

THE DOCTRINE
AND COVENANTS

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THE DOCTRINE AND COVENANTS



STORYGUIDE EDITION

Edited by Nathan Richardson

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INTRODUCTION

The Doctrine and Covenants is a book of scripture containing the writings of prophets of God in modern times. It consists of several divine revelations and inspired declarations, most of which were received between 1820 and 1844 through Joseph Smith, the first prophet and president of The Church of Jesus Christ of Latter-day Saints. Other portions were issued by later presidents of the Church (see sections 135, 136, and 138, as well as Official Declarations 1 and 2). The Doctrine and Covenants is a standard work of The Church of Jesus Christ of Latter-day Saints and contains many vital doctrines and revealed principles that are important for all God's children today.

Summary

The Lord gave these revelations in order to __ re-establish his Church, and gather into it all those willing to hear and obey his will _in preparation for his Second Coming. He appeared to Joseph Smith in 1820 (see JS-H 1:16–20) and over time prepared him for the task of restoring the gospel, part of which involved translating an ancient record called the Book of Mormon. The Lord also sent various angels to give Joseph Smith priesthood authority, the permission to act in God's behalf and perform sacred ceremonies such as baptism (see D&C 13; 27:12; 110; 128:18, 20–21). In 1830, at the Lord's instruction, Joseph Smith organized Jesus Christ's church so that, for the first time in centuries, there was once again a divinely authorized means of administering the ordinances and covenants necessary for salvation and conveying God's will in the present day (see D&C 20). More of this early history can be read at Joseph Smith—History.

As the Lord gathered believers into his Church, he continued to provide guidance and revelations to his people, many of which have been included in the Doctrine and Covenants. The canonical text does not, however, include a historical narrative that explains the events that were occurring when each section was given. Such an understanding of the overarching events can orient readers and aid them in understanding individual passages, so a very brief outline follows.

Under divine direction, in 1829 Joseph Smith translated the Book of Mormon and received priesthood authority in rural New York state. Several months after forming the Church of Jesus Christ in 1830, the Lord commanded the members (“saints”) to “go to the [land of] Ohio” (D&C 38:32), which they began to do at the beginning of 1831. Later that year, he revealed another gathering place in Missouri, “the place for the city of Zion” (D&C 57:1–3). These regions remained the two geographical centers of the Church for the next seven years, until internal disaffection and external persecution caused the saints to abandon Ohio for Missouri in 1838. Further mistreatment drove the saints to relocate to Illinois in 1839, where Joseph Smith continued to lead the Church until he was murdered in 1844. Under his successors, the saints began migrating to the west in 1846 and settled in the Rocky Mountains, where the Church continued to grow and spread across the world (see Appendix 4: Timelines).

Throughout these years of repeated relocation, the Lord continued to reveal divine doctrines and timely commandments on a variety of subjects, including the nature of the Father, Son, and Holy Ghost; the purpose of pain and mortal life; the sinlessness of little children; the existence and workings of Satan; the freedom of all people to choose good or evil; the effects of sin and the necessity of Jesus Christ’s atoning sacrifice; the ordinances required for salvation, such as baptism; the mission and organizational structure of the Church; forming a covenant community (Zion); the construction and purpose of temples; rejecting selfish and materialistic tendencies by consecrating our blessings and resources to serve others; the active roles the Holy Ghost plays in people’s lives; making inspired refinements to the Bible and receiving additional scripture beyond it; the return of Jesus Christ to reign righteously over a glorified earth; how salvation is available to those who never heard the gospel during their mortal lives; the bodily resurrection of mankind; the final Judgment and accountability for our choices; and the eternal nature of marriage and family.

_Types of sections (revelation in first person, statement of belief, Q&A, etc. I believe there was an Ensign article on this. Dan Peterson shared <http://www.deseretnews.com/article/705387150/Many-of-Prophets-revelations-were-shared-experiences.html?pg=all>. Also, how they were received—face shone, slow and deliberate as scribe wrote, etc.

Publication

The first compilation of these revelations was printed in 1833 and entitled *A Book of Commandments for the Government of the Church of*

Christ (D&C 1:6; 67:6; see also Appendix 1: Testimony of the Twelve Apostles). Since then, several more editions have been published, many times with additional revelations that had been received since the previous edition. In the 1835 edition, the canonized “covenants and commandments” (D&C 42:78; 68:13, 24; 107:12, 20, 63) were preceded by a doctrinal treatise known as the Lectures on Faith and the bound volume was renamed *The Doctrine and Covenants* (D&C 124:141; 135:3, 6). The doctrinal lectures were removed in the 1921 edition, while the title *The Doctrine and Covenants* has remained. The text of this edition comes from the Church’s authorized text as found on its official website.

By convention, each section is numbered. This numerical sequence places the sections in roughly chronological order, but because of complexities in the publication history, there are a few section numbers that are out of chronological order (see Appendix 2: Table of Information for Sections). This edition has kept all sections in numerical order, with one exception: section 133 has been placed at the end of the book because it was originally intended to be an appendix, or concluding summary. See “Using the StoryGuide Edition” and Appendixes 2 and 3 for guidance in understanding the chronology of the sections. While the dates of reception are largely correct, they are based on occasionally incomplete records and are thus subject to revision as research continues to come forth (e.g., see D&C 74).

As with other books of scripture, people who read the Doctrine and Covenants sincerely and prayerfully will come to know of its truth and applicability to their lives. It is an important testimony of the love and divine mission of Jesus Christ, his gracious plan to grant us eternal life, and the saving role of his Church and his prophets in the last days.

USING THE STORYGUIDE EDITION

The purpose of the StoryGuide Edition of the scriptures is to portray the inherent textual organization of the various books in the standard works of the Church. Through various typographical features, the intent has been to visually reinforce and highlight the original authors' outline and structure as much as possible. Hopefully this has been done in a way that enables readers, especially new-comers, to quickly orient themselves and more readily glean insights and spiritual principles when reading the scriptures.

The scriptural text itself has not been altered; it is identical to the standard authorized text published by the Church. Changes have only been made through adjusting the layout or the non-scriptural text such as headings or verse numbers. Several features have been used to illustrate the scriptures' organization, which are explained below (for a brief summary, see Figure 1: Features of the StoryGuide Edition).

Conventional Sections and Verses

The original copies of the revelations did not use section or verse numbers; they were added decades later. They can be very useful in locating specific passages, so they have been included here. The text itself is set in paragraphs, ignoring verse breaks, but the verse numbers are superscripted inline with the rest of the text (e.g., ¹⁶). Section numbers (and official declaration numbers) can be seen in large faded numerals behind the title heading of each section. The running footers at the bottom of the page contain references to quickly locate passages or see what verses are found on each page.



Narratives

Unless otherwise noted, the information in the narratives and footnotes was drawn from the following sources:

- *Saints: The Story of the Church of Jesus Christ in the Latter Days*, 4 volumes
- Church History Topics (collection of articles on the Church website)
- *Revelations in Context* (collection of essays on the Church website)
- *Church History in the Fulness of Times* (Church institute manual)

- The Joseph Smith Papers (JosephSmithPapers.org), primarily the People and Events reference sections, as well as revelation introductions
- *History of the Church*, 7 volumes

Footnotes

Footnotes were generally limited to instances where the writer seems to expect the reader to know or recall something mentioned elsewhere in the text. Examples include:

- The source of a quote, reference, or allusion;
- Prophecies or promises and their fulfillments;
- Commandments and cases where they are obeyed or disobeyed;
- Previous events which the text explicitly refers to; etc.

Readers should keep in mind that many prophecies are fulfilled multiple times in multiple ways; e.g., Malachi's prophecy of the coming of Elijah (Mal. 4:5) was fulfilled by John Baptist in Jesus's day (Luke 1:17; Matt. 11:14; 17:12–13) as well as by Elijah himself in modern times (D&C 110:13–14). Footnotes should not be considered the only possible understanding of a passage. Likewise, the differences between quotations, references, allusions, and echoes are notoriously difficult to establish unambiguously. A primary purpose of the footnotes is to make readers aware of passages that are clearly related. For a key to the abbreviations used throughout the footnotes, see Figure 2: Abbreviations and Textual Conventions.

In footnotes quoting early writings and manuscripts, the spelling, capitalization, and punctuation have often been modernized.

Poetry

Various scripture editions use differing (and in some ways admittedly subjective) criteria for when a passage should be considered poetry, and thus set in poetic lines. In the StoryGuide Edition, generally speaking, passages were set as poetry when there was clear, extended parallelism or rhetorical structure, and when doing so contributed to, and did not detract from, making the larger literary structure evident (e.g., the chiasmic element of D&C 76:89–98).

Heading Divisions

Multiple levels of headings have been added to help readers keep track of the context of each passage. The various heading levels illustrate major and minor divisions in the structure of a book, which can be seen perhaps most clearly in the table of contents. The highest levels of headings

Figure 1: Features of the StoryGuide Edition

Running headers repeat the title of the current segment of the book, orienting you in the same way the headers of a novel repeat the chapter titles

Timelines portray how much time elapsed between revelations

Multiple levels of headings portray the book's intrinsic structure

Colored dialogue shows when someone is speaking, how long the speech lasts, and whether the speaker is the Lord, a prophet, etc.

Limited footnotes highlight connections such as prophecies and their fulfillments or sources of quotes

Parallel passages are indicated by colored bars, so you can see when a lengthy passage is repeated elsewhere in the scriptures

THE DOCTRINE AND COVENANTS PART 2: OHIO

Timeline: Sections 41-56
February-June 1831

38	41	45	49	52	57	63	65	71
39	42	46	50	53	58	64	66	72
40	43	47	51	54	59	60	67	
	44	48	55	56	61	62	68	69
								70

way before me. ¹⁰Wherefore, 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.

Prophecies of the day of the Lord

¹¹Wherefore, hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren, ¹²Who 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; ¹³And confessed they were strangers and pilgrims on the earth; ¹⁴But obtained a promise that they should find it and see it in their flesh. ¹⁵Wherefore, hearken and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old.

Signs of his coming

¹⁶And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them,^b 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, ¹⁷For as ye 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

^{a12} Gen. . . ; Moses . . . The Moses passages had been received as part of the Joseph Smith Translation . . . months earlier.

^{b16} Matt. 24-25 (Mark . . . ; Luke . . .). The Savior's words in D&C 45:18-46 parallel the text of Matt. 24:1-33 (and JS-M 1: . . .), with changes in wording and order.

Doctrine and Covenants 45:10-17

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Verse numbers are placed in superscript in-line with the text, so they can still be used to locate a passage but they don't interrupt the flow of reading

Paragraph breaks occur at natural points, grouping related ideas

Chronology markers allow you to read the scriptures in chronological order rather than sequential order


Section numbers are enlarged and accompanied by a unique section title, as well as the date and place of reception


Digressions from the main narrative are set in shaded boxes, such as topical interludes or chronological insertions


Modern chapter and verse ranges are included in the footers to allow quick reference and continuity with other editions


SEGMENT 9: THE REDEMPTION OF ZION

and if he do^{a1} this, I, the Lord, will avenge thee of thine enemy an hundred-fold; ⁴⁶And upon his children, and upon his children's children of all them that hate me, unto the third and fourth generation.

⁴⁷But if the children shall repent, or the children's children, and turn to the Lord their God, with all their hearts and with all their might, mind, and strength, and restore four-fold for all their trespasses wherewith they have trespassed, or wherewith their fathers have trespassed, or their fathers' fathers, then thine indignation shall be turned away; ⁴⁸And vengeance shall no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.  D&C 100

JOHN MURDOCK
29 August 1832  Hiram, Ohio

¹Behold, thus saith the Lord unto my servant John Murdock—thou art called to go into the eastern countries  D&C 83 from house to house, from village to village, and from city to city, to proclaim mine everlasting gospel² unto the inhabitants thereof, in the midst of persecution and wickedness. ³And who receiveth you receiveth me; and you shall have power to declare my word in the demonstration of my Holy Spirit. ⁴And who receiveth you as a little child, receiveth my kingdom; and blessed are they, for they shall obtain mercy. ⁵And whose rejecteth you shall be rejected of my Father and his house; and you shall cleanse your feet in the secret places by the way for a testimony against them.⁶ ⁷And behold, and lo, I come quickly to judgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book.⁸

⁹And now, verily I say unto you, that it is not expedient that you should go until your children are provided for, and sent up kindly unto the bishop of Zion.¹⁰ ¹¹And after a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine inheritance; ¹²Otherwise thou shalt continue proclaiming my gospel until thou be taken. Amen.  D&C 84

^{a1} Previously commanded to serve a mission a year earlier at D&C 52:8–10.
^{b4} Commanded at D&C ____.
^{c5} Written at ____??.
^{d6} ____ was called to be the bishop of Zion ____ earlier at D&C ____.

205 Doctrine and Covenants 98:46–99:8

are also referenced at the top of each page, much like the title of a chapter in a novel. In the Doctrine and Covenants, each section or declaration has been given a title based on its content.

Each higher-level heading is followed by a brief historical summary of events related to the sections under that heading.

Colored Dialogue

Whenever a person speaks or quotes someone else, the scriptural text is colored. This can help readers know at a glance whether a spoken passage will last for two sentences or two pages. It also helps, when looking up a specific verse, to remind the reader of the context—who is speaking, and to whom.

In cases where multiple speakers are interacting (such as one prophet quoting another, or the Lord dialoguing with several people), multiple colors are used. The main purpose of different colors is simply to show when the speaker changes, regardless of what color is used. When possible, though, colors are used according to the following scheme:

- **Divine beings** (God the Father, Jesus Christ, or angels) are indicated with blue text, and with light blue text when they are **quoting another divine being** (e.g., Jesus Christ quoting the Father_D&C).
- **Prophets** (or other kinds of representatives or servants of God) are indicated with green text, and with light green text when they are **quoting another prophet** (e.g., Peter quoting Moses_D&C).
- **Miscellaneous speakers** are indicated with red text, and with light red text when they are **quoting another miscellaneous speaker** (e.g., __).

This scheme is only generally applicable, though, and there are plenty of exceptions (e.g., when two miscellaneous people are speaking to each other, red and green may be used, even if both are wicked). The color key above should never be taken as a doctrinal or historical interpretation.

Shaded Boxes

Occasionally the writer of a scriptural book will pause their message in order to explain an idea or recount an earlier event. These digressions have been placed in shaded boxes to help readers see how long they last and, once the digression comes to an end, quickly review what was happening before the digression began.

Topic shifts (digressions or explanations) are red. These are often used to help make sense of long, complex sentences that temporarily deviate from




the original thought (e.g., D&C 29:36–40; 84:5–32). Generally speaking, if you read the text just before and after a topic shift box, you’ll find a complete thought that makes more sense grammatically by omitting the text within the box.

Time shifts (flashbacks or flashforwards) are yellow. These boxes are used to show when a section or passage comes out of chronological order (e.g., D&C 1; 102:30–32).

Nested digressions of the same type (e.g., a flashback within a flashback) are white (e.g., D&C 68:16–21; 107:93–98).

Chronology Markers

When the section numbers were assigned to the individual revelations printed in the Doctrine and Covenants, because of incomplete historical records and other reasons, some of the sections were numbered out of their chronological order. Likewise, several sections overlap in both time and content with the historical narrative found in Joseph Smith—History. If readers desire to read the standard works in chronological order, they can follow the chronology markers which are placed to the right of the text whenever an alternate sequence is possible. There are three kinds of markers:

-  **To.** Indicating a “jumping off point” to follow the narrative into another passage. For example, at the end of chronological digressions such as D&C 99 (leading to section 84).
-  **From.** Indicating a “landing point” that comes from some other passage. For example, at the beginning of chronological digressions such as D&C 99 (coming from section 83).
-  **Leave and Return.** Indicating a point of both departure and return, for momentarily leaving the current narrative in order to follow a “detour” and then come back. For example, at the end of D&C 83 (leading to section 99, which then returns to the same point from which it left).

A chronology marker’s insertion point is at the beginning or ending of the paragraph it is attached to.

In the Doctrine and Covenants, the chronology markers are used in conjunction with Joseph Smith—History and the Articles of Faith to allow people to read the three books together in chronological order. The proper

Figure 2: Abbreviations and Textual Conventions

Old Testament		New Testament		Book of Mormon	
Gen.	Genesis	Matt.	Matthew	1 Ne.	1 Nephi
Ex.	Exodus	Mark	Mark	2 Ne.	2 Nephi
Lev.	Leviticus	Luke	Luke	Jacob	Jacob
Num.	Numbers	John	John	Enos	Enos
Deut.	Deuteronomy	Acts	Acts of the Apostles	Jarom	Jarom
Josh.	Joshua			Omni	Omni
Judg.	Judges	Rom.	Romans	WofM	Words of Mormon
Ruth	Ruth	1 Cor.	1 Corinthians		
1 Sam.	1 Samuel	2 Cor.	2 Corinthians	Mosiah	Mosiah
2 Sam.	2 Samuel	Gal.	Galatians	Alma	Alma
1 Kgs.	1 Kings	Eph.	Ephesians	Hel.	Helaman
2 Kgs.	2 Kings	Philip.	Philippians	3 Ne.	3 Nephi
1 Chr.	1 Chronicles	Col.	Colossians	4 Ne.	4 Nephi
2 Chr.	2 Chronicles	1 Thes.	1 Thessalonians	Morm.	Mormon
Ezra	Ezra	2 Thes.	2 Thessalonians	Ether	Ether
Neh.	Nehemiah	1 Tim.	1 Timothy	Moro.	Moroni
Esth.	Esther	2 Tim.	2 Timothy		
Job	Job	Titus	Titus	Doctrine and Covenants	
Ps.	Psalms	Philem.	Philemon	D&C	Doctrine and Covenants
Prov.	Proverbs	Heb.	Hebrews	OD	Official Declaration
Eccl.	Ecclesiastes	James	James		
Song.	Song of Solomon	1 Pet.	1 Peter	Pearl of Great Price	
Isa.	Isaiah	2 Pet.	2 Peter	Moses	Moses
Jer.	Jeremiah	1 Jn.	1 John	Abr.	Abraham
Lam.	Lamentations	2 Jn.	2 John	JS-M	Joseph Smith— Matthew
Ezek.	Ezekiel	3 Jn.	3 John	JS-H	Joseph Smith— History
Dan.	Daniel	Jude	Jude	AofF	The Articles of Faith
Hosea	Hosea	Rev.	Revelation		
Joel	Joel				
Amos	Amos				
Obad.	Obadiah				
Jonah	Jonah				
Micah	Micah				
Nahum	Nahum				
Hab.	Habakkuk				
Zeph.	Zephaniah	e.g.	for example	JST	Joseph Smith Translation
Hagg.	Haggai	i.e.	in other words; that is to say	GS	Guide to the Scriptures
Zech.	Zechariah				
Mal.	Malachi	cf.	compare with		

When references contain an apostrophe, the apostrophe indicates that the preceding number is the last verse in its chapter, or the last chapter in its book. For example, the reference *Ps. 23:4–6'* means “Psalm 23, from verse 4 to the end of the psalm.” Likewise, you can tell from the reference *Mark 11–16'* that the book of Mark has a total of 16 chapters.

