

THE REVELATION REVISIONS

of

1 8 3 5

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This second edition is dedicated to the faithful souls who continue to look forward to the time that Isaiah 2:2,3 will be fulfilled:

"And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

## INTRODUCTION:

Those who believe in the revelations of Joseph Smith, Jr., will be very interested in comparing the wording of a number of the revelations before and after the publication committees prepared them for publication. It will be seen that the committees did revise the Lord's directions relating to the storehouse (Section 42), choosing Bishops (Sections 68 and 104), property rights (Sections 51 and 82) and that incorrect dates on the revelations (Sections 3, 42:20-23 and 104:31-44) have added historical confusion. It also will be seen that anachronisms were added to various sections; and conference records were added to Section 17:16, 17 (Far West Record, pages 17 and 22); that the word President is changed to Presidency (Section 104:35b), and that the "literal descendant of Aaron" concept was added to Sections 68 and 104. It will also be seen that those who prepared the revelations for publication did not yet understand the meaning or usage of "the order of Enoch" (see Section 76:5g), the "church of the Firstborn" (Sections 77:4d and 76:7j) or the "Holy Ghost" (Sections 36 and 76; see also 35:1b). Those changes can also be verified from the doctoral dissertation of Robert J. Woodford, entitled The Historical Development of the Doctrine and Covenants, published in 1974 at Brigham Young University.

NOTE: For clarification when reading the text:

The underlining in the Early Revelations denotes words which were changed or deleted.

The underlining in the 1835 Revisions shows words which were changed or added.

E&MS                    Evening & Morning Star: a monthly newspaper printed from June 1832 - September 1834; included 22 revelations.

E&MS Reprint        The Evening & Morning Star was reprinted in 1835; included many changes.

Far West Record    Minutes of 129 conferences from June 1830-42 by early church leaders.

KRB                    Kirtland Revelation Book, a record of the revelations kept at Kirtland after Oliver Cowdery and John Whitmer went to Independence.

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SECTION 108A [INTRODUCTION]

September 24, 1834: Paragraphs 1 and 2.

August 17, 1835: Paragraphs 3 through 15.

SECTION 3

The date of this revelation is May 1829.

SECTION 5

1 a. Behold, I say unto you, that my servant Martin has desired a witness from my hand, that my servant Joseph has got the things of which he has testified and borne record that he has received of me;

b. and now, behold, this shall you say unto him: I, the Lord, am God, and I have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things, nevertheless,

c. I have caused him that he should enter into a covenant with me, that he should not show them except I command him; and he has no power over them except I grant it unto him.

d. And he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift; for I will grant him no other gift.

2 a. And verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words;

b. for

c. Behold, if they will not believe my words, they would not believe my servant Joseph, if it were possible that he could show them all things.

1 a. Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, Jr., have got the plates of which you have testified and borne record that you have received of me;

b. and 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 unto you, my servant Joseph Smith, Jr., and have commanded you that you should stand as a witness of these things,

c. and I have caused you that you should enter into a covenant with me, that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you.

d. And 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.

2 a. Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words;

b. for hereafter you shall be ordained and go forth and deliver my words unto the children of men.

c. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you.

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d. Oh, ye unbelieving, ye stiff-necked generation, mine anger is kindled against you!

3 a. Behold, verily, I say, I have reserved the things of which I have spoken which I have entrusted to my servant for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my words.

b. Yea, and the testimony of three of my servants

c. shall go forth with my words unto this generation; yea, three shall know of a surety that these things are true;

d. for I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation,

e. And the testimony of three witnesses will I send forth and my word; and, behold, whosoever believeth in my word, them will I visit with the manifestation of my Spirit, and they shall be born of me,

f. and their testimony shall also go forth.

And thus, if the people of this

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d. Oh, this unbelieving and stiff-necked generation, mine anger is kindled against them!

3 a. Behold, 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, and it shall be made known unto future generations; but this generation shall have my word through you;

b. and 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;

c. and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true; for from heaven will I declare it unto them;

d. I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness; \*clear as the moon and fair as the sun, and terrible as an army with banners.

[\*Songs of Solomon 6:10.]

e. And the testimony of three witnesses will I send forth of my word; and, 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.

f. And you must wait yet a little while, for you are not yet ordained; and their testimony shall also go forth unto the condemnation of this generation, if they harden their hearts against them;

g. for 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.

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generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.

