

REVELATIONS PRINTED IN *THE EVENING AND THE MORNING STAR*

Source Notes

THE EVENING AND THE MORNING STAR

Revelations published in The Evening and the Morning Star (Independence, MO), vol. 1, nos. 1–10 and 12, and vol. 2, no. 13; edited by William W. Phelps. The copy used for this transcription is currently part of a bound volume held at CHL; includes marginalia, archival notations, stamps, and bookplates.

The initial issues of *The Evening and the Morning Star* present revelations prominently on the first or second page of the newspaper. Beginning with the November 1832 issue, however, revelations were placed near the end of each issue. Each issue comprises four leaves (eight pages) that measure $12\frac{1}{2} \times 9\frac{7}{8}$ inches (32×25 cm). Each page is set in two columns. The volume used for this transcription was donated to the Salt Lake Temple by Lycurgus A. Wilson on 8 September 1894, according to a bookplate on the inside front cover of the volume. It was transferred to the library of the Church Historian's Office sometime before 1923.¹

EVENING AND MORNING STAR

Revelations published in Evening and Morning Star (Kirtland, OH), vol. 1, nos. 1–10 and 12, and vol. 2, no. 13; edited by Oliver Cowdery. The copy used for this transcription is currently part of a bound volume held at CHL; includes marginalia and archival notations.

Evening and Morning Star, an edited reprint of *The Evening and the Morning Star*, presents revelations throughout its first thirteen issues, except for the April 1833 issue, which was printed in June 1836. When printing *Evening and Morning Star*, the editors revised the revelations found in *The Evening and the Morning Star*, changing wording and sometimes order and position on the page. One revelation printed in the earlier newspaper was not reprinted in this edition of the paper.² The page size of *Evening and Morning Star* was smaller than that of its predecessor. Each issue has eight leaves (sixteen pages), with two columns on each page, each page measuring $9\frac{1}{4} \times 5\frac{3}{4}$ inches (23×15 cm). Because *Evening and Morning Star* was a reprint, its issues maintained the dating of the original issues; thus, the first issue of *Evening and Morning Star* is dated June 1832, though it was printed in January 1835, as indicated by a publisher's notice on the last page of the issue.

The original owner of the volume used for this transcription is unknown. The upper right corner of the second free endsheet is cut away, and based on a residual ink flourish on the recto near the cut,

1. "Library Record," book no. 1239.

2. Revelation, 16 Apr. 1830, in "The Articles and Covenants of the Church of Christ," *The Evening and the Morning Star*, June 1832, [1]–[2] [D&C 22].

it appears that a signature was removed from the book at some point. This volume is held at the Church History Library, but its provenance is unknown.

Historical Introductions

THE EVENING AND THE MORNING STAR

Soon after his baptism into the church in 1831, William W. Phelps was instructed by revelation to relocate to Independence, Missouri, “and be established as a printer unto the church.” Oliver Cowdery, who had been previously appointed to work on church publications, was directed to assist him.³ In early 1832, Phelps and his associates in Independence began work on the church’s first newspaper, *The Evening and the Morning Star*. Because of the difficulty of getting paper and other supplies to Independence, however, months passed before the first issue of the newspaper was printed in June 1832.

The newspaper’s prospectus announced that it would, in part, “be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days.”⁴ Though a small number of JS’s revelations appeared first in non-Mormon newspapers elsewhere,⁵ the *Star* was the first official periodical of the church to print them. As the church’s only periodical at the time, the *Star* also published counsel to church members, local and world news, editorials, hymns, and letters from missionaries. The *Star* regularly published general announcements to missionaries serving throughout the country and letters from church members in other states, evidencing that its circulation reached well beyond Independence.⁶

The press owned by W. W. Phelps & Co., which was operated under the direction of the Literary Firm, was the only press in Independence and indeed the only press for roughly one hundred miles.⁷ Reading material was scarce on the frontier, and it is likely that the town’s non-Mormon residents read the *Star* in addition to the *Upper Missouri Advertiser*, the secular paper Phelps published on the same press.⁸ In July 1833, when religious and

3. Revelation, 20 July 1831, in Doctrine and Covenants 27:5, 1835 ed. [D&C 57:11, 13]; Revelation, 14 June 1831, in Doctrine and Covenants 68:2, 1835 ed. [D&C 55:4].

4. William W. Phelps, *The Evening and the Morning Star* Prospectus, *Evening and Morning Star*, June 1832 (Jan. 1835), 1–2; Crawley, *Descriptive Bibliography*, 1:32.

5. See, for example, Articles and covenants, 10 Apr. 1830, and Revelations, 16 Apr. 1830 and ca. Aug. 1830, in “The Mormon Creed,” *Painesville Telegraph*, 19 Apr. 1831, [4] [D&C 20, 22, and 27:1–5, 14–15, 18]; Revelation, 7 Dec. 1830, in “Miscellaneous,” *Painesville Telegraph*, 17 Jan. 1832, [1] [D&C 35]; Revelation, 9 Feb. 1831, in “Secret Bye Laws of the Mormonites,” *Painesville Telegraph*, 13 Sept. 1831, [1] [D&C 42:1–69]; and Revelation, Sept. 1830–B, in Ezra Booth, “Mormonism—Nos. VIII–IX,” *Ohio Star*, 8 Dec. 1831, [1] [D&C 28].

6. See, for example, Notice, *The Evening and the Morning Star*, Aug. 1832, [7]; “Letters,” *The Evening and the Morning Star*, Nov. 1832, [4]; “Extract” and “Letters,” *The Evening and the Morning Star*, Jan. 1833, [7]; and “Extracts of Letters from the Elders Abroad,” *The Evening and the Morning Star*, Feb. 1833, [5]–[6]. JS, in a November 1832 letter to Phelps, added ten new subscribers to the *Star*, nine from Guyandotte, Virginia (now West Virginia), and one from Wooster Township, Ohio. (JS, Kirtland, OH, to William W. Phelps, [Independence, MO], 27 Nov. 1832, in JS Letterbook 1, pp. 1–4.)

7. Notice, *The Evening and the Morning Star*, June 1832, [6].

8. The only known surviving copy of the *Upper Missouri Advertiser*—no. 3, dated 11 July 1832—is located at the American Antiquarian Society, Worcester, MA.

political tensions between the Mormons and their neighbors had already created a tinder-box environment, an article titled “Free People of Color” appeared in *The Evening and the Morning Star*, quoting from Missouri statutes respecting the immigration of free persons of African descent. Many Missourians, largely sympathetic to the practice of slavery, interpreted the article as an attempt to invite free black people to settle in Missouri and were outraged.⁹ Four days after the editors of *The Evening and the Morning Star* printed a broad-side extra in an attempt to calm the situation by clarifying the message of the offending article,¹⁰ a group of Missouri vigilantes destroyed the printing office and most of the sheets of the still-unfinished Book of Commandments.

The destruction of the printing office caused a six-month hiatus in the publication of the *Star*. In September 1833, F. G. Williams & Co. was established in Kirtland, Ohio, for the purpose of printing church materials, and Oliver Cowdery was sent to New York to purchase a printing press and type.¹¹ Upon his return, Cowdery resumed printing the *Star* in Kirtland from January until September 1834. Beginning in October 1834, the *Latter Day Saints’ Messenger and Advocate* succeeded the *Star* as the official church periodical.

Over the course of the *Star*’s fourteen-month run in Missouri, the paper printed nineteen full and seven partial revelation texts. Only two issues of the Missouri newspaper did not contain featured revelations: the April 1833 issue and the July 1833 issue, which was the final issue printed in Missouri. As in the Book of Commandments and the first edition of the Doctrine and Covenants (1835), little, if any, introduction or commentary accompanied the featured revelations. In addition to publishing the revelations as stand-alone pieces, *The Evening and the Morning Star* often published articles that quoted from the revelations—both from those printed as featured documents in the paper and from those that had not been published therein. Well before the Book of Commandments was expected to be completed, the editors of the *Star* advised readers to “search the revelations which we publish,” an admonition that presumed that the Latter-day Saints had access to earlier issues.¹² In fact, for Mormons in Independence, as well as those scattered around the country, the *Star* became the most accessible source for JS’s revelatory texts.

The revelations published in *The Evening and the Morning Star* appear to have been selected for their importance. Many of the published revelations addressed topics relating to church government, such as the roles of specific church officers,¹³ the laws and commandments to be kept by church members,¹⁴ and the proper administration of the sacrament of

9. “Free People of Color,” *The Evening and the Morning Star*, July 1833, 109; “To His Excellency, Daniel Dunklin,” *The Evening and the Morning Star*, Dec. 1833, 114–115.

10. *The Evening and the Morning Star*, Extra, 16 July 1833, [1].

11. See pp. 302–303 herein.

12. “To the Honorable Men of the World,” *The Evening and the Morning Star*, Aug. 1832, [6].

13. See, for example, Articles and covenants, 10 Apr. 1830, in “The Articles and Covenants of the Church of Christ,” *The Evening and the Morning Star*, June 1832, [1], and June 1833, 97–98 [D&C 20]; Revelation, 1 Nov. 1831–A, in “A Revelation, Given November 1831,” *The Evening and the Morning Star*, Oct. 1832, [3] [D&C 68]; and Revelation, 4 Dec. 1831, in “A Revelation Given December 4, 1831,” *The Evening and the Morning Star*, Dec. 1832, [5]–[6] [D&C 72].

14. See, for example, Revelation, 9 and 23 Feb. 1831, in “Extract from the Laws for the Government of the Church of Christ” and “Items of Law for the Government of the Church of Christ,” *The Evening and the Morning Star*, July 1832, [1], and Oct. 1832, [2] [D&C 42:11–93].

the Lord's Supper.¹⁵ Other published revelations announced newly received theological principles¹⁶ or looked forward to the second coming of Christ.¹⁷ Revelations that were given to specific individuals providing counsel or commandment were not published.¹⁸ After the *Star* moved to Ohio, no revelations were included in the ten issues of the newspaper published there.

EVENING AND MORNING STAR

In December 1833, six months after the printing office in Independence, Missouri, was destroyed and publication efforts there were permanently halted, printing commenced on a newly acquired press in Kirtland, Ohio. That press, operated by F. G. Williams & Co., continued printing *The Evening and the Morning Star*, the newspaper begun in Missouri, through September 1834. The September 1834 issue of that paper contained a prospectus announcing that the paper's two volumes would be reprinted.¹⁹

The first issue of the reprinted newspaper, which appeared under the slightly modified title *Evening and Morning Star*, was published in January 1835.²⁰ Though touted as a reprint that would correct typographical and other errors,²¹ *Evening and Morning Star* actually contained significant changes to the revelation texts. In the first issue, editor Oliver Cowdery explained the revisions he was making in the reprinted versions of the revelations:

On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is unexcusable. Thus saying we cast no reflections upon those who were entrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle.²²

15. See, for example, Revelation, ca. Aug. 1830, in "Revelations," *The Evening and the Morning Star*, Mar. 1833, [6] [D&C 27].

16. See, for example, Vision, 16 Feb. 1832, in "A Vision," *The Evening and the Morning Star*, July 1832, [2]–[3] [D&C 76].

17. See, for example, excerpt of Revelation, ca. 7 Mar. 1831, in "A Prophecy Given to the Church of Christ, March 7, 1831," *The Evening and the Morning Star*, June 1832, [2] [D&C 45:1–67, 71].

18. Revelations addressed to individuals were officially restricted "to the parties concerned" until they could be published in the Book of Commandments. (Minute Book 2, 30 Apr. 1832.)

19. "Prospectus," *The Evening and the Morning Star*, Sept. 1834, 192.

20. The title that appears in the newspaper's nameplate was likely shortened because of a reduction in the newspaper's size. The longer original title, *The Evening and the Morning Star*, is printed at the middle and end of each issue with other publication information. For the sake of clarity, the reprinted paper is referred to by its shortened title for all references in *The Joseph Smith Papers*.

21. "Prospectus," *The Evening and the Morning Star*, Sept. 1834, 192.

22. Notice, *Evening and Morning Star*, June 1832 (Jan. 1835), 16. The prospectus to *Evening and Morning Star* also states "that in the first 14 numbers, in the Revelations, are many errors, typographical, and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections." ("Prospectus," *The Evening and the Morning Star*, Sept. 1834, 192.)

Despite the implications of Cowdery's statement, very few of the changes in the reprint represent a restoration back to the earliest text, though Cowdery consulted early manuscript sources when reprinting some of the revelations.²³ Because the revelations were meant to be used as a guide for the current operations of the church, they were edited in 1835 to reflect current organization, doctrine, and practice, which had continued to develop since the revelations were first dictated. For example, the version of a 9 February 1831 revelation printed in *Evening and Morning Star* includes discussion of the duties of elders, priests, teachers, bishops, high priests, and the high council.²⁴ Early versions of the revelation, however, make no mention of the office of high priest, which did not exist until June 1831,²⁵ or of the high council, a body that was not organized until February 1834.²⁶ The revelation was revised in 1835 to reflect these additional roles. Most of the changes made to revelations in the early issues of *Evening and Morning Star* are also reflected in the same revelations as published in the first edition of the Doctrine and Covenants (1835), and the editing work on that volume, in turn, influenced the presentation of revelations in later issues of *Evening and Morning Star*.²⁷

The first six issues of *Evening and Morning Star* present the full texts of thirteen revelations that were modified before or during the typesetting of the 1835 Doctrine and Covenants, meaning that the changes to some of the revelations were first made to the texts in *Evening and Morning Star* and later replicated in the 1835 Doctrine and Covenants. A notice in the issue printed in June 1835 apologized for the delay of that issue due to "the publication of a book of much importance"—that is, the Doctrine and Covenants.²⁸ The seventh issue was not available until April 1836, well after the publication of the Doctrine and Covenants. As was the case with *The Evening and the Morning Star*, no further revelations were published in *Evening and Morning Star* following the June 1833 (June 1836) issue.

Note on Editorial Method

As discussed above, editors of the reprinted *Evening and Morning Star* often made changes to the revelations that originally appeared in *The Evening and the Morning Star*. This portion of the volume is designed to show at a glance the differences between the versions of the revelations that appeared in the two newspapers. In order to facilitate comparison of the texts, the revelations printed herein are presented side by side in a parallel column

23. On 4 February 1835, Cowdery wrote to Newel K. Whitney requesting that the latter send "the original copy of the Revelation given to 12 elders Feb. 1831 called 'The Law of the Church.'" Cowdery explained, "We are preparing the old Star for re-printing, and have no copy from which to correct, and kno[w] of no other beside yours." (Oliver Cowdery, Kirtland, OH, to Newel K. Whitney, 4 Feb. 1835, Newel K. Whitney, Papers, BYU.)

24. Revelation, 9 Feb. 1831, in "Extract of Covenants for the Church of the Latter Day Saints," *Evening and Morning Star*, July 1832 (Feb. 1835), 30–31 [D&C 42].