References separated by a slash are parallel passages (e.g., *Matt. 4:1–11 / Luke 4:1–13*).

sequence is summarized in the diagram found in Appendix 2: Chronological Reading Diagram.

Parallel Passage Bars

Sometimes two separate passages have strong similarities, in some cases being nearly identical. When two passages are long enough and have sufficient similarities to each other, they are considered “parallel passages,” and a vertical bar is placed at the far right of the text with references to the other passage (e.g., D&C 45:16–46 / Matt. 24:1–44 / JS-M 1:1–48). These parallel passage bars are thus also used for lengthy quotations (e.g., 2 Ne. 12–24 / Isaiah 2–14), as well as historical passages that retell the same events (Mosiah 8:___ / 22:___). Different colors are used for the bars mainly to distinguish one from the other. References to a set of parallel passages are separated by a slash (e.g., Matt. 4:1–11 / Luke 4:1–13 _use a D&C ref).

Scripture reference to parallel passage

Timelines

Near the beginning of each major division (like “chapters” in a novel) is a timeline depicting when the various sections were received. Most of the section numbers on the timeline are grey, but the red section numbers are those sections found in that particular “chapter,” or time period. Sections whose exact day is uncertain are italicized, and those whose exact month is uncertain are light red. Section numbers in yellow boxes are those sections which were received in that same time frame, but whose numbering places them in other parts of the volume (sections 1, 74, 99, the second half of 107, 133, 134, and 137). These “highly unchronological” section numbers are also in yellow boxes in the table of contents.

Conclusion

When applying all these features, in some cases there were two or more possible ways of interpreting the text. For example, some passages do not lend themselves easily to being subdivided by headings; in some cases it is unclear when a speaker has stopped talking or a topical digressions has ended; some shorter passages could be considered parallels but have not been marked as such, and the minimum length requirement is admittedly a bit subjective. All of these features were applied in an attempt to discern and clearly portray the original authors’ intent and to help readers get their bearings more quickly, but future research will surely show some of the decisions to be in error. Ultimately, such features cannot replace a detailed study of the scriptural text itself.

As stated, the goal of this edition is to let the authors's textual organization speak for itself (or, to draw attention to that organization through typographical features), while avoiding interpreting the text as much as possible. Of course, as soon as an editor begins inserting headings, a degree of interpretation begins, however small. However, since the chapter and verse breaks of traditional editions also implicitly involve some interpretation as well, the features of this edition do not introduce interpretation where none existed before. Rather, they offer an alternative framework to the one that has already been overlaid on the original text. Both frameworks are best used when treated as a window to the text itself, which is more important than the formatting surrounding it. In other words, just as readers sometimes need to ignore traditional chapter and verse breaks in order to gain an insight about the text, they may occasionally need to do the same with the features of the StoryGuide Edition.

Someone else combing through the text to put in their own paragraph breaks and headings might choose different divisions and different phrasing. Such discrepancies are not problems, but rather fascinating starting points from which to launch a vibrant discussion about the scriptures. My hope is that this exercise of organizing the scriptural text be used as a conversation-starter about the Lord's words, to get people "speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 11:19).

THE DOCTRINE AND COVENANTS

The Doctrine and Covenants is a book of scripture containing the writings of prophets of God in modern times, beginning with Joseph Smith. When the Lord commanded the first edition to be published, he also revealed a preface to introduce the book.

Time shift^a
A committee of three elders had been assigned to draft a preface for the collection of revelations, but when they presented a draft at their conference, the other elders “picked it all to pieces.” They then asked Joseph to petition the Lord, and the prophet proceeded to dictate the following revelation by the Spirit.



D&C 68

Time shift^a

THE PREFACE

1 November 1831 ≈ Hiram, Ohio

1

Hearken, O ye people of my church, saith the voice of him who dwells hon 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. ²For verily the voice of the Lord is unto all men, and there is none

^a Time shift: Section 1 was received eight years after section 2.

to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. ³And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

⁴And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.^a ⁵And they shall go forth and none shall stay them, for I the Lord have commanded them.^b

⁶Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments,^c which I have given them to publish unto you, O inhabitants of the earth. ⁷Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

⁸And 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^d both on earth and in heaven, the unbelieving and rebellious; ⁹Yea, verily, to seal them up^e unto the day when the wrath of God shall be poured out upon the wicked without measure^f—¹⁰Unto 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.

¹¹Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: ¹²Prepare ye, prepare ye for that which is to come, for the Lord is nigh; ¹³And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.^g ¹⁴And 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; ¹⁵For they have strayed from mine ordinances, and have broken mine everlasting covenant; ¹⁶They 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

a⁴ Chosen at D&C 18:26–28 ___?.

b

c This phrase is where the title of The Book of Commandments was derived from.

d Jonathan Stapley (MI podcast #78 Liturgy): “Seal” in the D&C originally meant ___not marriages.

e ___Allusion to Rev. 7:2–3.

f Prophesied by John at Rev. 14:10.

g¹³ Reference to Isa. 34:5.

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

Why the Lord has Given Commandments

¹⁷Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; ¹⁸And also gave commandments to others, that they should proclaim these things unto the world;^a and all this

- that it might be fulfilled, which was written by the prophets^b—¹⁹The 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—
- ²⁰But that every man might speak in the name of God the Lord,^c even the Savior of the world;
- ²¹That faith also might increase in the earth;
- ²²That mine everlasting covenant might be established;
- ²³That 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.

²⁴Behold, 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,^d that they might come to understanding.

- ²⁵And inasmuch as they erred it might be made known;
- ²⁶And inasmuch as they sought wisdom they might be instructed;
- ²⁷And inasmuch as they sinned they might be chastened, that they might repent;
- ²⁸And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

a Commanded at, e.g., D&C ___.

b Quoting Paul at 1 Cor. 1:27.

c Possibly alluding to Moses's words at Num. 11:29.

d Elsewhere during this same conference, the Lord also addressed the language used in the revealed commandments, at D&C 67.

- ²⁹And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.^a
- ³⁰And 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—

³¹For I the Lord cannot look upon sin with the least degree of allowance; ³²Nevertheless, he that repents and does the commandments of the Lord shall be forgiven; ³³And 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.

Closing

³⁴And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; ³⁵For I am no respecter of persons, and will 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.³⁶And 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.^b

³⁷Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. ³⁸What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. ³⁹For 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.

_Outcomes



D&C 67

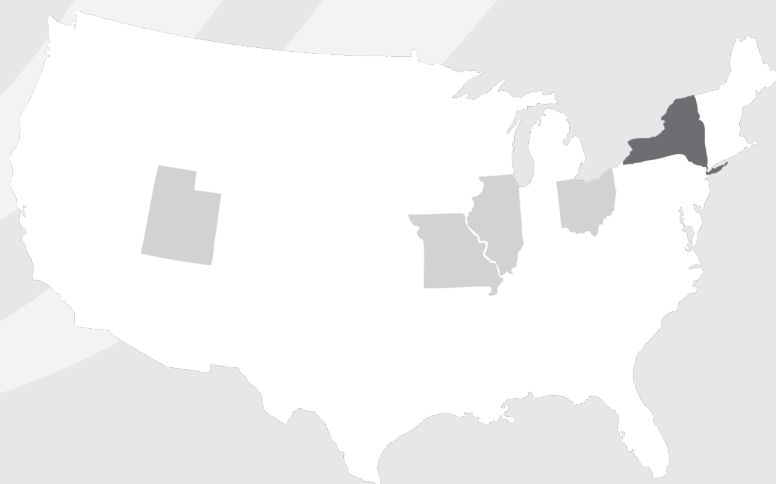
a Translated at JS-H 1:__. See D&C 2–19 for revelations that took place during that time period.

b36 Reference to Isa. 34:5–6.

PART 1: NEW YORK

*Sections 2–40
September 1823–January 1831*

Historical summary, sections 2–40. Joseph Smith was divinely chosen as a prophet during his youth in rural New York state. There and in nearby locations in Pennsylvania, Joseph translated the Book of Mormon, received priesthood authority from angelic messengers, and organized Jesus Christ’s Church, gathering into it hundreds of willing souls.



SEGMENT 1

TRANSLATING THE BOOK OF MORMON

Sections 2–19

September 1823–March 1830

Historical summary, sections 2–19. Joseph Smith was called by God to be a prophet and, under the direction of holy angels, received an ancient record written on gold plates and translated it by divine inspiration. He was aided by family and friends who provided material and spiritual support, served as scribes, acted as witnesses by testifying they had seen the plates, and aided in the book's printing and publication.

In spring 1820, in the woods of Palmyra and Manchester townships in rural western New York state, fourteen-year-old Joseph Smith was visited by God the Father and Jesus Christ in response to the boy's prayer about which church to join. Three and a half years later, Joseph was again visited by a heavenly messenger, an angel named Moroni, who told him that God had a work for Joseph to do. Moroni quoted several Old Testament prophets, including Malachi.^a

JS-H 1:1–37

MORONI QUOTES MALACHI

21–22 September 1823 ⇌ Manchester, New York

^{b1}Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet,^c before the coming of the great and dreadful day of the Lord. ²And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their

JS-H 1:38–39

a Further account at JS-H 1–41.

b Quoting Mal. 4:5–6 with notable differences.

c¹ Fulfilled thirteen years later at D&C 110:13–16.

fathers.^a ³If it were not so, the whole earth would be utterly wasted at his coming.

The angel Moroni also told Joseph of an ancient record engraved on gold plates, which God intended to be translated and which Joseph would receive when the time came.

Joseph's oldest brother, Alvin, died two months later.^b In October 1825, Joseph began a month's work for Josiah Stowell near Harmony, Pennsylvania, a town about one hundred forty miles southeast of the Palmyra-Manchester area. While boarding with one Isaac Hale, Joseph met Hale's daughter, Emma, as well as Joseph Knight Sr. of Colesville, New York. The young Prophet later befriended Knight's family, including his wife, Polly, and their son Newel. Joseph and Emma married on 18 January 1827, despite her father's disapproval.

After four years of preparation, near Manchester on 22 September 1827, Moroni entrusted the plates to Joseph, as well as an ancient pair of stones set in silver bows called "interpreters" or the "Urim and Thummim," prepared by God to aid in the revelatory process.^c

MARTIN HARRIS ASSISTS

Sections 3–5

Because the plates and Joseph's life were increasingly endangered, in December 1827, Joseph and Emma moved from Manchester to Harmony, Pennsylvania,^d near Emma's parents. They received fifty dollars in financial support to do so from Martin Harris, a prosperous neighbor in Palmyra and a friend of the Smiths who had come to believe in Joseph's prophetic mission. Beginning in February 1828, Martin made multiple visits to Harmony, sometimes serving as scribe but never being allowed to see the gold plates, as Joseph intermittently translated the first part, which he referred to as the book of Lehi.^e

- a Fulfilled, e.g., __ years later at narrative before section _127? with the sealing of spouses and families.
- b Further account received twelve years later at D&C 137:5–9.
- c Further account at JS-H 1:40–60; see also note at JS-H 1:35.
- d Note that sections 3–13 are all located in or near Harmony, Pennsylvania.
- e Further account at JS-H 1:61–65.

Martin repeatedly requested to borrow the manuscript in order to allay ongoing opposition from his skeptical wife, Lucy Harris. The Lord initially said no, but after Joseph continued to ask at Martin's insistence, the Lord finally gave permission and Martin left for Palmyra with the manuscript in June, only to break his solemn promise to show it only to certain designated people. Meanwhile Joseph and Emma's first child was born 15 June 1828 and died the same day; Emma too almost died. The manuscript was stolen, and Joseph received a visit from Moroni to express the Lord's displeasure, during which Joseph inquired of the Lord through the Urim and Thummim and received the following revelation.



JS-H 1:65

When Joseph dictated a revelation, he would often approach the Lord with a specific question in mind, then would speak as moved upon by the Holy Ghost, speaking slowly and pausing so the revelation could be written down line by line as it was given.

THE LOST PAGES

July 1828 ≈ Harmony, Pennsylvania

3

¹The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. ²For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round. ³Remember, remember that it is not the work of God that is frustrated, but the work of men; ⁴For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

⁵Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.^a ⁶And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men. ⁷For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—⁸Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

a5 E.g., five years earlier at JS-H 1:42, 46 and ten months earlier at JS-H 1:59.

⁹Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall. ¹⁰But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you,^a and thou art still chosen, and art again called to the work; ¹¹Except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

¹²And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man,^b ¹³Who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and boasted in his own wisdom. ¹⁴And this is the reason that thou hast lost thy privileges for a season—¹⁵For thou hast suffered the counsel of thy director to be trampled upon from the beginning.

¹⁶Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews,^c even so shall the knowledge of a Savior come unto my people—¹⁷And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers^d—¹⁸And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites,^e who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.^f ¹⁹And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;^g ²⁰And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord,^h and that they may believe the gospel

a Apparently the commands at v. 5 (see note), and/or his initial answer at narrative preceding.

b I.e., loaning the manuscript pages to Martin Harris (also at D&C 10:1).

c I.e., the Bible.

*d*¹⁷ Also prophesied at ___; 2 Ne. 33:3-4; ___.

e Founding tribes mentioned at, e.g., Jacob 1:13; 4 Ne. 1:36-38; Morm. 1:8-9.

*f*¹⁸ Dwindling at, e.g., 4 Ne. 1:34; Morm. 9:35; Ether 4:3. Destruction at Morm. 6:9-22; 8:2-7; Moro. 1:2. These events had not yet been recounted in Joseph's translating so far.

*g*¹⁹ Promises made to Nephi at ___; to Enos at Enos 1:17-18; to ___ at ___.

h Fulfilled beginning two years later at narrative before section 34.

and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved.

Amen.

Moroni required Joseph to return the plates and the Urim and Thummim, and the translation ceased for a short time. After much humble prayer and repentance by Joseph, Moroni returned the sacred items so the translation could recommence.^a

When the autumn school term began in the Palmyra-Manchester area, the newly-arrived young schoolteacher named Oliver Cowdery soon heard rumors about Joseph and his visions. He boarded in the home of Joseph's parents and began to inquire about their son's activities, but the family was extremely reluctant to volunteer any information because of the mistreatment and ridicule it had attracted in the past.

In February, Joseph's father came to visit him and Emma. During his stay, Joseph Sr. asked to know what the Lord desired him to do in his life. So Joseph inquired of the Lord on his father's behalf and received a revelation.

JOSEPH SMITH SR.

February 1829 ⇒ Harmony, Pennsylvania

4

¹Now behold, [a marvelous work^b](#) is about to come forth among the children of men. ²Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. ³Therefore, if ye have desires to serve God ye are called to the work;^c

⁴For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

⁵And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. ⁶Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility,

a Possibly D&C 10:1–5 was received at this time. The items had been taken away for less than two months.

b Alluding to the Lord's words at Isa. 29:14. The phrase apparently refers to the Book of Mormon, for it continues to be quoted in several revelations during the next year (4:1; 6:1; 11:11; 12:1; 14:1; 18:44), then ceases to be used at all after the book's publication at narrative after section 19.

c Obeyed at narratives following and after D&C 27, eighteen months later.

diligence. ⁷Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.^a

Joseph Sr. returned home to Manchester. After Oliver had taught his children for a time and earned his trust, Joseph Sr. eventually told him about the Prophet receiving the ancient record.^b Oliver's interest grew until he eventually determined to go to Harmony to meet and help Joseph. The Prophet's parents urged him to pray about the matter, and when he did so in private, he received a peaceful assurance that Joseph's claims were true, which he kept to himself.^c

Emma scribed while Joseph translated periodically,^d but progress was slow because time was taken up by daily work and earning a living.

In March, Martin's wife actively urged several of her neighbors to threaten a lawsuit against Joseph and his father for deceiving people into thinking they had the gold plates in order to obtain money from the credulous. They threatened that if Martin did not testify in court against Joseph, they would jail him as well. Wanting to defend Joseph, Martin visited him seeking some kind of additional assurance that the young prophet truly had the plates.

MARTIN'S WITNESS

March 1829 ≡ Harmony, Pennsylvania

5

¹Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me; ²And now, behold, this shall you say unto him—he who spake unto you, said unto you:

I, the Lord, am God, and have given these things^e unto you, my servant Joseph Smith, Jun., and have commanded you that you should stand as a witness of these things; ³And I have caused you that you should enter into a covenant with me, that you should not show them except to those

a This revelation shares many phrases and allusions found in several others received in the four months following it; see D&C 6:1–5; 11:1–5; 12:1–5; 14:1–5.

b Perhaps in obedience to D&C 4:2–4.

c Referred to about a month or two later by the Lord at D&C 6:14–17, 22–24.

d Probably in the first part of the book of Mosiah.

e2 I.e., the gold plates (see v. 3–4).

persons to whom I commanded you;^a and you have no power over them except I grant it unto you. ⁴And you have a gift to translate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.^b

⁵Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words; ⁶For hereafter you shall be ordained and go forth and deliver my words unto the children of men.^c ⁷Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you.^d ⁸Oh, this unbelieving and stiff-necked generation—mine anger is kindled against them.

