted that the revelations were “worthy to the Church the riches of the whole Earth.” Joseph Smith’s history refers to the revelations as “the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man.”

1–5, Stewards are appointed to publish the revelations; 6–13, Those who labor in spiritual things are worthy of their hire; 14–18, The Saints should be equal in temporal things.

Behold, and hearken, ye inhabitants of Zion, and all ye people of my church who are afar off, and hear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by the way of commandment unto them.

2 For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them.

3 I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them;

4 And an account of this stewardship will I require of them in the day of judgment.

5 Wherefore, I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the benefits thereof.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the world;

7 Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse;

8 And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

9 Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

10 And behold, none are exempt from this law who belong to the church of the living God;

11 Yea, neither the bishop, neither the agent who keepeth the Lord’s storehouse, neither he who is appointed in a stewardship over temporal things, the same is worthy of his hire, even as those.
DOCTRINE AND COVENANTS 70:13-71:6

who are appointed to a stewardship to administer in temporal things.
13 Ye, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit. 14 Nevertheless, in your temporal things you shall be "equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld. 15 Now, this commandment I give unto my servants for their "benefit while they remain, for a manifestation of my blessings upon their heads, and for a "reward of their "diligence and for their security. 16 For food and for "rainment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them.
17 For they have been faithful overmany things, and have done well insomuch as they have not sinned: 18 Behold, I, the Lord, am mer¬ciful and will bless them, and they shall enter into the joy of these things. Even so. Amen.

SECTION 71

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, December 1, 1831. HC 1: 238-239. The Prophet had continued to translate the Bible with Sidney Rigdon as his scribe until this revelation was received, at which time it was temporarily laid aside so as to enable them to fulfill the instruction given herein. The brethren were to go forth to preach in order to allay the unfriendly feelings that had developed against the Church as a result of the publication of some newspaper articles by Ezra Booth, who had apostatized.

1-4, Joseph Smith and Sidney Rigdon are sent forth to proclaim the gospel; 5-11, Enemies of the saints shall be confounded.

Behold, thus saith the Lord unto your servants Joseph Smith, Jun., and Sidney Rigdon, that the time has verily come that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of Spirit and power which shall be given unto you, even as I will.

2 Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be "made known unto you. 3 Verily this is a mission for a season, which I give unto you. 4 Wherefore, "labor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. 5 Now, behold this is wisdom; who so receiveth, let him "understand and "receive also. 6 For unto him that receiveth it
1981 EDITION

131

DOCTRINE AND COVENANTS 71:7-72:8

shall be given more abundantly, even power.
7 Wherefore, confound your enemies; call upon them to meet you both in public and in private; and insomuch as ye are faithful their *shame shall be made manifest.
8 Wherefore, let them bring forth their *strong reasons against the Lord.

SECTION 72

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 4, 1831. HC 1:239–241. Several elders and members had assembled to learn their duty and to be further edified in the teachings of the Church. This section is a compilation of two revelations received on the same day. Verses 1–8 make known the calling of Newel K. Whitney as a bishop. He was then called and ordained, after which verses 9–26 were received giving additional information as to a bishop’s duties.

1–8, Elders are to render an account of their stewardship unto the bishop; 9–15, The bishop keeps the storehouse and cares for the poor and needy; 16–26, Bishops are to certify worthiness of elders.

Hearken, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the *high priests of my church, to whom the *kingdom and power have been given.
2 For verily thus saith the Lord, it is expedient in me for a *bishop to be appointed unto you, or of you, unto the church in this part of the Lord’s vineyard.
3 And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward,
to render an *account of his stewardship, both in time and in eternity.
4 For he who is faithful and *wise in time is accounted worthy to inherit the mansions prepared for him by my Father.
5 Verily I say unto you, the elders of the church in this part of my vineyard shall render an *account of their stewardship unto the *bishop, who shall be appointed of me in this part of my vineyard.
6 These things shall be had on record, to be handed over unto the bishop in Zion.
7 And the duty of the *bishop shall be made known by the commandments which have been given, and the voice of the conference.
8 And now, verily I say unto you, my servant Newel K. Whitney is

2013 EDITION

131

DOCTRINE AND COVENANTS 71:7-72:8

shall be given more abundantly, even power.
7 Wherefore, confound your enemies; call upon them to meet you both in public and in private; and insomuch as ye are faithful their *shame shall be made manifest.
8 Wherefore, let them bring forth their *strong reasons against the Lord.

SECTION 72

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 4, 1831. Several elders and members had assembled to learn their duty and to be further edified in the teachings of the Church. This section is a compilation of three revelations received on the same day. Verses 1 through 8 make known the calling of Newel K. Whitney as a bishop. He was then called and ordained, after which verses 9 through 23 were received, giving additional information as to a bishop’s duties. Thereafter, verses 24 through 26 were given, providing instructions concerning the gathering to Zion.

1–8, Elders are to render an account of their stewardship unto the bishop; 9–15, The bishop keeps the storehouse and cares for the poor and needy; 16–26, Bishops are to certify the worthiness of elders.

Hearken, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the *high priests of my church, to whom the *kingdom and power have been given.
2 For verily thus saith the Lord, it is expedient in me for a *bishop to be appointed unto you, or of you, unto the church in this part of the Lord’s vineyard.
3 And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward,
to render an *account of his stewardship, both in time and in eternity.
4 For he who is faithful and *wise in time is accounted worthy to inherit the mansions prepared for him by my Father.
5 Verily I say unto you, the elders of the church in this part of my vineyard shall render an *account of their stewardship unto the *bishop, who shall be appointed of me in this part of my vineyard.
6 These things shall be had on record, to be handed over unto the bishop in Zion.
7 And the duty of the *bishop shall be made known by the commandments which have been given, and the voice of the conference.
8 And now, verily I say unto you, my servant Newel K. Whitney is
1981 EDITION

DOCTRINE AND COVENANTS 73:1-74:3

SECTION 73

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, January 10, 1832. HC 1: 241-242. Since the early part of the preceding December, the Prophet and Sidney had been engaged in preaching, and by this means much was accomplished in diminishing the unfavorable feelings that had arisen against the Church (see heading to Section 71).

1-2, Elders are to continue to preach; 3-6, Joseph Smith and Sidney Rigdon are to continue to translate the Bible until it is finished.

For verity, thus saith the Lord, it is expedient in me that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference.

And then, behold, it shall be made known unto them, by the voice of the conference, their several missions.

3 Now, verily I say unto you my servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is expedient to translate.

4 And, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of translation until it be finished.

5 And let this be a pattern unto the elders until further knowledge, even as it is written.

6 Now I give no more unto you at this time. Gird up your loins and be sober. Even so. Amen.

SECTION 74

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, January 1832. HC 1: 242. The Prophet writes, "Upon the reception of the foregoing word of the Lord [D83 73], I recommenced the translation of the Scriptures, and labored diligently until just before the conference, which was to convene on the 25th of January. During this period I also received the following, as an explanation of 1 Corinthians 7:14."

1-5, Paul counsels the church of his day not to keep the law of Moses: 6-7, Little children are holy and are sanctified through the atonement.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the disciples of the Lord. Concerning the circumcision of the children of believers, the Pharisees were in opposition to the Gentile converts, insisting that Gentiles must be circumcised before they could be accepted into the Church.

3a 1 Cor 7:14 (14-19).
b 1 Cor 7:14.
c 1 Cor 7:14.
d 1 Cor 7:14.

2013 EDITION

DOCTRINE AND COVENANTS 73:1-74:3

SECTION 73

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, January 10, 1832. Since the early part of the preceding December, the Prophet and Sidney had been engaged in preaching, and by this means much was accomplished in diminishing the unfavorable feelings that had arisen against the Church (see heading to section 71).

1-2, Elders are to continue to preach; 3-6, Joseph Smith and Sidney Rigdon are to continue to translate the Bible until it is finished.

For verily, thus saith the Lord, it is expedient in me that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference.

And then, behold, it shall be made known unto them, by the voice of the conference, their several missions.

Now, verily I say unto you my servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is expedient to translate.

And, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of translation until it be finished.

And let this be a pattern unto the elders until further knowledge, even as it is written.

Now I give no more unto you at this time. Gird up your loins and be sober. Even so. Amen.

SECTION 74

Revelation given to Joseph Smith the Prophet, at Wayne County, New York, in 1830. Even before the organization of the Church, questions had arisen about the proper mode of baptism, leading the Prophet to seek answers on the subject. Joseph Smith's history states that this revelation is an explanation of 1 Corinthians 7:14, a scripture that had often been used to justify infant baptism.

1-5, Paul counsels the Church of his day not to keep the law of Moses. 6-7, Little children are holy and are sanctified through the atonement.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the disciples of the Lord.

3a if it be the others who were on missions; see D6C 57:6-8.
b 1 Cor 7:14.
c 1 Cor 7:14.
d 1 Cor 7:14.

the Bible: D6C 57:60-61, 76:15.
1 Cor 7:14.
1 Cor 7:14.
1 Cor 7:14.
1 Cor 7:14.
1 Cor 7:14.

b to Marriage, Marriage.
c to Family, Love within, Sanctification.
g Acts 15:1 (1-35); Gal 5:7-8; 15:1 (1-35).
h Acts 15:1 (1-35); Gal 5:7-8; 15:1 (1-35).

46
people concerning the law of "circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.
4 And 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 and 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; and 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; and this is what the scriptures mean.

SECTION 75

Revelation given through Joseph Smith the Prophet, at Amherst, Ohio, January 25, 1832. HC 1: 242-245. The occasion was that of a conference previously appointed. At this conference Joseph Smith was sustained and ordained President of the High Priesthood.

Certain elders, who had encountered difficulty in bringing men to an understanding of their message, desired to learn more in detail as to their immediate duties. This revelation followed.

1-5. Faithful elders who preach the gospel will gain eternal life; 6-12. Pray to receive the Comforter, which teaches all things; 13-22. Elders shall sit in judgment on those who reject their message; 23-36. Families of missionaries are to receive help from the Church. Herein lies the answer to that desire.

Verily, verily, I say unto you, I who speak even by the voice of my Spirit, even Alpha and Omega, your Lord and your God,

2. Hearken, O ye who have given your names to go forth to proclaim my gospel, and to ‘prune my vineyard.

3. Behold, I say unto you that it is my will that you go forth and not tarry, neither be ‘idle but ‘labor with your might—

4. Lift up your voices as with the sound of a trumpet, ‘proclaiming the truth according to the revelations and commandments which I have given you.

5. And thus, if ye are faithful ye shall be laden with many ‘sheaves, and crowned with honor, and glory, and immortality, and eternal life.

DOCTRINE AND COVENANTS 74:4-75:5
DOCTRINE AND COVENANTS 75:25–36

1981 EDITION

those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world. And the elder shall not have place in the church, except he repent and mend his ways.

26 Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts.

27 And let all such as can obtain places for their families, and support of the church for them, not fail to go into the world, whether to the east or to the west, or to the north, or to the south.

28 Let them ask and they shall receive, knock and it shall be opened unto them, and be made known on high, even by the Comforter, whither they shall go.

29 And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor in the church.

SECTION 76

A vision given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. HC I: 245–252. Prefacing his record of this vision the Prophet wrote: "Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term 'Heaven,' as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly, while translating St. John's Gospel, myself and Elder Rigdon saw the following vision: It was after the Gospel had translated John 5:29 that this vision was given."

1–4, The Lord is God; 5–10, Mysteries of the kingdom will be revealed to all the faithful; 11–17, All shall come forth in the resurrection of the just or the unjust; 18–24, Inhabitants of many worlds are begotten sons and daughters of the Godhead.