25. See Minute Book 2, 3 June 1831.

26. Minute Book 1, 17 Feb. 1834; see also Minutes, 17 Feb. 1834, in Doctrine and Covenants 5, 1835 ed. [D&C 102].

27. For example, the updates made in Revelation, 9 February 1831, for publication in *Evening and Morning Star* were then introduced into Doctrine and Covenants 13:8, 10, 19, 1835 ed. [D&C 42:31, 34, 71].

28. Notice, *Evening and Morning Star*, Oct. 1832 (June 1835), 80.

format. The left column contains the revelations as they were published in *The Evening and the Morning Star* (*Star*), and the right column contains the revelations as they were published in the reprinted *Evening and Morning Star* (reprint).

Where words appear in one version that do not appear in the other, blank space has been added in place of the missing words in order to ensure that the line endings of the two columns match. For example, speaking of Jesus Christ, one line of the *Star* says that he “came in the flesh,” while the corresponding line of the reprint says that he “came in the meridian of time in the flesh.” In this case, a blank space roughly equivalent in size to the missing words (“in the meridian of time”) was added to the *Star* transcript, between “came” and “in the flesh.” Where words in one version have been replaced with different words in the other, similar ideas have been aligned as closely as possible. No effort has been made to maintain original line breaks. End-of-line hyphens printed in the newspapers are not transcribed herein, except where they split a word across a page break. Because many end-of-line hyphens have been editorially introduced in the transcripts, a hyphen appearing at the end of a line in the transcripts may or may not be original to the newspapers.

In order to maintain the line-to-line alignment, paragraph breaks have been editorially introduced and removed at different points in the transcript of the reprint. Where a paragraph break appears in the reprint but not in the *Star*, the break is removed from the reprint transcript but noted with a paragraph mark (§). Where the opposite is true—a paragraph break appears in the *Star* but not in the reprint—a break is introduced in the reprint transcript, and a carriage return symbol (↵) is inserted to note the editorial reformatting.

The transcripts presented herein do not correct typographical errors. No attempt has been made to note or mimic pieces of type accidentally printed upside down. Incomplete characters resulting from partially inked or broken type are transcribed fully. In the case of uninked type, if the impression of the type on the page is visible, the character is transcribed. Editorially supplied brackets are employed when a character is wholly illegible because of completely uninked or broken type, smeared ink, or damage to the page. In as many cases as possible, multiple variant copies of the newspapers were compared in order to supply the correct character. When the character was missing in other copies, contemporary usage and typesetting practices, modern standards, and the source text from which the type was originally set were all taken into consideration when attempting to supply an unknown character. Spaces of varying length have been standardized in the transcripts to one space. Occasionally, a piece of space type that was incorrectly set created a solid, rectangular ink mark on the page. These stray ink marks are not noted or reproduced in the transcripts. Page numbers from the original documents are noted in brackets.

Revelations featured herein are grouped by issue and presented in the order in which they appeared in the *Star*. Original headlines or other titles are transcribed and presented herein, though any editorial introductions to the revelations are not. Horizontal rules and extra leading are neither reproduced nor noted. A footnote at the beginning of each revelation identifies it and provides relevant bibliographic information, including the section number under which the revelation appears in the 1981 Latter-day Saint edition of the Doctrine and Covenants. In the case of excerpted revelatory items, verse numbers from the 1981 edition accompany the section number. The table that follows lists each of the revelatory items printed in this section, along with its bibliographic information.

Key to column titles

Vol:Issue:	Volume and issue number
Star Print Date:	Month in which the item was printed in <i>The Evening and the Morning Star</i>
Star Pages:	Pages on which the item was printed in <i>The Evening and the Morning Star</i>
Reprint Print Date:	Month in which the item was printed in <i>Evening and Morning Star</i>
Reprint Pages:	Pages on which the item was printed in <i>Evening and Morning Star</i>
Date:	Date of item, followed by section number in Doctrine and Covenants, 1981 edition, The Church of Jesus Christ of Latter-day Saints

VOL: ISSUE	STAR PRINT DATE	STAR PAGES	REPRINT PRINT DATE	REPRINT PAGES	REPRINT DATE
1:1	June 1832	[1]	Jan. 1835	2-4	10 Apr. 1830 [D&C 20]
1:1	June 1832	[1]-[2]			16 Apr. 1830 [D&C 22]
1:1	June 1832	[2]	Jan. 1835	5-6	ca. 7 Mar. 1831 [D&C 45:1-67, 71]
1:2	July 1832	[1]	Feb. 1835	30-31	9 and 23 Feb. 1831 [D&C 42:11-77]
1:2	July 1832	[1]	Feb. 1835	26-27	7 Aug. 1831 [D&C 59]
1:2	July 1832	[2]-[3]	Feb. 1835	27-30	16 Feb. 1832 [D&C 76]
1:3	Aug. 1832	[1]	Mar. 1835	42-43	ca. 8 Mar. 1831-A [D&C 46]
1:3	Aug. 1832	[1]	Mar. 1835	43-44	9 May 1831 [D&C 50]
1:4	Sept. 1832	[2]	Apr. 1835	60-62	Sept. 1830-A [D&C 29]
1:4	Sept. 1832	[2]	Apr. 1835	62	30 Oct. 1831 [D&C 65]
1:5	Oct. 1832	[2]	June 1835	74	23 Feb. 1831 [D&C 42:78-93]
1:5	Oct. 1832	[2]-[3]	June 1835	74	Feb. 1831-A [D&C 43:15-35]
1:5	Oct. 1832	[3]	June 1835	73-74	1 Nov. 1831-A [D&C 68]
1:6	Nov. 1832	[7]	Sept. 1835	93-94	7 May 1831 [D&C 49]
1:7	Dec. 1832	[5]	Apr. 1836	105-106	12 Aug. 1831 [D&C 61]
1:7	Dec. 1832	[5]-[6]	Apr. 1836	106-107	4 Dec. 1831 [D&C 72]
1:8	Jan. 1833	[5]-[6]	Apr. 1836	125-126	2 Jan. 1831 [D&C 38]
1:8	Jan. 1833	[6]	Apr. 1836	126	30 Apr. 1832 [D&C 83]
1:9	Feb. 1833	[5]	May 1836	138	27 and 28 Dec. 1832 [D&C 88:117-126]
1:9	Feb. 1833	[6]-[7]	May 1836	140-141	30 Aug. 1831 [D&C 63:1-64]
1:10	Mar. 1833	[6]	May 1836	155	ca. Aug. 1830 [D&C 27]
1:10	Mar. 1833	[6]	May 1836	155-156	1 Nov. 1831-B [D&C 1]
1:10	Mar. 1833	[6]	May 1836	156-157	3 Jan. 1833 [D&C 88:127-137]
1:12	May 1833	[1]-[2]	June 1836	177-179	3 Nov. 1831 [D&C 133]
2:13	June 1833	97-98	June 1836	193-196	10 Apr. 1830 [D&C 20]

June 1832

Revelations.

¹THE ARTICLES AND
COVENANTS OF THE
CHURCH OF CHRIST.

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; it 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: Which commandments were given to Joseph, who was called of God and ordained an Apostle of Jesus Christ, an Elder of this Church; and also to Oliver, who was called of God an Apostle of Jesus Christ, an Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ to whom be all glory both now and forever. Amen.

For, after that it truly was manifested unto this first Elder, that he had received a remission of his sins, he was entangled again in the vanities of the world, but after truly repenting

God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all white-

²THE ARTICLES AND
COVENANTS OF THE
CHURCH OF CHRIST.

[*With a few items from other revelations.*]

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, it being regularly organized and established agreeably 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: which commandments were given to Joseph Smith Jr. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church: 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: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

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; but after repenting, and humbling himself, sincerely, through faith God ministered unto him by a holy angel whose countenance was as lightning, and whose garments were pure and white above all other white-

1. Articles and covenants, 10 Apr. 1830, in “The Articles and Covenants of the Church of Christ,” *The Evening and the Morning Star*, June 1832, [1]–[2] [D&C 20]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:75–87.)

2. Articles and covenants, 10 Apr. 1830, in “The Articles and Covenants of the Church of Christ,” *Evening and Morning Star*, June 1832 (Jan. 1835), 2–4 [D&C 20]. This version closely corresponds to the version in the June 1833 issue of *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former.

ness, and gave unto him commandments which inspired him from on high, and gave unto him power, by the means which were prepared, that he should translate a Book, which Book contained a record of a fallen people, and also the fulness of the Gospel of Jesus Christ to the Gentiles; and also to the Jews,

proving unto them, that the holy Scriptures are true; and also, that God doth inspire men and call them to his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

Which Book was given by inspiration, and is called The Book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them: Wherefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter

receive this work, either to faith and righteousness, or to the hardness of heart in unbelief, to their own condemnation, for the Lord God hath spoken it, for we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high; to whom be glory forever and ever. Amen.

Wherefore, by these things we know, that there is a God in Heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of Heaven and earth and all things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them; and that he gave unto the children of men command-

ness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon. 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, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to day, and forever. Amen.

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

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female: after his own image and in his own likeness created he them, and gave unto them command-

ments, that they should love and serve him

the only being whom they should worship, but by the transgression of these holy laws, man became sensual and devilish, and became fallen man: Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures, which have been given of him, that he suffered temptations, but gave no heed unto them; that he was crucified, died, and rose again the third day, and that he ascended into Heaven to sit down on the right hand of the Father, to reign with Almighty power, according to the will of the Father. Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved; yea, even as many as were before he came in the flesh,

from the beginning,

who believed in the words of the holy Prophets, who were inspired by the gift of the Holy Ghost, which truly testifies of him in all things, as well as those who should come after, who should believe in the gifts and callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the Kingdom of God: And we know, that Justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that Sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve

ments that they should love and serve him the only living and true God, and that he should be the only Being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man. ¶ Wherefore, the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and

ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in [p. 2] the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve

God with all their might, minds, and strength, but there is a possibility that men may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptation; yea, and even he that is sanctified also: and we know, that these things are true and agreeable to the Revelation of John, neither adding to, nor diminishing from the prophecy of his Book; neither to the holy Scriptures; neither to the Revelations of God which shall come hereafter, by the gift and power of the Holy Ghost; neither by the voice of God; neither by the ministering of angels, and the Lord God hath spoken it; and honor, power, and glory be rendered to his holy name both now and ever. Amen.

And again, by way of commandment to the Church, concerning the manner of baptism: Behold whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the Church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the Church of Christ.

The duty of the Elders, Priests, Teachers, Deacons and members of the Church of Christ. An Apostle is an Elder, and it is his calling to baptize and to ordain other Elders, Priests, Teachers and Deacons, and to administer

the flesh and blood of Christ

according to the Scriptures, and to teach,

God with all their might, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever. Amen.

And again by way of commandment to the church concerning the manner of baptism. ¶

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the church of Christ. ¶ An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach,

expound, exhort, baptize, and watch over the Church, and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings. The Elders are to conduct the meetings as they are led by the Holy Ghost.

The Priests' duty is to preach, teach, expound, exhort and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties; and

ordain other Priests, Teachers and Deacons, and take the lead in meetings; but none of these offices is he to do when there is an Elder present,

but in all cases is to assist the Elder³ The Teachers' duty is to watch over the Church always, and be with them, and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying nor back-biting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, and in all his duties in the Church by the Deacons; but neither the Teacher nor Deacons, have authority to baptize nor administer the Sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ.

expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings. ¶ The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God. ¶ The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and

attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to

assist the elder if occasion requires. ¶ The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always,

in all his duties in the church, by the deacons, if occasion requires: but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ.

3. An extra space after this word and before the capitalized "T" of the following word suggests that the publishers planned for punctuation here, but no type impression is visible.

Every Elder, Priest Teacher, or Deacon, is to be ordained according to the gifts and callings of God unto him,

by the power of the Holy Ghost which is in the one who ordains him.

The several Elders composing this Church of Christ, are to meet in Conference once in three months,

to do

Church business whatsoever is necessary.

And each Priest or Teacher, who is ordained by a Priest, is to take a certificate from him at the time, which when presented to an Elder, he is to give him a License, which shall authorize him to perform the duty of his calling.

The duty of the members after they are received by baptism. The Elders or Priests are to have a sufficient time to expound all things concerning this Church of Christ to their understanding, previous to their partaking of the Sacrament, and being confirmed by the laying on of the hands of the Elders; so that all things may be done

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

¶ Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

The duty of the members after they are received by baptism: ¶ The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done

in order. And the members shall manifest before the Church, and also before the Elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy Scriptures, walking in holiness before the Lord. Every member of this Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands on them in the name of the Lord, and bless them in the name of Christ. There cannot any one be received into this Church of Christ, who has not arrived to the years of accountability before God, and is not capable of repentance.

And baptism is to be administered in the following manner unto all those who repent: Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them,

and shall say, calling them by name: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse them in the water, and come forth again out of the water. And it is expedient that the Church meet together oft to partake of Bread and Wine, in remembrance of the Lord Jesus; and the Elder or Priest shall administer it, and after this manner shall he do, he shall kneel with the Church, and call upon the Father in mighty prayer saying: O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which

in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord. ¶ Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name. ¶ No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

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

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which

he hath given them, that they may always have his spirit to be with them. Amen. The manner of administering the Wine: Behold they shall take the Cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this Wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.

Any member of this Church of Christ, transgressing or being overtaken in a fault, shall be dealt with according as the Scriptures direct. It shall be the duty of the several churches, composing this Church of Christ, to send one or more of their Teachers to attend the several Conferences, held by the Elders of this Church, with a list of the names of the several members, uniting themselves to the Church since the last Conference, or send by the hand of some Priest, so that there can be kept a regular list of all the names of the members of the whole Church, in a Book kept by one of the Elders; whomsoever the other Elders shall appoint from time to time: and also, if any have been expelled from the Church, so that their names may be blotted out of the general Church Record of names. Any member removing from the Church where he resides, if going to a Church where he is not known, may take a letter certifying that he is a regular member and in good standing; which certificate may be signed by any Elder or Priest, if the member receiving the letter is personally acquainted with the Elder or Priest, or it may be signed by the Teachers or Deacons of the Church.

he has given them, that they may always have his Spirit to be with them. Amen. ¶ The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct. ¶ It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time: and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names. ¶ All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church. [p. 4]

⁴Behold, I say unto you, that all old Covenants have I caused to be done away in [p. [1]] this thing, and this is a new and an everlasting Covenant: even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for ye cannot enter in at the straight gate by the law of Moses; neither by your dead works; 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. Wherefore, enter ye in at the gate as I have commanded, and seek not to counsel your God. Amen.

⁵A PROPHECY GIVEN TO THE
CHURCH OF CHRIST,
MARCH 7, 1831.

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 host thereof, and by whom all things were made which live and move and have a being. 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 harvest ended, and your souls not saved. Listen to

⁶EXTRACT OF A PROPHECY
GIVEN MARCH 7, 1831.