⁹Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me,^e and it shall be made known unto future generations; ¹⁰But this generation shall have my word through you;

The Testimony of Three Witnesses

¹¹And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you. ¹²Yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. ¹³I will give them power that they may behold and view these things as they are;^f ¹⁴And to none else will I grant this power, to receive this same testimony among this generation,^g in this the beginning of the rising up and the coming forth of my church out of the

a Commanded over five years earlier at JS-H 1:42.

b Other gifts may include the gift of the Holy Ghost a year later at narrative before section 21, or the gifts mentioned later at D&C 43:2–5; 107:91–92.

c⁶ For ordaining, see note at v. 16. Book published a year later at narrative after section 19.

d Perhaps drawing parallels between the gold plates and the resurrected Christ (cf. Luke 16:31; John 5:47).

e⁹ Also promised to Nephi at 1 Ne. 19:3; and to Mormon at WofM 1:7.

f^f Prophesied at 2 Ne. 27:12–14 and by Moroni at Ether 5:2–4 (Joseph had not yet translated these passages). Fulfilled three months later at narrative before section 18 (see the Testimony of Three Witnesses, in the Book of Mormon appendixes).

g Note differences with the Testimony of Eight Witnesses, e.g., seeing an angel.

wilderness^a—clear as the moon, and fair as the sun, and terrible as an army with banners.^b

¹⁵And the testimony of three witnesses will I send forth of my word.

¹⁶And behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit—¹⁷And you must wait yet a little while, for ye are not yet ordained^c—

¹⁸And their testimony shall also go forth^d unto the condemnation of this generation if they harden their hearts against them; ¹⁹For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

²⁰Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem;^e and my word shall be verified at this time as it hath hitherto been verified.

Commandments

²¹And now I command you, my servant Joseph, to repent and walk more uprightly before me, and to yield to the persuasions of men no more; ²²And that you be firm in keeping the commandments wherewith I have commanded you;^f and if you do this, behold I grant unto you eternal life, even if you should be slain.^g

a¹⁴ Allusion to ___ [Rev. 12 may not be right; e.g., Mosiah 23–24]? Also alluded to at D&C 33:5; 86:3; 109:73.

b¹⁴ Allusion to Song. ___.

c¹⁷ Ordained to baptize two months later at narrative before section 13. Ordained to give the gift of the Holy Ghost at narrative after that.

d¹⁸ The earliest extant copy of this revelation had additional text at this point, including: “. . . shall also go forth. And thus *if the people of this generation harden not their hearts*, I will work a reformation among them, . . . and *I will establish my church*, yea, even the church which was taught by my disciples. . . . Behold I tell you these things . . .” This promise is referred to about a month later at D&C 10:53.

e²⁰ Prophesied at Matt. 23:38–24:22 / Luke 21:5–24 / JS-M 1:2–21. Verified when fulfilled by destruction of Jerusalem in 70 AD at narrative after Acts.

f I.e., heeding Martin’s requests nine months earlier at narrative before section 3, and commands at D&C 3:5–8.

g²² Joseph was slain fifteen years later at D&C 135:1.

²³And now, again, I speak unto you, my servant Joseph, concerning the man that desires the witness—²⁴Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. ²⁵And then he shall say unto the people of this generation: **Behold, I have seen the things which the Lord hath shown unto Joseph Smith, Jun., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man.**^a

²⁶And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say: **I have seen them, and they have been shown unto me by the power of God;** and these are the words which he shall say. ²⁷But if he deny this he will break the covenant which he has before covenanted with me, and behold, he is condemned.

²⁸And now, except he humble himself and acknowledge unto me the things that he has done which are wrong,^b and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken.^c ²⁹And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter. ³⁰And if this be the case, behold, I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again. ³¹And except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee.^d

³²And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin Harris humbleth not himself and receive a witness from my hand, that he will fall into transgression; ³³And there are many that lie in wait to destroy thee from off the face of the earth;^e and for this cause, that thy days may be prolonged, I have given unto thee these commandments. ³⁴Yea, for this cause I have said: **Stop, and stand still until**

- a Obedied; much of this language in v. 25 was used in the Testimony of Three Witnesses.
- b Events nine months earlier at narrative before section 3.
- c I.e., viewing the gold plates, promised at v. 11–13, 24.
- d I.e., as had happened nine months earlier (see narrative before section 4).
- e Possibly referring to the potential lawsuit (see preceding narrative).

I command thee, and I will provide means^a whereby thou mayest accomplish the thing which I have commanded thee.³⁵ And if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

Even without having seen the plates, Martin left with his doubts allayed by the revelation. He testified in Joseph's defense at the trial, saying he believed Joseph had the gold plates and that he had freely given Joseph the fifty dollars to do God's work. With no counter evidence that Joseph had made any fraudulent promises in exchange, the judge dismissed the case.



JS-H 1:66

OLIVER COWDERY ASSISTS

Sections 6–13

Determined to write for Joseph, Oliver traveled to Harmony with Samuel, Joseph's younger brother, at the end of the school term. On the way, about thirty miles east of Palmyra-Manchester, they stopped by the home of Oliver's friend David Whitmer, in Fayette, New York, who had taken interest in the ancient record based on reports from Oliver. Oliver arrived in Harmony and met Joseph on 5 April 1829, and became his principle scribe beginning two days later.^b

JS-H 1:66–67

As a result, the translation work accelerated dramatically.^c After scribing the translation for some time, Oliver was filled with questions. Joseph inquired of the Lord through the Urim and Thummim and received a revelation for him.



JS-H 1:67

THE WITNESS OF THE SPIRIT

April 1829 ≡ Harmony, Pennsylvania

6

¹ **A** great and marvelous work is about to come forth unto the children of men. ²Behold, I am God; give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words. ³Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him

^{a34} Fulfilled the next month at JS-H 1:66–67 when Oliver became Joseph's scribe. Cf. D&C 6:8 "You shall be the *means* of doing much good"; 10:1, 4; 20:8.

^b Further account at JS-H 1:66–67.

^c Probably continuing into the book of Alma about this time.

thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. ⁴Yea, whosoever will thrust in his sickle and reap, the same is called of God. ⁵Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.^a

Bring Forth Zion _

⁶Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion;^b ⁷Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

⁸Verily, verily, I say unto you, even as you desire of me so it shall be unto you; and if you desire, you shall be the means^c of doing much good in this generation. ⁹Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.^d

¹⁰Behold thou hast a gift,^e and blessed art thou because of thy gift. Remember it is sacred and cometh from above—¹¹And if thou wilt inquire, thou shalt know mysteries which are great and marvelous; therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, convince them of the error of their ways. ¹²Make not thy gift known unto any save it be those who are of thy faith. Trifle not with sacred things.^f

a For v. 1–5, see allusions in notes at D&C 4.

b6 Prophesied by Isaiah at Isa. 52:8; the wording follows the Lord’s quote of that Isaiah verse at 1 Ne. 13:37. That Isaiah verse is quoted again by Abinadi (Mosiah 12:22; 15:29) and Jesus Christ (3 Ne. 20:32–33), who also promises to “*establish* again among them my *Zion*” (3 Ne. 21:1). Also alluded to at D&C 11:6; 12:6; 14:6; 39:13. Isaiah 52 is one of the most quoted passages in all scripture, especially v. 7–10; see note at Isa. 52:1. _This topic may have been raised by Joseph recently translating __ [which passage?] (Gerald E. Smith, *Schooling the Prophet*, as reviewed by Brant Gardner, *Interpreter*).

c8 Promised a month earlier at D&C 5:34.

d V. 6–9 share many phrases and allusions found in several other revelations received in the two months following it; see D&C 11:6–9; 12:6; 14:6–8.

e Olivers gifts are identified at D&C 8:1–9.

f12 V. 8–12, 34 contain phrasing similar to Alma’s words regarding ancient Nephite records at Alma 37:2–4, 8–19, 47—“*Keep all these things sacred . . . until they should go forth unto every nation, . . . that they shall know of the mysteries contained thereon. . . . Yea, [these things have] convinced many of the error of*

¹³If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

God Knows Thy Thoughts

¹⁴Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast inquired of me, and behold, as often as thou hast inquired thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

¹⁵Behold, thou knowest that thou hast inquired of me and I did enlighten thy mind; and now I tell thee these things that thou mayest know that thou hast been enlightened by the Spirit of truth; ¹⁶Yea, I tell thee, that thou mayest know that there is none else save God that knowest thy thoughts and the intents of thy heart. ¹⁷I tell thee these things as a witness unto thee—that the words or the work which thou hast been writing are true.

¹⁸Therefore be diligent; stand by my servant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake. ¹⁹Admonish him in his faults, and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity. ²⁰Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

²¹Behold, I am Jesus Christ, the Son of God. I am the same that came unto mine own, and mine own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

²²Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. ²³Did I not speak peace to your mind concerning the matter?^a What greater witness can you have than

their ways, and brought them to the knowledge of their God. . . . ¹⁰Who knoweth but [these records] will be the means of bringing many . . . to the knowledge of their Redeemer? ¹¹Now these mysteries are not yet fully made known unto me; therefore I shall forbear. . . . ¹⁴Remember . . . that God has entrusted you with these things, which are sacred . . . that he may show forth his power unto future generations. . . . ¹⁶If ye keep the commandments of God, and do with these things which are sacred according to that which the Lord doth command you, . . . no power of earth or hell can take them from you. . . . ⁴⁷Take care of these sacred things.

a Event about a month or two earlier at narrative before section 5.

from God? ²⁴And now, behold, you have received a witness; for if I have told you things which no man knoweth have you not received a witness?

Bringing My Words to Light

²⁵And, behold, I grant unto you a gift, if you desire of me, to translate, even as my servant Joseph. ²⁶Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; ²⁷And now I command you, that if you have good desires—a desire to lay up treasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.^a

²⁸And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established. ²⁹Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me. ³⁰And even if they do unto you even as they have done unto me,^b blessed are ye, for you shall dwell with me in glory. ³¹But if they reject not my words, which shall be established by the testimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labors.

³²Verily, verily, I say unto you, as I said unto my disciples,^c where two or three are gathered together in my name, as touching one thing, there will I be in the midst of them—even so am I in the midst of you. ³³Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward. ³⁴Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. ³⁵Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you. ³⁶Look unto me in every thought; doubt not, fear not. ³⁷Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

a Discussed further at D&C 8:1, 11; 9:1–5, 10, and narratives preceding.

b Fulfilled for Joseph fifteen years later at D&C 135:1.

c32 Quoting Matt. 18:19–20.

Oliver then told Joseph about his private spiritual confirmation weeks earlier and, marveling, wrote David to tell him that Joseph truly received revelation from the Almighty.

Joseph and Oliver discussed the account of John the apostle in the New Testament and disagreed over whether it meant he died or continued to live on earth until Christ's Second Coming.^a They agreed to settle it by the Urim and Thummim, through which Joseph received the translation of part of a record that John had written on parchment anciently.

THE RECORD OF JOHN

April 1829 ≡ Harmony, Pennsylvania

7

¹ **A**nd the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you.

²And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

³And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.

⁴And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee?^b For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.⁵ I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done. ⁶Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.

⁷And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.^c ⁸Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

a Account at John 21:20–23. Their discussion may have arisen when Joseph translated Alma 45:18–19. Other passages that raise the topic include 3 Ne. 28:1–9; 1 Ne. 14:18–27.

b Quoting John 21:22.

c⁷ These same three people, Peter, James, and John, gave their priesthood keys to Joseph and Oliver about a month or more later at narrative after section 13.

As Oliver's desire to receive the gift to translate increased,^a he considered asking the Lord for the power, although he was uncertain whether he could have gifts from God like Joseph. The Lord addressed Oliver's desires through a revelation.

OLIVER'S GIFTS

April 1829 ≈ Harmony, Pennsylvania

8

¹ Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith,^b with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which has been spoken^c by the manifestation of my Spirit. ²Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

³Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground. ⁴Therefore this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.^d

⁵Oh, remember these words, and keep my commandments. Remember, this is your gift.

⁶Now this is not all thy gift; for you have another gift, which is the gift of Aaron;^e behold, it has told you many things; ⁷Behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you. ⁸Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God. ⁹And, therefore,

a Possibility raised that same month at D&C 6:11, 25. Book of Mormon passages that raise the topic include Mosiah 8:9–19; ___.

b Perhaps fulfilled at narrative before section 20.

c Spoken at D&C 6:25–27. Mentioned again at D&C 9:2.

d Event at Ex. 14:10–22, when God delivered Israel from being slain by Pharaoh. Referring also to D&C 6:30, 34.

e The original text was modified in published editions to draw comparisons to miracles done using rods, e.g., at Ex. 7:9–12; 19–20; 14:16; 17:5–6; Num. 17:6–10. See Church History Topics, “Divining Rods.”

whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.

¹⁰Remember that without faith you can do nothing; therefore ask in faith. Trifle not with these things; do not ask for that which you ought not.

¹¹Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred; and according to your faith shall it be done unto you.^a

¹²Behold, it is I that have spoken it; and I am the same that spake unto you from the beginning. Amen.

Having received these promises of the gift to translate ancient records,^b Oliver tried to use it on the Book of Mormon, but it apparently did not go well. Following Oliver's brief attempt, the Lord addressed him again on the matter.

OLIVER'S ATTEMPT TO TRANSLATE

April 1829 ≡ Harmony, Pennsylvania

9

¹Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant, Joseph Smith, Jun., even so I would that ye should continue until you have finished this record, which I have entrusted unto him. ²And then, behold, other records have I, that I will give unto you power that you may assist to translate.^c

³Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at this present time. ⁴Behold, the work which you are called to do is to write for my servant Joseph. ⁵And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

⁶Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. ⁷Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. ⁸But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. ⁹But if it be not right you shall have no such feelings, but you shall

a Probably allusions to Ammon and Limhi's words at Mosiah 8:13, 17–19, which had likely been translated by this time.

b Promised at D&C 6:25–27; 8:1.

c Perhaps fulfilled fourteen months later at narrative before section 24.

have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

¹⁰Now, if you had known this you could have translated; nevertheless, it is not expedient that you should translate now. ¹¹Behold, it was expedient when you commenced; but you feared,^a and the time is past, and it is not expedient now; ¹²For, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? And neither of you have I condemned.

¹³Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation. ¹⁴Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

Oliver resumed his role as scribe, and the translation continued. As Joseph neared the end of Mormon's account, he wondered whether he should retranslate the story of of Lehi from the beginning of the plates, since Martin had lost that portion of the manuscript. Joseph inquired _through the Urim and Thummim_ and received the Lord's answer.

RETRANSLATING THE LOST PAGES

Likely around April 1829, with portions as early as summer 1828 ⇒ Harmony, Pennsylvania

10

Restoring the gift of translating^b

Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man,^c you have lost them. ²And you also lost your gift at the same time, and your mind became darkened.

³Nevertheless, it is now restored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun. ⁴Do not run faster or labor more than you have strength and means provided to enable you to translate; but

a Perhaps preoccupied with the warning at D&C 8:10.

b Possibly v. 1–5 were received about seven months earlier when Moroni returned the plates at narrative before section 4.

c I.e., loaning the manuscript pages to Martin Harris (also at D&C 3:12), followed by losing the gift to translate.

be diligent unto the end. ⁵Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work.

Continuing the translation_

⁶Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. ⁷And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift. ⁸And because you have delivered the writings into his hands, behold, wicked men have taken them from you. ⁹Therefore, you have delivered them up, yea, that which was sacred, unto wickedness.

Satan's Plan

¹⁰And, behold, Satan hath put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands. ¹¹And behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written; ¹²And, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work; ¹³For he hath put into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

¹⁴Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing. ¹⁵For behold, he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again. ¹⁶And then, behold, they say and think in their hearts—*We will see if God has given him power to translate; if so, he will also give him power again; ¹⁷And if God giveth him power again, or if he translates again, or, in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them; ¹⁸Therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power; ¹⁹Therefore we will destroy him, and also the work; and we will do this that we may not be ashamed in the end, and that we may get glory of the world.*

²⁰Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good; ²¹And their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me. ²²Satan stirreth them up, that he may lead their souls to

destruction. ²³And thus he has laid a cunning plan, thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment. ²⁴Yea, he stirreth up their hearts to anger against this work. ²⁵Yea, he saith unto them: **Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm.** And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in a lie, that they may destroy him.^a

²⁶And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare. ²⁷And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men. ²⁸Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God. ²⁹Now, behold, they have altered these words, because Satan saith unto them: **He hath deceived you**—and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

The Lord's Wisdom

³⁰Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands;^b ³¹For, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself. ³²And, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. ³³Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation.

³⁴But behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.^c ³⁵Marvel not that I said unto you: **Here is wisdom, show it not unto the world**—for I said, show it not unto the world, that you may be preserved. ³⁶Behold, I do not say that you shall not show it unto the righteous; ³⁷But as you cannot always judge the righteous, or as you cannot always tell

a __placement. Similar phrasing to 2 Ne. 28: _8, _19–22; Joseph had not yet translated these passages.

b __This commandment could apply to Joseph and Martin in 1828 or to Joseph and Oliver in 1829.

c Obeyed __ Don't show *what* to the world? This section?

the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

The Small Plates of Nephi

³⁸And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, is engraven upon the plates of Nephi; ³⁹Yea, and you remember it was said in those writings^a that a more particular account was given of these things upon the plates of Nephi. ⁴⁰And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account—⁴¹Therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin,^b or until you come to that which you have translated, which you have retained;^c ⁴²And behold, you shall publish it as the record of Nephi;^d

and thus I will confound those who have altered my words. ⁴³I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil. ⁴⁴Behold, they have only got a part, or an abridgment of the account of Nephi. ⁴⁵Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel;^e therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work.