And now if this generation do harden their hearts against my word, behold I will deliver them up unto satan, for he reigneth and hath much power at this time, for he hath got great hold upon the hearts of the people of this generation: and not far from the iniquities of Sodom and Gomorrah, do they come at this time: and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them.

4 a. And now I command my servant Joseph to repent and walk more uprightly before me, and yield to the persuasions of men no more;

b. and that he be firm in keeping the commandments wherewith I have commanded him, and if he do this, behold, I grant unto him eternal life, even if he should be slain.

5 a. And now I speak again concerning the man that desireth a witness:

c. And then he shall say unto the people of this generation, Behold, I have seen the things,

and I know of a surety that they are true, for I have seen them; and they have been shown unto me by the power of God and not of man.

d. And I command him, 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:

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4 a. And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more;

b. and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold, I grant unto you eternal life, even if you should be slain.

5 a. And now again I speak unto you, my servant Joseph, concerning the man that desires the witness:

c. And then he shall say unto the people of this generation, Behold, I have seen the things which the Lord has shown unto Joseph Smith, Jr. 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.

d. And 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:

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h. And if this be the case, I command him that he shall do no more, nor trouble me any more concerning this matter.

## SECTION 7

1 a. And the Lord said unto me, John, my beloved, what desirest thou?

b. And I said, Lord, give unto me power, that I may bring souls unto thee.

c. And the Lord said unto me, Verily, verily I say unto thee, because thou desirest this thou shalt tarry till I come in my glory.

2 b. I say unto thee, Peter, this was a good desire, but my beloved has

undertaken a greater work.

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h. And 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.

1 a. And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask what you will, it shall be granted unto you.

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

c. And 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.

2 b. 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; yea, he has undertaken a greater work;

c. 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;

d. and I will make thee to minister for him and for thy brother James; and unto you three I give this power and the keys of this ministry until I come.

## SECTION 8

3 b. Now this is not all, for you have another gift, which is the gift of working with the rod; behold, it has told you things; behold, there is no other power save God that can cause this rod of Nature to work in your hands;

c.

for it is the

3 b. Now this is not all your gift, for you have another gift, which is the gift of Aaron; behold, it has told you many things; behold, there is no other power save the power of God that can cause this gift of Aaron to be with you;

c. therefore 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

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work of God.

d. And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know; remember, that without faith you can do nothing.

e.

f. Trifle not with these things; do not ask for that which you ought not; ask that you may know the mysteries of God, and that you may translate all those ancient records which have been hid up, which are sacred, and according to your faith shall it be done unto you.

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work of God.

d. And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it; remember, that without faith you can do nothing.

e. Therefore, ask in faith.

f. Trifle not with these things; do not ask for that which you ought not; ask 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.

## SECTION 16

1 c. and if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning my church, my gospel, and my Rock;

d. wherefore, if you shall build up my church and my gospel and my Rock, the gates of hell shall not prevail against you.

3 c. Remember the worth of souls is great in the sight of God; for, behold, the Lord your God suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

1 c. and if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel, and my Rock;

d. wherefore, if you shall build up my church upon the foundation of my gospel and my Rock, the gates of hell shall not prevail against you.  
[Note: In 1 Nephi 3:139, 140, 167 'foundation' was also substituted for 'formation'.]

3 c. Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

[A similar change was made in 1 Nephi 3:58, 62, 86, 193: in each verse "the Son of" was added.]

## SECTION 17

1 b. which commandments were given to Joseph, the seer, who was called of God and ordained an apostle of Jesus Christ, an elder of this church; and also to Oliver, who was

1 b. which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery,



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also called of God an apostle of Jesus Christ, an elder of the church, and ordained under his hand:

2 b. but after truly repenting, God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all whiteness,

c. and gave unto him commandments which inspired him from on high, and gave unto him power, by the means which were before prepared, that he should translate a book;

d. Which book contained a record of a fallen people, and also the fullness of the gospel of Jesus Christ to the Gentiles, and also to the Jews, proving unto them that the Holy Scriptures are true;

And also that God doth inspire men and call them to his holy work in these last days, as well as in days of old,

that he might be the same God forever. Amen.