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 host thereof, and by whom all things were made which live and move and have a being. 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 harvest ended, and your souls not saved. Listen to

4. Revelation, 16 Apr. 1830 [D&C 22], begins here. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. It is unclear why editors joined this revelation with the previous item. These two items and a third—Revelation, circa August 1830 [D&C 27]—were also consolidated in a non-Mormon publication, the *Painesville Telegraph*. A copy of the revelation in the handwriting of Sidney Gilbert also pairs the articles and covenants with the revelation of 16 April 1830, though Gilbert’s is not a direct copy of the text from either newspaper. (“The Mormon Creed,” *Painesville Telegraph*, 19 Apr. 1831, [4]; Gilbert, Notebook, [11]–[12]; see *JSP*, MRB:35.)

5. Excerpt of Revelation, ca. 7 Mar. 1831, in “A Prophecy Given to the Church of Christ, March 7, 1831,” *The Evening and the Morning Star*, June 1832, [2] [D&C 45:1–67, 71]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:115–125.)

6. Excerpt of Revelation, ca. 7 Mar. 1831, in “Extract of a Prophecy Given March 7, 1831,” *Evening and Morning Star*, June 1832 (Jan. 1835), 5–6 [D&C 45:1–71]. This version corresponds to the version in *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former.

him who is the advocate with the Father, who is pleading your case before him; saying Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore Father spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken O ye people of my church, and ye Elders listen together, and hear my voice while it is called to-day and harden not your hearts; for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world, a light that shineth in darkness and the darkness comprehendeth it not; I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were reserved unto myself, a city reserved until a day of righteousness shall come, a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise

him who is the advocate with the Father, who is pleading your cause before him; saying, Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore, Father spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day and harden not your hearts; for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world, a light that shineth in darkness and the darkness comprehendeth it not: I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life.— And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations: and confessed that they were strangers and pilgrims on the earth; but obtained a promise

that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory, in the clouds of Heaven, to fulfil the promises that I have made unto your fathers; for as ye have looked upon the long absence of your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations, and this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them, shall come to pass.

Ye say that ye know, that the end of the world cometh; ye say also that ye know, that the Heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and

that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old; and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers: for as you have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations, and this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them, shall come to pass.

Ye say that ye know, that the end of the world cometh; ye say also that ye know, that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away, but all shall be fulfilled.— And this I have told you concerning Jerusalem, and when that day shall come, a remnant shall be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and

the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delay⁷ eth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land; but my disciples shall stand in holy places and shall not be moved, but among the wicked, men shall lift up their voices and curse God and die; and there shall be earthquakes, also, in divers places, and desolations, yet men will harden their hearts against me; and they will take up the sword one against another and they will kill one another: and now, when I the Lord had spoken these words unto my disciples, they were troubled, and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled, and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, ye say that summer is now nigh at hand; even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land; but my disciples shall stand in holy places and shall not be moved; but among the wicked men shall lift up their voices and curse God and die. And there shall be earthquakes, also, in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another and they will kill one another. ¶ And now, when I the Lord had spoken these words unto my disciples, they were troubled, and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled; and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig trees, and ye see them with your eyes, and ye say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand; even so it shall be in that day when they shall see all these things; for then shall they know that the hour is nigh.

7. The piece of type bearing the "y" is slanted, possibly forcing "eth" to separate from the word.

And it shall come to pass that he that feareth me shall be looking for the great day of the Lord to come, even for the signs of the coming of the son of man; and they shall see signs and wonders, for they shall be shown forth in the Heavens above and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come the sun shall be darkened, and the moon be turned into blood, and stars fall from Heaven; and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of Heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth; then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the Heavens also shall shake and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me, and say what are these wounds in thine hands, and in thy feet, then shall they know

And it shall come to pass that he that feareth me shall be looking for the great day of the Lord to come, even for the signs of the coming of the son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come the sun shall be darkened, and the moon turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place, and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all [p. [5]] the holy angels; and he that watcheth not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth: then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me, and say what are these wounds in thy hands and in thy feet? then shall they know

that I am the Lord; for I will say unto them, these wounds, are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King. And then shall the heathen nations be redeemed, and they which knew no law shall have part in the first resurrection, and it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men.

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any farther than this until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you that great things await you; ye hear of wars in foreign lands, but behold I say unto you they are nigh even at your doors, and not many years hence ye shall hear of wars in your own lands. Wherefore I the Lord have said

that I am the Lord; for I will say unto them, these wounds, are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus who was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King. And then shall the heathen nations be redeemed, and they which knew no law shall have part in the first resurrect:on,⁸ and it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men.

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further than this until the new testament be translated, and in it all these things shall be made known; wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you that great things await you: ye hear of wars in foreign lands, but behold I say unto you they are nigh even at your doors, and not many years hence ye shall hear of wars in your own lands. Wherefore I the Lord have said,

8. The “:” was clearly meant to be an “i”.

gather ye out from the eastern lands, assemble ye yourselves together ye Elders of my Church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there.

And it shall come to pass, that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy, even so. Amen.

gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed you; and it shall be called the New Jerusalem; a land of peace; a city of refuge; a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked shall not come into it: and it shall be called Zion. And it shall come to pass among the wicked, that every man who will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with the other. And it shall be said among the wicked, let us not go up against Zion; for the inhabitants of Zion are terrible —wherefore, we cannot stand. ¶ And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing, with songs of everlasting joy. Even so. Amen.

July 1832

Revelations.

⁹EXTRACT FROM THE LAWS FOR THE GOVERNMENT OF THE CHURCH OF CHRIST.

AGAIN I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the hands of the church. And again, the elders, priests, and teachers of this church, shall teach the

Scriptures which are in the Bible, and the Book of Mormon, in the which is the fulness of the Gospel; and they shall observe the Covenants and church Articles to do them; and this shall be their teachings. And they shall be directed by the Spirit, which shall be given

them by the prayer of faith; and if they receive not the Spirit, they shall not teach. And all this they shall observe to do, as I have commanded concerning their teaching, until the fulness of my Scriptures are given. And as they shall lift up their voices by the Comforter, they shall speak and prophesy as seemeth me good; for behold,

¹⁰EXTRACT OF COVENANTS FOR THE CHURCH OF THE LATTER DAY SAINTS.

And again, the elders, priests and teachers of this church, shall teach the principles of my gospel which are in the bible and the book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.— And all this ye shall observe to do as I have commanded, concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold,

9. Excerpt of Revelations, 9 and 23 Feb. 1831, in “Extract from the Laws for the Government of the Church of Christ,” *The Evening and the Morning Star*, July 1832, [1] [D&C 42:11–77]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. This publication excludes the first paragraph and the final four paragraphs of Revelation, 9 February 1831 [D&C 42:1–72], as found in Revelation Book 1, but it includes the entire excerpt of Revelation, 23 February 1831 [D&C 42:74–77], that was recorded on a slip of paper attached to manuscript page 67 of Revelation Book 1. (See *JSP*, MRB:95–107.)

10. Excerpt of Revelations, 9 and 23 Feb. 1831, in “Extract of Covenants for the Church of the Latter Day Saints,” *Evening and Morning Star*, July 1832 (Feb. 1835), 30–31 [D&C 42:12–77]. In February 1835, while preparing this item for publication, Oliver Cowdery requested from Newel K. Whitney a manuscript copy of this item. Only a few of the changes made in 1835, however, represent a restoration back to an earlier version of the text. The majority of this version corresponds to the version in *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former. (Oliver Cowdery, Kirtland, OH, to Newel K. Whitney, 4 Feb. 1835, Newel K. Whitney, Papers, BYU.)

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 have forgiveness, neither in this world, nor in the world to come. And again, thou shalt not kill; 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; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; and he that committeth adultery and repenteth with all his heart, and forsaketh and doeth it no more, thou shalt forgive him; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, or do him any harm. Thou knowest my laws, they are given in my Scriptures, he that sinneth and repenteth not, shall be cast out.

If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken;

and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass, that the bishop of my church, after that he has received

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 kills shall not have forgiveness, in this world, nor in the world to come. ¶ And again, I say, thou shalt not kill; 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; he that lieth and will not repent, shall be cast out.— Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.— Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.

If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and in as much as ye impart of your substance unto the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counsellors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose. ¶ And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning

the properties of my church, that it cannot be taken from the church, he shall appoint every man

a steward over his own property, or that which he has received, inasmuch as shall be sufficient for himself and family; and

the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need; and the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the purpose of purchasing lands,

and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple: And this I do for the salvation of my people. And it shall come to pass, that he that sinneth and repenteth not shall be cast out, and shall not receive again that which he has consecrated

unto me:

For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of

the Gentiles, unto my people which are of the house of Israel. And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of

the consecration of the properties of my church, that they cannot be taken from the church, agreeably to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, in as much as is sufficient for himself and family. ¶ And again, if their shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it [p. 30] shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his counsel, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people. ¶ And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me, for in as much as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel. ¶ And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of

thine own hands, and let all things be done in cleanliness before me.

Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborer. And whosoever among you that are sick, and have not faith to be healed, but believeth, shall be nourished in all tenderness with herbs and mild food, and that not _____ of the world; and the elders of the church, two or more shall be called, and shall pray for, and lay their hands upon them in my name, and if they die, they shall die unto me; and if they live, they shall live unto me.— Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, wo unto them; for their death is bitter. And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed. He who has faith to see, shall see; he who has faith to hear, shall hear; the lame who have faith to leap, shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons, and inasmuch as they break not my laws, thou shalt bear their infirmities. Thou shalt stand in the place of thy stewardship: Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have spoken. Thou shalt ask and my Scriptures shall be given as I have appointed; and

_____ for thy safety _____ it is expedient that thou shalt hold thy peace concerning

thine own hands; and let all things be done in cleanliness before me. ↵

Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborer. And whosoever among you _____ are sick, and have not faith to be healed, but believeth, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die they shall die unto me, and if they live they shall live unto me. Thou shalt live together in love, in so much that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me, shall not taste of death, for it shall be sweet unto them, and they that die not in me, wo unto them, for their death is bitter! ¶ And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed: he who has faith to see shall see; he who has faith to hear shall hear: the lame who have faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons: and in as much as they break not my laws, thou shalt bear their infirmities. ¶ Thou shalt stand in the place of thy stewardship: thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said. ¶ Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning

them, until ye have received them; then I give unto you a commandment that ye shall teach them unto all men; and they also shall be taught unto all nations, kindreds, tongues and people.

Thou shalt take the things which thou hast received, which thou knowest to have been my law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continue. If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and the peaceable things of the kingdom; that which bringeth joy, that which bringeth life eternal. Thou shalt ask and it shall be revealed unto you in my own due time where the New Jerusalem shall be built. And behold, it shall come to pass, that my servants shall be sent both to the east, and to the west, to the north, and to the south; and even now let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is to come on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward. Thou shalt observe to keep the mysteries of the kingdom unto thyself, for it is not given to the world to know the mysteries. The laws which ye have received, and shall hereafter receive, shall be sufficient for you both here, and in the New Jerusalem. Therefore, he that lacketh knowledge, let him ask of me and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom has been given; even so. Amen.

them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues. ¶ If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal. ¶ Thou shalt ask, and it shall be revealed unto you in my own due time, where the New Jerusalem shall be built. ¶ And behold, it shall come to pass, that my servants shall be sent forth to the east, and to the west, to the north, and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given; even so Amen.

The priests and teachers, shall have their stewardship given them even as the members; and the elders

are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord,

either a stewardship, or otherwise, as may be thought best by the elders & bishop.

"Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

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

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

11. The excerpt of Revelation, 23 Feb. 1831 [D&C 42:74–77], begins here. The slip of paper attached to manuscript page 67 of Revelation Book 1 was used as a source text for this version. (See *JSP*, MRB:107.)

¹²COMMANDMENT FOR KEEPING
THE SABBATH, &c.

BEHOLD, saith the Lord, blessed are they who have come up unto this land with an eye single to my glory, according to my commandments; for them that live

shall inherit the earth,

and them that die shall rest from all their

labours, 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 also, shall be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time, they 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 neighbour as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit; and that thou mayest

REVELATIONS.

¹³COMMANDMENT FOR KEEPING
THE SABBATH,

[Given August 7, 1831.]

Behold, saith the Lord, blessed are they who have come up unto this land with an eye single to my glory, according to my commandments; for they that live, and walk in them, faithfully, shall inherit the earth when it is prepared for them; and when they die they 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.

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 for them: and they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they who 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 shall not steal, neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest

12. Revelation, 7 Aug. 1831, in "Commandment for Keeping the Sabbath, &c.," *The Evening and the Morning Star*, July 1832, [1] [D&C 59]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:169–173.)

13. Revelation, 7 Aug. 1831, in "Commandment for Keeping the Sabbath," *Evening and Morning Star*, July 1832 (Feb. 1835), 26–27 [D&C 59]. This version corresponds to the version in *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former.

more fully keep thy self unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day, for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the most high: nevertheless thy vows shall be offered up in righteousness on all days, and at all times, but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the most high, confessing thy sins unto thy brethren, and before the Lord; and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer. And in as much as ye do these things with thanksgiving, with cheerful hearts, and countenances, (not with much laughter, for this is sin,) but with a glad heart, and a cheerful countenance: verily I say, that in as much as ye do this the fulness of the earth is yours; the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth, yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, is made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste, and for smell, to strengthen the body, and to enliven the soul; and it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion; and in nothing doth man offend God or against none is his wrath kindled, save those who

more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily, this is a day appointed unto thee to rest from thy labors, and to pay thy devotions unto the Most High. Nevertheless, thy vows should be offered up in righteousness on all days, and at all times; but remember, that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord; and on this day thou shalt do none other work, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full; for verily, this is fasting and prayer; or, in other words, rejoicing and prayer. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances—not with much laughter for this is sin—but with a glad heart and a cheerful countenance: verily I say unto you, that inasmuch as ye do this, the fulness of the earth is yours; the beasts of the field, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth, yea, and the herb, and the good things which come forth of the earth, whether for food or raiment, or houses, or barns, or orchards, or gardens, or vineyards; yea, all things which come forth of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea, for food and raiment, for taste and smell, to strengthen the body, and to enliven the soul; and it pleases God that he has given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing does man offend God, or against none is his wrath kindled save those who

confess not his hand in all things and obey not his commandments. Behold this is according to the law and the prophets.

Wherefore trouble me no more concerning this matter, but learn that he that doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I the Lord have spoken it and the spirit beareth record. Amen. [p. 11]

¹⁴A VISION.

HEAR, O ye Heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord he is God, and beside him there is none else; and great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same, and his years never fail.

I the Lord am merciful and gracious unto them who fear me, and delight to honor them who serve me in righteousness, and in truth;

great shall be their reward, and eternal shall be their glory; and unto them will I reveal all mysteries; yea, all the hidden mysteries of my Kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things;

yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and

confess not his hand in all things, and obey not his commandments. Behold this is according to the law and the prophets.—

[p. 26] Wherefore, trouble me no more concerning this matter, but learn that he who does the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. ¶ I the Lord have spoken it, and the Spirit beareth record. Amen.