⁴⁶And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.^f ⁴⁷And I said unto them, that it should be granted unto them according to their faith in their prayers; ⁴⁸Yea, and this was their faith—that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.^g ⁴⁹Now, this is not all—their faith in their prayers was

- a Referring to a passage apparently in the lost manuscript (“the book of Lehi”).
- b I.e., till Omni 1:23–25; WofM 1:10–18.
- c I.e., Mosiah 1.
- d I.e., 1 Nephi through Omni (the small plates of Nephi), plus Words of Mormon.
- e Also explained at 1 Ne. 6:___; 9:___; ___; WofM 1:___.
- f E.g., 1 Ne. 12:___; ___; Enos 1:___; ___. _JSP notes: Enos 1:13; Mormon 9:30–37
- g Events at, e.g., ___. _JSP: Alma 43:13; Helaman 4:1–8; 11:24

that this gospel should be made known also, if it were possible that other nations should possess this land;⁵⁰ And thus they did leave a blessing upon this land in their prayers,^a that whosoever should believe in this gospel in this land might have eternal life;⁵¹ Yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be.

My Church and My Doctrine

⁵²And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.⁵³ And for this cause have I said:^b **If this generation harden not their hearts, I will establish my church among them.**⁵⁴ Now I do not say this to destroy my church, but I say this to build up my church;⁵⁵ Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.⁵⁶ But it is they who do not fear me, neither keep my commandments but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

⁵⁷Behold, I am Jesus Christ, the Son of God. I came unto mine own, and mine own received me not.⁵⁸ I am the light which shineth in darkness, and the darkness comprehendeth it not.⁵⁹ I am he who said^c—**Other sheep have I which are not of this fold**—unto my disciples, and many there were that understood me not.⁶⁰ And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob;⁶¹ And I will bring to light their marvelous works, which they did in my name;⁶² Yea, and I will also bring to light my gospel which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine,^d yea, and the only doctrine which is in me.

⁶³And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to

a E.g., 2 Ne. 1: __; 10: __. _JSP: 2 Nephi 1:9; Ether 2:12

b⁵³ Promised by Jesus Christ at 3 Ne. 21:22, and about a month earlier in a previous version of D&C 5:18–19 (see footnote). Fulfilled one year later at D&C 20–21 and narratives preceding them.

c Quoting John 10:16; see also 3 Ne. 15:16–18, 21–23.

d Promised at 3 Ne. 21:6. “The doctrine of Christ” includes, e.g., 2 Nephi 31; 3 Ne. 11:31–41. _JSP: ~Also proph? at 1 Ne. 13:34–37.

contention concerning the points of my doctrine;^a and in these things they do err, for they do wrest the scriptures and do not understand them. ⁶⁴Therefore, I will unfold unto them this great mystery; ⁶⁵For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;^b ⁶⁶Yea, if they will come, they may, and partake of the waters of life freely. ⁶⁷Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church. ⁶⁸Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church. ⁶⁹And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

⁷⁰And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. Amen.

Accordingly, Joseph did not retranslate the first part of the gold plates again. Instead, he began translating the small plates of Nephi, which covered the same time period.

After Joseph and Oliver received priesthood authority from John the Baptist, Samuel came to visit later the same month. They told him about their recent experiences, and Oliver baptized him. Shortly thereafter, Joseph's older brother Hyrum also visited and asked Joseph to inquire about the Lord's will for him.



JS-H 1:68–75'
D&C 13

HYRUM SMITH

Late May 1829 ≡ Harmony, Pennsylvania

11

¹A great and marvelous work is about to come forth among the children of men. ²Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

³Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. ⁴Yea, whosoever will thrust in his sickle and reap, the same is called of God.

- a Alluding to Hel. 11:22–23; 3 Ne. 11:28–30, which had probably been translated by this time.
- b Alluding to 3 Ne. 21:6.

⁹Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.^a

Bring Forth Zion _

⁶Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. ⁷Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

⁸Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation. ⁹Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.^b

Hyrum's gift _

¹⁰Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee; ¹¹For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

¹²And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit. ¹³Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy; ¹⁴And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

¹⁵Behold, I command you that you need not suppose that you are called to preach until you are called. ¹⁶Wait a little longer, until you shall have my word, my rock, my church,^c and my gospel, that you may know of a surety my doctrine. ¹⁷And then, behold, according to your desires, yea, even according to your faith shall it be done unto you. ¹⁸Keep my commandments; hold your peace; appeal unto my Spirit; ¹⁹Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of

a For v. 1–5, see allusions in notes at D&C 4.

b For v. 6–9, see allusions in notes at D&C 6:6–9.

c Fulfilled eleven months later (see narrative before D&C 21).

which has been spoken^a—yea, the translation of my work; be patient until you shall accomplish it. ²⁰Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength. ²¹Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed;^b then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men. ²²But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

²³Behold thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just. ²⁴Build upon my rock, which is my gospel; ²⁵Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things; ²⁶Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

²⁷Behold, I speak unto all who have good desires, and have thrust in their sickle to reap. ²⁸Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. ²⁹I am the same who came unto mine own and mine own received me not; ³⁰But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

Hyrum then ____ . Joseph Knight Sr. made multiple trips from Colesville about thirty miles south to Harmony, often bringing Joseph, Emma, and Oliver food, paper, and other supplies. He was anxious to know his duty in God's work, so the Prophet inquired of the Lord.

JOSEPH KNIGHT SR.

May 1829 ≡ Harmony, Pennsylvania

¹A great and marvelous work is about to come forth among the children of men. ²Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

a Verse 16, “my word”? Or previous sections about the translation? ____

b Fulfilled at D&C 23:3.

³Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. ⁴Yea, whosoever will thrust in his sickle and reap, the same is called of God.

⁵Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.^a

⁶Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.^b

⁷Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; ⁸And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care. ⁹Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. Amen.

Joseph Knight Sr. _ _ _ _ _



D&C 14

The translation continued into the account in Third Nephi of Jesus teaching the Nephites that baptism is necessary for salvation, requires authority from him, and should be done by immersion. Since the translation work raised important questions in Joseph and Oliver’s minds,^d they went to the woods and prayed to know how they could receive baptism. In response, John the Baptist appeared and gave them priesthood authority.^e



D&C 10

JS-H 158

Time Shift^a

- a For v. 1–5, see allusions in notes at D&C 4.
- b⁶ See note at D&C 6:6.
- c Time shift: Section 13 was apparently_ received before sections 11–12 (source _).
- d Their inquiry apparently resulted from translating 3 Ne. 11:21–38 (see JS-H 1:75’ footnote, paragraphs 3–4). Other passages that raise matters of authority include Mosiah 18:13; 21:33; 23:17; Alma 6:1; 3 Ne. 12:1; 18:37; Moroni 2–3.
- e Further account at JS-H 1:68. John’s authority to baptize is acknowledged in the Bible by Jesus when he was baptized at Matt. 3:13 / Mark 1:9.

THE PRIESTHOOD OF AARON

15 May 1829 ≡ Near Harmony, Pennsylvania

13

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

JS-H 189

The angel explained that higher authority would be given to them in due time. As instructed, Joseph and Oliver then baptized and ordained each other.



D&C 11

JS-H 1:70-75^f

Joseph and Oliver received the Melchizedek Priesthood as early as the end of May 1829 from Peter, James, and John, who ordained them apostles.^d This order of priesthood included authority to give the gift of the Holy Ghost by laying hands on people. Shortly thereafter, the Lord revealed to them the precise day on which they were to organize his Church ten months later.^e



D&C 12

THE THREE WITNESSES

Sections 14–19

As Isaac Hale's influence waned in mollifying persecution from local religious leaders, Oliver wrote to David about the possibility of him and Joseph staying with them. David's siblings and parents had also taken interest in Oliver's reports of the sacred translation work, and his father, Peter Whitmer Sr., invited Joseph and Oliver to come stay in his home in Fayette to finish the translation without interruption from persecution or daily toil. David

- a Account at, e.g., Ex. 28:1–4; 40:12–16.
- b Apparently alluding to, e.g., the distinction between speaking with the Lord himself versus with angels/messengers, a distinction made at Ex. 20:19–22; 24:1–2; 33:2, 11; 34:29–35. Possibly related to the keys at D&C 129:4–9.
- c¹ Prophesied at Mal. 3:3.
- d Promised several days earlier by John the Baptist at JS-H 1:72. Mentioned at D&C 18:9; 27:12; 128:20. Peter, James, and John were given this authority by Jesus Christ (Matt. 10:1–2 / Mark 3:14–17; John 15:16; Acts 8:14–19).
- e Obeyed at narrative before section 21.

drove them the one hundred miles northwest, arriving about 1 June 1829, and Emma joined them shortly thereafter.^a Also likely about this time, having reached the end of the book of Moroni, Joseph began translating the small plates of Nephi (1 Nephi–Omni).

Three of the Whitmer sons—David, John, and Peter Jr.^b—were anxious to know their duty in the work, so Joseph inquired of the Lord *_through_the_Urim and Thummim_*.

DAVID WHITMER

June 1829 *⇒ Fayette, New York*

14

¹A great and marvelous work is about to come forth unto the children of men. ²Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

³Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. ⁴Yea, whosoever will thrust in his sickle and reap, the same is called of God.

⁵Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.^c

Bring Forth Zion_

⁶Seek to bring forth and establish my Zion. Keep my commandments in all things. ⁷And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God.^d

⁸And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see,^e and also that you may declare repentance unto this generation.

⁹Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness;

a Note that the sections after this point are located in New York again.

b[14] Other revelations addressed to these three brothers (David, John, and Peter Jr.) can also be found at D&C 30 ___.

c For v. 1–5, see allusions in notes at D&C 4.

d For v. 6–8, see allusions in notes at D&C 6:6–9.

e8 Fulfilled at the Testimony of Three Witnesses and narrative before section 18.

¹⁰Wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel. ¹¹And behold, thou art David, and thou art called to assist; which thing if ye do, and are faithful,^a ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

JOHN WHITMER

June 1829 ≡ Fayette, New York

15

¹Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer. ²For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth. ³And I will tell you that which no man knoweth save me and thee alone—⁴For many times you have desired of me to know that which would be of the most worth unto you. ⁵Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments. ⁶And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people,^b that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.^c

PETER WHITMER JR.

June 1829 ≡ Fayette, New York

16

¹Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer. ²For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth. ³And I will tell you that which no man knoweth save me and thee alone—⁴For many times you have desired of me to know that which would be of the most worth unto you. ⁵Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments. ⁶And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people,^d that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

a David's faithfulness wavered temporarily; see D&C 30:___.

b John was later called to "___" at D&C 30:9–11.

c[15] John and Peter's revelations (sections 15 and 16) have identical wording, except for their names and the insertion of "unto" in 16:5.

d Peter was called on a mission to the Lamanites 15 months later at D&C 30:6.

Joseph finished the translation some time in June. He and those helping him learned the prophecies from Moroni and Nephi that the gold plates would be shown to three select witnesses, as well as a few others.^a When Martin came the roughly thirty miles from Palmyra-Manchester to Fayette to ask about the progress they'd made, he, Oliver, and David asked Joseph to pray about whether they could be the three promised witnesses.

WITNESSES SEEING THE PLATES

June 1829 ⇒ Fayette, New York

17

¹Behold, I say unto you^b, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates,^c and also of the breastplate, the sword of Laban,^d the Urim and Thummim, which were given to the brother of Jared upon the mount,^e when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness,^f on the borders of the Red Sea. ²And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

³And after that you have obtained faith, and have seen them with your eyes, you shall testify of them,^g by the power of God; ⁴And this you shall do that my servant Joseph Smith, Jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. ⁵And ye shall testify that you have seen them, even as my servant Joseph Smith, Jun., has seen them; for it is by my power that he has seen them, and it is because he had faith. ⁶And he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true. ⁷Wherefore, you have received the same power, and the same faith, and the same gift like unto him;

⁸And if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient

a Prophesied by Moroni at Ether 5:2–4 and by Nephi at 2 Ne. 27:12–14.

b This section was addressed to ___

c1 Fulfilled; see The Testimony of Three Witnesses.

d1 1 Ne. 4:9, 18–21.

e1 Ether 3:23–24.

f1 1 Ne. 16:10.

g3 Obeyed; see The Testimony of Three Witnesses; see also narrative after section 136.

for you, and you shall be lifted up at the last day.⁹ And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Later that month, Martin visited Fayette again and he, Oliver, and David were shown the plates by the angel Moroni.^a A few days later, while Joseph was in the Manchester area making arrangements for printing the Book of Mormon, he was allowed to show the plates to eight more witnesses.^b Both sets of witnesses gave written testimony of their experiences, to be printed in the book.



Testimony of Three Witnesses
Testimony of Eight Witnesses

In anticipation of organizing the Church as they had been commanded,^c “Joseph directed Oliver to write a foundational document outlining the history, basic beliefs, and procedures of the Church. Frustrated in his efforts, Oliver asked Joseph to inquire of the Lord for direction.”^d

WITNESSES BUILDING UP THE CHURCH

Early June 1829 ≡ Fayette, New York

18

Writing the foundational articles

¹Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me,^e I give unto you these words: ²Behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true;^f wherefore you know that they are true. ³And if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written;^g ⁴For in them are all things written concerning the foundation of my church, my gospel, and my rock. ⁵Wherefore, if you shall build up my church, upon

a Prophesied at 2 Ne. 27:12–14 and by Moroni at Ether 5:2–4 (Joseph had __ translated these passages_when?_by now?_). Promised to Martin three months earlier at D&C 5:11–15, 24–26; to David Whitmer at D&C 14:8; and to Oliver, Martin, and David at D&C 17:1.

b Prophesied at 2 Ne. 27:13–14. Promised to __ at D&C __.

c See narrative before section 14.

d Manscill, “Historical Context.”

e I.e., how to write foundational articles of the Church.

f¹ E.g., D&C 6:22–23.

g³ Obeyed as Oliver relied on Book of Mormon passages in his early draft of the Articles of the Church, which was later incorporated into section 20 (see the footnotes for section 20, verses 37, 45, 60, 73, 74, 75, 77, 79, and 83).

the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

Crying repentance

⁶Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel. ⁷Wherefore, as thou hast been baptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him.^a ⁸And now, marvel not that I have called him unto mine own purpose, which purpose is known in me; wherefore, if he shall be diligent in keeping my commandments he shall be blessed unto eternal life; and his name is Joseph.

⁹And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called^b even with that same calling with which he was called.^c ¹⁰Remember the worth of souls is great in the sight of God; ¹¹For, behold, the Lord your Redeemer suffered death in the flesh;^d wherefore he suffered the pain of all men,^e that all men might repent and come unto him. ¹²And he hath risen again from the dead,^f that he might bring all men unto him, on conditions of repentance. ¹³And how great is his joy in the soul that repenteth! ¹⁴Wherefore, you are called to cry repentance unto this people. ¹⁵And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! ¹⁶And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

¹⁷Behold, you have my gospel before you, and my rock, and my salvation. ¹⁸Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost,^g which manifesteth all things which

a7 Commanded and obeyed a few weeks earlier at JS-H 1:70–71.

b _Called _ earlier [during Peter James and John ordination?]

c9 E.g., Rom. 1:1; 1 Cor. 1:1.

d11 Account at Matt. _ / Mark _ / Luke _ / John _.

e11 Account at Matt. _ / Mark _ / Luke _ / John _.

f12 Account at Matt. _ / Mark _ / Luke _ / John _.

g18 Fulfilled at _.

are expedient unto the children of men. ¹⁹And if you have not faith, hope, and charity, you can do nothing. ²⁰Contend against no church, save it be the church of the devil. ²¹Take upon you the name of Christ, and speak the truth in soberness. ²²And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. ²³Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; ²⁴Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; ²⁵Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

Searching out the Twelve

²⁶And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; ²⁷Yea, even twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart.^a ²⁸And if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature. ²⁹And they are they who are ordained of me to baptize in my name, according to that which is written; ³⁰And you have that which is written before you; wherefore, you must perform it according to the words which are written.^b

³¹And now I speak unto you, the Twelve—Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. ³²And, behold, you are they who are ordained of me to ordain priests and teachers; to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; ³³And I, Jesus Christ, your Lord and your God, have spoken it. ³⁴These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man; ³⁵For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them; ³⁶Wherefore, you can testify that you have heard my voice, and know my words.

a Eight of the original apostles served in Zion's Camp (CHTopics).

b30 I.e., instructions in the Book of Mormon regarding baptism, such as 3 Ne. 11:21–41.

³⁷And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve,^a who shall have the desires of which I have spoken;^b ³⁸And by their desires and their works you shall know them. ³⁹And when you have found them you shall show these things^c unto them. ⁴⁰And you shall fall down and worship the Father in my name. ⁴¹And you must preach unto the world, saying: **You must repent and be baptized, in the name of Jesus Christ;** ⁴²For all men must repent and be baptized, and not only men, but women, and children who have arrived at the years of accountability.^d

Closing

⁴³And now, after that you have received this,^e you must keep my commandments in all things; ⁴⁴And by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father. ⁴⁵Wherefore, the blessings which I give unto you are above all things. ⁴⁶And after that you have received this, if you keep not my commandments you cannot be saved in the kingdom of my Father.

⁴⁷Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit have spoken it. Amen.

Joseph_ approached Egbert B. Grandin, a young printer in Palmyra, and asked him to print five thousand copies of the Book of Mormon for three thousand dollars. The reluctant Grandin at first declined, but then agreed on 17 August 1829 only after Martin was willing to sign a mortgage agreement that he would sell part of his farm if necessary to cover the printing costs.

Oliver remained in the Palmyra area with Hyrum so they could supervise the printing, making a copy of the original manuscript to prevent another theft of the precious translation. Oliver learned typesetting skills and the printing business in the process. Joseph joined Emma in Harmony, returning to Palmyra-Manchester periodically as needed. On 8 October 1829, he bought a King James Bible at Grandin's shop.

a37 Obeyed six years later at narrative before section 107; see also note.

b37 Spoken at verses 27–28.

c38 I.e., __this revelation?__.

d42 Specified __ later at D&C __.

e __this revelation?