25a 1 Nephi 33:2 (2–4).
27a 1 Nephi 4:7.
8a Holy Ghost, Comforter.
26a Holy Priesthood, Husband.

29a 1 Thessalonians 1:5–6.
29b 1 Thessalonians 4:3–5.
29c 1 Thessalonians 4:6–7.
29d 1 Thessalonians 4:8.
29e 1 Thessalonians 4:9–10.
29f 1 Thessalonians 4:10–11.
29g 1 Thessalonians 4:12–13.

29h 1 Thessalonians 5:8.
29i 1 Thessalonians 5:9–10.
29j 1 Thessalonians 5:11.
29k 1 Thessalonians 5:12–13.
29l 1 Thessalonians 5:14–15.
29m 1 Thessalonians 5:16.
29n 1 Thessalonians 5:17.

29o 1 Thessalonians 5:18–20.
29p 1 Thessalonians 5:21.
29q 1 Thessalonians 5:22.
29r 1 Thessalonians 5:23–24.
29s 1 Thessalonians 5:25–26.
29t 1 Thessalonians 5:27–28.
29u 1 Thessalonians 5:29–30.
29v 1 Thessalonians 5:31.
29w 1 Thessalonians 5:32.

29x 1 Thessalonians 5:33.
29y 1 Thessalonians 5:34.
29z 1 Thessalonians 5:35.
29aa 1 Thessalonians 5:36.
29ab 1 Thessalonians 5:37.
29ac 1 Thessalonians 5:38.
29ad 1 Thessalonians 5:39.
29ae 1 Thessalonians 5:40.

29af 1 Thessalonians 5:41.
29ag 1 Thessalonians 5:42.
29ah 1 Thessalonians 5:43.
29ai 1 Thessalonians 5:44.
29aj 1 Thessalonians 5:45.
29ak 1 Thessalonians 5:46.
29al 1 Thessalonians 5:47.
29am 1 Thessalonians 5:48.
29an 1 Thessalonians 5:49.
29ao 1 Thessalonians 5:50.
29ap 1 Thessalonians 5:51.
29aq 1 Thessalonians 5:52.
29ar 1 Thessalonians 5:53.
29as 1 Thessalonians 5:54.
29at 1 Thessalonians 5:55.
29au 1 Thessalonians 5:56.
29av 1 Thessalonians 5:57.
29aw 1 Thessalonians 5:58.
29ax 1 Thessalonians 5:59.
29ay 1 Thessalonians 5:60.
29az 1 Thessalonians 5:61.

2013 EDITION

DOCTRINE AND COVENANTS 75:25–36

136

those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world. And the elder shall not have place in the church, except he repent and mend his ways.

30 Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts.

31 And also my servant Ezra Thayre and my servant Thomas B. Marsh;

32 Also my servant Hyrum Smith and my servant Reynolds Cahoon;

33 And also my servant Daniel Stanton and my servant Seymour Brunson;

34 And also my servant Sylvester Smith and my servant Gideon Carter;

35 And also my servant Ruggles Eames and my servant Stephen Burnett;

36 And also my servant Micah B. Welton and also my servant Eden Smith. Even so. Amen.

SECTION 76

A vision given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. HC I: 245–252. Prefacing the record of this vision, Joseph Smith’s history states: "Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term ‘Heaven,’ as intended for the Saints’ eternal home, must include more kingdoms than one. Accordingly, while translating St. John’s Gospel, myself and Elder Rigdon saw the following vision: It was after the Gospel had translated John 5:29 that this vision was given."

1–4, The Lord is God; 5–10, Mysteries of the kingdom will be revealed to all the faithful; 11–17, All shall come forth in the resurrection of the just or the unjust; 18–24, Inhabitants of many worlds are begotten sons and daughters of the Godhead.

25a 1 Nephi 33:2 (2–4).
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29b 1 Thessalonians 4:3–5.
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29t 1 Thessalonians 5:27–28.
29u 1 Thessalonians 5:29–30.
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29w 1 Thessalonians 5:32.
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29z 1 Thessalonians 5:35.
29aa 1 Thessalonians 5:36.
29ab 1 Thessalonians 5:37.
29ac 1 Thessalonians 5:38.
29ad 1 Thessalonians 5:39.
29ae 1 Thessalonians 5:40.

29af 1 Thessalonians 5:41.
29ag 1 Thessalonians 5:42.
29ah 1 Thessalonians 5:43.
29ai 1 Thessalonians 5:44.
29aj 1 Thessalonians 5:45.
29ak 1 Thessalonians 5:46.
29al 1 Thessalonians 5:47.
29am 1 Thessalonians 5:48.
29an 1 Thessalonians 5:49.
29ao 1 Thessalonians 5:50.
29ap 1 Thessalonians 5:51.
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29ar 1 Thessalonians 5:53.
29as 1 Thessalonians 5:54.
29at 1 Thessalonians 5:55.
29au 1 Thessalonians 5:56.
29av 1 Thessalonians 5:57.
29aw 1 Thessalonians 5:58.
29ax 1 Thessalonians 5:59.
29ay 1 Thessalonians 5:60.
29az 1 Thessalonians 5:61.

48
firment of heaven, or as the sand upon the seashore;
110 And heard the voice of the Lord saying, All these shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever.
111 For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared;
112 And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end;
113 This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.
114 But great and marvellous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion;
115 Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter;
116 Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him;
117 To whom he grants this privilege of seeing and knowing for themselves;
118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to "bear his presence in the world of glory."
119 And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.

SECTION 77

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 243–255. The Prophet wrote, "In connection with the translation of the Scriptures, I received the following explanation of the Revelation of St. John."

Q. What is the "sea of glass" spoken of by John, 4th chapter, and 6th verse of the Revelation?
A. It is the earth, in its sanctified, immortal, and eternal state.
Q. What are we to understand by the four beasts, spoken of in the same verse?
A. They are figurative expressions, used by the Revelator, John.

119a 10: 10–11).
119a Good Works.
1D 12: (12–13).
1d Tho. 1: 7–8.
1d John 14: 2; D&C 99: 2–8.
18: 1: 16.
112a D&C 29: 20.
1c Rev. 21: 27 (20–27).
1d D&C 43: 30 (18–30).
1d Eph. 3: 21.
1b 1 Chr. 16: 9; Ps. 9: 1; 20: 7; 80: 5; 82: 1.
1b Rev. 15: 3; Morm. 9: 16–20; D&C 88: 43; Moses 1: 41–50; b Jacob 4: 9; D&C 19: 10.
1a 2 Cor. 12: 4.
1a D&C 89: 22.
1a To God, Privilege of Seeing.
19a To God, Presence of.
19a Mar. 6: 1.
17a Ezek. 1: 22.
1b 4: 6.
1a 2 Cor. 1: 10. 10–12.
1a To Earth, Destiny of.
1a To Sanctification.
1a To Immortality.
1a To Celestial Glory.
1a To Symbolism.
110a 1: 9–11.)
110a Good Works.
1D 12: (12–13).
1d Tho. 1: 7–8.
1d John 14: 2; D&C 99: 2–8.
18: 1: 16.
112a D&C 29: 20.
1c Rev. 21: 27 (20–27).
1d D&C 43: 30 (18–30).
1d Eph. 3: 21.
1b 1 Chr. 16: 9; Ps. 9: 1; 20: 7; 80: 5; 82: 1.
1b Rev. 15: 3; Morm. 9: 16–20; D&C 88: 43; Moses 1: 41–50; b Jacob 4: 9; D&C 19: 10.
1a 2 Cor. 12: 4.
1a D&C 89: 22.
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1D 12: (12–13).
1d Tho. 1: 7–8.
1d John 14: 2; D&C 99: 2–8.
18: 1: 16.
112a D&C 29: 20.
1c Rev. 21: 27 (20–27).
1d D&C 43: 30 (18–30).
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1b 1 Chr. 16: 9; Ps. 9: 1; 20: 7; 80: 5; 82: 1.
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1a To Symbolism.
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110a Good Works.
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1d Tho. 1: 7–8.
1d John 14: 2; D&C 99: 2–8.
18: 1: 16.
112a D&C 29: 20.
1c Rev. 21: 27 (20–27).
1d D&C 43: 30 (18–30).
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1b 1 Chr. 16: 9; Ps. 9: 1; 20: 7; 80: 5; 82: 1.
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1a To Sanctification.
1a To Immortality.
1a To Celestial Glory.
1a To Symbolism.
1981 EDITION

147

DOCTRINE AND COVENANTS 78:1-9

SECTION 78

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 31, 1832. The order given the Lord to Joseph Smith for the purpose of establishing a storehouse for the poor. HC 1:255-257. It was not always desirable that the identity of the individuals whom the Lord addressed in the revelations should be known by the world; hence, in the publication of this and some subsequent revelations the brethren were referred to by other than their own names. When the necessity had passed for keeping the names of the individuals unknown, their real names were thereafter given in brackets. Since there exists no vital need today to continue the code names, the real names only are now used herein, as given in the original manuscripts.

1-4. The Saints should organize and establish a storehouse; 5-12. Wise use of their properties will lead to salvation; 13-14. The Church should be independent of earthly powers; 15-16. Michael (Adam) serves under the direction of the Holy One (Christ); 17-22. Blessed are the faithful, for they shall inherit all things.

This Lord spake unto Joseph Smith, Jun., saying: Hearken unto me, saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together.

2 And listen to the counsel of him who has ordained you from on high. Which shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God.

3 For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—

4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven.

5 That ye may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

6 For ye are not equal in earthly things ye cannot be equal in obtaining heavenly things.

7 For if ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

8 And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order.

9 Or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my

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147

DOCTRINE AND COVENANTS 78:1-9

SECTION 78

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 31, 1832. On that day, the Prophet and other leaders had assembled to discuss Church business. This revelation originally instructed the Prophet, Sidney Rigdon, and Newel K. Whitney to travel to Missouri and organize the Church’s mercantile and publishing endeavors by creating a “firm” that would oversee these efforts, generating funds for the establishment of Zion and for the benefit of the poor. This firm, known as the United Firm, was organized in April 1832 and disbanded in 1834 (see section 82). Sometime after its dissolution, under the direction of Joseph Smith, the phrase “the affairs of the storehouse for the poor” replaced “mercantile and publishing establishments” in the revelation, and the word “order” replaced the word “firm.”

1-4. The Saints should organize and establish a storehouse; 5-12. Wise use of their properties will lead to salvation; 13-14. The Church should be independent of earthly powers; 15-16. Michael (Adam) serves under the direction of the Holy One (Christ); 17-22. Blessed are the faithful, for they will inherit all things.

This Lord spake unto Joseph Smith, Jun., saying: Hearken unto me, saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together;

2 And listen to the counsel of him who has ordained you from on high. Which shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God.

3 For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—

4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven.

5 That ye may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

6 For ye are not equal in earthly things ye cannot be equal in obtaining heavenly things.

7 For if ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

8 And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order;

9 Or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my
SECTION 79

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 12, 1832.

9a D&C 72:6 (1–20).
c 1 Tim. 1:14; 3:15.
d D&C 45:135 (13–14).

d Doctrine and Covenants (1981 Edition)

16 Who hath appointed Michael your prince, and established his feet; and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

17 Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you.

18 And ye cannot hear all things now; nevertheless, he of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

19 And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more.

20 Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son of Adam, who prepareth all things before he taketh you.

21 For ye are the church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion.

22 And he that is a faithful and wise steward shall inherit all things. Amen.

SECTION 79

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 12, 1832.