¹⁵A VISION.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, & beside him there is no Savior; great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same, and his years never fail.

For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and

14. Vision, 16 Feb. 1832, in "A Vision," *The Evening and the Morning Star*, July 1832, [2]–[3] [D&C 76]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:243–255.)

15. Vision, 16 Feb. 1832, in "A Vision," *Evening and Morning Star*, July 1832 (Feb. 1835), 27–30 [D&C 76]. This version reflects editing marks made in Revelation Book 2 and closely corresponds to the version in *The Evening and the Morning Star*, indicating that both were used as source texts for this version. (See *JSP*, MRB:415–433.)

their understanding reach to Heaven; before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph and Sidney, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty two, and through the power of the Spirit, our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even things which were from the beginning before the world was, which was ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, which is in the Son whom we saw and with whom we conversed in the Heavenly Vision; for as we sat doing the work of translation, which the Lord had appointed unto us, we came to the twenty ninth verse of the fifth chapter of John, which was given unto us thus:

speaking of the resurrection of the dead who should hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith jr. and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty two,

by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty ninth verse of the fifth chapter of John, which was given unto us, as follows:—speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man—and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit: and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb for ever and ever. And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are made, and were created; and the inhabitants thereof are begotten sons and daughters unto God. This we saw also and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son, (whom the Father loved, and who was in the bosom of the Father,) and was thrust down from the presence of God and the Son, and was called Perdition; for the Heavens wept over him; for he was Lucifer, even the son of the morning; and we beheld and lo, he is fallen! is fallen! even the son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the Vision; for behold satan, that old serpent, even the devil, who rebelled against God, and sought to take kingdoms of our God, and of his Christ; wherefore he maketh war with the saints of God, and encompasses them about: And we saw a vision of the eternal sufferings of those with whom he maketh war and overcometh, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and who have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome unto the denying of the truth, and the defying of my power: they are they who are the sons of perdition, of whom I say it had been better for them

and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning; and we beheld and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God, and encompasses them round about. And we saw [p. 27] a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say it had been better for them

never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, throughout eternity: concerning whom I have said there is no forgiveness for them in this world nor in the world to come; having denied the Holy Ghost after having received it, and having denied the only begotten Son of the Father, crucifying him unto themselves, and putting him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath, who shall be brought forth by the resurrection of the dead, through the triumph & the glory of the Lamb; who was slain, who was in the bosom of the Father before the worlds were made. And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power; and made by him who glorifieth the Father; and saveth all the work of his hands, except those sons of perdition, who denieth the Son after the Father hath revealed him: wherefore he saveth all save them, and these shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels throughout eternity, where their worm dieth not and the fire is not quenched, which is their torment, but the end thereof, neither the place thereof, and their torment, no man knoweth, neither was it revealed, neither is, neither will be revealed unto man, save

never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in

eternity: concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who [s]hall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who denies the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in

eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except

to them who are made partakers thereof: nevertheless I the Lord showeth it by vision unto many, but straightway shutteth it up again: wherefore the end, the width, the height, the depth, and the misery thereof, he understandeth not, neither any man save them who are ordained unto this condemnation. And we heard the voice saying, Write the Vision for lo, this is the end of the vision of the eternal sufferings of the ungodly!

And again, we bear record for we saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he hath given, that, by keeping the commandment, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father shedeth forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father hath given all things: they are they who are priests and kings, who having received of his fulness, and of his glory, are priests of the most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son: wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory

to them who are made partakers thereof: nevertheless I the Lord show it by vision unto many, but straitway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father has given all things: they are they who are priests and kings, who having received of his fulness, and of his glory, and are priests of the most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son: wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory

in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in Heaven, where God and Christ is the judge of all: these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the Son, even

of God the highest of all; which glory the Sun of the firmament is written of as being typical.

And again, we saw the Terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differeth from that of the church of the first born, who have received of the fulness of the Father, even as that of the Moon differeth from the Sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited and preached the Gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who were blinded by the craftiness of men:

in man, but rather let him glory in God, who shall subdue all enemies under his feet: these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, [p. 28] the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in heaven, where God and Christ are the judge of all: these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who were blinded by the craftiness of men:

these are they who receive of his glory, but not of his fulness: these are they who receive of the presence of the Son, but not of the fulness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differeth in glory as the Moon differeth from the Sun: these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdoms of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the Telestial, which glory is that of the lesser, even as the glory of the stars differeth from that of the glory of the Moon in the firmament: these are they who receive not the Gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Ghost: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy Ghost through the administration of the terrestrial; and the terrestrial through the administration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.— And thus we saw in the Heavenly vision, the glory of the telestial which surpasseth all understanding; and no man knoweth it except him to whom God hath revealed it. And thus we saw the glory of the terrestrial, which excelleth in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excelleth in all things where God,

these are they who receive of his glory, but not of his fulness: these are they who receive of the presence of the Son, but not of the fulness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun: these are they who were not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who receive not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministrations of the terrestrial; and the terrestrial through the ministrations of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things where God,

even the Father, reigneth upon his throne forever and ever: before whose throne all things bow in humble reverence and giveth him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he maketh them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the Sun is one. And the glory of the Terrestrial is one, even as the glory of the Moon is one. And the glory of the Telestial is one, even as the glory of the stars is one: for as one star differeth from another star in glory, even so differeth one from another in glory in the telestial world: for these are they who are of Paul, and of Apollos, and Cephas: they are they who say, there are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiiah; and some of Enoch, but received not the Gospel; neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all: these are they who will not be gathered with the saints, to be caught up into [p. [2]] the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremungers, and whosoever loveth and maketh a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto his Father spotless, saying: I have overcome and trodden the wine-

even the Father, reigns upon his throne forever and ever: before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars are one: for as one star differs from another star in glory, even so differs one from another in glory in the telestial world: for these are they who are of Paul, and of Apollos, and of Cephas: these are they who say, there are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets: neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremungers, and whosoever loves and makes a lie: these are they [p. 29] who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and have trodden the wine-

press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the inhabitants of the telectual world, that they were in number as innumerable as the stars in the firmament of Heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sitteth upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared; and they shall be servants of the most High, but where God and Christ dwells they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasseth all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Ghost; which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; 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. And to God and the Lamb be glory, and honor, and dominion, forever and ever. Amen.

press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the glory and the inhabitants of the telectual world, that they were

as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit and are not lawful for man to utter; 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; to whom he grants this privilege of seeing and knowing for themselves; 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. And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.

August 1832

Revelations.

¹⁶COMMANDMENT, GIVEN
MARCH 8, 1831.

HEARKEN, O ye people of my church, for verily I say unto you, that these things are spoken unto you for your profit and learning; but notwithstanding these 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: ye are also commanded never to cast any one, who belongeth to the church, out of your sacrament meetings: nevertheless, if any has trespassed, let him not partake until he makes reconciliation. And again I say unto you, ye shall not cast any out of your sacrament meetings, who is earnestly seeking the kingdom; I speak this concerning those who are not of the church. And again I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out, but ye are commanded in all things to ask of God who giveth liberally, and that which the spirit testifies unto you, even so I would that ye should do in all

REVELATIONS.

¹⁷A REVELATION GIVEN
MARCH 8, 1831.

Hearken, O ye people of my church, for verily I say unto you, that these things are spoken unto you for your profit and learning; but notwithstanding these 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: ye are also commanded never to cast one, who belongs to the church, out of your sacrament meetings: nevertheless, if any have trespassed, let them not partake until they make reconciliation.¹⁸ And again I say unto you, ye shall¹⁹ 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. 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, but ye are commanded in all things to ask of God who gives liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all

16. Revelation, ca. 8 Mar. 1831–A, in “Commandment, Given March 8, 1831,” *The Evening and the Morning Star*, Aug. 1832, [1] [D&C 46]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:125–129.)

17. Revelation, ca. 8 Mar. 1831–A, in “A Revelation Given March 8, 1831,” *Evening and Morning Star*, Aug. 1832 (Mar. 1835), 42–43 [D&C 46]. This version corresponds to the version in *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former.

18. The comma in the middle of this word comes at the end of a printed line. The comma was likely mistakenly used in place of a hyphen.

19. This hyphen comes at the end of a printed line. The typesetter may have mistakenly placed this hyphen in anticipation of the continuation of the word on the next line, or more likely, the hyphen was mistakenly used in place of a second “I”.

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: 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; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited; that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upou his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what these gifts are, that are given unto the church, for all have not every gift given unto them, for there are many gifts, and to every man is given a gift by the spirit of God; to some is given one, and to some is given another, that all may be profited thereby; to some is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life if they continue faithful. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God or not, so that the manifestations of the spirit may be given to every man to profit with all. And again, verily I say unto you, to some it is given, by the spirit of God, the

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: 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; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeks so to do, that all may be benefited; that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what these gifts are, that are given unto the church, for all have [p. 42] not every gift given unto them, for there are many gifts, and to every man is given a gift by the Spirit of God; to some is given one, and to some is given another, that all may be profited thereby; to some is given by the Holy Spirit to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life if they continue faithful. And again, to some it is given by the Holy Spirit to know the difference of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Spirit to some to know the diversities of operations, whether they be of God or not, so that the manifestations of the Spirit may be given to every man to profit with all. And again, verily I say unto you, to some it is given, by the Spirit of God, the

word of wisdom; to another it is given, the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given, the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues: and all these gifts cometh from the Lord, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet not be of God. Behold, it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby; he that asketh in spirit asketh according to the will of God, wherefore it is done even as he asketh. And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually; even so; Amen.

word of wisdom: to another is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given, the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues: and all these gifts come from the Lord, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet not be of God. Behold, it shall come to pass that he that asks in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asks in spirit asks according to the will of God, wherefore it is done even as he asks. And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually; even so; Amen.

²⁰COMMANDMENT, GIVEN
MAY 9, 1831.

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. 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: and also satan hath sought to deceive you, that he might overthrow you. Behold I the Lord have looked upon you and have seen abominations in the church, which profess my name; but blessed are they who are faithful and endure whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold verily I say unto you, there are hypocrits among you, and have deceived some which has given the adversary power; but behold such shall be reclaimed, but the hypocrites shall be detected & shall be cut off, either in life or in death, even as I will, and wo is unto them that is cut off from my church, for the same is overcome of the world: wherefore, let every man be aware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord, by the spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasoneth one

²¹A REVELATION GIVEN
MAY 9, 1831.

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. 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: and also satan has sought to deceive you, that he might overthrow you. Behold I the Lord have looked upon you and have seen abominations in the church, which profess my name; but blessed are they who are faithful and endure whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold verily I say unto you, there are hypocrites among you, and have deceived some which has given the adversary power: but behold such shall be reclaimed, 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 that are cut off from my church, for the same are overcome with the world: wherefore let every man be aware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord, by the spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasons one

20. Revelation, 9 May 1831, in "Commandment, Given May 9, 1831," *The Evening and the Morning Star*, Aug. 1832, [1] [D&C 50]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:137–143.)

21. Revelation, 9 May 1831, in "A Revelation Given May 9, 1831," *Evening and Morning Star*, Aug. 1832 (Mar. 1835), 43–44 [D&C 50]. This version corresponds to the version in *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former.

with another face to face: now when a man reasoneth he is understood of man, because he reasoneth as a man, even so will I the Lord reason with you that you may understand; wherefore I the Lord asketh you this question, unto what was ye ordained: to preach my gospel by the spirit, even the comforter which was sent forth to teach the truth; and then received ye spirits which ye could not understand, & received them to be of God, & in this are ye justified? Behold ye shall answer this question yourselves, nevertheless I will be merciful unto you: he that is weak among you hereafter shall be made strong. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way: and if by some other way, it be not of God; and again he that receiveth the word of truth doth he receive it by the spirit of truth, or some other way; if it be some other way it be not of God: Therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth, wherefore he that preacheth and he that receiveth understandeth one another and both are edified and rejoice together; and that which doth not edify is not of God and is darkness; that which is of God is light and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven

with another face to face: now when a man reasons he is understood of man, because he reasons as a man: even so will I the Lord reason with you that you may understand; wherefore I the Lord ask you this question: Unto what were ye ordained: to preach my gospel by the spirit, even the comforter which was sent forth to teach the truth; and then receive ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold ye shall answer this question yourselves, nevertheless I will be merciful unto you: he that is weak among you hereafter shall be made strong.— Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, does he preach it by the spirit of truth, or some other way: and if by some other way, it be not of God; and again he that receives the word of truth does he receive it by the spirit of truth, or some other way; if it be some other way it be not of God: Therefore, why is it that ye cannot understand and know that he that receives the word by the spirit of truth, receives it as it is preached by the spirit of truth, wherefore he that preaches and he that receives understands one another and both are edified and rejoice together: and that which does not edify is not of God and is darkness; that which is of God is light, and he that receives light and continues in God, receives more light, and that light grows brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that ye may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven

and on earth, the li[f]e the light the spirit and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things except he be purified and and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you: wherefore it shall come to pass, that if you behold a spirit manifested that ye cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus and if he give not unto you that spirit, then you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation that ye be not overcome; neither with boasting, nor rejoicing, lest you be siezed therewit[h]: he that receiveth of God, let him account it of God, & let him rejoice that he is accounted of God worthy to receive & by giving heed & doing these things which ye have received, and which ye shall hereafter receive, and the kingdom is given unto you of the Father, and power to overcome all things, which is not ordained of him: and behold, verily I say unto you, blessed are you that hear these words of mine from the mouth of my servant, for your sins are forgiven you. Let my servant Joseph, in whom I am well pleased, and my servant Parley, go forth among the churches and strengthen them by the word of exhortation; and also

and on earth, the life, the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ his Son; but no man is possessor of all things except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you: wherefore it shall come to pass, that if you behold a spirit manifested that ye cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus and if he give not unto you that spirit, then ye may know that it is not of God: and it shall be given unto you power [p. 43] over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith: he that receives of God let him account it of God, and let him rejoice that he is accounted of God worthy to receive; and by giving heed and doing these things which ye have received, and which ye shall hereafter receive, and the kingdom is given unto you of the Father, and power to overcome all things, which are not ordained of him: and behold, verily I say unto you blessed are you that hear these words of mine from the mouth of my servant, for your sins are forgiven you. Let my servant Joseph Smith jr.²² in whom I am well pleased, and my servant Parley P. Pratt, go forth among the churches and strengthen them by the word of exhortation; and also

22. "Smith jr." was added to this version, though both Revelation Book 1 (where "Wakefield" was inserted in this location) and Book of Commandments chapter 53 (where "(W.)" was printed in this location) indicate that this "Joseph" does not refer to JS but Joseph Wakefield. (See *JSP*, MRB:141.)

my servant John, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them: wherefore in this thing my servant Edward is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them which my Father hath given me shall be lost: and the Father and I are one: I am in the Father and the Father in me: and inasmuch as ye have received me ye are in me, and I in you: wherefore I am in your midst; and I am the good shepherd; and the day com[e]th that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready; even so: Amen. [p. [1]]

my servant John Whitmer,²³ or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them: wherefore in this thing my servant Edward Partridge is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth.— Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father has given me; and none of them which my Father has given me shall be lost: and the Father and I are one: I am in the Father and the Father in me: and inasmuch as ye have received me ye are in me, and I in you: wherefore I am in your midst; and I am the good Shepherd; and the day comes that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready; even so: Amen.