A newspaper editor named Abner Cole, who used Grandin's print shop on Sundays and evenings, pilfered passages from the printer's manuscript and printed them in his newspaper to mock them. Several residents of Palmyra publically resolved to not purchase the book once it was finished. Martin grew nervous about the fate of his farm and his own standing before the Lord.

PAYING MARTIN'S DEBT

Summer 1829 or March 1830 ≡ Manchester, New York

19

¹I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world. ²I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—³Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. ⁴And surely every man must repent or suffer, for I, God, am endless. ⁵Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

⁶Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*.^a ⁷Again, it is written *eternal damnation*;^b wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory. ⁸Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. ⁹I speak unto you that are chosen in this thing,^c even as one, that you may enter into my rest. ¹⁰For, behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—¹¹Eternal punishment is God's punishment. ¹²Endless punishment is God's punishment.

Repentance and suffering

¹³Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in

a Written at __.

b Written at __.

c I.e., __.

my name;^a ¹⁴And it is by my almighty power that you have received them; ¹⁵Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not. ¹⁶For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; ¹⁷But if they would not repent they must suffer even as I; ¹⁸Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—¹⁹Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

²⁰Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.

²¹And I command you that you preach naught but repentance, and show not these things^b unto the world until it is wisdom in me. ²²For they cannot bear meat now, but milk they must receive; wherefore, they must not know these things, lest they perish.^c ²³Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. ²⁴I am Jesus Christ; I came by the will of the Father, and I do his will.

Further commands

²⁵And again, I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life. ²⁶And again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God—²⁷Which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

²⁸And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private. ²⁹And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. ³⁰And thou shalt do it with all humility, trusting

a13 I.e., D&C 5.

b I.e., this revelation, section 19 (Harper, *Making Sense*, p. 70_[better source?]).

c Similarly taught about a year later at D&C 42:65.

in me, reviling not against revilers. ³¹And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost.

³²Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life. ³³And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property. ³⁴Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family. ³⁵Pay the debt thou hast contracted with the printer.^a Release thyself from bondage. ³⁶Leave thy house and home, except when thou shalt desire to see thy family; ³⁷And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—**Hosanna, hosanna, blessed be the name of the Lord God!** ³⁸Pray always, and I will pour out my Spirit upon you, and great shall be your blessing—yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof.

³⁹Behold, canst thou read this without rejoicing and lifting up thy heart for gladness? ⁴⁰Or canst thou run about longer as a blind guide? ⁴¹Or canst thou be humble and meek, and conduct thyself wisely before me? Yea, come unto me thy Savior. Amen.

Grandin finished printing the Book of Mormon, and the first copies went for sale on 26 March 1830.



D&C 21

__Insert where it happened: Martin lost his farm

__Insert where it happened: Lucy Harris divorced Martin

a Obeyed __ later (see narrative before section __).

SEGMENT 2

ORGANIZING THE CHURCH

*Sections 20–27
April–August 1830*

Historical summary, sections 20–27. Having received priesthood authority from heavenly messengers, Joseph and Oliver organized the Church. The Prophet visited the small scattered groups of Church members (saints) and continued to receive revelation about priesthood officers, Church meetings, sacred ceremonies like baptism, and the writings of Moses.

On the day the Lord had designated, Tuesday, 6 April 1830, over fifty people gathered to Fayette for the Church to be formally organized. Many came from as far as Colesville, about one hundred miles away.

In preparation for organizing the Church, Oliver had drafted foundational articles by searching the Book of Mormon for descriptions of how the Church should function.^b Joseph then made several revealed changes and additions.



D&C 21

Time shift^a

a[20] Time shift: Section 20 was received four days after section 21.

b Commanded ten months earlier at D&C 18:3 (see footnote).

THE ARTICLES AND COVENANTS OF THE CHURCH^a 20

10 April 1830, with portions as early as summer 1829 ≡ At or near Fayette, New York

¹The rise of the Church of Christ^b in these last days,^c 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—²Which commandments were given^d to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; ³And 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;^e ⁴And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever. Amen.

⁵After 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;^f ⁶But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel,^g whose countenance was as lightning, and whose garments were pure and white above all other whiteness; ⁷And gave unto him commandments which inspired him;^h ⁸And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;ⁱ ⁹Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also; ¹⁰Which was given by inspiration, and is confirmed to others by the

a Title from _common name for this section; e.g., D&C 33:14; 42:13.

b1 The Church's name was changed eight years later at D&C 115:4.

c The organizing of the Church was promised by Jesus Christ 1800 years earlier at 3 Ne 21:11 and a year earlier at D&C 5:16 (see footnote); 10:53 (see also 11:16).

d2 Given about ten months earlier (see narrative after section 13).

e3 Ordained apostles and elders a year earlier (see narrative after section 13). _ Joseph and Oliver “had received the authority of the apostleship probably as early as 1829” (CHFT, p. 153). They were ordained first and second elders _four days earlier at narrative after section 21. _[No source yet to say when that ordination happened]

f5 Account at JS-H 1:28.

g6 Account at JS-H 1:29–33.

h7 Account at JS-H 1:34–47.

i8 Account at JS-H 1:59.

ministering of angels, and is declared unto the world by them^a—¹¹Proving to the world that the holy scriptures are true,^b 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; ¹²Thereby showing that he is the same God yesterday, today, and forever. Amen.

¹³Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

¹⁴And those who receive it in faith, and work righteousness, shall receive a crown of eternal life; ¹⁵But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—¹⁶For 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.

Creation, Fall, and Atonement

¹⁷By 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; ¹⁸And that he created man, male and female, after his own image and in his own likeness, created he them; ¹⁹And 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. ²⁰But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

²¹Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him. ²²He suffered temptations but gave no heed unto them. ²³He was crucified, died, and rose again the third day; ²⁴And 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; ²⁵That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved—²⁶Not 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, ²⁷As well as those who should come after, who should

^{a10} See The Testimony of Three Witnesses and The Testimony of Eight Witnesses.

^{b11} Prophesied at 1 Ne. ____; Morm. ____

believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son; ²⁸Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

²⁹And 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. ³⁰And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true; ³¹And 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.^a ³²But there is a possibility that man may fall from grace and depart from the living God; ³³Therefore let the church take heed and pray always, lest they fall into temptation; ³⁴Yea, and even let those who are sanctified take heed also.

³⁵And 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,^b 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. ³⁶And the Lord God has spoken it; and honor, power and glory be rendered to his holy name, both now and ever. Amen.

Manner of baptism

^{37c}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

a Justification “was widely understood to be synonymous with conversion, with being forgiven of one’s sins, with being ‘born again.’ . . . Sanctification was the process of growing from ‘grace to grace’ to become evermore Christ-like” (Underwood, “Correspondence”).

b³⁵ Allusion to Rev. 22:18–19.

c³⁷ Several passages throughout the rest of this section draw on earlier drafts by Oliver Cowdery, who in turn relied on phrasing from the Book of Mormon, as the Lord had commanded him in D&C 18:3. See the notes for verses 37, 45, 60, 73, 74, 75, 77, 79, and 83 (Faulring, “1829 Articles of the Church,” p. ___).

have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.^a

³⁸*The duty of the elders, priests, teachers, deacons, and members of the church of Christ*^b—

Duty of the officers

Offices

An apostle is an elder, and it is his calling to baptize;³⁹ And to ordain other elders, priests, teachers, and deacons;⁴⁰ And to administer bread and wine—the emblems of the flesh and blood of Christ—⁴¹ And to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures;^c ⁴² And to teach, expound, exhort, baptize, and watch over the church; ⁴³ And to confirm the church by the laying on of the hands, and the giving of the Holy Ghost; ⁴⁴ And to take the lead of all meetings.^d

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

⁴⁶The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, ⁴⁷ And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. ⁴⁸ And he may also ordain other priests, teachers, and deacons. ⁴⁹ And he is to take the lead of meetings when there is no elder present; ⁵⁰ But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, ⁵¹ And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties. ⁵² In all these duties the priest is to assist the elder if occasion requires.

a³⁷ Phrasing from Moroni's words at Moro. 6:1–3. Oliver's earlier_est draft said only, "Now therefore whosoever repenteth and humbleth himself before me and desireth to be baptized in my name shall ye baptize them" (Faulring, "1829 Articles of the Church," p. 77). Oliver later took issue with Joseph's addition of the phrase "and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins" (see narrative after section 26).

b³⁸ Additions to these duties are given at D&C 68:13–33 regarding bishops and parents.

c E.g., __.

d Obeyed four days earlier (see narrative before D&C 21).

e⁴⁵ Phrasing from Moroni's words at Moro. 6:9. Further explanation at D&C 46.

⁵³The teacher's duty is to watch over the church always, and be with and strengthen them; ⁵⁴And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; ⁵⁵And see that the church meet together often, and also see that all the members do their duty. ⁵⁶And he is to take the lead of meetings in the absence of the elder or priest—⁵⁷And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires. ⁵⁸But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; ⁵⁹They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

Church business

⁶⁰Every 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.^a ⁶¹The several elders composing this church of Christ are to meet in conference once in three months,^b or from time to time as said conferences shall direct or appoint;^c ⁶²And said conferences are to do whatever church business is necessary to be done at the time.

⁶³The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences. ⁶⁴Each priest, teacher, or deacon, who is ordained by a priest,^d 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.

⁶⁵No 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

Time shift^c

^{a60} Phrasing from Moroni's words at Moro. 3:4.

^b Obeyed; the first conference was held 9 June 1830 in Fayette, New York (see summary for sections 24–28); the second conference was held 26–28 September 1830 in Fayette (see summary for sections __–__); the third conference was held 2 January 1831 in Fayette (see summary for sections __–__); and the fourth conference was held 3 June 1831 in Kirtland, Ohio (see summary for sections __–__). See CHFT_or_D&C inst manual.

^c E.g., the conference commanded/held at __, and at __. [merge with previous footnote?]

^d Commanded at verse 48.

^{e67} Time shift: Verses 65–67 were added some time after the others (Woodford, "Discoveries from the JSP"). The office of presiding elder was revealed at __, of

church; ⁶⁶But the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called. ⁶⁷Every president of the high priesthood (or presiding elder), bishop, high councilor, and high priest, is to be ordained by the direction of a high council or general conference.

Duty of the members

⁶⁸*The duty of the members after they are received by baptism.—*

Administering ordinances

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,^a so that all things may be done in order. ⁶⁹And 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.

⁷⁰Every 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. ⁷¹No one can be received into the church of Christ unless he has arrived unto the years of accountability before God,^b and is capable of repentance.

⁷²Baptism is to be administered in the following manner unto all those who repent—⁷³The 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 himself 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.**^c

bishops at __, of high priests at __, of traveling bishops at __, of high council and high councilors at __, and of presidents at __.

a Commanded a year later at D&C 52:10 to _confirm “by the water’s side.” http://www.boap.org/LDS/History/HTMLHistory/v1c11history.html#N_0_

b71 Eighteen months later, the Lord specified, “Children shall be baptized . . . when eight years old (D&C 68:25, 27).”

c73 Phrasing from Jesus Christ’s words at 3 Ne. 11:25.

⁷⁴Then shall he immerse him or her in the water, and come forth again out of the water.^a

⁷⁵It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus;^b ⁷⁶And 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: ⁷⁷O 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 has given them; that they may always have his Spirit to be with them. Amen.^c

⁷⁸The manner of administering the wine—he shall take the cup also, and say: ⁷⁹O 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.^d

Record of members

⁸⁰Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.^e

⁸¹It shall be the duty of the several churches,^f 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,^g ⁸²With a list of the names of the

^{a74} Verses 73–74 use phrasing from Jesus Christ’s words at 3 Ne. 11:23–26.

^{b75} Phrasing from Moroni’s words at Moro. 6:6. Obeyed, e.g., __ later (see narrative __) and __ later (see narrative).

^{c77} Phrasing from Moroni’s words at Moro. 4:3.

^{d79} Phrasing from Moroni’s words at Moro. 5:2.

^e The phrase “being overtaken in a fault” is from Gal. 6:1. Further details regarding Church discipline, based in part on Matt. 18:15–17, were revealed ten months later at D&C 42:74–93. “For some eighteen hundred years, the classic scriptural text on Church discipline had been Matt. 18:15–17” (Underwood, “Laws of the Church”). __[worth including?]

^f At first local groups were called *churches*, but by 1835 *branch* was common.

^g Conferences commanded at verse 61.

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, whomsoever the other elders shall appoint from time to time;⁸³ 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.^a

⁸⁴All 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.



D&C 22

After the attendees crowded into the home of Peter Sr. and Mary Whitmer, Joseph officially organized the Church.^b By raise of hand, they all unanimously accepted Joseph and Oliver as their teachers, then Joseph and Oliver ordained each other to the office of elder in the Church. The two elders blessed bread and wine and administered the sacrament, then for the first time laid hands on all those who had previously been baptized so they could be confirmed members of the Church and receive the gift of the Holy Ghost^c _and several_ manifested the gift of tongues.^d During the meeting, Joseph received another revelation.



D&C 19

ORDAINING THE FIRST ELDER

6 April 1830 ≈ Fayette, New York

21

¹Behold, there shall be a record kept among you;^e and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ, ²Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith. ³Which church was organized and established in the year of your Lord eighteen hundred

a⁸³ Verses 81–83 use phrasing from Moroni’s words at Moro. 6:7.

b[21] The organizing of the Church was promised by Jesus Christ 1800 years earlier at 3 Ne 21:22 and a year earlier at D&C 5:18 (see note); 10:53 (see also 11:16).

c Possibly promised a year earlier at D&C 5:4.

d Commanded at D&C 20:38–44, 75–79.

e Obeyed two months later by Oliver (see narrative before_ D&C 24) and ___ later by John Whitmer at D&C ___ and ___ (see narrative before _).

and thirty, in the fourth month, and on the sixth day of the month which is called April.

⁴Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; ⁵For his word ye shall receive, as if from mine own mouth, in all patience and faith. ⁶For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

⁷For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard. ⁸Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works. ⁹For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

¹⁰Wherefore it behooveth me that he should be ordained by you, Oliver Cowdery mine apostle; ¹¹This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name—¹²And the first preacher of this church unto the church,^a and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen.

Joseph was ordained as first elder and Oliver as second elder _this day? That day, several more people were baptized, including Joseph _and Lucy? Smith Sr., Martin Harris, _and Joseph's friend from youth Orrin Porter Rockwell [sources differ].



D&C 20

The following Sunday in the Whitmer home, Oliver gave the Church's first public sermon^b and six more people were baptized. Several of the early converts from other churches had previously been baptized by immersion, so they assumed they had met the Lord's requirement and had no need to be baptized again when joining the restored Church.

a Obedyed ten days later (see narrative after section 21).

b Commanded ten days earlier at D&C 21:12'.

REBAPTISM

16 April 1830 *≈ Manchester, New York*

22

¹Behold, I say unto you that all old covenants have I caused to be done away in this thing;^a and this is a new and an everlasting covenant, even that which was from the beginning.^b ²Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.³ For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old. ⁴Wherefore, enter ye in at the gate,^c as I have commanded, and seek not to counsel your God. Amen.

Those wanting to join the restored Church thus were rebaptized, this time by those holding unique priesthood authority.

Oliver, Hyrum, Samuel, Joseph Smith Sr., and Joseph Knight Sr. were all anxious to know their duties in the newly organized Church, so together they approached the Prophet, who received a series of brief revelations for them.^d

WORDS TO INDIVIDUALS

April 1830 *≈ Fayette, New York*

23

¹Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation. ²Make known thy calling unto the church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

³Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed;^e and thy calling is to exhortation, and to strengthen the church continually.

a I.e., ____.

b [search “everlasting covenant” = many hits, esp. in Genesis]

c Obeyed, e.g., by Sidney Rigdon and other Ohio converts seven months later (see narrative before section 35).

d[23] D&C 23 “was originally printed in the Book of Commandments as five separate revelations” (Woodford, “Received and Compiled”). Joseph Knight Sr. was the only one still unbaptized at this time (*Revelations in Context*).

e3 Promised in a revelation given to Hyrum a year earlier at D&C 11:21.

Wherefore thy duty is unto the church forever, and this because of thy family.^a Amen.

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

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

⁶Behold, I manifest unto you, Joseph Knight,^c by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places. ⁷And, behold, it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.

Joseph, Emma, and Oliver continued to live near Emma's parents in Harmony^d when they weren't visiting the small branches of the Church in Palmyra-Manchester, Fayette, and Colesville.

VISITS FROM HARMONY

Sections 24–27

Later in April, Joseph visited the Knights and taught at several meetings in Colesville, during which he cast out a devil that was distressing Newel. This miracle was the first in the modern Church and led many witnesses to seek baptism.

In June, Joseph began an inspired revision of the Bible, with Oliver scribing.^e He commenced with a revealed preface to Genesis, which includes an account of Satan appearing to Moses to deceive him.^f

a Hyrum became the patriarch to the Church eleven years later (D&C 124:91–96, 124).

b4 Samuel was called on his first mission two months later (see _summary of sections 24–28) followed by five more (see D&C 52:30; 66:8; 75:13; Gaunt & Smith, “Faithful Brother”).

c Another revelation was given to Joseph Knight Sr. a year earlier at D&C 12.

d Note that sections 24–27 are all located in Harmony, Pennsylvania.

e Perhaps fulfilling D&C 6:25–27; 8:1; 9:2.

f Joseph translated Moses 1 some time in June; and Moses 2–5:43a (/Gen. 1:1–4:18a) some time between June and 20 October 1830, during which time

On 9 June 1830 in Fayette, the Church's first conference was held,^a where the sacrament was administered,^b several brethren received licenses to represent the Church,^c Samuel became the first formally called missionary, and Oliver was appointed to keep official Church records.^d _baptisms?

Samuel's mission? _As it relates to Brigham?