9a D&C 72:6 (1–20).

d Doctrine and Covenants (2013 Edition)

16 Who hath appointed Michael your prince, and established his feet; and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

17 Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you.

18 And ye cannot hear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

19 And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more.

20 Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son of Adam, who prepareth all things before he taketh you.

21 For ye are the church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion.

22 And he that is a faithful and wise steward shall inherit all things. Amen.
DOCTRINE AND COVENANTS 79:1-80:5

1-4, Jared Carter is called to preach the gospel by the Comforter.

VERILY I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the *ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel.

SECTION 80

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257.

1-5, Stephen Burnett and Eden Smith are called to preach in whatever place they choose.

VERILY, saith the Lord unto you my servant *Stephen Burnett: Go ye, go ye into the world and preach the gospel to every *creature that cometh under the sound of your voice.

2 And inasmuch as you desire a companion, I will give unto you my servant *Eden Smith.

3 Wherefore, go ye and preach my gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss.

4 Therefore, declare the things which ye have heard, and verily believe, and *know to be true.

5 Behold, this is the will of him who hath *called you, your Redeemer, even Jesus Christ. Amen.

SECTION 81

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 257-258. Frederick G. Williams is called to be a high priest and a counselor in the Presidency of the High Priesthood. The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the Presidency. However, when he failed to continue in a manner consistent with this appointment, the call was subsequently transferred to Frederick G. Williams. The revelation (dated March 1832) should be regarded as a step toward the formal organization of the First Presidency, specifically calling for the office of counselor in that body and explaining the dignity of the appointment. Brother Gause served for a time, but was excommunicated from the Church in December 1832. Brother Williams was ordained to the specified office on March 18, 1833.

79 1a D&C 52:30 (38-39).
   2a To Holy Ghost, Comforter.
3a To Fearfulness, Joy.
4a To Courage, Fearful.
5a To Testimony, Joy.
6a To Called of God.
7a To Holy Ghost, Comforter.
8a To Called of God.
9a To Called of God.
10a D&C 75:36.
11a D&C 75:36.
12a D&C 75:36.
13a D&C 75:36.
14a D&C 75:36.
15a D&C 75:36.
16a D&C 75:36.

2 And I will send upon him the *Comforter, which shall teach him the truth and the *way whither he shall go.

3 And inasmuch as he is faithful, I will crown him again with *rewards.

4 Wherefore, let your heart be glad, my servant Jared Carter, and *fear not, saith your Lord, even Jesus Christ. Amen.

SECTION 80

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 7, 1832.

1-5, Stephen Burnett and Eden Smith are called to preach in whatever place they choose.

VERILY, saith the Lord unto you my servant *Stephen Burnett: Go ye, go ye into the world and preach the gospel to every *creature that cometh under the sound of your voice.

2 And inasmuch as you desire a companion, I will give unto you my servant *Eden Smith.

3 Wherefore, go ye and preach my gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss.

4 Therefore, declare the things which ye have heard, and verily believe, and *know to be true.

5 Behold, this is the will of him who hath *called you, your Redeemer, even Jesus Christ. Amen.

SECTION 81

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 15, 1832. Frederick G. Williams is called to be a high priest and a counselor in the Presidency of the High Priesthood. The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the Presidency. However, when he failed to continue in a manner consistent with this appointment, the call was subsequently transferred to Frederick G. Williams. The revelation (dated March 1832) should be regarded as a step toward the formal organization of the First Presidency, specifically calling for the office of counselor in that body and explaining the dignity of the appointment. Brother Gause served for a time but was excommunicated from the Church in December 1832. Brother Williams was ordained to the specified office on March 18, 1833.
DOCTRINE AND COVENANTS 81:1-82:2

1–2. The keys of the kingdom are always held by the First Presidency; 3–7, If Frederick G. Williams is faithful in his ministry, he shall have eternal life.

VERILY, verily, I say unto you my servant Frederick G. Williams: Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith ye are called, even to be a "high priest in my church, and a counselor unto my servant Joseph Smith, Jun.;

2 Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood:

3 Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer always, and in thy heart, in public and in private, also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren.

4 And in doing these things thou wilt do the greatest "good unto thy fellow beings, and wilt promote the glory of him who is your Lord.

5 Wherefore, he faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees.

6 And if thou art "faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father.

7 Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

SECTION 82

Revelation given to Joseph Smith the Prophet, in Jackson County, Missouri, April 26, 1832. HC 1: 267–269. The occasion was a general council of the Church at which Joseph Smith the Prophet was sustained as the President of the High Priesthood, to which office he had previously been ordained at a conference of high priests, elders, and members, at Amherst, Ohio, January 25, 1832 (see heading to Section 79). Formerly unassigned numbers in this revelation to conceal the identity of the persons named (see heading to Section 79). These unusual names have now been dropped, except in cases where the identification is not known (see verse 11).

1–4. Where much is given, much is required: 5–7. Darkness reigns in the world; 8–13. The Lord is bound when we do what he says; 14–18. Zion must increase in beauty and holiness; 19–24. Every man should seek the interest of his neighbor.

VERILY, verily, I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you.

2 Nevertheless, there are those among you who have sinned against their neighbors.

3 And, verily, I say unto you, my servants, that inasmuch as you have *forgiven one another your trespasses, even so, I, the Lord, forgive you.

4 Nevertheless, there are those among you who have sinned against their neighbors.

VERILY, verily, I say unto you, my servants, that inasmuch as you have *forgiven one another your trespasses, even so I, the Lord, forgive you.

5 And in doing these things thou wilt do the greatest "good unto thy fellow beings, and wilt promote the glory of him who is your Lord.

6 Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees.

7 And if thou art "faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father.

8 Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

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53

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110 Also the body hath need of every "member", that all may be "edified" together, that the system may be kept perfect.

111 And behold, the "high priests should travel, and also the elders, and also the lesser priests; but the "deacons and "teachers should be appointed to "watch over the church, to be standing ministers unto the church.

112 And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to "administer to their wants by "humbly bringing the rich and the poor.

113 He should also employ an "agent to take charge and to do his secular business as he shall direct.

114 Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those "cities with the sound of the gospel, with a loud voice, of the "desolation and utter abolishment which await them if they do reject these things.

115 For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them "desolate.

116 Let him "trust in me and he shall not be "confounded; and a "hair of his head shall not fall to the ground unnoticed.

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

118 For, with you saith the Lord "Almighty, I will rend their "kingdoms; I will not only "shake the earth, but the "starry heavens shall tremble.

119 For I, the Lord, have put forth my hand to exert the "powers of heaven; ye cannot see it now, yet a "little while and ye shall see it, and know that I am, and that I will "come and reign with my people.

120 I am "Alpha and Omega, the beginning and the end. Amen.

SECTION 85

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 27, 1832. HC 1: 298-299. This section is an extract from a letter of the Prophet to W. W. Phelps, who was living in Independence, Missouri. It was given to answer questions about those saints who had moved to Zion, but who had not received their inheritances according to the established order in the Church.

110 To Church.
111 To High Priest.
112 To Bishop.
113 To Deacon.
114 To Teacher.
115 To Watchman.
116 To Poor Welfare.
117 To Abomination of Desolation; Warning.
118 To God, Power of.
119 To Kings, Earthly.
120 To Kings, Heavenly.

SECTION 85

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, November 27, 1832. This section is an extract from a letter of the Prophet to William W. Phelps, who was living in Independence, Missouri. It answers questions about those Saints who had moved to Zion but who had not followed the commandment to consecrate their properties and had thus not received their inheritances according to the established order in the Church.

110 To Church.
111 To High Priest.
112 To Bishop.
113 To Deacon.
114 To Teacher.
115 To Watchman.
116 To Poor Welfare.
117 To Abomination of Desolation; Warning.
118 To God, Power of.
119 To Kings, Earthly.
120 To Kings, Heavenly.

54
11 Therefore, blessed are ye if ye continueth in my 'goodness,' a 'flight unto the Gentiles,' and through this priesthood, a 'saviour unto my people Israel.' The Lord hath said it. Amen.

SECTION 87

Revelation and prophecy on war, given through Joseph Smith the Prophet, December 25, 1832. HC 1: 301-302. This section was received at a time when the brethren were reflecting and reasoning upon African slavery on the American continent and the slavery of the children of men throughout the world.

1-4. War foretold between the Northern States and the Southern States; 5-8. Great calamities shall fall upon all the inhabitants of the earth.

VERILY, saith the Lord concerning the 'wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls; 2 And the 'time will come that war will be poured out upon all nations, beginning at this place. 3 For behold, the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war will be poured out upon all nations. 4 And it shall come to pass, after many days, 'slaves shall rise up against their masters, who shall be marshalled and disciplined for war.
DOCTRINE AND COVENANTS 88:1-7
SECTION 88

Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, December 27, 1832, HC 1: 302–312. It was designated by the Prophet as the "olive leaf...plucked from the Tree of Paradise, the Lord's message of peace to us." It appears from the historical records that portions of this revelation were received on December 27 and 28, 1832, and January 3, 1833.

1–5, Faithful Saints receive that Comforter which is the promise of eternal life; 6–13, All things are controlled and governed by the Light of Christ; 14–16, The Resurrection comes through the Redeemer; 17–31, Obedience is through the celestial, terrestrial, or celestial law prepares men for those respective kingdoms and glories; 32–35, Those who will to abide in sin remain filthy still; 36–41, All kingdoms are governed by law; 42–45, God hath given a law unto all things; 46–50, Man shall comprehend even God; 51–61, The parable of the man sending his servants into the field and visiting them in turn; 62–73, Draw near unto the Lord, and ye shall see his face; 74–80, Sanctify yourselves and teach one another the doctrines of the kingdom; 81–85, Every man who hath been warned should warn his neighbor; 86–94, Signs, upheavals of the elements, and angels prepare the way for the coming of the Lord; 95–102, Angelic trumpets call forth the dead in their order; 103–116, Angelic trumpets proclaim the restoration of the gospel, the fall of Babylon, and the battle of the great God; 117–126, Seek learning, establish a house of God (a temple), and clothe yourselves with the bond of charity; 127–141, Order of the school of the prophets set forth, including the ordinance of washing of feet.

88:1-7

DOCTRINE AND COVENANTS 88:8-17
SECTION 88

Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, December 27, 1832, and January 3, 1833. The Prophet designated it as the "olive leaf... plucked from the Tree of Paradise, the Lord's message of peace to us." The revelation was given after high priests at a conference prayed "separately and vocally to the Lord to reveal his will unto us concerning the upbuilding of Zion.

1–5, Faithful Saints receive that Comforter which is the promise of eternal life; 6–13, All things are controlled and governed by the Light of Christ; 14–16, The Resurrection comes through the Redeemer; 17–31, Obedience is through the celestial, terrestrial, or celestial law prepares men for those respective kingdoms and glories; 32–35, Those who will to abide in sin remain filthy still; 36–41, All kingdoms are governed by law; 42–45, God hath given a law unto all things; 46–50, Man will comprehend even God; 51–61, The parable of the man sending his servants into the field and visiting them in turn; 62–73, Draw near unto the Lord, and ye will see His face; 74–80, Sanctify yourselves and teach one another the doctrines of the kingdom; 81–85, Every man who hath been warned should warn his neighbor; 86–94, Signs, upheavals of the elements, and angels prepare the way for the coming of the Lord; 95–102, Angelic trumpets call forth the dead in their order; 103–116, Angelic trumpets proclaim the restoration of the gospel, the fall of Babylon, and the battle of the great God; 117–126, Seek learning, establish a house of God (a temple), and clothe yourselves with the bond of charity; 127–141, The order of the School of the Prophets is set forth, including the ordinance of washing of feet.