September 1832

Revelations.

²⁴A REVELATION, GIVEN
SEPTEMBER, 1830.

LISTEN to the voice of Jesus Christ, your Redeemer, the great I am, whose arm of mercy hath atoned for your sins; who will

REVELATIONS.

²⁵A REVELATION GIVEN
SEPTEMBER, 1830.

Listen to the voice of Jesus Christ, your Redeemer, the great I am, whose arm of mercy has atoned for your sins; who will

23. “Whitmer” was added to this version, though both Revelation Book 1 (where “Carrill” was inserted in this location) and Book of Commandments chapter 53 (where “(C.,)” was printed in this location) indicate that this “John” does not refer to John Whitmer but John Corrill. (See *JSP*, MRB:141.)

24. Revelation, Sept. 1830–A, in “A Revelation, Given September, 1830,” *The Evening and the Morning Star*, Sept. 1832, [2] [D&C 29]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:43–51.)

25. Revelation, Sept. 1830–A, in “A Revelation Given September, 1830,” *Evening and Morning Star*, Sept. 1832 (Apr. 1835), 60–62 [D&C 29]. This version corresponds to the version in *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former.

gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer.— Behold, verily, verily I say unto you at this time your sins are forgiven you; therefore ye receive these things; but remember to sin no more, lest perils shall come upon you. Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet: lift up your hearts and be glad for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: Wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day is soon at hand, when the earth will be ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which

gather his people even as a hen gathers her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you at this time your sins are forgiven you: therefore ye receive these things; but remember to sin no more, lest perils shall come upon you. Verily I say unto you, that ye are [p. 60] chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet: lift up your hearts and be glad for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of my elect, for my elect hear my voice and harden not their hearts: Wherefore the decree has gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day is soon at hand, when the earth will be ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by my apostles must be fulfilled; for as they spoke so shall it come to pass: for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. And again, verily, verily I say unto you, and it has gone forth in a firm decree, by the will of the Father, that my apostles, the twelve which

were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trumpet shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one. But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be great signs in the heavens above, and in the earth beneath; and there shall be weeping and wailing among the inhabitants of the earth; and there shall be a great hailstorm sent forth to destroy the crops of the earth: and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for, behold my blood shall not cleanse them if they repent not: wherefore, I will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forests, and the fowls of the air, shall devour them up: and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it was spoken by the mouth of Ezekiel the prophet,

were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trumpet shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead who died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me that we may be one. But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be great signs in the heavens above, and in the earth beneath; and there shall be weeping and wailing among the inhabitants of the earth; and there shall be a great hailstorm sent forth to destroy the crops of the earth: and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of my indignation is full; for, behold my blood shall not cleanse them if they repent not: wherefore, I will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forests, and the fowls of the air, shall devour them up: and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it was spoken by the mouth of Ezekiel the prophet,

which spoke of these things, which have not come to pass as yet, but surely must, as I live, for abominations shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and then the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things become new, even the heaven and the earth, and all the fulness thereof, both men and beasts; the fowls of the air, and the fishes of the sea, and not one hair, neither moat, shall be lost, for it is the workmanship of mine hand. But verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for the graves shall be opened, and they shall come forth, yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the Devil and his angels. And now, behold I say unto you, never, at any time, have I declared from mine own mouth, that they should return, for where I am they can not come, for they have no power; but remember, that all my judgments are not given unto men, and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my spirit, for by the power of my spirit created I them, yea, all things both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work: and

which spoke of these things, which have not come to pass as yet, but surely must, as I live, for abominations shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and then the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things become new, even the heaven and the earth, and all the fulness thereof, both men and beasts; the fowls of the air, and the fishes of the sea, and not one hair, neither moat, shall be lost, for it is the workmanship of my hand. But verily I say unto you, before the earth shall pass away, Michael, my archangel, shall sound his trump, and then shall all the dead awake, for the graves shall be opened, and they shall come forth, yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels. And now, behold I say unto you, never, at any time, have I declared from my own mouth, that they should return, for where I am they can not come, for they have no power; but remember, that all my judgments are not given unto men, and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit, for by the power of my Spirit created I them, yea, all things both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work: and

again, firstly temporal, and secondly spiritual, which is the last of my work, speaking unto you that ye may naturally understand, but unto myself my work hath no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me, and are agreed: wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold I gave unto him that he should be an agent unto himself; and I gave unto him a commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual; and it came to pass, that Adam, being tempted of the Devil, for behold the Devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power, and also a third part of the host of heaven turned he away from me because of their agency: and they were thrust down, and thus came the Devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; & it must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet: Wherefore, it came to pass, that the Devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil, because he yielded unto temptation: wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead, which is the first death, even that same death which, is the last death, which

again, firstly temporal, and secondly spiritual, which is the last of my work, speaking unto you that ye may naturally understand, but unto myself my work has no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me, and are agreed: wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold I gave unto him that he should be an agent unto himself; and I gave unto him a commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual; and it came to pass, that Adam, being tempted of the devil, for behold the devil was before Adam, for he rebelled against me, saying, Give me thy honor, which is my power, and also a third part of the host of heaven turned he away from me because of their agency: and they were thrust down, and thus came the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet: Wherefore, it came to pass, that the devil tempted Adam and he partook of the forbidden fruit, and [p. 61] transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation: wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead, which is the first death, even that same death which, is the last death, which

is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed. But behold I say unto you, that I the Lord God gave unto Adam, and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I the Lord God appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe on my name, and they that believe not, unto eternal damnation, for they can not be redeemed from their spiritual fall, because they repent not, for they love darkness more than light, and their deeds are evil, and they receive their wages of whom they list to obey. But behold, I say unto you, that little children are redeemed from the foundation of the world, through mine only begotten: Wherefore they can not sin, for power is not given to Satan to tempt little children until they begin to be accountable before me, for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. And again, I say unto you, that whoso, having knowledge, have not I commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now, behold, I declare no more unto you at this time. Amen.

is spiritual, which shall be pronounced upon the wicked when I shall say, depart ye cursed. But behold I say unto you, that I the Lord God gave unto Adam, and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption through faith on the name of my only begotten Son; and thus did I the Lord God appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe on my name, and they that believe not, unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not, for they love darkness more than light, and their deeds are evil, and they receive their wages of whom they list to obey. But behold, I say unto you, that little children are redeemed from the foundation of the world, through my only begotten: Wherefore they cannot sin, for power is not given to satan to tempt little children until they begin to be accountable before me, for it is given unto them even as I will, according to my own pleasure, that great things may be required at the hand of their fathers. And again, I say unto you, that whoso, having knowledge, have not I commanded to repent? and he that has no understanding, it remains in me to do according as it is written. And now, behold, I declare no more unto you at this time.— Amen.

²⁶A REVELATION ON PRAYER,
GIVEN OCTOBER 30, 1831.

HEARKEN, and lo, 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 strait. 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 hewn from the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people; 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 the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth: Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou O God may be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever: Amen.

²⁷A REVELATION ON PRAYER,
GIVEN OCTOBER 30, 1831.

Hearken, and lo, 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 strait. 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 hewn from the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people; 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 the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth: Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou O God may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever: Amen.

26. Revelation, 30 Oct. 1831, in "A Revelation on Prayer, Given October 30, 1831," *The Evening and the Morning Star*, Sept. 1832, [2] [D&C 65]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:197.)

27. Revelation, 30 Oct. 1831, in "A Revelation on Prayer, Given October 30, 1831," *Evening and Morning Star*, Sept. 1832 (Apr. 1835), 62 [D&C 65]. This version corresponds to the version in *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former.

October 1832

Revelations.

²⁸ITEMS OF LAW FOR THE
GOVERNMENT OF THE
CHURCH OF CHRIST,
GIVEN FEBRUARY 23, 1831.

EVERY person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church; and it shall come to pass, that if any person among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land. But if any man shall commit adultery, he shall be tried before two elders of the church or more; and every word shall be established against him by two witnesses of the church, and not of the world; but if there are more than two witnesses it is better; but he shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the church, and the church shall lift up their hands against them, that they may be dealt with according to the law; and if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.

And if any man shall rob, he shall be delivered up unto the law;
and if he shall steal, he shall be delivered up unto the law;
and if he shall lie, he

²⁹EXTRACTS GIVEN 1831.

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church: and it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember, that he hath no forgiveness; and it shall be proven according to the laws of the land. ¶ And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you. ↵

And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he

28. Excerpt of Revelation, 23 Feb. 1831, in “Items of Law for the Government of the Church of Christ, Given February 23, 1831,” *The Evening and the Morning Star*, Oct. 1832, [2] [D&C 42:78–93]. This item is not found in Revelation Book 1; the source text for this item is unknown.

29. Excerpt of Revelation, 23 Feb. 1831, in “Extracts Given 1831,” *Evening and Morning Star*, Oct. 1832 (June 1835), 74 [D&C 42:78–93]. This version corresponds to the version in *The Evening and the Morning Star*, indicating that the latter was used as a source text for the former.

shall be delivered up unto the law; if he do any manner of iniquity, he shall be delivered up unto the law, even that of God. And if thy brother offend thee, thou shalt take him between him & thee alone, and if he confess thou shalt be reconciled, and if he confess not, thou shalt deliver him up unto the church, not to the members, but to the elders; and it shall be done in a meeting and that not before the world. And if thy brother offend many, he shall be chastened before many; and if any one offend openly, he shall be rebuked openly, that he may be ashamed, and if he confess not, he shall be delivered up unto the law.

If any shall offend in secret, he shall be rebuked in secret, that he may have opportunity to confess in secret to him whom he has offended, and to God; that the brethren may not speak reproachfully of him. And thus shall ye conduct in all things.

³⁰EXTRACT OF A REVELATION
GIVEN FEBRUARY, 1831.

AGAIN, I say hearken, ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands, by the power of my spirit; and ye are to be taught from on high; sanctify yourselves and ye shall be

or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. ¶ And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone, and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.

³¹Again I say, hearken ye elders of my church, whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be

30. Excerpt of Revelation, Feb. 1831–A, in “Extract of a Revelation Given February, 1831,” *The Evening and the Morning Star*, Oct. 1832, [2]–[3] [D&C 43:15–35]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. This publication excludes the initial portion of the revelation as copied into Revelation Book 1. (See *JSP*, MRB:109–113.)

31. Excerpt of Revelation, Feb. 1831–A, in “Extracts Given 1831,” *Evening and Morning Star*, Oct. 1832 (June 1835), 74 [D&C 43:15–35]. This version closely corresponds to the version in chapter 45 of the Book of Commandments, suggesting that the latter was used as a source text for the former. This revelation is printed immediately following the preceding one, without a new title or any other demarcation.

endowed with power, that ye may give even as I have spoken: Harken ye, for behold, the great day of the Lord is nigh at hand; for the day cometh that the Lord shall utter his voice out of heaven, the heavens shall shake and the earth shall tremble, and the trump of God shall sound, both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep untill I shall call again. Wherefore, gird up your loins, lest ye are found among the wicked; lift up your voices and spare not, call upon the nations to repent, both old and young, both bond and free; saying, Prepare yourselves for the great day of the Lord, for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will you say when the day cometh, when the thunders shall utter their voices from the ends of the earth, speaking in the ears of all that live, saying, Repent, and prepare [p. [2]] for the great day of the Lord; yea and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear; saying these words, Repent ye, for the great day of the Lord is come.

And again, the Lord shall utter his voice out of heaven, saying, Harken, O ye nations of the earth, and hear the words of that God who made you; O ye nations of the earth, how often would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not; how oft have I called upon you by the mouth of my servants, and by the ministering of angels,

and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famine and pestilence of every kind, and by the

endowed with power, that ye may give even as I have spoken. Harken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye saints arise and live: ye sinners stay and sleep until I shall call again. Wherefore gird up your loins, lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free; saying, Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord: yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come!

And again, the Lord shall utter his voice out of heaven, saying: Harken, O ye nations of the earth, and hear the words of that God who made you. O ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants; and by the ministring of angels; and by mine own voice; and by the voice of thunderings; and by the voice of lightnings; and by the voice of tempests; and by the voice of earthquakes, and great hailstorms; and by the voice of famines, and pestilences of every kind; and by the

great sound of a trump, and by the voice of judgments, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not; behold, the day has come when the cup of the wrath of mine indignation is full. Behold verily, I say unto you, that these are the words of the Lord your God. Wherefore labor ye, labor ye, in my vineyard for the last time, for the last time call ye upon the inhabitants of the earth; for in mine own due time will I come upon the earth in judgment, and my people shall be redeemed, and shall reign with me on earth, for the great millennial which I have spoken by the mouth of my servants, shall come; for satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth. And he that liveth in righteousness, shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know until they come before me in judgment.— Hearken ye to these words, behold I am Jesus Christ, the Savior of the world; treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds, be sober, keep all the commandments, even so: Amen.

great sound of a trump; and by the voice of judgment: and by the voice of mercy all the day long; and by the voice of glory, and honor, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full. ¶ Behold, verily I say unto you, that these are the words of the Lord your God: wherefore, labor ye, labor ye, in my vineyard for the last time: for the last time call upon the inhabitants of the earth, for in mine own due time will I come upon the earth in judgment: and my people shall be redeemed and shall reign with me on earth: for the great Millennial which I have spoken by the mouth of my servants, shall come; for satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth: and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth, on earth, or ever shall know, until they come before me in judgment. ¶ Hearken ye to these words; behold I am Jesus Christ the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments; even so: Amen. [p. 74]

³²A REVELATION, GIVEN
NOVEMBER, 1831.

MY servant, Orson, was called, by his ordinance, 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: And behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak, when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; Behold this is the promise of the Lord unto you, O ye my servants: wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was; that I am; and that I am to come. This is the word of the Lord unto you my servant, Orson; and also unto my servant,

REVELATIONS.

³³*A Revelation, given November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson and William E. McLelin. The mind and will of the Lord, as made known by the voice of the Spirit to a conference concerning certain elders: and also certain items, as made known, in addition to the covenants and commandments:—*

My servant, Orson Hyde, was called, by his ordinance, 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: And behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak, when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; Behold this is the promise of the Lord unto you, O ye my servants: wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was; that I am; and that I am to come. This is the word of the Lord unto you my servant, Orson Hyde; and also unto my servant,

32. Revelation, 1 Nov. 1831–A, in “A Revelation, Given November, 1831,” *The Evening and the Morning Star*, Oct. 1832, [3] [D&C 68]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:199–201.)