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

3 a. Wherefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter receive this work;

b. either to faith and righteousness, or to the

c. hardness of heart in unbelief to their own condemnation, for the Lord God has spoken it;

4 a. Wherefore by these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the maker of heaven and earth and all things that in them is, and that he created man male and female;

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

2 b. but after repenting, and humbling himself, sincerely, through faith, God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness,

c. and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon,

d. which contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles, and to the Jews also,

e. . . . proving to the world that the Holy Scriptures are true,

f. 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,

g. thereby showing that he is the same God yesterday, today, and forever. Amen.

d. . . . which was given by inspiration,

e. and is confirmed to others by the ministering of angels, and is declared unto the world by them,

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

b. and those who receive it in faith and work righteousness, shall receive a crown of eternal life;

c. but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it;

4 a. By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female;

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b. and after his own image and in his own likeness created he them, and that he gave unto the children of men commandments that they should love and serve him the only being whom they should worship.

5 e. Yea, even as many as were before he came in the flesh, from the beginning,

f. who believed in the words of the holy prophets, who were inspired by the gift of the Holy Ghost,

g. who truly testified of him in all things, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost,

h. which beareth record of the Father, and of the Son, which Father, and Son, and Holy Ghost is one God, infinite and eternal, without end. Amen.

6 e. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even he that is sanctified, also.

7 b. Behold, whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the church that they have truly repented of all their sins,

c. and are willing to take upon them the name of Christ, having a determination to serve him unto the end,

d. and truly manifest by their works that they have received the Spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the Church of Christ.

8 b. An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and

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b. after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship.

5 e. not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came,

f. who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost,

g. who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost,

h. which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

6 e. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also.

7 b. 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,

c. and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end,

d. and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

8 b. An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and

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deacons, and to administer the flesh and blood of Christ

according to the scriptures;

9 The elders are to conduct the meetings as they are led by the Holy Ghost.

10 b. and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties:

c. and ordain other priests, teachers, and deacons;

d. and take the lead of meetings; but none of these offices is he to do when there is an elder present, but in all cases he is to assist the elder.

11 d. and is to be assisted always, in all his duties in the church, by the deacons;

e. but neither the teachers nor deacons have authority to baptize, nor administer the sacrament,

f. but are to warn, expound, exhort, and teach, and invite all to come unto Christ.

\*12 a. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him;

[\*No change in paragraph 12 a.]

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

13 The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time, as they shall direct or appoint; to do church business whatsoever is necessary.

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deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—

c. 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;

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

10 b. and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties:

c. and he may also ordain other priests, teachers, and deacons;

d. and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member exhorting them to pray vocally and in secret, and attend to all family duties.

e. In all these duties the priest is to assist the elder if occasion requires.

11 d. and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires;

e. but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands;

f. they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

\*12 a. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him;

[\*No change in paragraph 12 a.]

b. and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

13 The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church

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15 And each priest, or teacher who is ordained by a priest, is to take a certificate from him at the time, which when presented to an elder, he is to give him a license, which shall authorize him to perform the duty of his calling.

19 Every member of this Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of the Lord, and bless them in the name of Christ.

20 There cannot any one be received into this Church of Christ who has not arrived to the years of accountability before God, and is not capable of repentance.

21 a. And baptism is to be administered in the following manner unto all those who repent:

b. Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and

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business is necessary to be done at the time.

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

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

16 a. No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church;

b. but 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.

17 Every 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.

19 Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

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

21 a. Baptism is to be administered in the following manner unto all those who repent:

b. The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and

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shall say,  
calling them by name:

c. Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

d. Then shall he immerse them in the water, and come forth again out of the water.

22 b. and the elder or priest shall administer it; and after this manner shall he do:

c. He shall kneel with the church and call upon the Father in mighty prayer, saying,

23 a. The manner of administering the wine: Behold they shall take the cup, and say:

24 Any member of this Church of Christ transgressing, or being overtaken in a fault, shall be dealt with according as the Scriptures direct.

25 a. It shall be the duty of the several churches composing this Church of Christ to send one or more of their teachers to attend the several conferences, held by the elders of this church, with a list of the names of the several members uniting themselves to the church since the last conference,

b. or send by the hand of some priest, so that there can be kept a regular list of all the names of the members of the whole church in a book, by one of the elders, whoever the other elders shall appoint from time to time,

26 Any member removing from the church where he resides, if going to a church where he is not known, may take a letter certifying that he is a regular member and in good standing, which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

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shall say, calling him or her by name:

c. 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.

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

22 b. and the elder or priest shall administer it; and after this manner shall he administer it:

c. He shall kneel with the church and call upon the Father in solemn prayer, saying,

23 a. The manner of administering the wine: He shall take the cup also, and say:

24 Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the Scriptures direct.