88:8-17
DOCTRINE AND COVENANTS 88:137–89:5

175 house of God, in the school of the prophets.

13 And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

38 And ye shall not receive any among you into this school save he is clean from the blood of this generation;

39 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of washing feet instituted.

140 And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.

141 It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

SECTION 89

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833. As a consequence of the early brethren using tobacco in their meetings, the Prophet was led to ponder upon the matter; consequently, he inquired of the Lord concerning it. This revelation, known as the Word of Wisdom, was the result.

1–9. The use of wine, strong drinks, tobacco, and hot drinks is proscribed; 10–17. Herbs, fruits, flesh, and grains are ordained for the use of man and of animals; 18–21. Obedience to gospel law, including the Word of Wisdom, brings temporal and spiritual blessings.

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—

3 Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

4 Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarned you, by giving unto you this word of wisdom by revelation—

5 That inasmuch as any man drinketh wine or strong drink of God in the temporal salvation of all saints in the last days—

137a to Edification; Worship; Doctrine 86:75 (75, 85).
137b to Competency; secular; Work; Doctrine 86:74.
138 to Teaching; Doctrine 86:74.
139 to Washington; Doctrine 86:74.
140 to Sacrament; Doctrine 86:74.
141 to Word of Wisdom.
142 to Competency; doctrine; Doctrine 86:74.
143a to Edification; Worship; Doctrine 86:75 (75, 85).
143b to Competency; secular; Work; Doctrine 86:74.
144 to Teaching; Doctrine 86:74.
145 to Washington; Doctrine 86:74.
146 to Sacrament; Doctrine 86:74.
147 to Word of Wisdom.
148 to Competency; doctrine; Doctrine 86:74.
1981 EDITION

179

and not be idle in her days from thenceforth.
32 And behold, verify I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to *preside over Zion in mine own due time.
33 Therefore, let them cease wearying me concerning this matter.
34 Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them.

SECTION 91

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 9, 1833, HC 1:331-332. The Prophet was at this time engaged in the translation of the Old Testament. Having come to that portion of the ancient writings called the Apocrypha, he inquired of the Lord and received this instruction.

1–3, The Apocrypha is mostly translated correctly but contains many interpolations by the hands of men that are not true; 4–6, It benefits those enlightened by the Spirit.

Verily, thus saith the Lord unto you concerning the *Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly.
2 There are many things contained therein that are not true, which are *interpolations by the hands of men.

3 Verily, I say unto you, that it is not needful that the Apocrypha should be *translated.
4 Therefore, whose readeth it, let him understand, for the Spirit manifesteth truth.
5 And whoso is enlightened by the *Spirit shall obtain benefit therefrom;
6 And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated. Amen.

SECTION 92

Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, March 15, 1833. The revelation is directed to Frederick G. Williams, who had recently been appointed a counselor in the First Presidency.

2013 EDITION

179

peace inasmuch as she is faithful, and not in her days from thenceforth.
32 And behold, verify I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to *preside over Zion in mine own due time.
33 Therefore, let them cease wearying me concerning this matter.
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5 And whoso is enlightened by the *Spirit shall obtain benefit therefrom;
6 And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated. Amen.

SECTION 92

Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, March 15, 1833. The revelation instructs Frederick G. Williams, who had recently been appointed a counselor to Joseph Smith, on his duties in the United Firm (see the headings to sections 78 and 82).
DOCTRINE AND COVENANTS 94:1-14

SECTION 94

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. HC 1: 345-347. Hyrum Smith, Reynolds Cahoon, and Jared Carter are appointed as a Church building committee.

1-9. A commandment relative to the erection of a house for the work of the Presidency; 10-12. A printing house is to be built; 13-17. Certain inheritances are assigned.

And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the 'stake of Zion, here in the land of Kirtland, beginning at my house.

2 And behold, it must be done according to the pattern which I have given unto you. And let the first lot on the south be consecrated unto me for the building of a house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

3 And there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter.

And it shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter.

7 And it shall be wholly dedicated unto the Lord for the work of the presidency.

8 And ye shall not suffer any 'unclean thing, my glory shall not be there; and my presence shall not come into it.'

10 And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the printing of the *translation of my scriptures,* and all things whatsoever I command you.

11 And it shall be fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court.

12 And this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I command you, to be holy, undefiled, according to the pattern in all things as it shall be given unto you hereafter.

13 And on the third lot shall my servant Hyrum Smith receive his inheritance.

14 And on the first and second lots

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1981 EDITION

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194

1-9. The Lord gives a commandment relative to the erection of a house for the work of the Presidency; 10-12. A printing house is to be built; 13-17. Certain inheritances are assigned.

And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the 'stake of Zion, here in the land of Kirtland, beginning at my house.

2 And behold, it must be done according to the pattern which I have given unto you. And let the first lot on the south be consecrated unto me for the building of a house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

3 And there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter.

7 And it shall be wholly dedicated unto the Lord for the work of the presidency.

8 And ye shall not suffer any 'unclean thing, my glory shall not be there; and my presence shall not come into it.'

10 And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the printing of the *translation of my scriptures,* and all things whatsoever I command you.

11 And it shall be fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court.

12 And this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I command you, to be holy, undefiled, according to the pattern in all things as it shall be given unto you hereafter.

13 And on the third lot shall my servant Hyrum Smith receive his inheritance.

14 And on the first and second lots

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194

1-9. The Lord gives a commandment relative to the erection of a house for the work of the Presidency; 10-12. A printing house is to be built; 13-17. Certain inheritances are assigned.

And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the 'stake of Zion, here in the land of Kirtland, beginning at my house.

2 And behold, it must be done according to the pattern which I have given unto you. And let the first lot on the south be consecrated unto me for the building of a house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

3 And there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter.

7 And it shall be wholly dedicated unto the Lord for the work of the presidency.

8 And ye shall not suffer any 'unclean thing, my glory shall not be there; and my presence shall not come into it.'

10 And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the printing of the *translation of my scriptures,* and all things whatsoever I command you.

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12 And this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I command you, to be holy, undefiled, according to the pattern in all things as it shall be given unto you hereafter.

13 And on the third lot shall my servant Hyrum Smith receive his inheritance.

14 And on the first and second lots

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DOCTRINE AND COVENANTS 94:15-95:8

on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritances—
15 That they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I, the Lord God, have given unto you.
16 These two houses are not to be built until I give unto you a commandment concerning them.
17 And now I give unto you no more at this time. Amen.

SECTION 95

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1, 1833. HC 1:350-352. This revelation is a continuation of divine directions to build houses for worship and instruction, especially the House of the Lord. See Section 88: 119-136 and Section 94.

1-6. The Saints are chastened for their failure to build the House of the Lord; 7-10. The Lord desires to use his house to endow his people with power from on high; 11-17. The house is to be dedicated as a place of worship and for the school of the apostles.

Verily, saith the Lord unto you whom I love, and whom I love also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you—
2 Wherefore, ye must needs be chastened and stand rebuked before my face;
3 For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house;
4 For the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh—
5 But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen.
6 They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.
7 And for this cause I gave unto you a commandment that you should call your solemn assembly, that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the creator of the first day, the beginning and the end.
8 Verily, saith the Lord unto you whom I love, and whom I love also chasten that their sins may be forgiven, for with the chastisement I prepare a way for your deliverance in all things out of temptation, and I have loved you—
9 Wherefore, ye must needs be chastened and stand rebuked before my face;
10 For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house.

18 And, now, behold, if Zion do these things she shall be "prosper, and spread herself and become very glorious, very great, and very terrible.
19 And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fail, neither be moved out of her place, for God is there, and the hand of the Lord is there.
20 And he hath sworn by the power of his might to be her salvation and her high tower.
21 Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn.
22 For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?
23 The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people;

189 DOCTRINE AND COVENANTS 97:18-28

18 And, now, behold, if Zion do these things she shall be "prosper, and spread herself and become very glorious, very great, and very terrible.
19 And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fail, neither be moved out of her place, for God is there, and the hand of the Lord is there.
20 And he hath sworn by the power of his might to be her salvation and her high tower.
21 Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn.
22 For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?
23 The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people;

SECTION 98

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 6, 1833. HC 1:453-466. This revelation came in consequence of the persecution upon the saints in Missouri. It is natural that the saints in Missouri, having suffered physically and also having lost property, should feel an inclination toward retaliation and revenge. Therefore the Lord gave this revelation. Although some news of the problems in Missouri had no doubt reached the Prophet in Kirtland (nine hundred miles away), the seriousness of the situation could have been known to him at this date only by revelation.

18a Josh. 17:7; D&C 90:24, 103:15.
19a Isa. 60:14; Zech. 2:11 (10-12); D&C 45:69 (66-69); 46:10.
20a 2 Sam. 11:2; 21b Menes 7:18 (18-19).
21a Prov. 10:25; Isa. 60:15; Jer. 23:19; Zuc 2:15.
22a Prov. 10:25; Isa. 60:15; Jer. 23:19; Zuc 2:15.
DOCTRINE AND COVENANTS 99:1-100:1

SECTION 99

Revelation given through Joseph Smith the Prophet to John Murdock, August 29, 1832, at Hiram, Ohio. For over a year, John Murdock had been preaching the gospel while his children—motherless after the death of his wife, Julia Clapp, in April 1831—resided with other families in Ohio.

1–8. John Murdock is called to proclaim the gospel, and those who receive him shall receive the Lord and shall obtain mercy.

Behold, thus saith the Lord unto my servant John Murdock—thou art called to go into the eastern countries from house to house, from village to village, and from city to city, to proclaim mine everlasting gospel unto the inhabitants thereof, in the midst of *persecution and wickedness.

2 And who *receive you, receive me; and ye shall have power to declare my word in the demonstration of my Holy Spirit.

3 And who receive you *as a little child, receive my kingdom; and blessed are they, for they shall obtain mercy.

4 And whoso rejecteth thee shalt be rejected of my Father and his house; and ye shall cleanse your *feet in the secret places by the way for a testimony against them.

5 And behold, and lo, I come quickly to judgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book.

6 And now, verily I say unto you, that it is not expedient that you should go until your children are provided for, and sent up kindly unto the bishop of Zion.

7 And after a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine inheritance.

8 Otherwise thou shalt continue proclaiming my gospel *until thou be taken. Amen.

SECTION 100

Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at Perrysburg, New York, October 12, 1833. HC 1: 416, 419–421.

The two brethren, having been absent from their families for several days, felt some concern about them.

1–4. Joseph and Sidney to preach the gospel for the salvation of souls; 5–8, it shall be given them in the very hour they shall say: 9–12, Sidney is to be a spokesman and Joseph is to be a ruler and mighty in testimony;

11–17, The Lord will raise up a pure people, and the obedient shall be saved.

Verily, thus saith the Lord unto you, my friends Sidney and Joseph, your families are well; they are in Heaven; Kingdom of God, on Earth.

2a Matt. 10:40 (40-42).
3a Matt. 12:40 (44-49).
4a John 12:40 (44-49).
5a D&C 75:5 (5-13).
6a D&C 1:12.
7a John 1:15 (14-19).
8a Kingdom of God, on Earth.
9a 1:1Cor. 2:4.
10a 1:18:4 (1-14).
11a 1:6 (1-14).
12a 1:6 (5-10).
13a 1:6 (10-11).
14a 1:6 (11-12).
15a 1:6 (12-13).
16a 1:6 (13-14).
17a 1:6 (14-15).