33. Revelation, 1 Nov. 1831–A, in “Revelations,” *Evening and Morning Star*, Oct. 1832 (June 1835), 73–74 [D&C 68]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:199–201.)

Luke, and unto my servant,
Lyman, and unto my servant
William; and unto all the faith-
ful elders of my church: Go ye into all the
world; preach the gospel to every creature;
acting in the authority which I have given
you; baptizing in the name of the Father,
and of the Son, and of the Holy Ghost; and
he that believeth, and is baptized, shall be
saved, and he that believeth not shall be
damned; and he that believeth shall be
blessed with signs following, even as it is
written: And unto you it shall be given to
know the signs of the times, and the signs
of the coming of the Son of man; and of as
many as the Father shall bear record, to
you it shall be given power to seal them up
unto eternal life: Amen.

And now, concerning the items in ad-
dition to the Laws and commandments,
they are these: There remaineth hereafter
in the due time of the Lord, other bishops
to be set apart unto the church, to minister
even according to the first; wherefore it
shall be an high priest who is worthy; and
he shall be appointed by a conference of
high priests.

Luke Johnson, and unto my servant,
Lyman Johnson, and unto my servant
William E. McLelin; and unto all the faith-
ful elders of my church: Go ye into all the
world; preach the gospel to every creature;
acting in the authority which I have given
you; baptizing in the name of the Father,
and of the Son, and of the Holy Ghost; and
he that believeth, and is baptized, shall be
saved, and he that believeth not shall be
damned; and he that believeth shall be
blessed with signs following, even as it is
written: And unto you it shall be given to
know the signs of the times, and the signs
of the coming of the Son of man; and of as
many as the Father shall bear record, to
you it shall be given power to seal them up
unto eternal life: Amen.

And now concerning the items in ad-
dition to the covenants and commandments,
they are these; there remaineth hereafter,
in the due time of the Lord, other bishops
to be set apart unto the church to minister
even according to the first: Wherefore they
shall be high priests who are worthy, and
they shall be appointed by the first presi-
dency of the Melchisedek priesthood, ex-
cept they be literal descendants of Aaron;
and if they be literal descendants of Aaron,
they have a legal right to the bishopric, if
they are the first born among the sons of
Aaron: for the first born holds the right of
presidency over this priesthood, and the
keys or authority of the same. No man has
a legal right to this office, to hold the keys
of this priesthood, except he be a literal de-
scendant and the first born of Aaron: but
as a high priest of the Melchizedek priest-
hood, has authority to officiate in all the
lesser offices, he may officiate in the office
of bishop when no literal descendant of
Aaron can be found; provided he is called
and set apart, and ordained unto this
power under the hands of the first presi-

And again, no bishop or judge, which shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before a conference of high priests; and in as much as he is found guilty before a conference of highpriests, by testimony that cannot be impeached, he shall be condemned or forgiven, according to the laws of the church. And again, in as much as parents have children in Zion,

that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old: the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion,

and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they also shall teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, in as much as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord.

dency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and annointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their annointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

¶ And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church. ¶ And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old: the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord.

Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver, carry these sayings unto the land of Zion. 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. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

Now I the Lord am not well pleased [p. 73] with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. 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. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

November 1832

Revelations.

³⁴REVELATION, GIVEN MAY, 1831.

HEARKEN unto my word, my servant Sidney, and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you, my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be

REVELATION.

³⁵*Revelation, to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, given May, 1831.*

Hearken unto my word, my servant Sidney, and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the shakers. Behold I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you, my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be

34. Revelation, 7 May 1831, in "Revelation, Given May, 1831," *The Evening and the Morning Star*, Nov. 1832, [7] [D&C 49]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:133–137.)

35. Revelation, 7 May 1831, in "Revelation," *Evening and Morning Star*, Nov. 1832 (Sept. 1835), 93–94 [D&C 49]. This version closely corresponds to the version in section 65 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former.

ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: Thus saith the Lord, for I am God and have sent mine only begotten Son into the world, for the redemption of the world, and have decreed, that he that receiveth him shall be saved, and he that receiveth him not, shall be damned: and they have done unto the son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet: which time is nigh at hand: I the Lord God have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he come: wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of: wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power: wherefore I give unto you a commandment, that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: thus saith the Lord, for I am God and have sent mine only begotten Son into the world, for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned. ¶ And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet: which time is nigh at hand: I the Lord God have spoken it: but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes: wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of: wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power: wherefore I give unto you a commandment, that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this, shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again: I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another: wherefore the world lieth in sin; and wo be unto man that sheddeth blood, or that wasteth flesh and hath no need. And again: verily I say unto you, that the son of Man cometh not in the form of a woman, neither of a man travelling on the earth: wherefore be not deceived but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth; and all this when the angel shall sound his trumpet, but before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold I say unto you, Go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: Behold I will go before you, and be your rereward; and I will be in your midst,

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might [p. 93] have in abundance, but it is not given that one man should possess that which is above another: wherefore the world lieth in sin: and wo be unto man that sheddeth blood or that wasteth flesh and hath no need. ¶ And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man travelling on the earth: wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken: and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet. ¶ But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: behold I will go before you, and be your re-reward; and I will be in your midst,

and you shall not be confounded: Behold I am Jesus Christ, and I come quickly; even so: Amen.

and you shall not be confounded: behold I am Jesus Christ, and I come quickly; Even so. Amen.

December 1832

³⁶A REVELATION GIVEN
AUGUST, 1831.

BEHOLD, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts:

But verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief: nevertheless, I suffered it that ye might bear record: behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters: nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney (G.) and my servant William, (P.) be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are

³⁷REVELATION GIVEN
AUGUST, 1831.

Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts: ↵

but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief: nevertheless, I suffered it that ye might bear record: behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters: nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are

36. Revelation, 12 Aug. 1831, in "A Revelation Given August, 1831," *The Evening and the Morning Star*, Dec. 1832, [5] [D&C 61]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:175–179.)

37. Revelation, 12 Aug. 1831, in "Revelation Given August, 1831," *Evening and Morning Star*, Dec. 1832 (Apr. 1836), 105–106 [D&C 61]. This version closely corresponds to the version in section 71 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former.

chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth me that ye should part: wherefore let them my servants, Sidney and William,

take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them.

And let the residue take that which is needful for clothing; let my servant Sidney take that which is not needful with him, as you shall agree.

And now behold, for your good I gave unto you a commandment concerning these things: and I the Lord will reason with you as with men in days of old.

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: Wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart.

And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, & the Destroyer rideth upon the face thereof, and I revoke not the decree:

I the Lord was angry with you yesterday, but today mine anger is turned away: wherefore let those concerning whom I

chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps, take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. ↵

And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. ↵

And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old. [p. 105]

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. ↵

And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof. ↵

And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: ↵

I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I

have spoken, that should take their journey in haste: again I say unto you, let them take their journey in haste, and it mattereth not to me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments, hereafter.

And now, concerning my servants Sidney, and Joseph, and Oliver, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words they shall not come upon the waters to journey, save upon the canal.

Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: That after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment, you shall give unto all your brethren: nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit, to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord, to journey.

And again: verily I say unto you, my servants Sidney, and Joseph, and Oliver, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people; yea, unto him whose anger is kindled against their wickedness; a people which is well ripened for destruction; and from thence

have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not to me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments, hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. ↵

Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren: nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord, to journey. ↵

And again, verily I say unto you, my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who is well nigh ripened for destruction; and from thence

let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds, and my servant Samuel, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer little children for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours: gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so: Amen.

let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. ↵

And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so. Amen.

³⁸A REVELATION GIVEN
DECEMBER 4, 1831.

HEARKEN and listen to the voice of the Lord, O ye people who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power have been given.

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: 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.

For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father.

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 which shall be appointed of me, in this part of my vineyard.

These things shall be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, my servant Newel is the man who shall be ap-[p. [5]]pointed, and ordained unto this power: This is the will of the Lord your God, your Redeemer; even so: Amen

⁴⁰THE word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has

³⁹REVELATION GIVEN
DECEMBER, 1831.

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 has been given. ↵

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: 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. ↵

For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. ↵

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 which shall be appointed of me, in this part of my vineyard. ↵

These things shall be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power: this is the will of the Lord your God, your Redeemer; even so: Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has

38. Revelation, 4 Dec. 1831, in "A Revelation Given December 4, 1831," *The Evening and the Morning Star*, Dec. 1832, [5]–[6] [D&C 72]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:237–241.)

39. Revelation, 4 Dec. 1831, in "Revelation Given December, 1831," *Evening and Morning Star*, Dec. 1832 (Apr. 1836), 106–107 [D&C 72]. This version closely corresponds to the version in section 89 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former.

40. Extra leading separates this portion of the revelation from the preceding portion.

been ordained unto the church in this part of the vineyard; which is verily this:

To keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy:

And he who hath not wherewith to pay, an account shall be taken and handed over to the bishop in Zion, who shall pay the debt out of that which the Lord shall put into his hands:

And the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion:

Thus it cometh out of the church, for according to the law, every man that cometh up to Zion, must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.

And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

And again, let my servants who are

been ordained unto the church in this part of the vineyard; which is verily this: ↵

to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy: ↵

and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop in Zion, who shall pay the debt out of that which the Lord shall put into his hands: ↵

and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion: ↵

thus it cometh out of the church, for according to the law every man that cometh up to Zion, must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a certifi-[p. 106]cate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. ↵

And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things. ↵

And again, let my servants who are

appointed as stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards.

And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings: Amen.

⁴¹A FEW words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion.

Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This also is an ensample: Amen.

appointed stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things: that they also may render themselves approved in all things and be accounted as wise stewards. ↵

And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings.— Amen.

A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion. ↵

Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample. Amen.

January 1833

Revelations.

⁴²REVELATION GIVEN,
JANUARY 1831.

THUS saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the

REVELATIONS.

⁴³REVELATION GIVEN
JANUARY, 1831.

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the

41. Extra leading separates this portion of the revelation from the preceding portion.

42. Revelation, 2 Jan. 1831, in “Revelation Given, January 1831,” *The Evening and the Morning Star*, Jan. 1833, [5]–[6] [D&C 38]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:69–75.)

43. Revelation, 2 Jan. 1831, in “Revelation Given January, 1831,” *Evening and Morning Star*, Jan. 1833 (Apr. 1836), 125–126 [D&C 38]. This version closely corresponds to the version in section 12 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former.

same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes:

I am the same which spake and the world was made, and all things came by me: I am the same which hath taken the Zion of Enoch into mine own bosom:

And verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I plead before the Father for them:

But behold the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth, and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am, for the vail of darkness shall soon be rent, and he that is not purified shall not abide the day: wherefore, gird up your loins and be prepared.

Behold the kingdom is yours and the enemy shall not overcome.

Verily I say unto you, that ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the host of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command, to reap down the earth, to gather the tares that they may be burned:

And behold the enemy is combined.

And now I show unto you a mystery, a

same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made: the same who knoweth all things, for all things are present before mine eyes: ↵

I am the same who spake and the world was made, and all things came by me: I am the sam[e] who have taken the Zion of Enoch into mine own bosom: ↵

and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I plead before the Father for them: ↵

But behold the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am: for the vail of darkness shall soon be rent, and he that is not purified shall not abide the day: wherefore gird up your loins and be prepared. ↵

Behold the kingdom is yours and the enemy shall not overcome.

Verily I say unto you, ye are clean but not all: and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, am[on]g the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned: ↵

and behold the enemy is combined.

And now I show unto you a mystery, a

thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness.

Therefore, be ye strong from henceforth; fear not, for the kingdom is yours; and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter to persons.

And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh, and I will give it unto you for the land of your inheritance, if you seek it with all your hearts:

And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away: but verily I say unto you, that in time ye shall have no king nor ruler, for I will be your King and watch over you:

Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws,

for I am your Law-giver, and what can stay my hand.

But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me.

And again I say unto you, let every

thing wh[i]ch is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. ↵

Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. ↵

And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it, and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh: and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: ↵

and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away. ¶ But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. ↵

Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your Lawgiver, and what can stay my hand? ↵

But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. ↵

And again I say unto you, let every

man esteem his brother as himself: for what man among you, having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.

Behold, this I have given unto you a parable, and it is even as I am, I say unto you, be one; and if ye are not one, ye are not mine.

And again I say unto you, that the enemy in the secret chambers, seeketh your lives: ye hear of wars in far countries, and you say in your hearts there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers:

Wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness in a manner, which shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear. [p. [5]]

And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot and blameless:

Wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law & there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store:

For Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts, a commandment, that certain

man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just. [p. 125]

Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine. ↵

And again I say unto you, that the enemy in the secret chambers seeketh your lives: Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers: ↵

wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner which shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: ↵

wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth among all nations, and it shall be told them what they shall do: for I have a great work laid up in store: ↵

for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts, a commandment, that certain

men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church.

And they that have farms, that cannot be sold, let them be left or rented as seemeth them good.

See that all things are preserved, and when men are endowed with power from on high, and are sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity: And it must needs be that the riches of the earth is mine to give:

But beware of pride lest ye become as the Nephites of old.

And again: I say unto you, 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 these 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.

men among them shall be appointed, and they shall be appointed by the voice of the church: and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church. ↵

And they that have farms that cannot be sold, let them be left or rented as seemeth them good. ↵

See that all things are preserved, and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity: and it must needs be that the riches of the earth is mine to give: ↵

but beware of pride, lest ye become as the Nephites of old. ↵

And again I say unto you, 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.

44ITEMS IN ADDITION TO THE
LAWS FOR THE GOVERNMENT OF
THE CHURCH OF CHRIST,
GIVEN APRIL, 1832.

VERILY thus saith the Lord, in addition to the laws of the church, concerning women and children, who belong to the church, who have lost their husbands, or fathers:

Women have claim on their husbands until they are taken, and, if they are not found transgressors,

they remain upon their inheritances:

All children have claim upon their parents until they are of age, and after that they have claim upon the church, or in other words, the Lord's storehouse

for inheritances.

45REVELATION GIVEN APRIL, 1832.

Verily thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have los[t] [t]heir husbands or fathers: ↵

women have claim on their husbands for their maintainance until their h[u]sbands are taken; and if they are not found transgressors they shall have fellowship in the church, and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

All children have claim upon their parents for their maintainance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor. Amen.

44. Revelation, 30 Apr. 1832, in "Items in Addition to the Laws for the Government of the Church of Christ, Given April, 1832," *The Evening and the Morning Star*, Jan. 1833, [6] [D&C 83]. This version corresponds to several early versions. The source text for this version is unknown.

45. Revelation, 30 Apr. 1832, in "Revelation Given April, 1832," *Evening and Morning Star*, Jan. 1833 (Apr. 1836), 126 [D&C 83]. This version closely corresponds to the version in section 88 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former.