In late June, Joseph, Emma, and Oliver left Harmony and again visited the saints in Colesville. They dammed a stream to make the water deep enough for baptisms, but the next day, a Sunday, they found it had been destroyed by a mob during the night. The following morning, 28 June 1830, the saints dammed it again and Oliver baptized thirteen people, including Emma Smith, Joseph Sr. and Polly Knight, and Sally Knight (Newel's wife).^e They were to be confirmed in a meeting that evening, but were prevented when mobs insulted and threatened them and Joseph was arrested on false charges of being a "disorderly person." Due to multiple testimonies, he was successfully acquitted but continued to be harrassed until he returned to Harmony, discouraged and leaving the confirmations uncompleted.

THE FIRST AND SECOND ELDERS

July 1830 ≈ Harmony, Pennsylvania

Joseph's calling to expound the scriptures

Behold, thou wast called and chosen to write the Book of Mormon, and to my ministry; and I have lifted thee up out of thine afflictions, and have counseled thee, that thou hast been delivered from all thine enemies, and thou hast been delivered from the powers of Satan and from darkness!^f

24

sections 24–33 were received.

Both the Lord and Joseph referred to it as the "new translation" of the Bible, but it did not consist of converting one language to another. Rather, it involved reading through the text under the inspiration of the Holy Spirit and making changes and additions, sometimes quite lengthy. It is now known as the "Joseph Smith Translation" (see appendix _ for more information).

_Perhaps around this time occurred the event mentioned at D&C 128:___.

- a Commanded ___ earlier at D&C ___.
- b Commanded ___ earlier at D&C ___.
- c Meetings, sacrament, licenses, and records were commanded ___ earlier at D&C ___; ___; ___; and ___.
- d Commanded to keep records two months earlier at D&C 21:1.
- e Joseph Smith Papers [_biography section].
- f See, e.g., narrative before this section.

²Nevertheless, thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more.

³Magnify thine office; and after thou hast sowed thy fields and secured them,^a go speedily unto the church which is in Colesville,^b Fayette, and Manchester, and they shall support thee;^c and I will bless them both spiritually and temporally; ⁴But if they receive thee not, I will send upon them a cursing instead of a blessing. ⁵And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church.^d ⁶And it shall be given thee in the very moment what thou shalt speak and write, and they shall hear it, or I will send unto them a cursing instead of a blessing. ⁷For thou shalt devote all thy service in Zion; and in this thou shalt have strength.

⁸Be patient in afflictions, for thou shalt have many; but endure them, for, lo, I am with thee, even unto the end of thy days. ⁹And in temporal labors thou shalt not have strength,^e for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures, and continue in laying on of the hands and confirming the churches.^f

Oliver's calling to declare the gospel

¹⁰And thy brother Oliver shall continue in bearing my name before the world, and also to the church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end. ¹¹In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free; ¹²And at all times, and in all places,^g he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

¹³Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against

a Also commanded later the same month at D&C 26:1.

b Also commanded later the same month at D&C 26:1. Obeyed __ later (see __).

c Fulfilled __.

d Joseph had begun the new translation of the Bible the previous month (see summary for sections 24–27). Also commanded later the same month at D&C 26:1.

e __E.g., Kirtland Bank?

f I.e., performing the ordinance of confirmation for those recently baptized in various congregations. Obeyed __ later (see narrative __).

g Oliver was given a more specific mission call two months later at D&C 28:8–10.

deadly poisons; ¹⁴And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled;^a for ye shall do according to that which is written. ¹⁵And in whatsoever place ye shall enter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.^b ¹⁶And it shall come to pass that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name; and, behold, I will smite them according to your words, in mine own due time. ¹⁷And whosoever shall go to law with thee shall be cursed by the law. ¹⁸And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money, and for scrip.^c

¹⁹For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time; yea, and also all those whom thou hast ordained, and they shall do even according to this pattern. Amen.

Emma was discouraged by the repeated harrassment and humiliation she, her husband, and other saints had endured recently, as well as by the ongoing disapproval from her father.

EMMA SMITH

July 1830 ≈ Harmony, Pennsylvania

25

¹Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. ²A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. ³Behold, thy sins are forgiven thee, and thou art an elect lady,^d whom I have called.

^{a14} Reference to Jesus's words to the twelve at Mark 16:17–18 (also quoted by Moroni in Morm. 9:24–25).

^{b15} Reference to Jesus's words to the twelve at Mark 6:10–11.

^{c18} Reference to Jesus's words to the twelve at Mark 6:7–9.

^d Allusion to John's words at 2 John 1:1.

⁴Murmur not because of the things which thou hast not seen,^a for they are withheld from thee and from the world, which is wisdom in me in a time to come. ⁵And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jun., thy husband, in his afflictions, with consoling words, in the spirit of meekness. ⁶And thou shalt go with him at the time of his going, and be unto him for a scribe,^b while there is no one to be a scribe for him, that I may send my servant, Oliver Cowdery, whithersoever I will.^c

⁷And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit.^d ⁸For he shall lay his hands upon thee, and thou shalt receive the Holy Ghost,^e and thy time shall be given to writing, and to learning much. ⁹And thou needest not fear, for thy husband shall support thee in the church;^f for unto them is his calling,^g that all things might be revealed unto them, whatsoever I will, according to their faith. ¹⁰And verily I say unto thee that thou shalt lay aside the things of this world, and seek for the things of a better.

¹¹And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.^h ¹²For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

¹³Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made. ¹⁴Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. ¹⁵Keep my commandments continually, and a crown

- a “He was speaking of the plates which her husband was translating, she serving at the time as his scribe. Evidently she complained because Joseph would not show them to her” (Gordon B. Hinckley, “If Thou Art Faithful,” gen conf, Oct 1984. _Does modern research bear out this interpretation?)
- b Obeyed about five months later on 1 December 1830 when Emma scribed Moses 6:19–52a (<http://publications.maxwellinstitute.byu.edu/fullscreen/?pub=1237&index=1#emma>) _date comes from Muhlestein, although he doesn't mention split verse 52a.
- c6 Oliver was commanded two months later to lead the mission among the Lamanites (D&C 28:8). He was gone for __ months, returning on __.
- d7 Fulfilled, according to Joseph, twelve years later when Emma became the first president of the Relief Society at narrative before section 127.
- e Fulfilled the next month (see narrative after section 27). _means confirmation?
- f Commanded at D&C 24:___.
- g Commanded at D&C 24:___.
- h11 Completed over five years later at narrative before section 109.

of righteousness thou shalt receive. And except thou do this, where I am you cannot come. ¹⁶And verily, verily, I say unto you, that this is my voice unto all. Amen.

The saints at Colesville were similarly discouraged, and Joseph was trying to balance the task of visiting the Church branches with his labors on his farm.

UNTIL CONFERENCE

July 1830 ≈ Harmony, Pennsylvania

26

¹Behold, I say unto you that you shall let your time be devoted to the studying of the scriptures,^a and to preaching, and to confirming the church at Colesville,^b and to performing your labors on the land, such as is required, until after you shall go to the west to hold the next conference;^c and then it shall be made known what you shall do.^d ²And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith. Amen.

Oliver returned to reside with the Whitmers in Fayette. He soon wrote to Joseph, saying “I command you^e in the name of God to erase” a phrase from the Articles and Covenants.^f Joseph wrote back, questioning Oliver’s authority to command him to alter a revelation. After Joseph visited and reasoned with them, Oliver and the Whitmers acknowledged they were in error. [RSC summaries place this before section 26]

When Newel and Sally Knight visited Joseph and Emma in Harmony, they all decided to use the opportunity to take the sacrament together and confirm Emma and Sally. Joseph left to get wine for the sacrament but had only gone a short distance when a heavenly being met him, bringing a message.

a1 Joseph translated Moses 2:1–5:43a (/Gen. 1:1–4:18a) between June and 20 October 1830 (see Timeline: Sections _20–28).

b1 I.e., performing the ordinance of confirmation for those recently baptized. Obeyed the next month (see narrative _).

c1 I.e., to Fayette, about a hundred miles northwest; obeyed two months later (see narrative _).

d1 Fulfilled two months later when sections 28–31 were given.

e Forbidden about two months later at D&C 28:6.

f Oliver had taken issue with a passage in D&C 20:37 that says those seeking baptism must first “truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins.”

THE SACRAMENT

August and September^a 1830 ≡ Harmony, Pennsylvania

27

¹Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. ²For, 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. ³Wherefore, a commandment I give unto you, that you shall not purchase wine neither strong drink of your enemies; ⁴Wherefore, 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. ⁵Behold, 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^b 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;^c
- ⁶And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days;^d
- ⁷And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be

a[27] The first portion of section 27 was revealed by a heavenly messenger in the forepart of August 1830, and consisted of verses 1–5, 14, the first part of verse 15, and the middle part of verse 18. Thus, the original portion concluded (with modern verse breaks inserted here), “⁵Behold 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, ¹⁴and with all those whom my Father hath given me out of the world: ¹⁵wherefore lift up your hearts and rejoice, and gird up your loins, ¹⁸and be faithful until I come,—even so—Amen.”

In the 1835 edition of the Doctrine and Covenants, Joseph Smith and the committee who worked with him included the verses that now make up the remaining portion of the section (Woodford, “Received and Compiled”).

*b*5 JS-H 1:30–35.

c “Stick of Ephraim” alludes to a prophecy in Ezek. 37:15–28; the phrase comes from verses 16 and 19.

*d*6 Allusion to Peter’s words at Acts 3:21, wherein he cites Moses’s prophecies of the days of Christ and the “restitution of all things” (Deut. 18:15, 18–19).

John, and he should be filled with the spirit of Elias;^a ^bWhich John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received,^b that you might be called and ordained even as Aaron;^c

- ⁹And also Elijah, unto whom I have committed the keys^d 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;^e
- ¹⁰And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain;^f
- ¹¹And also with Michael, or Adam, the father of all, the prince of all, the ancient of days;^g
- ¹²And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you^h 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; ¹³Unto whom I have committed the keys of my kingdom,ⁱ and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth;
- ¹⁴And also with all those whom my Father hath given me out of the world;^j

¹⁵Wherefore, 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, that ye may be able to stand. ¹⁶Stand,

Eph 6:13-17

- a Luke 1:_.
- b JS-H 1:_.
- c Heb. 5:4_.
- d Elijah committed keys into Joseph Smith's hands six years later at D&C 110:15-16.
- e Prophesied by Malachi at Mal. 4:5-6. Quoted by Jesus Christ at Luke 1:17-3 Ne. 25:5-6; D&C 98:16; by Moroni at JS-H 1:38-39 / D&C 2; by Joseph Smith at D&C 128:17; by Elijah at D&C 110:14-15; and by Joseph F. Smith at D&C 138:46-48.
- f Gen. _; remain _?
- g Dan. _.
- h Promised by John the baptist at JS-H 1:72. Fulfillment also recorded at D&C 128:20.
- i¹³ Matt. _.
- j

therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you; ¹⁷Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; ¹⁸And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you,^a 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.

They prepared their own wine^b and held a small meeting wherein they took the sacrament^c and confirmed Emma and Sally.^d

In August, Joseph Sr. took his youngest son, Don Carlos, and brought a Book of Mormon to his father and siblings' families in northern New York, leading many of them to accept the restored gospel.^e

New members continued to join the Church, such as Parley P. Pratt, a man who had previously joined a Christian group in Ohio led by a _reformed Baptist preacher named Sidney Rigdon. Parley felt inspired to leave his homestead in Ohio and travel near Palmyra on his way to his childhood home in eastern New York. He met Hyrum and on 1 September 1830 was baptized and ordained. He continued east and taught his younger brother Orson, who was also baptized.

Due to intense persecution, now including from Emma's own father, in late August Joseph and Emma left Harmony for the last time and moved to live with the Whitmers in Fayette.^f

a Also promised at Isa. __; Ezek. __; Joel __; __.

b Commanded at D&C 27:3-4.

c Commanded to _do confirmations with the sacrament?

d Commanded __ earlier at __. Also promised a month earlier at D&C 25:8.

e Commanded eighteen months earlier at D&C 4:2-4.

f Note that the sections after this point are located in New York again.

SEGMENT 3

DECLARING THE GOSPEL

Sections 28–36
September–December 1830

Historical summary, sections 28–36. Several missionaries were called to travel to the west, where they found a large group of responsive listeners in Ohio. —

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In Fayette, Joseph found_ that Hiram Page, son-in-law to Peter Whitmer Sr. and one of the Eight Witnesses of the gold plates, had a stone through which he thought he was receiving revelations from God for the Church, about building Zion. Hiram recorded several revelations, which Oliver and the Whitmers believed.

THE SECOND CHURCH CONFERENCE

Sections 28–31

The second Church conference was held in Fayette 26–28 September 1830. Before the conference began, Joseph inquired of the Lord regarding Hiram’s stone and revelations.

COMMANDMENTS FROM THE HEAD OF THE CHURCH

September 1830 ⇒ Fayette, New York

28

¹Behold, I say unto thee, Oliver, that it shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments

which I have given. ²But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun.,^a for he receiveth them even as Moses.^b ³And thou shalt be obedient unto the things which I shall give unto him, even as Aaron,^c to declare faithfully the commandments and the revelations, with power and authority unto the church.

⁴And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. ⁵But thou shalt not write by way of commandment, but by wisdom; ⁶And thou shalt not command him who is at thy head,^d and at the head of the church; ⁷For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.^e

Building the city Zion near the Lamanites

⁸And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them;^f and inasmuch as they receive thy teachings thou shalt cause my church to be established among them; and thou shalt have revelations, but write them not by way of commandment.

⁹And now, behold, I say unto you that it is not revealed, and no man knoweth where the city Zion shall be built,^g but it shall be given hereafter.^h Behold, I say unto you that it shall be on the borders by the Lamanites.ⁱ

a Also commanded five months later at D&C 43:2–7.

b² E.g., commandments at Moses 1:15, 17, 40; 2:1; the whole book of Moses is a revelation to him. Moses 1 had been received three months earlier; Moses 2–4 was possibly received around this time (see summaries for sections 24–27 and 28–31).

c Ex. ???

d Disobeyed about two months earlier (see narrative after D&C 26).

e Fulfilled at narrative before section 136_.

f⁸ Promised in the Book of Mormon (see note in narrative before section 32). Within the next month, Peter Whitmer Jr. (D&C 30:5–6), Parley P. Pratt (D&C 32:1–2), and Ziba Peterson (D&C 32:3) were called to accompany Oliver. They left in October (see summary of sections 32–26).

g⁹ “This is the first modern scriptural statement identifying Zion with a geographic location.” The account of Enoch’s ministry had not yet been received (Muhlestein, “Continuous Flow”). The Book of Mormon prophesied building up a holy city at 3 Ne. 20:22; 3 Ne. 21:23–24; Ether 13:3–12.

h Given eight months later at D&C 52:2, 42 and ten months later at 57:1–3.

i This was understood to mean the north-south line between Missouri and the Indian territory to the west—the western American frontier at the time.

¹⁰Thou shalt not leave this place until after the conference;^a and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell.

¹¹And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me and that Satan deceiveth him; ¹²For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants.^b ¹³For all things must be done in order, and by common consent in the church, by the prayer of faith.

¹⁴And thou shalt assist to settle all these things, according to the covenants of the church,^c before thou shalt take thy journey among the Lamanites. ¹⁵And it shall be given thee from the time thou shalt go, until the time thou shalt return,^d what thou shalt do. ¹⁶And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing.^e Amen.

At the conference, all the saints present, including Hiram, renounced the stone and Hiram's revelations, which were destroyed.^f

Around this time, Joseph translated the Genesis passages recounting the creation of the world, the devil's rebellion in heaven, and the fall of Adam and Eve and its introduction of death into the world.^g A small group of members differed amongst themselves in how they saw Adam's transgression and death.

a I.e., the second Church conference, commanded at D&C 20:61 and 26:1 and held within a few days after section 28 was received (see summary for sections 28–31).

b D&C 20: ???

c D&C 20: ???

d¹⁵ Left Fayette 18 October 1830; returned to Ohio __ later on __. CHFT: still in Missouri 14 Feb 1831 (letter to Indian Affairs); apparently in Missouri 14 Jun 1831 (D&C 55:4, the next mention of Oliver in CHFT); in Kirtland by 11 Nov 1831 (D&C 69:2). Duplicate this footnote at 37:3.

e Oliver had received more general counsel on declaring the gospel two months earlier at D&C 24:10–19.

f __[gen conf source says stone destroyed; DRidges source says not, has photo]

g Joseph translated (with Oliver scribing) Moses 2–5:43a (/Gen. 1:1–4:18a) some time between June and 20 October 1830, during which time sections 24–33 were received. A note just before Moses 2–4 (/Gen. 1–3) in the original manuscript says that it was “given to the elders of the Church”; this may mean that it was received around the time of (and was possibly read at) this conference (Muhlestein, “Continuous Flow”).

Aware of Isaiah's prophecy (repeated in the Book of Mormon^a) that “when the Lord shall bring again Zion,” which time they understood had come,^b “they shall see eye to eye,” these saints inquired of the Lord through Joseph so that they could all see the matter correctly.^c

REDEMPTION FROM SPIRITUAL DEATH

September 1830^d ≡ Fayette, New York

29

¹Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins; ²Who will 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.

³Behold, verily, verily, I say unto you, that 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. ⁴Verily, I say unto you that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump. ⁵Lift 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. ⁶And, as it is written—Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive.^e

The end of the earth: The last spiritual death_

⁷And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts; ⁸Wherefore the decree hath gone forth^f from the Father that they shall be gathered in unto one place^g 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. ⁹For the hour is nigh and the day soon at hand

- a Isaiah 52:8. Isaiah 52:7–10 is the most-quoted Isaiah passage in the Book of Mormon (more info; use notes from D&C 6_; quoted by Nephi, Abinadi, Jesus Christ).
- b _Israel/Lamanites hear gospel => build city Zion in America
- c D&C 29:40–42 discusses Adam's transgression and the nature and timing of both his spiritual and temporal deaths.
- d It is uncertain whether D&C 29 was received before or during the conference (Muhlestein, “Continuous Flow”).
- e ___? Matt. 21:22; John 14:13; Mark 11:24.
- f Decreed_Prophesied in the Book of Mormon at ___.
- g The place of gathering was revealed ten months later at D&C 57:1–3.

when the earth is 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;

¹⁰For the hour is nigh, and that which was spoken by mine apostles^a must be fulfilled; for as they spoke so shall it come to pass; ¹¹For 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.