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Verily, thus saith the Lord unto you, my friends Sidney and Joseph, your families are well; they are in Heaven; Kingdom of God, on Earth.

2a Matt. 10:40 (40-42).
3a Matt. 10:40 (40-42).
4a John 12:40 (44-49).
5a D&C 75:5 (5-13).
6a D&C 1:12.
7a John 1:15 (14-19).
8a Kingdom of God, on Earth.
9a 1:Cor. 2:4.
10a 1:18:4 (1-14).
11a 1:6 (1-14).
12a 1:6 (5-10).
13a 1:6 (10-11).
14a 1:6 (11-12).
15a 1:6 (12-13).
16a 1:6 (13-14).
17a 1:6 (14-15).
DOCTRINE AND COVENANTS 100:2-17

1981 EDITION

“mine hands, and I will do with them as seemeth me good; for in me there is all power. 2 Therefore, follow me, and listen to the counsel which I shall give unto you. 3 Behold, and lo, I have much people in this place, in the regions round about; and an effectual door shall be opened in the regions round about in this eastern land. 4 Therefore, I, the Lord, have suffered you to come unto this place; for thus it was expedient in me for the salvation of souls. 5 Therefore, verily I say unto you, lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men; 6 For it shall be given you in the very hour, yea, in the very moment, what ye shall say. 7 But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. 8 And I give unto you this promise, that inasmuch as ye do this the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say. 9 And it is expedient in me that ye, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto me, a servant unto my servant Joseph. 10 And I will give unto him power to be mighty in testimony. 11 And I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a speaker unto them, and he shall be a speaker unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. 12 Therefore, when ye are gathered together in my name, let your hearts rejoice; for behold, and lo, I am with you unto the end. 13 And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season. 14 Thy brethren, my servants Orson Hyde and John Gould, are in my hands; and inasmuch as they keep my commandments they shall be saved. 15 Therefore, let your hearts be comforted; for all things shall work together for good to them that walk uprightly, and to the sanctification of the church. 16 For I will raise up unto myself a pure people, that will serve me in righteousness; and upon the name of my servant Sidney, shall be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto me, a servant unto my servant Joseph. 10 And I will give unto him power to be mighty in testimony. 11 And I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a speaker unto them, and he shall be a speaker unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. 12 Therefore, when ye are gathered together in my name, let your hearts rejoice; for behold, and lo, I am with you unto the end. 13 And now I give unto you a word concerning Zion. 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DOCTRINE AND COVENANTS 101:1-10

Driven them from their homes in Jackson County, and some of them had tried to establish themselves in Van Buren County, but persecution followed them. The main body of the saints was at that time in Clay County, Missouri. Threats of death against individuals of the Church were many. The Saints in Jackson County had lost household furniture, clothing, livestock, and other personal property, and many of their crops had been destroyed.

1-8. The saints are chastened and afflicted because of their transgressions; 9-15, The Lord’s indignation shall fall upon the nations, but his people will be gathered and comforted; 16-21, Zion and her stakes shall be established; 22-31, The nature of life during the Millennium is set forth; 32-42, The saints shall be blessed and rewarded; 43-62, Parable of the nobleman and the olive trees signifies the troubles and eventual redemption of Zion; 63-75, The saints are to continue their gathering together; 76-80, The Lord established the Constitution of the United States; 81-101, The saints are to prepare for the redress of grievances, according to the parable of the woman and the unjust judge.

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

1 I, the Lord, have suffered the faithful to come upon them, whereupon they have been afflicted, in consequence of their transgressions; 2 Yet I will own them, and they shall be mine in that day when I shall come in to make up my jewels.

4 Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son. 5 For all those who will not endure chastening, but deny the Lord, they shall be cut off. 6 Behold, I say unto you, there were Jareds, and contentsions, and environs, and strife, and fierce and covetous desires among them; therefore by these things they polluted their inheritances. 7 They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. 8 In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

9 Verily I say unto you, notwithstanding my power to overrule the sins of my bowels are filled with compassion towards them, I will not utterly cast them off; and in the day of wrath I will remember mercy.

10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto

1981 EDITION

199

101 1 To Persecution
8 DCS 132:2 (2:11)
104:1; 510:9; 121:22
2a 119-67: DCS 58:4; 4, to Affliction
2b 15:5; 50:3; Lam. 1:5; Mosiah 7:20; DCS 103:4; 109:5; 120:10
3a Isa. 62:5; 3 Mal. 3:17; DCS 40:7
4a 2 Sam. 13:14 (DCS 95:3)
5a Gen. 22:2 (1-141)

1983 EDITION

199

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1981 EDITION

DOCTRINE AND COVENANTS 101:100-102:8

100 Nevertheless, I do not say they shall not dwell therein; for as much as they bring forth fruit and works meet for my kingdom they shall dwell therein.

SECTION 102

Minutes of the organization of the first high council of the Church, at Kirtland, Ohio, February 17, 1834. HC 2: 28-31. The original minutes were recorded by Elders Oliver Cowdery and Orson Hyde.

Two days later, the minutes were corrected by the Prophet, read to the high council, and accepted by the council. Verses 30-32, having to do with the Council of the Twelve Apostles, were added by the Prophet Joseph Smith in 1835 when he prepared this section for publication in the Doctrine and Covenants.

1-8, A high council is appointed to settle important difficulties that arise in the Church; 9-18, Procedures are given for hearing cases; 19-23, The president of the council renders the decision; 24-34, Appellate procedure is set forth.

This day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jun., by revelation, and proceeded to organize the high church of the council of Christ, which was to consist of twelve high priests, and one or three presidents as the case might require.

2 The high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church or the high council of the church.

3 Joseph Smith, Jun., Sidney Rigdon, and Frederick G. Williams were acknowledged presidents by the voice of the council; and Joseph Smith, Sen.; John Smith; Joseph Cee, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council.

4 The above-named councilors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven, to which they all answered that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

5 The number composing the council, who voted in the name and for the church in appointing the above-named councilors were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

6 Voted: that the high council cannot have power to act without seven of the above-named councilors, or their regularly appointed successors present.

7 These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in the place of absent councilors.

8 Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or in any other way, the council shall have power to appoint other high priests, whom the council may consider worthy and capable to act in the place of absent councilors.

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DOCTRINE AND COVENANTS 101:100-102:8

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have obtained companies to go up unto the land of Zion, or unto the unclean land, and establish the children of Zion upon the laws and commandments which have been and which shall be given unto you. 36 All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith.

37 Let my servant Parley P. Pratt journey with my servant Joseph Smith, Jun.
38 Let my servant Lyman Wight journey with my servant Sidney Rigdon.
39 Let my servant Hyrum Smith journey with my servant Frederick G. Williams.
40 Let my servant Orson Hyde journey with my servant Orson Pratt, whithersoever my servant Joseph Smith, Jun., shall counsel them, in obtaining the fulfillment of these commandments which I have given unto you, and leave the residue in my hands.

SECTION 104

Revelation given to Joseph Smith the Prophet, April 23, 1834, concerning the United Order, or the order of the Church for the benefit of the poor. HC 2: 54–60. The occasion was that of a council meeting of the First Presidency and other high priests, in which the pressing temporal needs of the people had been given consideration. The United Order at Kirtland was to be temporarily dissolved and reorganized, and the properties as stewardships were to be divided among members of the order.

1–10. Saints who transgress against the United Order shall be cursed: 11–16. The Lord provides for his saints in his own way: 17–18. Gospel law governs the care of the poor: 19–46. Stewardships and blessings of various brethren are designated: 47–53. The United Order in Kirtland and the order in Zion are to operate separately: 54–66. The sacred treasury of the Lord is set up for the printing of the scriptures: 67–77. The general treasury of the United Order is to operate on the basis of common consent: 78–86. Those in the United Order are to pay all their debts, and the Lord will deliver them from financial bondage.

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211 DOCTRINE AND COVENANTS 104:77-105:1

AND COVENANTS 104:77–105:1: the treasurer shall be subject unto the council and voice of the order.

77 And in case the treasurer is found an unfaithful and an unwise steward, he shall be subject to the council and voice of the order, and shall be removed out of his place, and *another shall be appointed in his stead.

78 And again, verily I say unto you, concerning your debts—behold it is my will that you shall *pay all your *debts.

79 And it is my will that you shall *humble yourselves before me, and obtain this blessing by your *diligence and humility and the prayer of faith.

80 And inasmuch as you are diligent and humble, and exercise the *prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your *delivery.

81 Therefore write speedily to New York and write according to that which shall be dictated by my *Spirit; and I will soften the hearts of those to whom you are in debt, that it shall be taken out of the order.

82 And inasmuch as ye are *humble and faithful and *call upon my name, behold, I will give you the *victory.

83 I give unto you a promise, that you shall be delivered this once out of your *bondage.

84 Inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourself from bondage, it is your privilege.

85 And the properties which I have put into your hands, this once; by giving your names by common consent or otherwise, as it shall seem good unto you.

86 I give unto you this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be *broken up. Even so. Amen.

SECTION 105

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. HC 2: 108–111. Mob violence against the saints in Missouri had increased, and organized bodies from several counties had declared their intent to destroy the people. The Prophet had come from Kirtland at the head of a party known as Zion’s Camp, bringing clothing and provisions. While this party was encamped on Fishing River, the Prophet received the revelation.

1–5, Zion shall be built up by conformity to celestial law; 6–11, Redemption of Zion deferred for a little season; 14–19, The Lord will fight the battles of Zion; 20–26, The saints are to receive an endowment in the House of the Lord in Kirtland; 28–31, Saints who are both called and chosen shall be sanctified; 38–41, Saints are to lift an ensign of peace to the world.

VERILY I say unto you who have assembled yourselves together that you may learn my will concerning

77a D&C 64: 40; 101: 99 (99–100).
78a D&C 43: 54.
79a To Debt.
79b To Humility.
80a James 5: 15.
81a To Deliverance.
82a To God, Spirit of.
82b To Deliverance.
82c To Bondage, Physical.
82d Matt. 24: 43.
83a To Deliverance.
84a To Deliverance.
85a To God, Spirit of.
86a To Deliverance.
87a D&C 64: 84-b.
87b To Deliverance.
87c To God, Spirit of.
87d To Deliverance.
87e To Deliverance.
87f To Humility.
88a D&C 45: 94.
89a To Deliverance.
90a James 5: 15.
91a To Deliverance.
92a To God, Spirit of.
92b To Deliverance.
92c Matt. 14: 11;
215 DOCTRINE AND COVENANTS 106:6-107:4

you may be the "children of light, and that day shall not overtake you as a thief.
6 And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my scepter, and separated himself from the crafts of men;
7 Therefore, blessed is my servant Warren, for I will have mercy on him; and, notwithstanding the vanity of his heart, I will lift him up inasmuch as he will humble himself before me.
8 And I will give him "grace and assurance wherewith he may stand; and if he continue to be a faithful witness and a light unto the church I have prepared a crown for him in the "mansions of my Father. Even so. Amen.

SECTION 107

Revelation on priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, dated March 28, 1835. HC 2: 209–217. On the date named the Twelve met in council, conferring their individual weaknesses and shortcomings, expressing repentance, and seeking the further guidance of the Lord. They were about to separate on missions to districts assigned. Although portions of this section were received on the date named, the historical records affirm that various parts were received at sundry times, some as early as November 1831.