February 1833

⁴⁶REVELATION:

Therefore, verily I say unto you, my friends, call your solemn assemblies as I have commanded you, and as all have not faith, seek ye diligently and teach one another, words of wisdom; yea, seek ye out of the best books, words of wisdom:

Seek learning by study, and also by faith.

Organize yourselves.

Prepare every needful thing, and establish an house, even an house of prayer; an house of fasting; an house of faith; an house of learning; an house of glory; an house of order; an house of God: that your in-comings may be in the name of the Lord, and your out-goings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride, and high-mindedness, and from all your wicked doings.

Appoint among yourselves a teacher, and let not all be spokesman at once, but let one speak at a time, and let all listen to the sayings, that when all have spoken, that

⁴⁷REVELATION:

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: ↵

seek learning even by study, and also by faith. ↵

Organize yourselves; ↵

prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter: from all your lustful desires: from all your pride and lightmindedness, and from all your wicked doings.— ↵

Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that

46. Excerpt of Revelation, 27 and 28 Dec. 1832, in “Revelation,” *The Evening and the Morning Star*, Feb. 1833, [5] [D&C 88:117–126]. Though a version of this revelation was copied into Revelation Book 1, it does not appear to have been used as a source text for this version; the source text for this item is unknown. This revelation is presented as part of an editorial titled “COMMANDMENTS.” The word “REVELATION” precedes the text of the revelation and is centered as though it were a title, though it is also the final word of the editorial.

47. Excerpt of Revelation, 27 and 28 Dec. 1832, in “Revelation,” *Evening and Morning Star*, Feb. 1833 (May 1836), 138 [D&C 88:117–126]. This version closely corresponds to the version in section 7 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former. This revelation is presented as part of an editorial titled “COMMANDMENTS.” The word “REVELATION” precedes the text of the revelation and is centered as though it were a title, though it is also the final word of the editorial.

all may be edified of all; and that every man may have an equal privilege.

See that ye love one another.

Cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault, one with another; cease to sleep longer than is needful.

Retire to thy bed early, that ye may not be weary.

Arise early, that your bodies and minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bonds of perfectness and peace.

Pray always, that you may not faint, until I come.

Behold I will come quickly, and receive you unto myself: Amen.

⁴⁸A REVELATION

GIVEN, AUGUST 30, 1831.

HEARKEN O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you:

Yea, verily I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willeth to take even them whom he will take; and preserveth in life them whom he will preserve:

Who buildeth up at his own will and pleasure, and destroyeth when he please; and is able to cast the soul down to hell.

all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; ↵

cease to be covetous, learn to impart one to another as the gospel requires; ↵

cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; ↵

retire to thy bed early, that ye may not be weary; ↵

arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: ↵

pray always, that you may not faint till I come: ↵

behold, and lo, I will come quickly, and receive you unto myself: Amen.

REVELATION

⁴⁹Given in Kirtland, August, 1831.

Hearken, O ye people, and open your hearts, and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you: ↵

yea, verily, I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willeth to take even them whom he will take, and preserveth in life them whom he will preserve: ↵

who buildeth up at his own will and pleasure; and destroyeth when he please; and is able to cast the soul down to hell.

48. Excerpt of Revelation, 30 Aug. 1831, in "A Revelation Given, August 30, 1831," *The Evening and the Morning Star*, Feb. 1833, [6]–[7] [D&C 63:1–64]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:181–189.)

49. Excerpt of Revelation, 30 Aug. 1831, in "Revelation Given in Kirtland, August, 1831," *Evening and Morning Star*, Feb. 1833 (May 1836), 140–141 [D&C 63:1–64]. This version closely corresponds to the version in section 20 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former. Several items in the newspaper separate this revelation from the preceding revelation.

Behold I the Lord uttereth my voice, and it shall be obeyed.

Wherefore verily I say, let the wicked take heed: and let the rebellious fear, and tremble.

And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you, who seeketh signs; and there has been such even from the beginning.

But behold, faith cometh not by signs, but signs follow those that believe.

Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God.

Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased: wherefore, unto such he sheweth no signs, only in wrath unto their condemnation.

Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory:— nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them.

There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed.

Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adul-

Behold I the Lord utter my voice, and it shall be obeyed. ↵

Wherefore verily I say, let the wicked take heed, and let the rebellious fear, and tremble. ↵

And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. ↵

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Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory; nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them. ↵

There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you: that hereafter shall be revealed.— ↵

Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adul-

tery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear:

Wherefore I the Lord have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, should have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection.

And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount: of which account the fulness ye have not yet received.

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

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

Behold the land of Zion, I the Lord holdeth it in mine own hands: nevertheless, I the Lord rendereth unto Caesar the things which are Caesar's:

Wherefore I the Lord willeth, that you

tery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: ↵

wherefore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, & the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. ↵

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

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

Behold the land of Zion, I the Lord holdeth it in mine own hands: nevertheless, I the Lord rendereth unto Caesar the things which are Caesar's; ↵

wherefore I the Lord willeth, that you

should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger:

For satan putteth it into their hearts to anger against you, and to the shedding of blood:

Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you.

And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogues to synagogues, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape:

Nevertheless, I the Lord am with them, and will come down in heaven from the presence of God, and consume the wicked with unquenchable fire.

And behold this is not yet, but by and by:

Wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion and that every man should take righteousness in his hands, and faithfulness upon his loins and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. [p. [6]]

Wherefore let my disciples in Kirtland,

should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger: ↓

for satan putteth it into their hearts to anger against you, and to the shedding of blood: ↓

wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. ↓

And if by purchase behold you are blessed: and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogues to synagogues, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. ↓

I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape: ↓

nevertheless I the Lord am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. ↓

And behold this is not yet, but by and by: ↓

wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. ↓

Wherefore let my disciples in Kirtland,

arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus, who has the care thereof, dispose of the land, that he may be prepared in the coming spring, to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them.

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

Behold I the Lord, will give unto my servant Joseph power, that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples that shall tarry.

Let my servant Newel retain his store, or in other words, the store yet for a little season.

Nevertheless let him impart all the money which he can impart, to be sent up unto the land of Zion.

Behold these things are in his own hands, let him do according to wisdom.

Verily I say, let him be ordained an agent unto the disciples that shall tarry, and let him be ordained unto this power; and now speedily visit the churches, expounding these things unto them, with my servant Oliver.

Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world.

He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the

arrange their temporal concerns, which dwell on this farm.

Let my servant Titus Billings, who has the care thereof dispose of the land, that he may be prepared in the coming spring, to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them.— ↓

And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord will give unto my servant Joseph Smith, Jr. power, that he shall [p. 140] be enabled to discern by the Splrit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words, the store yet for a little season. ↓

Nevertheless let him impart all the money which he can impart, to be sent up unto the land of Zion. ↓

Behold these things are in his own hands, let him do according to wisdom. ↓

Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power; and now speedily visiting the churches, expounding these things unto them, with my servant Oliver Cowdery. ↓

Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world. ↓

He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the

Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man:

Wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye:

Wherefore, for this cause preached the apostles unto the world, the resurrection of the dead:

These things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

And now behold, verily I say unto you, I the Lord am not well pleased with my servant Sidney, he exalteth himself in his heart, and received not counsel, but grieved the Spirit:

Wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receiveth it not; behold he standeth no longer in the office which he hath appointed him.

And again: verily I say unto you, let those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power; for this is a day of warning, and not a day of many words.

Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man: ↵

wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye: ↵

wherefore for this cause preached the apostles unto the world, the resurrection of the dead: ↵

these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

And now behold, verily I say unto you, I the Lord am not well pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not counsel, but grieved the Spirit: ↵

wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power: for this is a day of warning, and not a day of many words. ↵

For I the Lord am not to be mocked in the last days.

Behold I am from above, and my power lieth beneath.

I am over all, and in all, and through all, and searcheth all things:

And the days cometh that all things shall be subject unto me.

Behold I am Alpha and Omega, even Jesus Christ:

Wherefore let all men beware, how they take my name in their lips:

For behold, verily I say, that many there be who are under this condemnation; who useth the name of the Lord and useth it in vain, having not authority:

Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember that, that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit and in this there is no condemnation; and ye receive the Spirit through prayer:

Wherefore without this there remaineth condemnation:

Amen.

For I the Lord am not to be mocked in the last days. ↵

Behold I am from above, and my power lieth beneath. ↵

I am over all, and in all, and through all, and searcheth all things: ↵

and the day cometh that all things shall be subject unto me. ↵

Behold I am Alpha and Omega, even Jesus Chrst. ↵

Wherefore let all men beware, how they take my name in their lips: ↵

for behold verily I say, that many there be who are under this condemnation; who useth the name of the Lord, and useth it in vain, having not authority. ↵

Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation; and ye receive the Spirit through prayer: ↵

wherefore without this, there remaineth condemnation: Let my servant Joseph Smith, jr. and Siduey Rigdon, seek them a home as they are taught through prayer, by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory; otherwise, a greater condemnation: Amen.

March 1833

REVELATIONS.

50 A COMMANDMENT
GIVEN, SEPTEMBER 4, 1830.

LISTEN to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins:

Wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies:

Wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

Behold this is wisdom in me, wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you, on the earth,

REVELATIONS.

51 REVELATION
Given September, 1830.

Listen to the voice of Jesus Christ, your Lord, your God and your Redeemer, whose word is quick and powerful. ↵

For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory: remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: ↵

wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: ↵

wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

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

50. Revelation, ca. Aug. 1830, in "A Commandment Given, September 4, 1830," *The Evening and the Morning Star*, Mar. 1833, [6] [D&C 27]. This version closely corresponds to the version in chapter 28 of the Book of Commandments. It is unknown whether this version or the version in the Book of Commandments was set in type first. Either the version in Revelation Book 1 or the version in the Book of Commandments was likely used as a source text for the version printed here. This revelation should be dated circa August 1830. For more information on this dating, see the discussion of this revelation in the Documents series. (See *JSP*, MRB:41–43.)

51. Revelation, ca. Aug. 1830, in "Revelation Given September, 1830," *Evening and Morning Star*, Mar. 1833 (May 1836), 155 [D&C 27]. This version closely corresponds to the version in section 50 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former. This revelation should be dated circa August 1830. For more information on this dating, see the discussion of this revelation in the Documents series.

have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gav[e] promise that h[e] should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers; by whom the promises remain: and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

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

and
with all those whom my Father hath
given me out of the world:

Wherefore lift up your hearts and
rejoice, and gird up your loins

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

and be faithful until I come:

even so. Amen.

⁵²REVELATION GIVEN, HIRAM,
OHIO, NOVEMBER 1, 1831.

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

fore, having your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up that where I am ye shall be also. Amen.

⁵³REVELATION
Given, Hiram, Ohio, November 1, 1831.

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

52. Revelation, 1 Nov. 1831–B, in “Revelation Given, Hiram, Ohio, November 1, 1831,” *The Evening and the Morning Star*, Mar. 1833, [6] [D&C 1]. This version closely corresponds to the version in chapter 1 of the Book of Commandments, suggesting that the latter was used as a source text for the former.

53. Revelation, 1 Nov. 1831–B, in “Revelation Given, Hiram, Ohio, November 1, 1831,” *Evening and Morning Star*, Mar. 1833 (May 1836), 155–156 [D&C 1]. This version closely corresponds to the version in section 1 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former.

shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my Preface unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth:

Wherefore fear and tremble, O ye people for what I the Lord have decreed, in them, shall be fulfilled.

And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given, to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked, without measure, unto

the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people:

For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that

shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: ↵

wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. ↵

And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and the rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; un-[p. 155]to the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: ↵

prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall [f]all upon the inhabitants of the earth; and the arm of the Lord shall be revealed: and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people: ↵

for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that

of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets:

The weak things of the world should come forth and break down the mighty and strong ones; that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world; and before kings and rulers. Behold I am God and have spoken it:

These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred, it might be made known:

And inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time:

After they, having received the

of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr. [a]nd spake unto him from heaven, and gave him commandments⁵⁴ and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: ↵

the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established: that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers. ¶ Behold I am God and have spoken it: ↵

these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding and inasmuch as they erred it might be made known: ↵

and inasmuch as they sought wisdom, they might be instructed: and inasmuch as they sinned they might be chastened, that they might repent: and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: ↵

and after having received the

54. There is a blank space after "commandments" where a comma or semicolon was probably set but did not print.

record of the Nephites; yea, even my servant Joseph might have power to translate through the mercy of God, by the power of God, the book of Mormon:

And also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually, for I the Lord cannot look upon sin with the least degree of allowance:

Nevertheless, he that repenteth and doeth the commandments of the Lord, shall be forgiven, and he that repenteth not, from him shall be taken even the light which he hath received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, for I the Lord am willing to make these things known unto all flesh, for I am no respecter to persons, and willeth that all men shall know that 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; and also, the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them, shall all be fulfilled.

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

record of the Nephites, yea, even my servant Joseph Smith, jr. might have power to translate through the mercy of God, by the power of God, the book of Mormon: ↵

and also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually: for I the Lord cannot look upon sin with the least degree of allowance: ↵

nevertheless he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lor[d] am willing to make these things known unto all flesh, for I am no respe[c]ter of persons, and willeth that all m[e]n shall know that the day sp[e]dily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken [f]rom the earth, and the devil shall have power over his dominion: and also, the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

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 be fulfilled, whether by mine own

voice, or by the voice of my servants, it is the same:

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.

⁵⁵REVELATION GIVEN KIRTLAND,
OHIO, JANUARY 3, 1833.

THE order of the house prepared for the presidency

and instruction in all things, that is expedient for the officers,

or in other words them who are called to the ministry in the church, beginning at the highpriests even down to the deacons.

And this shall be the order of the house:

He that is appointed to be a teacher shall be found standing in his place, which shall be prepared for him in the house of God; in a place that the congregation in the house may hear his words correctly, and distinctly, not with loud speech.

And when he cometh into the house of God, for he should be first in the house:

Behold this is beautiful, that he may be an example, let him offer himself in prayer upon his knees before God, in token of the everlasting covenant.

And when any shall come in after him,

voice, or by the voice of my servants, it is the same: ↵

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.

⁵⁶REVELATION
Given December 27, 1832.

And again, the order of the house prepared for the presidency of the school of the prophets, establ[i]shed for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even do[w]n to the deacons: ↵

and this shall be the order of the house of the presid[e]ncy of the school: ↵

He that is appointed to be president, or teacher shall be found standing in his place, in the house, which shall be prepared [f]or him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. ↵

And when he cometh into the house of God, (for he should be first in the house; ↵

behold this is beautiful, that he may be an example.) ¶ Let him off[e]r himself in prayer upon his knees before God, in token, or remembrance, of the everlast[i]ng covenant, ↵

and when any shall come in after him

55. Excerpt of Revelation, 3 Jan. 1833, in “Revelation Given Kirtland, Ohio, January 3, 1833,” *The Evening and the Morning Star*, Mar. 1833, [6] [D&C 88:127–137]. Though a version of this revelation was copied into Revelation Book 1, it does not appear to have been used as a source text for this version; the source text for this item is unknown.