25 a. It shall be the duty of the several churches composing the church of Christ to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference,

b. or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time,

26 All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

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## SECTION 18

2 f. Wherefore, I command you by my name,

g. and by my almighty power that you 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!

k. wherefore, I command you again by my almighty power, 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.

l. And I command you that you preach naught but repentance, and show not these things, neither speak these things unto the world;

m. for they cannot bear meat, but milk they must receive; wherefore, they must not know these things, lest they perish.

n. Wherefore, learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me,

o. Jesus Christ by the will of the Father.

7 b. Now, for this cause, I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld, for I should have withered and died in his presence;

8 c. For, behold, I could not look upon God except his glory should

2 f. Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jr., in my name;

g. and it is by my almighty power that you have received them; therefore 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!

k. wherefore, I command you again to repent, lest I humble you by 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.

l. And I command you that you preach naught but repentance, and show not these things unto the world until it is wisdom in me;

m. for they cannot bear meat now, but milk they must receive; wherefore, they must not know these things, lest they perish.

n. Learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me.

o. I am Jesus Christ; I came by the will of the Father, and I do his will.

## SECTION 22

7 b. Now, for this cause, I know that man is nothing, which thing I never had supposed; but now mine eyes have beheld God; but not mine natural but my spiritual eyes, for mine natural eyes could not have beheld, for I should have withered and died in his presence;

[A similar change was made in Alma 17:4.]

8 c. For, behold, I could not look upon God except his glory should

## EARLY REVELATIONS

come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so surely?

9 a. Blessed is the name of my God, for his Spirit hath not altogether withdrawn from me; or else where is thy glory, for it is darkness unto me, and I am judge between thee and God;

11 And again, Moses said, I will not cease to call upon God. I have these things to inquire of him; for his glory has been upon me, and, wherefore, I can judge between him and thee. Depart hence, Satan.

14 And now, Satan began to tremble, and the earth shook, and Moses received strength and called upon God, saying, Satan, in the name of Jesus Christ, Depart hence.

23 b. and there is no end to my works, neither to my words; Behold this is my work to my glory, to the immortality and eternal life of man.

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come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so surely?

9 a. Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me; or else where is thy glory, for it is darkness unto me, and I can judge between thee and God;

11 And again, Moses said, I will not cease to call upon God. I have other things to inquire of him; for his glory has been upon me, and it is glory unto me; wherefore, I can judge between him and thee. Depart hence, Satan.

14 And now, Satan began to tremble, and the earth shook, and Moses received strength and called upon God in the name of the Only Begotten, saying to Satan, Depart hence.

23 b. and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.

## SECTION 24

1 a. Emma, my daughter in Zion,

b. a revelation I give unto you concerning my will:

2 b. And thou shalt go with him at the time of his going, and be unto him for a scribe, that I may send Oliver whithersoever I will.

d. And thou needest not fear, for thy husband shall support thee from the church; for unto them is his

1 a. Hearken unto the voice of the Lord your God, while I speak unto thee, Emma Smith, my daughter, for verily I say unto thee, All those who receive my gospel are sons and daughters in my kingdom.

b. A revelation I give unto thee 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.

2 b. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery whithersoever I will.

d. And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling,

## EARLY REVELATIONS

calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

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that all things might be revealed unto them, whatsoever I will, according to their faith.

## SECTION 26

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

2 a. Behold, this is wisdom in me, wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel;

b. to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days;

c. and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

d. which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron;

e. and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse;

f. and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

3 a. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the



## EARLY REVELATIONS

c.

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

d. wherefore lift up your hearts and rejoice, and gird up your loins,

g. and be faithful until I come, Even so. Amen.

2 c. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance; for I have given unto him power to build up my church among your brethren the Lamanites;

## SECTION 29

## 1835 REVISIONS

keys of your ministry;

b. and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times;

c. and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth; and also with all those whom my Father hath given me out of the world;

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

e. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

f. and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me,

g. and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

2 c. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance; for I have given unto him power to build up my church among the Lamanites;

## SECTION 36

1 l. And he gave unto me a commandment that I should baptize in the

1 l. And he gave unto me a commandment that I should baptize in the

EARLY REVELATIONS

name of the Father and the Son, which is full of grace and truth, and the Holy Ghost, which bears record of the Father and the Son.

6 a. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

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name of the Father and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

6 a. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion.