1–6. There are two priesthoods: the Melchizedek and the Aaronic: 7–12. Those who hold the Melchizedek Priesthood have power to officiate in all offices in the Church; 13–17. The bishopric presides over the Aaronic Priesthood, which administers in outward ordinances; 18–20. The Melchizedek Priesthood holds the keys of all spiritual blessings; the Aaronic Priesthood holds the keys of the ministering of angels; 21–36. The First Presidency, the Twelve, and the Seventy constitute the presiding quorums, whose decisions are to be made in unity and righteousness; 39–52. Patriarchal order established from Adam to Noah; 53–57. Ancient saints assembled at Adam-oni-Ahman, and the Lord appeared to them; 58–67. The Twelve are to set the officers of the Church in order; 68–76. Bishops serve as common judges in Israel; 77–84. The First Presidency and the Twelve constitute the highest court in the Church; 85–100. Priesthood presidents govern their respective quorums.

There are, in the church, two "priesthoods, namely, the Melchizedek and the Aaronic; 2. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest; 3. Before his day it was called the Holy Priesthood, after the "Order of the Son of God. 4. But out of "respect or "reverence to the name of the Supreme Being, to avoid the too frequent repetition of the Church in order; 68–76. Bishops serve as common judges in Israel; 77–84. The First Presidency and the Twelve constitute the highest court in the Church; 85–100. Priesthood presidents govern their respective quorums. There are, in the church, two "priesthoods, namely, the Melchizedek and the Aaronic; 2. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest; 3. Before his day it was called the Holy Priesthood, after the "Order of the Son of God. 4. But out of "respect or "reverence to the name of the Supreme Being, to avoid the too frequent repetition.
1981 EDITION

DOCTRINE AND COVENANTS 108:1-8

SECTION 108

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 26, 1835. HC 2: 345. This section was received at the request of Lyman Sherman, who had previously been ordained a high priest and a seventy, and who had come to the Prophet with a request for a revelation to make known his duty.

1–3, Lyman Sherman forgiven of his sins; 4–5, He is to be numbered with the leading elders of the Church; 6–8, He is called to preach the gospel and strengthen his brethren.

Verily thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my voice in coming up hither this morning to receive counsel of him whom I have appointed.

2 Therefore, let your soul be at rest concerning your spiritual standing, and resist no more my voice.

And arise up and be more careful henceforth in observing your vows, which you have made and do make, and you shall be blessed with exceeding great blessings.

SECTION 109

Prayer offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836. According to the Prophet’s written statement, this prayer was given by him to revelation.

1–5, Kirtland Temple built as a place for the Son of Man to visit; 6–21, It is to be a house of prayer, fasting, faith, learning, glory, and order, and a house of God; 22–33, May the unrepentant who oppose the Lord’s people be confounded; 34–42, May the saints go forth in power to gather the righteousness to Zion; 43–53, May the saints be delivered from the terrible things to be poured out upon the wicked in the last days; 54–58, May nations and peoples and churches be prepared for the gospel; 59–67, May the Jews, the Lamantines, and all Israel be redeemed; 68–80, May the saints be crowned with glory and honor and gain eternal salvation.

2013 EDITION

DOCTRINE AND COVENANTS 108:1-8

SECTION 108

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, December 26, 1835. This section was received at the request of Lyman Sherman, who had previously been ordained a seventy and who had come to the Prophet with a request for a revelation to make known his duty.

1–3, Lyman Sherman forgiven of his sins; 4–5, He is to be numbered with the leading elders of the Church; 6–8, He is called to preach the gospel and strengthen his brethren.

Verily thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my voice in coming up hither this morning to receive counsel of him whom I have appointed.

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1–5, The Kirtland Temple was built as a place for the Son of Man to visit; 6–21, It is to be a house of prayer, fasting, faith, learning, glory, and order, and a house of God; 22–33, May the unrepentant who oppose the Lord’s people be confounded; 34–42, May the Saints go forth in power to gather the righteousness to Zion; 43–53, May the Saints be delivered from the terrible things to be poured out upon the wicked in the last days; 54–58, May nations and peoples and churches be prepared for the gospel; 59–67, May the Jews, the Lamantines, and all Israel be redeemed; 68–80, May the Saints be crowned with glory and honor and gain eternal salvation.
DOCTRINE AND COVENANTS 109:79-110:5 228

house unto thee, the 'work of our hands, which we have built unto thy name.'

79 And also this church, to put upon it thy name, and help us by the power of thy Spirit, that we may mingle our voices with those bright shining 'seraphs around thy throne, with acclamations of praise, singing Hosanna to God and the Lamb!'

80 And let these, thine 'anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen.

SECTION 110

Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, April 3, 1836. HC 2: 435-436.

The occasion was that of a Sabbath day meeting, the Prophet prefacing his record of the manifestations with these words: "In the... the following vision was opened to both of us."

1-10. The Lord Jehovah appears in glory and accepts the Kirtland Temple as his house: 11-12. Moses and Elias each appear and commit their keys and dispensations: 13-16. Elijah returns and commits the keys of his dispensation as promised by Malachi.

The 'veil was taken from our minds, and the 'eyes of our understanding were opened.

2. We 'saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure 'gold, in color like amber.

3. His 'eyes were as a flame of fire; the hair of his head was white like the pure snow; his 'countenance shone above the brightness of the sun; and his 'voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

4. I am the first and the last; I am he who liveth, I am he who was slain; I am your 'advocate with the Father.

5. Behold, your sins are forgiven. shining 'seraphs around thy throne, with acclamations of praise, singing Hosanna to God and the Lamb!'

80 And let these, thine 'anointed ones, be clothed with salvation, and thy saints 'shout aloud for joy. Amen, and Amen.

SECTION 110

Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, April 3, 1836. The occasion was that of a Sabbath day meeting, the Prophet prefacing his record of the manifestations with these words: "In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us."

1-10. The Lord Jehovah appears in glory and accepts the Kirtland Temple as his house: 11-12. Moses and Elias each appear and commit their keys and dispensations; 13-16. Elijah returns and commits the keys of his dispensation as promised by Malachi.

This 'veil was taken from our minds, and the 'eyes of our understanding were opened.

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5. Behold, your sins are forgiven.
DOCTRINE AND COVENANTS 111:1-11

SECTION 111

Revelation given through Joseph Smith the Prophet, at Salem, Massachusetts, August 6, 1836. HC 2: 465–466. At this time the leaders of the Church were heavily in debt due to their labors in the ministry. Hearing that a large amount of money would be available to them in Salem, the Prophet, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery traveled there from Kirtland, Ohio, to investigate this claim, along with preaching the gospel. The brethren transacted several items of church business and did some preaching. When it became apparent that no money was to be forthcoming, they returned to Kirtland. Several of the factors prominent in the background are reflected in the wording of this revelation.

1–5. The Lord looks to the temporal needs of his servants; 6–11. He will deal mercifully with Zion and arrange all things for the good of his servants.

1. The Lord your God, am *not displeased* with your coming this journey, notwithstanding your follies.

2. I have much *treasure* in this city for you, for the benefit of Zion, and many people in this city, whom I will gather out in due time for the benefit of Zion, through your instrumentality.

3. Therefore, it is expedient that you should form *acquaintance* with men in this city, as you shall be led, and as it shall be given you.

4. And it shall come to pass in due time that I will *give this city* into your hands, that you shall have power over it, insomuch that they shall not *discover* your secret parts; and its wealth pertaining to gold and silver shall be yours.

5. Concern not yourselves about your *debt*; for I will give you power to pay them.

6. Concern not yourselves about Zion, for I will deal mercifully with her.

7. Tarry in this place, and in the regions round about:

8. And the place where it is my will that you should tarry, for the main, shall be signalized unto you by the *peace and power of my Spirit*, that shall flow unto you.

9. This place you may obtain by hire. And inquire diligently concerning the more ancient inhabitants and founders of this city:

10. For there are more treasures than one for you in this city.

11. Therefore, be ye as *wise* as serpents and yet without *sin*; and I will order all things for your *good*, as fast as ye are able to receive them. Amen.

SECTION 112

Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837. HC 2: 499–501. The word of the Lord unto Thomas B. Marsh, concerning the Twelve Apostles of the Lamb. This revelation was received on the day ELDERS HEBER C.

SECTION 112

Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837, concerning the Twelve Apostles of the Lamb. This revelation was received on the day Elders Heber C.
DOCTRINE AND COVENANTS 112:1-13

1981 EDITION

1-10, The Twelve are to send the gospel and raise the warning voice to all nations and all people; 11-15, They are to take up their cross, follow Jesus, and feel his sheep; 16-20, Those who receive the First Presidency receive the Lord; 21-29, Darkness covers the earth, and only those who believe and are baptized shall be saved; 30-34, The First Presidency and the Twelve hold the keys of the dispensation of the fulness of times.

VERILY thus saith the Lord unto my servant Thomas: I have heard thy prayers; and thy "alms have come up as a memorial before me, in behalf of those, thy brethren, who were chosen to hear testimony of my name and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

2 Verily I say unto you, there have been some few things in their members and with thee with which I, the Lord, was not well pleased.

3 Nevertheless, inasmuch as thou hast "abused thyself thou shalt be exalted; therefore, all thy sins are forgiven thee.

4 Let thy heart be good of "cheer before my face; and thou shalt bear record of my name, not only unto the Gentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

5 Contend thou, therefore, morning by morning; and day after day

231

DOCTRINE AND COVENANTS 112:1-13

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Kimball and Orson Hyde first preached the gospel in England. Thomas B. Marsh was at this time President of the Quorum of the Twelve Apostles.

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5 Contend thou, therefore, morning by morning; and day after day

let thy "warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy "speech.

6 Let thy habitation be known in Zion, and "remove not thy house; for I, the Lord, have a great work for thee to do, in publishing my name among the children of men.

7 Therefore, gird up thy loins for the work. Let thy feet be shod also, for thou art chosen, and thy path lieeth among the mountains, and among many nations.

8 And by thy word many high ones shall be brought low, and by thy word many low ones shall be exalted.

9 Thy voice shall be a rebuke unto the transgressor; and at thy "rebuke let the tongue of the slanderer cease its perverseness.

10 Be thou "humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers.

11 I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy "love be for them as for thyself; and let thy love abound unto all men, and unto all who love my name.

12 And pray for thy brethren of the Twelve. 'Admonish them sharply for my name’s sake, and let them be admonished for all their sins, and be ye faithful before me unto my name.

13 And after their "temptations, let thy "warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy "speech.

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SECTION 113

1–6. The Stem of Jesse, the rod coming therefrom, and the root of Jesse are identified: 1–7. The scattered remnants of Zion have a right to the priesthood and are called to return to the Lord.

Who is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?

2 Verily thus saith the Lord: It is Christ.

What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

3 Verily thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

4 Verily thus saith the Lord, it is a descendant of Jesse, as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

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6 Verily thus saith the Lord, it is a descendant of Jesse, as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.
DOCTRINE AND COVENANTS 113:7-114:2

SECTION 114

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 17, 1838. HC 3: 23.

1–2, Church positions held by those who are not faithful shall be given to others.

SECTION 115

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 26, 1838, making known the will of God concerning the building up of that place and of the Lord’s house. HC 3: 23–25.

This revelation is addressed to the presiding officers of the Church.

Joseph, unto whom righteously belongs the priesthod, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

He had reference to those whom God should call in the last days, who should hold the power of priesthod to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthod, which she, Zion, has a right to by lineage; also to return to that power which she had lost.

What are we to understand by Zion loosing herself from the bands of her neck; 2d verse?

We are to understand that the scattered remnant are exalted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnant of Israel in their scattered condition among the Gentiles.

1981 EDITION

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SECTION 115

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, April 26, 1838, making known the will of God concerning the building up of that place and of the Lord’s house. HC 3: 23–25.