¹²And again, verily, verily, I say unto you, and it hath gone forth in a firm decree,^b by the will of the Father, that mine 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,^c with crowns upon their heads, in glory even as I am, to judge the whole house of Israel,^d even as many as have loved me and kept my commandments, and none else. ¹³For a trumpet shall sound both long and loud, even as upon Mount Sinai,^e 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.

¹⁴But, 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 greater signs in heaven above and in the earth beneath; ¹⁵And there shall be weeping and wailing among the hosts of men; ¹⁶And there shall be a great hailstorm sent forth to destroy the crops of the earth.

¹⁷And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not. ¹⁸Wherefore, I the Lord God 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; ¹⁹And 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; ²⁰And

a ___.

b __Decreed at __?

c¹² Allusion to Isa. 61:10.

d Also prophesied at ___ Matt?

e Account at ___.

it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up. ²¹And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things,^a which have not come to pass but surely must, as I live, for abominations shall not reign.

²²And 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; ²³And 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. ²⁴For all old things shall pass away, and all things shall 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; ²⁵And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

²⁶But, behold, verily I say unto you, before the earth shall pass away, Michael,^b mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all. ²⁷And 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; ²⁸Wherefore I will say unto them—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.^c

The beginning of the earth: The first spiritual death_

²⁹And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come, for they have no power.^d ³⁰But 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.

a Ezek. __.

b I.e., Adam (D&C 27:11) will help reclaim the dead, whereas he was the first subject to death (verses 40–41). [Fnote justified? _Adam/Michael known then?]

c Reference to Matt. 25: __.

d Hence our need to be “endowed with power” (D&C __). [Fnote not called for_]

³¹For by the power of my Spirit created I them; yea, all things both spiritual and temporal^a—³²First spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—³³Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning,^b but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

³⁴Wherefore, 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.^c ³⁵Behold, I gave unto him that he should be an agent unto himself;^d and I gave unto him commandment,^e but no temporal commandment gave I unto him, for my commandments are spiritual;^f they are not natural nor temporal, neither carnal nor sensual.

³⁶And 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 hosts of heaven turned he away from me because of their agency; ³⁷And they were thrust down, and thus came the devil and his angels;^g ³⁸And, behold, there is a place prepared for them from the beginning, which place is hell.³⁹ 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—⁴⁰Wherefore, it came to pass that the devil tempted Adam,

a³¹ Similar phrasing to Moses 3:5, 7, 9 (/Gen. 2:5, 7, 9). Moses 2-5:43a was received around the time of section 29, between June and 20 October 1830 (see Appendix _). Several phrases in this section are similar to ones in Moses (see footnotes for verses 33, ___).

b³³ Allusion to Moses 1:3-4, 38, which had been received three months earlier.

c Created at Moses 3:7 (/Gen. 2:7). [Footnote not needed?_]

d See Moses 4:3.

e³⁵ Given at, e.g., Moses 2:26, 28-29; 3:15-17, 19; 4:25; 5:5, 14 (/Gen. 1:28-29; 2:15-17; 3:19).

f _“Thus Adam’s ‘temporal’ act of eating the forbidden fruit rendered him ‘spiritually dead’” (Joseph Smith Papers ___). [Great clarity, but JSP is not very authoritative for such a doctrinally weighty interpretation.]_

g³⁷ Account at Moses 4:1-4.

and he partook of the forbidden fruit^a and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. ⁴¹Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence,^b because of his transgression, wherein he became spiritually dead,^c 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.^d

The days of probation: Redeemed from spiritual death _

⁴²But, 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,^e 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.^f
⁴³And 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; ⁴⁴And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; ⁴⁵For they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.^g

⁴⁶But behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten; ⁴⁷Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me;^h ⁴⁸For 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.

a40 Account at Moses 4:12 (/Gen. 3:6). [Footnote necessary? _]

b Account at Moses 4:29, 31; 5:4 (/Gen. _). [Footnote necessary? _]

c _I.e., at verses 40–42, the Lord addresses the question that initiated this revelation (see narrative before D&C 29).

d41 As mentioned earlier at verse 28.


e42 Verses 38–42 contain several phrases found at Rev. 4:7–12; 1 Ne. 15:34–35; 2 Ne. 2:15–23; and 2 Ne. 9:6–9.

f42 Account at Moses 5:6–8, 13–15.

g Allusion to Rom. _, on being a servant either to God or to sin (whose wages are death).

h _ later, the Lord _ eight years old (D&C 68:25).

⁴⁹And, again, I say unto you, that whoso having knowledge, have I not commanded to repent? ⁵⁰And he that hath no understanding, it remaineth in me to do according as it is written.^a

And now I declare no more unto you at this time.  D&C 74^b
Amen.^b

After the three-day conference but before the elders separated, Joseph received individual revelations for three of the Whitmer brothers.^c

THE WHITMER BROTHERS

28 September 1830 \Rightarrow Fayette, New York

30

David Whitmer

¹Behold, I say unto you, David, that you have feared man and have not relied on me for strength as you ought. ²But your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded.^d ³Wherefore, you are left to inquire for yourself at my hand, and ponder upon the things which you have received.^e ⁴And your home shall be at your father's house, until I give unto you further commandments.^f And you shall attend to the ministry in the church, and before the world, and in the regions round about.

Amen.

a Written at, e.g., ____.

b₅₀ D&C 74 was received at some time in _the last part of 1830 (_Woodford, "Discoveries from the JSP"). Also received in that same time span were sections _24–37 (and Moses ____). The marker is placed here in the chronological reading plan because section 74's question of how to interpret Paul's words may have been raised by D&C 29:46–47 (see narrative before D&C 74, footnote).

c[30] D&C 30 was originally printed as three separate revelations (Woodford, "Received and Compiled"). Other revelations addressed to these three brothers can also be found at D&C 14–16 ____.

d2 I.e., Hiram Page; see D&C 28:____.

e Received at ____.

f At this time, David's mind was on marrying Julia Ann Jolly and thus possibly on acquiring his own land and home. The Lord's command to live in his father's home for the moment may have been related to the fact that three months later at D&C 37, the Lord commanded the saints to move to Ohio (Largey, *Companion*).

Peter Whitmer Jr.

⁵Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver; for the time has come that it is expedient in me that you shall open your mouth to declare my gospel;^a therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you. ⁶And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer and faith, for his and your deliverance; for I have given unto him power to build up my church among the Lamanites;^b ⁷And none have I appointed to be his counselor over him in the church, concerning church matters, except it is his brother, Joseph Smith, Jun.^c ⁸Wherefore, give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life.

Amen.

John Whitmer

⁹Behold, I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump.^d ¹⁰And your labor shall be at your brother Philip Burroughs,^e and in that region round about, yea, wherever you can be heard, until I command you to go from hence.^f ¹¹And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you.

Amen.

At the time of the conference, a foundry worker from Massachusetts named Thomas B. Marsh was baptized, and Joseph received a revelation directed to him.

- a Suggested fifteen months earlier at D&C 16:6.
- b6 Oliver had been called earlier that month to preach to the Lamanites (D&C 28:8). The next month, Parley P. Pratt and Ziba Peterson were also called to join Oliver and Peter (D&C 32:1–3). They left in October (see summary of sections 32–36).
- c D&C 21?; 24?; 28:?
- d First suggested at D&C 15:6.
- e Burroughs lived a few miles from John's parents' home; he was not a literal brother. Parley P. Pratt had preached successfully in the Burroughs home earlier that month (JSP).
- f John was sent to Ohio __. Six months later, John was ___ historian (D&C 47:__).

THOMAS B. MARSH

28 September 1830 *≈ Fayette, New York*

31

¹Thomas, my son, blessed are you because of your faith in my work. ²Behold, you have had many afflictions because of your family; nevertheless, I will bless you and your family, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my church.^a

³Lift up your heart and rejoice, for the hour of your mission is come; and your tongue shall be loosed,^b and you shall declare glad tidings of great joy unto this generation. ⁴You shall declare the things which have been revealed to my servant, Joseph Smith, Jun. You shall begin to preach from this time forth,^c yea, to reap in the field which is white already to be burned. ⁵Therefore, thrust in your sickle with all your soul, and your sins are forgiven you, and you shall be laden with sheaves upon your back, for the laborer is worthy of his hire. Wherefore, your family shall live. ⁶Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them. ⁷Yea, I will open the hearts of the people, and they will receive you. And I will establish a church by your hand; ⁸And you shall strengthen them and prepare them against the time when they shall be gathered.

⁹Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast. ¹⁰Behold, I say unto you that you shall be a physician unto the church, but not unto the world, for they will not receive you. ¹¹Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do and whither you shall go. ¹²Pray always, lest you enter into temptation and lose your reward. ¹³Be faithful unto the end, and lo, I am with you.

- a Fulfilled ___ later (see narrative before section ___). JSP bio says wife likely baptized this same month; son James G. baptized early spring 1832.
- b Fulfilled ___ later (see narrative before section ___). “At the time of the troubles in Clay County, Mo., he was elected a member of a committee to lay the grievances of the Saints before the authorities of the State. On that occasion he spoke so impressively that General Atchison, who was present, shed tears, and the meeting passed resolutions to assist the Saints in finding a new location.” (D&C Institute manual; autobiography http://ogdenkraut.com/?page_id=459).
- c⁴ Fulfilled when Thomas was called to a mission nine months later at D&C 52:22 and 56:5, and seven months after that at D&C 75:31. He was later chosen as the first presiding apostle (see narrative before section 107) and told to teach the gospel via the printed word at D&C 112:6.

These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

THE MISSION TO THE LAMANITES

Sections 32–36

At this time, several elders expressed great hope that the time had come for the fulfillment of promises made in the Book of Mormon regarding the Lamanites receiving the gospel.^a With Joseph, they prayed about sending missionaries among the American Indians to the west, and he received a revelation in response.

PARLEY AND ZIBA, MISSIONARIES TO THE LAMANITES

October 1830 ≡ Manchester, New York

32

¹And now concerning my servant Parley P. Pratt, behold, I say unto him that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart. ²And that which I have appointed unto him is that he shall go with my servants, Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the Lamanites.^b ³And Ziba Peterson also shall go with them;^c and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail against them. ⁴And they shall give heed to that which is written, and pretend to no other revelation; and they shall pray always that I may unfold the same to their understanding. ⁵And they shall give heed unto these words and trifle not, and I will bless them.

Amen.

Ezra Thayre and Northrop Sweet were two farmers from the region around Palmyra who had both recently been baptized. Ezra dreamed of a man giving him a roll of paper and a trumpet, telling him to blow. [Omit?]

a Promised at __ Enos __; Alma 9:17; D&C __.

b2 Oliver (D&C 28:8) and Peter (D&C 30:5–6) had been called the previous month to preach to the Lamanites. They all left 18 October 1830 (see summary of sections 32–26).

c These four missionaries to the Lamanites drew explicit parallels between their mission and that of the four sons of Mosiah who taught the Lamanites at Mosiah 28:; Alma 17:–29:; (_source).

Later, “the Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation.”^{2a}

EZRA THAYRE AND NORTHROP SWEET

October 1830 *≈ Fayette, New York*

33

¹Behold, I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart.

²For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and perverse generation. ³For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard. ⁴And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

⁵And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness.^b ⁶And even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.

⁷Yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.^c ⁸Open your mouths and they shall be filled, and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness.^d ⁹Yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you. ¹⁰Yea, open your mouths and they shall be filled, saying: Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; ¹¹Yea, repent and be baptized, every one of you, for a remission of

a *History of the Church* gives only this prelude to this section.

b5 Allusion to __ [Rev. 12 may not be right; e.g., Mosiah 23–24]? Also alluded to at D&C 5:14; 86:3; 109:73.

c Obeyed by Ezra (see narratives after sections 33 and 36). A later mission call (D&C 52:22) was revoked (D&C 56:5) due to Ezra’s actions (see narrative before section __). Another call (D&C 75:31) was fulfilled (see narrative __before section __).

d 1 Ne. __.

your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

¹²Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved; ¹³And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you. ¹⁴And ye shall remember the church articles and covenants^a to keep them. ¹⁵And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them.^b

¹⁶And the Book of Mormon and the holy scriptures are given of me for your instruction; and the power of my Spirit quickeneth all things. ¹⁷Wherefore, be faithful,^c praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom—¹⁸For behold, verily, verily, I say unto you, that I come quickly. Even so. Amen.

Ezra concluded that the roll of paper in his dream was this revelation, and that Oliver Cowdery was the man who gave it to him in the dream.^d _[Omit?] Ezra arranged to have Joseph Smith come preach at his barn and invited family and friends. The large crowd heard Joseph, Hyrum, and the four recently-called missionaries to the Lamanites.

Several sisters _helped prep, including Emma, who was now a few months pregnant. The four missionaries—Oliver, Peter, Parley, and Ziba—departed Fayette by foot on 18 October 1830, heading for the Indian territory just across the western border of Missouri—then the western frontier of the United States. A few days later, they taught a group of Seneca Indians on a reservation near Buffalo, New York: the first known native Americans to hear the restored gospel.

On 21 October 1830, Joseph translated the Genesis account of how Cain's descendant Lamech spread secret combinations.^e

On their way through Ohio, Parley convinced his companions to stop and preach in the Kirtland area, where he had lived and studied under a

a I.e., D&C 20.

b Allusion to Acts 8:___?

c Northrop left the Church about eight months later (see narrative after section 56). Ezra [joined reorganized church] ___ later (see narrative after section 136).

d *Revelations in Context.*

e Gen. 4:18b–24 / Moses 5:43b–51 (now with John Whitmer scribing).

minister named Sidney Rigdon. Sidney aspired to and taught a return to a purer form of New Testament Christianity, and had attracted a sizeable congregation, whom he allowed the missionaries to preach to in a meeting. *—[Introduce the term “Campbellite,” since it will appear so often later]*

Months before the missionaries arrival, several families in Sidney’s congregation had formed, with Sidney’s blessing, a communal society inspired by the New Testament accounts of the ancient saints sharing all their worldly possessions and having “all things common” (e.g., Acts 2:44–46; 4:32–35). The center of their endeavors was in Kirtland at the farm of Isaac Morley, where about ten of the families lived together,^a working the land together and considering all their physical possessions to be “common stock” owned by everyone equally.^b The group was sometimes referred to as the “common stock family,” “the Morley family,” or simply “the family.” Another such communal group was operating in nearby Mayfield since November 1830, and another in nearby Chardon had several families sharing a single house.^c *—Any other details that are addressed later in the D&C^d*

—Introduce other Kirtland characters

Orson Pratt traveled to Fayette in October to meet the Prophet, and learned that his older brother Parley had been called on a mission to the Lamanites. Eager to know his own duty, Orson asked Joseph to inquire of the Lord.

ORSON PRATT

4 November 1830 ≈ Fayette, New York

34

¹My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; ²The light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not; ³Who so loved the world that he gave his own life, that as many as would believe might become the sons of God.

Wherefore you are my son; ⁴And blessed are you because you have believed; ⁵And more blessed are you because you are called of me to preach

a Addressed by the Lord three months later at D&C 42; see uncanonized portion in footnote for verse 73.

b Addressed by the Lord three months later at D&C 42:54.

c JSP John Whitmer history footnote; Underwood, “Laws of the Church.” _omit, too much space? Move? (Feb1831)

d Anderson, “First Preaching in Ohio,” p. __.

my gospel^a—⁶To lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming.

⁷For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory. ⁸And it shall be a great day at the time of my coming, for all nations shall tremble. ⁹But before that great day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

¹⁰Wherefore, lift up your voice and spare not, for the Lord God hath spoken; therefore prophesy, and it shall be given by the power of the Holy Ghost. ¹¹And if you are faithful, behold, I am with you until I come—¹²And verily, verily, I say unto you, I come quickly.

I am your Lord and your Redeemer. Even so. Amen.

The four missionaries to the Lamanites spent over three weeks in Kirtland and nearby towns, preaching and baptizing over 120 people and more than doubling the Church membership.

Several of the new converts had been previously baptized by Sidney, and he initially objected to their being rebaptized. The missionaries convinced him and others that they lacked authority, and they chose to also be rebaptized by the missionaries.^b

Baptized converts at this time also included:

Sidney Rigdon, Isaac Morley, John Murdock, Lydia Partridge, Algernon Sidney Gilbert and his niece Mary Elizabeth Rollins, _more women?_ and Frederick G. Williams (a physician who joined the missionaries when they recommenced their journey).

Before leaving, the missionaries ordained Sidney and a few others and left them in charge of the nascent congregations.

Fifteen miles southwest of Kirtland, the four missionaries spent a couple days in North Union, a religious community of Shakers.^c The leader,

a Obeyed within a month (see narrative after this section).

b Anderson, “First Preaching in Ohio,” p. 480. Commanded seven months earlier at D&C 22.

c Members of the United Society of Believers in Christ’s Second Coming were commonly called Shakers because of their energetic worship style involving dancing and clapping. See narrative before section 49 for more about their beliefs.

Ashbel Kitchell, received them amicably and permitted them to preach at a gathering.^a

In New York, in late November and early December, Joseph translated the Genesis account of Adam and Eve's teachings among their descendants.^b On 2 December 1830, he wrote a letter to the saints in Colesville and sent it with Orson, who began a month-long mission there.^c

Joseph Smith Sr. imprisoned for debt? Worth mentioning to have something more specific than "increasing persecution"?

Sidney traveled to Fayette to meet Joseph and learn more about the Prophet's divine calling, accompanied by Lydia's husband, Edward, who wanted to assess the Prophet's claims in person before choosing baptism. They spoke to the Smiths' neighbors in the Palmyra-Manchester area and concluded they were an honest and industrious family. Traveling further, they met Joseph while he was giving a sermon and Edward asked to be baptized. They inquired about the Lord's will for them, and shortly after their arrival, the Lord gave a revelation for each one.