56. Excerpt of Revelation, 3 Jan. 1833, in “Revelation Given December 27, 1832,” *Evening and Morning Star*, Mar. 1833 (May 1836), 156–157 [D&C 88:127–137]. This version closely corresponds to the version in section 7 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former. This revelation should be dated 3 January 1833. For more information on this dating, see the discussion of this revelation in the Documents series.

let the teacher arise and with uplifted hands to heaven:

Yea even directly and salute his brother, or brethren with these words, saying:

Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token of the everlasting covenant; in which covenant I receive you to fellowship in a determination that is fixed, immoveable and unchangeable to be your friend and brother through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving forever and ever.

And he that cometh in, and is a brother or brethren, shall salute the teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying amen, in token of the same. ⁵⁷

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God.

And to you the called to the ministry of the ordinances of the house of God; 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, that it may become a sanctuary, a tabernacle of the Holy Spirit, to your edification: Amen.

let the teacher arise, and w[i]th u[p]lified hands to heaven: ↵

yea, even directly, salute his brother or brethren with these words:

Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token, o[f] remembrance of the everlasting covenant, in which covenant I receive you to fellowship in a determination that is fixed, immovable and unchangeable, to be your friend and brother through the grace of God, in the bonds of love, to walk in all th[e] commandments of God blamel[ess], in thanksgiving, forev[e]r and ever. Amen.

And he that is found unworthy of this salutation, shall not have a place among you; for ye shall not suffer that mine house shall be polluted by them.

And he that cometh in and is faithful before me, and is a brother, or if they be breth[p. 156]r[e]n, they shall salute the president or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying, Amen, in tok[e]n of the [s]ame.

Behold, verily I say unto you, this is a sample unto you for a salutation to one anot[h]er in the ho[u]se of God, in the school of the prophets. ↵

An[d] ye are call[e]d to do this by prayer and thanksgiving as the Spirit shall give utterance, in all y[o]ur doings in the ho[u]se of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle, of the Holy Spirit to your edification.

57. This apostrophe is found at the right edge of the gutter. It was likely mistakenly used in place of a piece of type bearing a space.

May 1833

⁵⁸HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; 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.

For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God:

Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.

Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another.

And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews.

And behold and lo, this shall be their cry, and the voice of the Lord unto all peo-

⁵⁹Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; 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. ↵

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58. Revelation, 3 Nov. 1831, in "Revelations," *The Evening and the Morning Star*, May 1833, [1]–[2] [D&C 133]. This version reflects editing marks made in Revelation Book 1, indicating that the latter was used as a source text for the former. (See *JSP*, MRB:205–215.)

59. Revelation, 3 Nov. 1831, in "Revelations," *Evening and Morning Star*, May 1833 (June 1836), 177–179 [D&C 133]. This version closely corresponds to the version in section 100 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former.

ple: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about:

Yea let the cry go forth among all people: Awake and arise and go forth to meet the Bride-groom:

Behold and lo the Bride-groom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour.

Let them, therefore, which are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house.

Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads:

Wherefore, prepare ye for the coming of the Bride-groom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of

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Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. ↵

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Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found:

He shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence.

And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants.

And the boundaries of the everlasting hills shall tremble at their presence.— And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy⁶⁰

Behold this is the blessing of the everlasting God upon the tribes of Israel, and

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Behold this is the blessing of the everlasting God upon the tribes of Israel, and

60. A light ink mark suggests that a broken piece of type bearing a period was probably set but did not print.

the richer blessing upon the head of Ephraim and his fellows.

And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth, and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice:

Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying:

O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways:

For since the beginning of the world have not man heard nor perceived by the ear, neither hath any eye seen, O God, besides

the richer blessing upon the head of Ephraim and his fellows. ↵

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for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides

thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with died garments; yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength?

And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places:

And his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart.

And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted.

And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets which were before him, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with

thee, how [p. 178] great things thou hast prepared for him that waiteth for thee.

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Abraham, Isaac and Jacob, shall be in the presence of the Lamb.

And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever. [p. [1]]

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh.

And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. 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.

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.

Abraham, Isaac and Jacob, shall be in the presence of the Lamb. ↵

And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. ↵

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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.— ↵

Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out.— 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.

Behold at my rebuke I dry up the sea. I make the rivers a wilderness: their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sack-cloth their covering.

And this shall ye have of my hand, ye shall lay down in sorrow.

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; & when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.— Behold the Lord your God hath spoken it. Amen.

Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. 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. ↵

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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: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen. [p. 179]

June 1833

⁶¹THE ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.

THE rise of the church of Christ in these last days, being one thousand eight

⁶²ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.

The rise of the church of Christ in these last days, being one thousand eight

61. Articles and covenants, 10 Apr. 1830, in “The Articles and Covenants of the Church of Christ,” *The Evening and the Morning Star*, June 1833, 97–98 [D&C 20]. Though this item was printed in an earlier issue of *The Evening and the Morning Star*, this version closely corresponds to the version in chapter 24 of the Book of Commandments, suggesting that the Book of Commandments was used as a source text for this version.

62. Articles and covenants, 10 Apr. 1830, in “Articles and Covenants of the Church of Christ,” *Evening and Morning Star*, June 1833 (June 1836), 193–196 [D&C 20]. This version closely corresponds to the version in section 2 of the 1835 Doctrine and Covenants, suggesting that the latter was used as a source text for the former.

hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh;

It 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:

Which commandments were given to Joseph, who was called of God and ordained an apostle of Jesus Christ an elder of this church:

And also to Oliver, who was also called of God an apostle of Jesus Christ, an elder of this church, and ordained under his hand:

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

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

But after truly repenting, God ministered unto him, by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, and gave unto commandments which inspired him from on high, and gave unto him power,

by the means which were before prepared, that he should translate a book;

Which book contained a record of a fallen people, and also the fulness of the gospel of Jesus Christ to the Gentiles;

And also to the Jews,

proving unto them, that the holy scriptures are true;

And also, that God doth inspire men and call them to his holy work, in these last

hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, ↵

it being regularly organized and established agreeably 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: ↵

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

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

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

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; ↵

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, and gave unto him commandments which inspired him,

and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, ↵

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, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, ↵

and that God does inspire men and call them to his holy work in this age

days as well as in days of
old, that he might be the same
God forever. Amen.

Which book was given by inspiration,
and is called the book of Mormon, and is
confirmed to others by the ministering of
angels, and declared unto the world by
them:

Wherefore having so great witnesses,
by them shall the world be judged, even as
many as shall hereafter

receive this work,
either to faith and righteousness,
or to the
hardness of heart in unbelief,

to their own condemnation,
for the Lord God hath spoken it, for we,
the elders of the church, have heard and
bear witness to the words of the glorious
Majesty on high; to whom be glory forever
and ever.—Amen.

Wherefore, by these things we know
that there is a God in heaven, who is infi-
nite and eternal, from everlasting to ever-
lasting, the same unchangeable God, the
maker of heaven and earth and all things
that in them is, and that he created man
male and female, and after his own image,
and in his own likeness created he them;

And that he gave unto the children of
men commandments, that they should love
and serve him the

only being
whom they should worship: but by the
transgression of these holy laws, man
became sensual and devilish, and became
fallen man.

Wherefore, the Almighty God gave his
only begotten Son, as it is written in those
scriptures, which have been given of him,
that he suffered temptations, but gave no
heed unto them;

That he was crucified, died, and rose
again the third day, and that he ascended

and generation, as well as in generations of
old, thereby showing that he is the same
God yesterday, to-day, and forever. Amen.

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

By these things we know
that there is a God in heaven who is infi-
nite and eternal, from everlasting to ever-
lasting the same unchangeable God, the
framer of heaven and earth and all things
which are in them, and that he created man
male and female: after his own image
and in his own likeness created he them, ↵

and gave unto them
commandments that they should love
and serve him the only living and true
God, and that he should be the only being
whom they should worship. But by the
transgression of these holy laws, man
became sensual and devilish, and became
fallen man.

Wherefore the Almighty God gave his
only begotten Son, as it is written in those
scriptures which have been given of him;
he suffered temptations but gave no
heed unto them; ↵

he was crucified, died, and rose
again the third day; and ascended

into heaven to sit down on the right hand of the Father, to reign with Almighty power according to the will of the Father.

Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved;

Yea even as many as were before he came

in the flesh,
from the beginning,

who believed in the words of the holy prophets who were inspired by the gift of the Holy Ghost, which truly testified of him in all things,

as well as those who should come after, who should believe in the gifts & callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father & Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God.

And we know, that justification through the grace of our Lord and Savior Jesus Christ, is just and true;

And we know, also that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength, but there is a possibility that men may fall from grace and depart from the living God.

Therefore, let the church take heed and pray always, lest they fall into temptation;

Yea, and even he that is sanctified also.

And we know, that these things are true and agreeable to the revelation of John, neither adding to nor diminishing from the prophecy of his book;

into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, ↵

that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: ↵

not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in [p. [193]] the kingdom of God. ↵

And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true: ↵

and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God, with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. ↵

Therefore let the church take heed and pray always, lest they fall into temptations; ↵

yea, & even let those who are sanctified, take heed also. ↵

And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, ↵

Neither to the holy scriptures;
Neither to the revelations of God
which shall come hereafter, by the gift and
power of the Holy Ghost;

Neither by the voice of God;

Neither by the ministering of angels
and the Lord God hath spoken it; and
honor, power, and glory, be rendered to his
holy name both now and ever. Amen.

And again, by way of commandment
to the church, concerning the manner of
baptism; Behold whosoever humbleth
himself before God and desireth to be
baptized and comes forth with a broken
heart and a contrite spirit, and witnesseth
unto the church, that they have truly
repented of all their sins and are willing to
take upon them the name of Christ,
having a determination to serve him unto
the end, and truly manifest by their works
that they have received the Spirit of
Christ unto the remission of their sins,
then shall they be received unto baptism
into the church of Christ.

The duty of the elders, priests, teachers,
deacons and members of the church of
Christ. An apostle is an elder, and it is his
calling to baptize and to ordain other
elders, priests, teachers and deacons and to
administer

the flesh and blood of Christ

accord-
ing to the scriptures;

And to teach, expound, exhort, bap-
tize, and watch over the church; and to
confirm the church by the laying on of the
hands, & the giving of the Holy Ghost,
and to take the lead of all meetings.

The elders are to conduct the meetings
as they are led by the Holy Ghost.

the holy scriptures, ↵
or the revelations of God
which shall come hereafter by the gift and
power of the Holy Ghost, ↵

the voice of God, ↵

or the ministering of angels:
and the Lord God has spoken it; and
honor, power, and glory, he rendered to his
holy name, both now and forever. Amen.

*And again by way of commandment
to the church concerning the manner of
baptism. ¶*

All those who humble
themselves before God and desire to be
baptized, and come forth with broken
hearts and contrite spirits, and witness
before ths church that they have truly
repented of all their sins and are willing to
take upon them the name of Jesus Christ,
having a determination to serve him to
the end, and truly manifest by their works
that they have received of the Spirit of
Christ unto the remission of their sins,
shall be received by baptism
into his church.

*The duty of the elders, priests, teachers,
deacons, and members of the church of
Christ. ¶*

An apostle is an elder, and it is his
calling to baptize, and to ordain other
elders, priests, teachers, and deacons, and to
administer bread and wine—the emblems
of the flesh and blood of Christ—and to
confirm those who are baptized into the
church, by the laying on of hands for the
baptism of fire and the Holy Ghost, accord-
ing to the scriptures; ↵

and to teach, expound, exhort, bap-
tize, and watch over the church; and to
confirm the church by the laying on of the
hands, and the giving of the Holy Ghost—
and to take the lead of all meetings.

The elders are to conduct the meetings
as they are led by the Holy Ghost, accord-
ing to the commandments and revelations
of God.

The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties;

And ordain other priests teachers and deacons, and take the lead of meetings; but none of these offices is he to do when there is an elder present,

but in all cases is to assist the elder.

The teacher's duty is to watch over the church always, and be with them, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying nor back-biting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, and in all his duties in the church by the deacons;

But neither the teachers nor deacons have authority to baptize nor administer the sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ. Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ, are to meet in conference once in three months, or from time to time as they shall direct or appoint to do church busi-

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: ↵

and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with with each other; neither lying, backbiting, nor evil speaking; ↵

and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires: ↵

but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ. ¶ Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever

ness whatsoever is necessary.

And each priest or teacher, who is ordained by a priest, is to take a certificate from him at the time, which when presented to an elder, he is to give him a license which shall authorize him to perform the duty of his calling.

The duty of the members after they are received by baptism.

The elders or priests are to have a sufficient time to expound all things concerning this church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders;

So that all things may be done in order.

And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord. Every member of this church of Christ having children, is to bring them unto the elders

church business is necessary to be done at the time.

The elders are to receive their licences from other elders by vote of the church to which they belong, or from the conferences.

Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, [p. 194] shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

The duty of the members after they are received by baptism:

The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; ↵

so that all things may be done in order. ↵

And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scripture—walking in holiness before the Lord. ¶ Every member of the church of Christ having children, is to bring them unto the elders

before the church, who are to lay their hands upon them in the name of the Lord, and bless them in the name of Christ.

There cannot any one be received into this church of Christ who has not arrived to the years of accountability before God, and is not capable of repentance.

And baptism is to be administered in the following manner unto all those who repent:

Whosoever being called of God & having authority given them of Jesus Christ, shall go down into the water with them
and shall say, calling them by name:

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he immerse them in the water, and come forth again out of the water.

And it is expedient that the church meet together oft to partake of bread and wine, in remembrance of the Lord Jesus;

And the elder or priest shall administer it, and after this manner shall he do,

he shall kneel with the church, and call upon the Father in mighty prayer, saying:

O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, & witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent: ↵

The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: ↵

Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. ↵

Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: ↵

and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, ↵

O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify⁶³ this bread to the souls of all who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

63. The typesetter mistakenly introduced the “fi” ligature instead of a standard “f”.

The manner of administering the wine:

Behold they shall take the cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of this church of Christ, transgressing or being overtaken in a [p. [97]] fault, shall be dealt with according as the scriptures direct. It shall be the duty of the several churches, composing this church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of this church, with a list of the names of the several members, uniting themselves to the church since the last conference, or send by the hand of some priest, so that there can be kept a regular list of all the names of the members of the whole church, in a book kept by one of the elders;

Whomsoever the other elders shall appoint from time to time:

And also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

Any member removing from the church where he resides, if going to a church where he is not known, may take a letter certifying that he is a regular member and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

The manner of administering the wine: ↵

He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct. ¶ It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, ↵

whoever the other elders shall appoint from time to time: ↵

and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members & in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may [p. 195] be signed by the teachers or deacons of the church.