This revelation is addressed to the presiding officers and the members of the Church.

Joseph, unto whom righteously belongs the priesthod, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

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239 DOCTRINE AND COVENANTS 119:6–121:4

6 And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, Verily, I say unto you, it shall not be a land of *Zion unto you.

7 And this shall be an ensample unto all the *stakes of Zion. Even so. Amen.

SECTION 120

Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, making known the disposition of the properties titled as named in the preceding revelation, section 119. HC 3: 44.

Verily, thus saith the Lord, the time is now come, that it shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen.

SECTION 121

Prayer and prophecies written by Joseph Smith the Prophet, while he was a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. The Prophet with several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief.

1–6. The Prophet pleads with the Lord for the suffering saints; 7–10. The Lord speaks to him; 11–17. Cursed are all those who raise false cries of transgression against the Lord's people; 18–25. They shall not have right to the priesthood and shall be damned; 26–32. Glorious revelations promised those who endure valiantly; 33–40. Why many are called and few are chosen; 41–46. The priesthood should be used only in righteousness.

O God, where art thou? And where is the pavilion that covereth thy hiding place?

2 How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

3 Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

4 O Lord God, Almighty, maker of heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Shiloh—stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be penetrated with their cries?

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8a To Sin, D&C 52: 13.

8b To Accountability: Church Organization, Matt. 27:46.

8c Ps. 13:1 (3-21); 19:11

102:2; 2 Es. 48:15; 2a Ex. 5:22; Ps. 35:17

6a To Zion. 7a D&C 85:13.

b To Cruelty: Oppression, Persecution, Ps. 119:36.

c To Compassion. d To God, Power of.

6b To Zion.

120a To D&C 119:1–48.

b To Accountability: Church Organization.

121a Matt. 27:46.

c To God, Power of.

b Ps. 13:1 (3-21);

18:11; 102:2; Is. 51:5.

b To Sin, Ex. 5:22.

2a Ps. 119:36 (28-46).

b Ps. 112:2–4.

c Ps. 118:1 (1-2, 14).

d Alma 14:26 (26-29).

b To Cruelty: Oppression, Persecution.

c To Compassion.

d To God, Power of.

b Gen. 1:1.

c 2 Sam. 22:7.

b Ps. 119:1 (1-2, 14).

75
SECTION 122
The word of the Lord to Joseph Smith the Prophet, while he was a prisoner in the jail at Liberty, Missouri, March 1839. HC 3: 300–301.

1–4. The ends of the earth shall inquire after the name of Joseph Smith; 5–7, All his perils and trials shall give him experience and be for his good; 8–9, The Son of Man hath descended below them all.

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

2 While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

3 And they “people shall never be turned against thee by the testimony of traitors.

4 And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in “honour; and but for a small ‘moment’ and thy voice shall be more terrifying in the midst of thine enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever.

5 If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea;

6 If thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can’t you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies growl around thee like wolves for the blood of the lamb;

7 And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast
DOCTRINE AND COVENANTS 122:8-123:6

SECTION 123

Duty of the saints in relation to their persecutors, as set forth by Joseph Smith the Prophet, while a prisoner in the jail at Liberty, Missouri, March 1839. HC 3: 302-303.

1-6. The saints should collect and publish an account of their sufferings and persecutions; 7-10. The same spirit that established the false creeds also leads to persecution of the saints; 11-17. Many among all sects will yet receive the truth.

And again, we would suggest for your consideration the propriety of all the saints gathering up a knowledge of all the facts and sufferings and abuses put upon them by the people of this State:

2 And also all of the property and amount of damages which they have sustained, both of character personal injuries, as well as real property;

3 And also the names of all persons who have had in their "oppressions," as far as they can get hold of them and find them out.

4 And perhaps a committee can be appointed to find out these things, and to take "statements and affidavits; and also to gather up the libellous publications that are afloat; and all that are in the magazines, and in the encyclopedias, and all the libellous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practiced upon these people—

5 That we may not only publish to all the world, but present them to the "heads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call him forth from his hiding place, and also that the whole nation may be left without excuse before he can

7 Psalm 69: 2 (1-2, 4-9); John 3: 3 (3-9); Mark 14: 37 (3-41); Hebrews 2: 17 (9-18); 1 John 4: 10 (7-12); Lam. 3: 7 (7-8); Deuteronomy 2: 2 (2-21); 1 John 2: 10 (10-11); 2 Thessalonians 2: 10 (10-11); 1 Peter 2: 20 (20-21).

8 The "Son of Man hath descended below them all. Art thou greater than he?"

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

13-17. Many among all sects will yet receive the truth.

14 And again, we would suggest for your consideration the propriety of all the saints gathering up a knowledge of all the facts and sufferings and abuses put upon them by the people of this State:

15 That we may not only publish to all the world, but present them to the "heads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call him forth from his hiding place, and also that the whole nation may be left without excuse before he can

244

DOCTRINE AND COVENANTS 122:8-123:6

SECTION 123

Duty of the Saints in relation to their persecutors, as written by Joseph Smith the Prophet while a prisoner in the jail at Liberty, Missouri. This section is an excerpt from an epistle to the Church dated March 20, 1839 (see the heading to section 123).

1-6. The Saints should collect and publish an account of their sufferings and persecutions; 7-10. The same spirit that established the false creeds also leads to persecution of the Saints; 11-17. Many among all sects will yet receive the truth.

And again, we would suggest for your consideration the propriety of all the saints gathering up a knowledge of all the facts and sufferings and abuses put upon them by the people of this State:

2 And also all of the property and amount of damages which they have sustained, both of character personal injuries, as well as real property;

3 And also the names of all persons who have had in their "oppressions," as far as they can get hold of them and find them out.

4 And perhaps a committee can be appointed to find out these things, and to take "statements and affidavits; and also to gather up the libellous publications that are afloat; and all that are in the magazines, and in the encyclopedias, and all the libellous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practiced upon this people—

5 That we may not only publish to all the world, but present them to the "heads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call him forth from his hiding place, and also that the whole nation may be left without excuse before he can

244

7 Psalm 69: 2 (1-2, 4-9); John 3: 3 (3-9); Mark 14: 37 (3-41); Hebrews 2: 17 (9-18); 1 John 4: 10 (7-12); Lam. 3: 7 (7-8); Deuteronomy 2: 2 (2-21); 1 John 2: 10 (10-11); 1 Peter 2: 20 (20-21).

8 The "Son of Man hath descended below them all. Art thou greater than he?"

9 Therefore, "hold on thy way, and the priesthood shall remain with thee; for their "bounds are set, they cannot pass. Thy "days are known, and thy years shall not be numbered less; therefore fear not what man can do, for God shall be with you forever and ever.
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**DOCTRINE AND COVENANTS 131:1-132:1**

266

In the celestial glory there are three heavens or degrees:

1 And in order to obtain the highest, a man must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage);

2 And if he does not, he cannot obtain it.

3 He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

4 (May 17th, 1843.) The more sure word of prophecy means a man’s knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.

5 It is impossible for a man to be saved in ignorance.

6 There is no such thing as immortal matter. All spirit is matter, but it is more fine or pure, and can only be discerned by pure eyes.

7 We cannot see it; but when our bodies are purified we shall see that it is all matter.

**SECTION 132**

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant and the principle of plural marriage. Although the revelation was recorded in 1843, evidence indicates that some of the principles involved in this revelation were known by the Prophet as early as 1831. See Official Declaration 1.

1-6, Exaltation is gained through the new and everlasting covenant; 7-14, The terms and conditions of that covenant are set forth; 15-20, Celestial marriage and a continuation of the family untabenenable to become gods; 21-25, The strait and narrow way that leads to eternal lives; 26-27, All given relative to blasphemy against the Holy Ghost; 28-30, Promises of eternal increase and exaltation made to prophets and saints in all ages; 32-47, Joseph Smith is given the power to bind and seal on earth and in heaven; 48-50, The Lord seals upon him his exaltation; 51-57, Emma Smith is counseled to be faithful and true; 58-66, Laws governing the plurality of wives are set forth.

Vexly, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand whereon in 1, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.

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DOCTRINE AND COVENANTS 132:64-133:3

AND COVENANTS 132:64-133:3

to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

SECTION 133

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. HC 1: 229-234. Prefacing this revelation the Prophet wrote: "At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation." This section was first added to the book of Doctrine and Covenants an appendix, and was subsequently assigned a section number.

1-6. The saints are commanded to prepare for the Second Coming; 7-10. All men are commanded to flee from Babylon, come to Zion, and prepare for the great day of the Lord; 11-15. He shall stand on Mount Zion, the continents shall become one land, and the lost tribes of Israel shall return; 16-20. The gospel was restored through Joseph Smith to be preached in all the world; 21-25. The Lord shall come down in vengeance upon the wicked; 26-30. He shall be sent forth to save the saints and for the destruction of the wicked.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—

2 The Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you.

3 For he shall make bare his holy arm in the eyes of all the nations,

SECTION 133

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1-6. The Saints are commanded to prepare for the Second Coming; 7-16. All men are commanded to flee from Babylon, come to Zion, and prepare for the great day of the Lord; 17-35. He shall stand on Mount Zion, the continents shall become one land, and the lost tribes of Israel shall return; 36-40. The gospel was restored through Joseph Smith to be preached in all the world; 41-51. The Lord shall come down in vengeance upon the wicked; 52-56. He shall be sent forth to save the saints and for the destruction of the wicked.

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3 For he shall make bare his holy arm in the eyes of all the nations,
DOCTRINE AND COVENANTS 133:61-74

1981 EDITION

given, but now are to ‘go forth unto all the earth’. 61 And this according to the mind and will of the Lord, who ruleth over all flesh.
62 And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life.
63 And upon them that ‘hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be ‘cut off from among the people.
64 And also that which was written by the prophet ‘Malachi: For, behold, the ‘day cometh that shall ‘burn as an oven, and all the proud, yea, and all that do ‘wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.
65 Wherefore, this shall be the answer of the Lord unto them: 66 In that day when I came unto mine own, no man among you ‘received me, and you were driven out.
67 When I called again there was none of you to answer; yet my ‘arm was not shortened at all that I could not redeem, neither my ‘power to deliver.
68 Behold, at my rebuke I ‘dry up the sea, I make the rivers a wilderness; their fish stink, and die for thirst.
69 I clothe the heavens with blackness, and make sackcloth their covering.
70 And ‘this shall ye have of my hand—ye shall lie down in sorrow.
71 Behold, and lo, there are none to deliver you; for ye ‘obeyed not my voice when I called to you out of the heavens; ye ‘believed not my servants, and when they were ‘sent unto you ye received them not.
72 Wherefore, they sealed up the testimony and bound up the law, and ye were delivered unto ‘darkness.
73 These shall go away into outer darkness, where there is ‘weeping, and wailing, and gnashing of teeth.
74 Behold the Lord your God hath spoken it. Amen.

SECTION 134

A declaration of belief regarding governments and laws in general, adopted by unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835. HC 2: 247-249. The occasion was a meeting of Church leaders, brought together to consider the proposed contents of the first edition of the Doctrine and Covenants. At that time this declaration was given the following preamble: ‘That our belief with regard to earthly governments and

2013 EDITION

commanded to be kept from the world in the day that they were given, but now are to ‘go forth unto all the earth’. 61 And this according to the mind and will of the Lord, who ruleth over all flesh.
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DOCTRINE AND COVENANTS 134:7-12

7 We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious *belief; but we do not believe that they have a right to enslave by depriving citizens of this privilege, or require them to pay in amounts which are, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

8 We believe that the commission of crime should be *punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing ‘offenders against good laws to punishment.