SIDNEY RIGDON

7 December 1830 ⇒ Fayette, New York

35

¹Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and forever. ²I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one.

Preparing the way

³Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. ⁴Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John,^d to prepare the way before me, and before

a Revelations in Context.

b Joseph translated Moses 5:52–6:18 / Gen. 4:25–5:11 on 30 November 1830 (with John Whitmer scribing); Moses 6:19–52a / Gen. 5:12–21 on 1 December 1830 (with Emma Smith scribing); and Moses 6:52b–7:1 some time during 2–7 December 1830 (with John Whitmer scribing). See appendix _.

c Joseph Smith Papers. Commanded a month earlier at D&C 34:5.

d4 Matt. _ (Mark _; Luke _; John _).

Elijah which should come,^a and thou knewest it not. ⁵Thou didst baptize by water unto repentance, but they received not the Holy Ghost;^b ⁶But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.^c

⁷And it shall come to pass that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people. ⁸For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name. ⁹And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk.

¹⁰And the time speedily cometh that great things are to be shown forth unto the children of men; ¹¹But without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. ¹²And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation.

¹³Wherefore, I call upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my Spirit; ¹⁴And their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. ¹⁵And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand—¹⁶And they shall learn the parable of the fig-tree,^d for even now already summer is nigh.

Joseph's new translation of the Bible __

¹⁷And I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him; ¹⁸And I have given unto him the keys of the mystery of those things which have been sealed,

a4 Prophesied at Mal. __. Fulfilled __ years later at D&C 110.

b5 Allusion to Acts?

c6 Acts __. Also commanded __ earlier at D&C 20:41.

d16 Matt. 24:32–33 (Mark 13:28–29; Luke 21:29–30; JS-M 1:38–39).

even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.^a ¹⁹Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things.

²⁰And a commandment I give unto thee—that thou shalt write for him;^b and the scriptures shall be given, even as they are in mine own bosom,^c to the salvation of mine own elect; ²¹For they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming; for they shall be purified, even as I am pure.

²²And now I say unto you, tarry with him, and he shall journey with you;^d forsake him not, and surely these things shall be fulfilled. ²³And inasmuch as ye do not write, behold, it shall be given unto him to prophesy; and thou shalt preach my gospel^e and call on the holy prophets to prove his words, as they shall be given him.

²⁴Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish;^f ²⁵And Israel shall be saved in mine own due time; and by the keys which I have given^g shall they be led, and no more be confounded at all. ²⁶Lift up your hearts and be glad, your redemption draweth nigh. ²⁷Fear not, little flock, the kingdom is yours until I come. Behold, I come quickly. Even so. Amen.

Edward had a business making hats. —

EDWARD PARTRIDGE

9 December 1830 ⇒ Fayette, New York

36

¹Thus saith the Lord God, the Mighty One of Israel: Behold, I say unto you, my servant Edward, that you are blessed, and your sins are

*a*18 Also promised at D&C 43:4.

*b*20 Obeyed (see narrative after section 36).

*c*20 Phrasing similar to Moses 7:69 (/Gen. 5:24), which was received later in December 1830.

*d*22 Fulfilled at ___.

*e*23 Obeyed at ___.

*f*24 Phrasing similar to Moses 7:61; 1:21; and 7:17–18. Moses 7 was received later in December 1830.

g Given at ___.

forgiven you, and you are called to preach my gospel as with the voice of a trump;^a ²And I will lay my hand upon you by the hand of my servant Sidney Rigdon,^b and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; ³And you shall declare it with a loud voice, saying: Hosanna, blessed be the name of the most high God.

⁴And now this calling and commandment give I unto you concerning all men—⁵That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations—⁶Crying repentance, saying: Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.^c ⁷And this commandment shall be given unto the elders of my church,^d that every man which will embrace it with singleness of heart may be ordained and sent forth, even as I have spoken.

⁸I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple.^e Even so. Amen.

Edward was baptized by Joseph two days later and confirmed and ordained by Sidney.^f _Date of event here?_ He made a brief trip to Massachusetts and taught the gospel^g to his parents and siblings, but _only a brother was receptive.

Sidney became Joseph's principal scribe for the Prophet's new translation of the Bible. Also in December, Ezra again arranged a meeting of interested listeners, this time for Sidney to preach at.^h

In Ohio, the Morley common stock family was experiencing consequences of their misguided economic practices, such as "confusion and

a5 Obedied (see narrative following).

b Fulfilled (see narrative following).

c Commanded at __ Lev. ?

d Fulfilled, e.g., at D&C __; __.

e8 Prophesied by Malachi at Mal. 3:1 (prophecy also cited by Jesus Christ at 3 Ne. 24:1 and D&C 133:2). Fulfilled _later at D&C 110:__. _First mention of temple in D&C; _presumably taken metaphorically, only as an allusion, not necessarily a literal building to be built_ Check commentaries_ Same with D&C 42:36.

f Joseph Smith Papers; Harper, *Making Sense*.

g Commanded recently_ at D&C 36:1–3.

h *Revelations in Context*. The Lord commanded Ezra three times to "open his mouth" two months earlier at D&C 33:8–10.

disappointment” resulting from one person using or selling someone else’s belongings without permission. Some converts were baptized because they thought the Church would practice “all things common” and that they would thus be able to live off of others’ labors.^a

_Other spiritually misguided practices: False spirits, charismatic revelation-claimers. JSP 42: “The missionaries’ departure for Missouri at the same time Sidney Rigdon left Kirtland to meet JS in New York left the new converts without experienced leaders. In the absence of such leadership, several charismatic individuals offered their own revelations to bolster their self-declared authority.”

The five missionaries continued walking across Ohio in bitter cold, preaching along the way, and reached Cincinnati by 20 December 1831.

a *_Any source that uses the quotes from Levi Hancock or John Whitmer. This particular practice was forbidden later at D&C 42:54.*

SEGMENT 4

GATHERING THE CHURCH TO OHIO

Sections 37–40
December 1830–January 1831

Historical summary, sections 37–40. The Lord commanded the saints to gather to Ohio, and most began to prepare to move within the next few months. _

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In New York, persecution intensified *_specifics?_any Colesville problems specifically, b/c 37:2.*

In Ohio, the swelling membership in Ohio was in need of leadership _specific examples_Harper.

The saints had often discussed the several passages in the Bible that refer to books no longer found, such as when Jude quotes a prophecy of Enoch.^a The first time Sidney acted as scribe, Joseph received the account of Enoch and the people of Zion, including Enoch’s vision of the gathering of God’s elect to Zion in the last days.^b Soon after, Joseph received the following commandment.

a Jude 1:14–15. See also GS Scriptures—Lost Scriptures.

b Joseph translated Moses 7:2–8:12 / Gen. 5:22–32’ some time during 7–31 December (with Sidney scribing). *_Fullerton, M. How date source? OTI dont say*

GO TO THE OHIO

30 December 1830 ≈ Fayette, New York

37

¹Behold, I say unto you that it is not expedient in me that ye should translate any more^a until ye shall go to the Ohio, and this because of the enemy and for your sakes. ²And again, I say unto you that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church whithersoever it is found, and more especially in Colesville;^b for, behold, they pray unto me in much faith. ³And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio,^c against the time that my servant Oliver Cowdery shall return unto them.^d

⁴Behold, here is wisdom, and let every man choose for himself until I come. Even so. Amen.

Joseph and Sidney temporarily halted the Bible translation so they could minister to the saints, _preaching in Canandaigua, Palmyra, and _Fayette.^e The Church held its third conference on 2 January 1831 in Fayette, where Joseph announced the Lord's command for them all to move to Ohio. The saints wanted to know more about the matter, so Joseph inquired of the Lord in the presence of the congregation and received the following revelation.

TAKING ZION INTO GOD'S BOSOM: WHY AND HOW

2 January 1831 ≈ Fayette, New York

38

¹Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; ²The same which knoweth all things, for all things are present before mine eyes; ³I am the same which spake, and the world was

- a1 Obeyed immediately (see narrative following). Commanded to resume translating a month later at D&C 41:7 (see also timeline in appendix _).
- b2 Obeyed the following month (see narrative before section 39).
- c3 Obeyed by Joseph _ later, and by other Church members over the next several months (see narratives before sections _-).
- d3 I.e., from the mission to the Lamanites (see D&C 28:8-10, 14-15; 32:2; narratives after sections 33-36 _and for 37-40). He returned __ [duplicate footnote from 28:15].
- e Joseph Smith Papers, D&C 37 introduction. _[alt source?] date/narrative unspecif

made, and all things came by me.^a ⁴I am the same which have taken the Zion of Enoch into mine own bosom;^b and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them. ⁵But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day;^c which shall come at the end of the earth; ⁶And 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.

⁷But behold, verily, verily, I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me;^d ⁸But the day soon cometh that ye shall see me, and know that I am; for the veil of darkness^e shall soon be rent,^f and he that is not purified shall not abide the day.

⁹Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome. ¹⁰Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased; ¹¹For all flesh is corrupted^g before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—¹²Which 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;^h and, behold, the enemy is combined.

The cause for going to Ohio _

¹³And now I show unto you a mystery, a thing which is had in secret chambers,ⁱ to bring to pass even your destruction in process of time,^j and ye knew it not; ¹⁴But now I tell it unto you, and ye are blessed, not because

a3 Account at Gen. 1: __ / __ Moses 2: __ / Abr. __.

b4 Allusion to Enoch's words at Moses 7:21, 23–24, 30–31, 69, which had been received _ the previous month (see appendix _). Section 38 contains several more quotes from and allusions to recently received passages from the book of Moses, especially to the account of Enoch and the people of Zion (Moses _); see notes throughout this section.

c5 Allusion to Moses 7:43, 57, which had been received _ the previous month.

d7 Allusion to Moses 6:27; 7:69, which had been received _ the previous month.

e8 Allusion to Moses 7:26, 61, which had been received _ the previous month.

f8 Possibly fulfilled at D&C 110:1–2.

g11 Allusion to Moses 8:29 (/Gen. 6:12) which had been received _ the previous month.

h12 Allusions to Rev. 8:1; 7:1–3; 14:15, 18; and Matt. 13:28–30.

i Allusion to Jesus's words at Matt. 24:26 / JS-M 1:25.

j13 Allusion to Moses 7:21, which had been received _ the previous month.

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. ¹⁵Therefore, be ye strong from henceforth; fear not, for the kingdom is yours.

¹⁶And 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. ¹⁷And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it. ¹⁸And 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; ¹⁹And I will give it unto you for the land of your inheritance, if you seek it with all your hearts. ²⁰And 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. ²¹But, 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. ²²Wherefore, 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,^a for I am your lawgiver, and what can stay my hand?

²³But, verily I say unto you, teach one another according to the office wherewith I have appointed you; ²⁴And let every man esteem his brother as himself, and practise virtue and holiness before me. ²⁵And again I say unto you, let every man esteem his brother as himself. ²⁶For what man among you having twelve sons, and is no respecter of 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**? ²⁷Behold, this I have given unto you as a parable,^b and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.^c

²⁸And again, I say unto you that the enemy in the secret chambers seeketh your lives. ²⁹Ye hear of wars^d in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. ³⁰I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal

a Possibly referring in part to the laws given a month later at D&C 42.

b27 in the gospels? —

c27 Allusion to Moses 7:18 (see also Moses 6:68).

d29 Allusion to Jesus's words at Matt. 24:6, 26 / JS-M 1:23–25.

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.^a

³⁷And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless^b—³²Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio;^c and there I will give unto you my law;^d and there you shall be endowed with power from on high; ³³And from thence, whosoever I will shall go forth among all nations,^e and it shall be told them what they shall do;^f 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.

How to accomplish these things _

³⁴And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed,^g and they shall be appointed by the voice of the church; ³⁵And 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; ³⁶And this shall be their work, to govern the affairs of the property of this church.

³⁷And they that have farms that cannot be sold, let them be left or rented as seemeth them good. ³⁸See 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.^h ³⁹And if ye seek the riches

a³⁰ Allusions to Enoch's account at Moses 6:37, 39; 7:13, which had been received_.

b³¹ Allusion to Peter's words at 2 Pet. 3:14.

c³² Commanded at D&C 37:1, 3; obeyed as various groups moved during about January–May 1831 (see summary for D&C 41–_).

d³² Promised again a month later at D&C 41:3. Fulfilled at D&C 42 (see additions at D&C _; _).

e³² Also promised at D&C _; _. Fulfilled during the fourth Church conference at narrative before section 52, after which dozens of elders preached on the way to Missouri at narrative before section _57.

Also fulfilled at the Kirtland temple at _D&C 110:9, after which _the apostles_first missionaries traveled to Britain to preach the gospel at _narrative before ___[or] D&C 112: _; 118: _.

Also fulfilled at Nauvoo __ later when the endowment ceremony was first performed at narrative before section 127.

f Told at D&C _.

g Obeyed at _

h Fulfilled at D&C _.

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 are mine to give; but beware of pride, lest ye become as the Nephites of old.^a

⁴⁰And 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. ⁴¹And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. ⁴²And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord.^b

Even so. Amen.

The gathered saints had mixed reactions, some accusing Joseph of having invented the revelation to deceive the saints for personal gain. Some were reluctant to leave prosperous farms. Most accepted the revelation and began preparing to sell their homes and land.

Shortly after the conference, a Methodist minister named James Covel came to Joseph Smith. James had had a successful forty-year career in areas further east such as Connecticut and New York City. Hearing the restored gospel, he covenanted that he would obey any command God gave him through Joseph, who then received the following.

JAMES COVEL: CALLED TO PREACH IN OHIO

5 January 1831 ≈ Fayette, New York

39

¹Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ—²The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; ³The same which came in the meridian of time unto mine own, and mine own received me not; ⁴But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons. ⁵And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me. ⁶And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the

a See, for example, Hel. ___.

b42 Commanded at Isa. 52:11 (also cited by Jesus Christ at 3 Ne. 20:41 and D&C 133:5).

Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

⁷And now, behold, I say unto you, my servant James, I have looked upon thy works and I know thee. ⁸And verily I say unto thee, thine heart is now right before me at this time; and, behold, I have bestowed great blessings upon thy head; ⁹Nevertheless, thou hast seen great sorrow, for thou hast rejected me many times because of pride and the cares of the world.

¹⁰But, behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee: *Arise and be baptized, and wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known.* ¹¹And if thou do this,^a I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel, which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel. ¹²And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face.

¹³Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion,^b that it may rejoice upon the hills and flourish. ¹⁴Behold, verily, verily, I say unto thee, thou art not called to go into the eastern countries,^c but thou art called to go to the Ohio.^d ¹⁵And inasmuch as my people shall assemble themselves at the Ohio,^e I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads.^f And from thence men shall go forth into all nations.^g

¹⁶Behold, verily, verily, I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word. ¹⁷Wherefore lay to with your might and call faithful laborers into my vineyard, that it may be pruned for the last time. ¹⁸And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment. ¹⁹Wherefore, go forth, crying with a loud voice, saying: **The kingdom of heaven is**

a Disobeyed; see D&C 40.

b¹³ Prophesied by Isaiah at Isa. 52:8 (see also 1 Ne. 13:37 and note at D&C 6:6).

c I.e., as had been called ___ at D&C ___; ___ at D&C ___; and ___ at D&C ___.

d Disobeyed; see D&C 40.

e Obeyed at D&C 41:___.

f¹⁵ Also promised at D&C 105:12; 110:10. ___ AND/OR Fulfilled at D&C 110:___.

g Fulfilled at D&C 112:___.

at hand; crying: Hosanna! blessed be the name of the Most High God. ²⁰Go forth baptizing with water, preparing the way before my face for the time of my coming;

²¹For the time is at hand; the day or the hour no man knoweth; but it surely shall come. ²²And he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity. ²³And again, it shall come to pass that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me.

²⁴Behold, I come quickly. Even so. Amen.

By the next day, James Covell had left Fayette without explanation,^a leaving Joseph and Sidney to wonder why he had rejected the Lord's word.

JAMES COVELL'S BROKEN COVENANT

6 January 1831 ≈ Fayette, New York

40

¹Behold, verily I say unto you, that the heart of my servant James Covell was right before me,^b for he covenanted with me that he would obey my word. ²And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution and the cares of the world caused him to reject the word.^c ³Wherefore he broke my covenant, and it remaineth with me to do with him as seemeth me good.

Amen.

In January, Joseph and Sidney visited the saints in Colesville, but their public preaching was met with death threats. After returning to Fayette, Joseph sent John Whitmer to Kirtland to preside over the Ohio saints, sending with him copies of several of the revelations to strengthen them. John arrived in mid-January.^d

Harper: John sent a letter_ informing Joseph that the roughly 300 Ohio-ans sorely needed leadership. Spiritual manifestations, ecstatic worship, the Morley common stock family going to destruction pretty fast as to things temporal. "The disciples [of ___] had all things common and were going to destruction very fast as to temporal things, for they considered from reading

a Joseph Smith Papers

b1 Account at D&C 39:8.

c2 Allusion to ___ parable of the sower.

d JSP timeline.

the scripture that what belonged to a brother belonged to any of the brethren, therefore they would take each others clothes and other property and use it without leave,^a which brought on confusion and disappointments.”^b

Joseph, Emma, Sidney, and Edward travel to Ohio in Joseph Knight [Sr.?]’s sleigh. _six months pregnant [had no children yet?] __[^c]

After traveling over a thousand miles, the five missionaries arrived at Independence, Missouri, on 13 January 1831. In late January,^d they crossed the western border of the United States into Indian territory and preached to a receptive tribe of Delaware Indians until they were forced to cease by government agents _who had been stirred up by jealous Christian missionaries. They settled themselves in Independence for the time being.

a Forbidden three months later at D&C 42:54.

b John Whitmer history _proper source format_.

c Commanded __ earlier at D&C 37:1, 3_; 38:32_; 39:14–15_.

d Letter from Oliver to Joseph, 29 January 1831, Joseph Smith Papers. [find 2ary]