9 We do not believe it just to *mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10 We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing, but we do not believe that any religious society has ‘authority to try men on the right of property or life, to take from them this world’s goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

11 We believe that men should appeal to the civil law for redress of all *wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12 We believe it just to ‘preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with ‘bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situation in life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

SECTION 135

DOCTRINE AND COVENANTS 134:7-12

7 We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious *belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

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SECTION 135
Announcement of the martyrdom of Joseph Smith the Prophet and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27,
DOCTRINE AND COVENANTS 135:1-5

1844. This document was included at the end of the 1844 edition of the Doctrine and Covenants, which was nearly ready for publication when Joseph and Hyrum Smith were murdered.

1-2, Joseph and Hyrum martyred in Carthage Jail; 3, Preeminent position of the Prophet is acclaimed; 4-7, Their innocent blood testifies of the truth and divinity of the work.

To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: "O Lord my God! They were both shot after they were dead, in a brutal manner, and both received four balls.

2 John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

3 Joseph Smith, the Prophet and Seer of the Lord, has done more, 'save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which is translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the 'fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God; given to his people; and like most of the great men of ancient times, he has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated.'

4 When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence toward God, and toward all men. I shall die innocent, and it shall yet be said of me—He was murdered in cold blood.'—The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? Yes, for so it was—read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

5 And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it matters not unto them, therefore, the Gentiles have received the testimony of the Lord; but if they have charity, they will receive it; therefore, shall not this testimony be given?—And it came to pass that the Lord said unto me: If they have not charity it matters not unto them, therefore, the Gentiles have received the testimony of the Lord; but if they have charity, they will receive it; therefore, shall not this testimony be given?

1981 EDITION

285
AND COVENANTS 136:37-137:5

DOCTRINE

and them that were sent unto them; and they have 'shed innocent
blood, which crieth from the ground against them.
37 Therefore, marvel not at these
things, for ye are not yet 'pure; ye
can not yet bear my glory; but ye
shall behold it if ye are faithful in
keeping all my words that I have
given you, from the days of Adam to
Abraham, from Abraham to Moses,
from Moses to Jesus and his apostles,
and from Jesus and his apostles to
Joseph Smith, whom I did call upon
by mine 'angels, my ministering ser-
vants, and by mine own voice out of
the heavens, to bring forth my work;
38 Which 'foundation he did lay,
and was faithful; and I took him to
myself.

SECTION 137

A vision given to Joseph Smith the Prophet, in the temple at
Kirnlnd, Ohio, January 21, 1836. HC 2: 380-381. The occa-
sion was the administration of the ordinances of the end as far
as they had then been revealed.

1-6. The Prophet sees his brother
Alvin in the celestial kingdom; 7-9.
The doctrine of salvation for the dead
is revealed; 10. All children are saved
in the celestial kingdom.

The 'heavens were 'opened upon us,
and I beheld the 'celestial kingdom
of God and of the glory thereof,
whether in the 'body or out I cannot
tell.
2 I saw the transcendent 'beauty
of the gate through which the heirs
of that kingdom will enter, which was
'like unto 'circular flames of
fire.
3 Also the blazing 'throne of God,
whereon was seated the 'Father and
the 'Son.
4 I saw the beautiful streets of that
kingdom, which had the appearance
of being paved with 'gold.
5 I saw Father 'Adam and 'Abra-
ham of the Church.

1981 EDITION

285
AND COVENANTS 136:37-137:5

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of that kingdom will enter, which was
'like unto 'circular flames of
fire.
3 Also the blazing 'throne of God,
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1981 EDITION

285
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of being paved with 'gold.
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among the "noble and great ones who were chosen in the beginning to be rulers in the Church of God. 1981 EDITION

56 Even before they were born, they, with many others, received their first "lessons in the world of spirits and were prepared to come forth in the due time of the Lord to labor in his "vineyard for the salvation of the souls of men."

57 I behold that the faithful "elders of this dispensation, when they depart from mortal life, continue their labors in the "preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the "spirits of the dead."

58 The dead who "repent will be redeemed, through obedience to the "ordinances of the house of God, and after they have paid the "penalty of their transgressions, and are "washed clean, shall receive a "reward according to their "works, for they are heirs of salvation."

60 Thus was the "vision of the redemption of the dead revealed to me, and I bear record, and I know that this "record is "true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen."

291 DOCTRINE AND COVENANTS 138:56–60

OFFICIAL DECLARATION—1

1 1 The Bible and the Book of Mormon teach that monogamy is God's standard of marriage unless He declares otherwise (see 2 Samuel 12:7–8 and Jacob 2:27, 30). Following a revelation to Joseph Smith, the practice of plural marriage was contracted among Church members in the early 1840s (see section 132). From the 1860s to the 1880s, the United States government passed laws making this religious practice illegal. These laws were eventually upheld by the U.S. Supreme Court. After receiving revelation, President Wilford Woodruff issued the following Manifesto, which was accepted by the Church as authoritative and binding on October 6, 1890. This led to the end of the practice of plural marriage in the Church.

OFFICIAL DECLARATION 1

To Whom It May Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, alleges that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuation of the practice of polygamy—
DOCTRINE AND COVENANTS—DECLARATION 1 292

of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF
President of the Church of Jesus Christ of Latter-day Saints.

President Lorenzo Snow offered the following:

"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding."

The vote to sustain the foregoing motion was unanimous.

Salt Lake City, Utah, October 6, 1890.

EXCERPTS FROM THREE ADDRESSES BY
PRESIDENT WILFORD WOODRUFF
REGARDING THE MANIFESTO

The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and the light of the Gospel. If they do not do it in that way, they cannot do it at all... I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the manifestos...

The Lord has told me to ask the Latter-day Saints a question, and He also told me that if they will listen to what I said to them and answer the question put to them, by the Spirit and power of God, they would all understand alike, and they would all believe alike with regard to this matter. The question is this: Which is the wiseest course for the Latter-day Saints to pursue— to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of sixty millions of people, and at the cost of the confiscation and loss of all the Temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the heads of families in the Church, and the confiscation of personal property of the people (all of which of themselves would stop the practice); or, after doing and suffering what we have wrought through our adherence to this principle to cease the practice and submit to the law, and through doing so leave the Prophets, Apostles and fathers at home, so

OFFICIAL DECLARATION I 292

I, therefore, as President of The Church of Jesus Christ of Latter-day Saints, do hereby solemnly declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory. One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay. Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

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President Lorenzo Snow offered the following:

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Salt Lake City, Utah, October 6, 1890.

EXCERPTS FROM THREE ADDRESSES BY
PRESIDENT WILFORD WOODRUFF
REGARDING THE MANIFESTO

The Lord will not permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty. (Sixty-first Semiannual General Conference of the Church, Monday, October 6, 1890, Salt Lake City, Utah. Reported in Deseret Evening News, October 11, 1890, p. 2.)

It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it in that way, they cannot do it at all...

The Lord has not said to me, or to anyone, that I should tell the Saints to get out of the State of Utah. If I were to attempt to do it, the Lord would remove me out of my place, and He will not only remove me, but He will remove any other man who attempts to lead the children of men astray from the oracles of God and from their duty.

Salt Lake City, Utah, October 6, 1890.
DOCTRINE AND COVENANTS—DECLARATION 2

President Kimball has asked that I now read this letter:

June 8, 1978.

To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world:

Dear Brethren:

As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords.

Aware of the promises made by the prophets and presidents of the Church who have preceded us at that some time, in God’s eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.

We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

Sincerely yours,

SPENCER W. KIMBALL
N. ELDON TANNER
MARION G. ROMNEY
The First Presidency

Recognizing Spencer W. Kimball as the prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints, it is proposed that we as a constituent assembly accept this revelation as the word and will of the Lord. All in favor please signify by raising your right hand. Any opposed by the same sign.

The vote to sustain the foregoing motion was unanimous in the affirmative.

Salt Lake City, Utah, September 30, 1978.

OFFICIAL DECLARATION 2

The Book of Mormon teaches that “all are alike unto God” including “black and white, bond and free, male and female” (2 Nephi 26:33). Throughout the history of the Church, people of every race and ethnicity in many countries have been baptized and have lived as faithful members of the Church. During Joseph Smith’s lifetime, a few black male members of the Church were ordained to the priesthood. Early in its history, Church leaders stopped conferring the priesthood on black males of African descent. Church records offer no clear insights into the origins of this practice. Church leaders believed that a revelation from God was needed to alter this practice and prayerfully sought guidance. The revelation came to Church President Spencer W. Kimball and was affirmed to other Church leaders in the Salt Lake Temple on June 1, 1978. The revelation removed all restrictions with regard to race that once applied to the priesthood.

To Whom It May Concern:

On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was presented by President N. Eldon Tanner, First Counselor in the First Presidency of the Church:

In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred rooms of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously.

President Kimball has asked that I now read this letter:

June 8, 1978.

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Aware of the promises made by the prophets and presidents of the Church who have preceded us at that some time, in God’s eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these,
INTRODUCTORY NOTE

The Pearl of Great Price is a selection of choice materials touching many significant aspects of the faith and doctrine of The Church of Jesus Christ of Latter-day Saints. These items were produced by the Prophet Joseph Smith and were published in the Church periodicals of his day.

The first collection of materials carrying the title Pearl of Great Price was made in 1831 by Elder Franklin D. Richards, then a member of the Council of the Twelve and president of the British Mission. Its purpose was to make more readily accessible some important articles that had had limited circulation in the time of Joseph Smith. As Church membership increased throughout Europe and America there was a need to make these items available. The Pearl of Great Price received wide use and subsequently became a standard work of the Church by action of the First Presidency and the general conference in Salt Lake City on October 10, 1880.

Several revisions have been made in the contents as the needs of the Church have required. In 1878 portions of the Book of Moses not contained in the first edition were added. In 1902 certain parts of the Pearl of Great Price that duplicated material also published in the Doctrine and Covenants were omitted. Arrangement into chapters and verses, with footnotes, was done in 1902. The first publication in double-column pages, with index, was in 1921. No other changes were made until April 1976, when two items of revelation were added. In 1979 these two items were removed from the Pearl of Great Price and placed in the Doctrine and Covenants, where they now appear as sections 137 and 138. In the present edition some changes have been made to bring the text into conformity with earlier documents.

Following is a brief introduction to the present contents:


The Book of Abraham. A translation from some Egyptian papyri that came into the hands of Joseph Smith in 1835, containing writings of the patriarch Abraham. The translation was published serially in the Times and Seasons beginning March 1, 1842, at Nauvoo, Illinois. See History of the Church, vol. IV, pp. 519–534.

Joseph Smith—Matthew. An extract from the testimony of Matthew in Joseph Smith’s Translation of the Bible. See Doctrine and Covenants 45:60–61 for the divine injunction to begin the translation of the New Testament.

Articles of Faith of the Church of Jesus Christ of Latter-day Saints. A statement by Joseph Smith published in the Times and Seasons March 1, 1842, in company with a short history of the Church that was popularly known as the Wentworth Letter. See History of the Church, vol. IV, pp. 538–541.

INTRODUCTION

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1. Selections from the Book of Moses. An extract from the book of Genesis of Joseph Smith’s translation of the Bible, which he began in June 1830.


4. Articles of Faith of the Church of Jesus Christ of Latter-day Saints. A statement by Joseph Smith published in the Times and Seasons March 1, 1842, in company with a short history of the Church that was popularly known as the Wentworth Letter.