SECTION 42 [Feb. 9, 1831]

4 Again I say unto you that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by someone who has authority, and it is known to the church that he has authority, and has been regularly ordained by the hands of the church.

5 a. And again, the elders, priests, and teachers of this church shall teach the scriptures which are in the bible and the book of Mormon, in the which is the fullness of the gospel;

b. and they shall observe the covenants and church articles to do them, and these shall be their teachings, and they shall be directed by the Spirit; which shall be given them by the prayer of faith, and if they receive not the Spirit they shall not teach.

8 b. And, behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken;

c.

and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose.

9 a. And it shall come to pass that

4 Again I say unto you that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by someone who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church.

5 a. And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel;

b. and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.

8 b. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken;

c. and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and it shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

9 a. And it shall come to pass that

## EARLY REVELATIONS

the bishop of my church, after that he has received the properties of my church, that it cannot be taken from the church,

b. he shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family:

10 a.

and the residue, shall be kept to administer to him who has not, that every man may receive according as he stands in need:

b. And the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church, and the bishop; and for the purpose of purchasing lands,

c. and the building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in the day that I shall come to my temple. And this I do for the salvation of my people.

11 a. And it shall come to pass that he that sinneth and repenteth not, shall be cast out, and shall not receive again that which he has consecrated unto me:

b.

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

c. for I will consecrate the riches of the Gentiles, unto my people which

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after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeab. ~~to~~ my commandments;

b. every man shall be made accountable unto me a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

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

b. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship.

c. and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people

11 a. And it shall come to pass that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and needy of my church, or, in other words, unto me;

b. for inasmuch as ye do it unto the least of these, ye do it unto me; for it shall come to pass that which I spake by the mouths of my prophets shall be fulfilled;

c. for I will consecrate of the riches of those who embrace my

## EARLY REVELATIONS

are of the house of Israel.

15 a. Thou shalt ask, and my scriptures shall be given as I have appointed; and for thy safety it is expedient that thou shouldst hold thy peace concerning them, until ye have received them:

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

16 a. Thou shalt take the things which thou hast received, which thou knowest to have been my law, to be my law, to govern my church;

18 b. Behold, thou shalt observe all these things, and great shall be thy reward. Thou shalt observe to keep the mysteries of the kingdom unto thyself for it is not given to the world to know the mysteries.

c. And these laws which ye have received, and shall hereafter receive, shall be sufficient for you both here, and in the New Jerusalem.

d. Therefore, he that lacketh for knowledge, let him ask of me, and I will give him liberally, and upbraid him not.

e. Lift up your hearts and rejoice, for unto you the kingdom has been given; even so: Amen.

19 a. The priests and teachers shall have their stewardships given them even as the members; and the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord,

b.

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gospel, among the Gentiles, unto the poor of my people who are of the house of Israel.

15 a. Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until thou hast received them in full.

b. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

16 a. Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church;

18 b. Behold, thou shalt observe all these things, and great shall be thy reward; for unto thee it is given to know the mysteries of the kingdom, but unto the world it is not given to know them.

c. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem.

d. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not.

e. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given. Even so. Amen.

19 a. The priests and teachers shall have their stewardships, even as the members; and the elders, or high priests who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop,

b. for the good of the poor, and for other purposes, as before mentioned, or they are to receive a just remuner-

## EARLY REVELATIONS

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

Thou shalt contract no debts with the world. [Section 64:6a refers to this.]

And again, the elders and bishop shall counsel together, and they shall do by the direction of the Spirit as it must needs be necessary. There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they may be together as much as can be, and as they are directed by the Holy Spirit;

And every family shall have a place, that they may live by themselves, and every church shall be organized in as close bodies as they can be; and this for a wise purpose, even so. Amen.

[This is the end of the Feb. 9, 1831, revelation. Section 42:20-23 is a revelation dated Feb. 23, 1831.]

22 a. But if any man shall commit adultery, he shall be tried before two elders of the church or more, and every word shall be established against him by two witnesses of the church, and not of the world;

b. but if there are more than two witnesses it is better; but he shall be condemned by the mouth of two witnesses,

c. and the elders shall lay the case before the church, and the church shall lift up their hands against them that they may be dealt with according to the law of God.

f. And if a man shall rob, he shall be delivered up unto the law.

g. And if he shall steal, he shall be delivered up unto the law.

h. And if he lie, he shall be delivered up unto the law.

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ation for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop.

c. And the bishop also shall receive his support, or a just remuneration for all his services, in the church.

22 a. And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy;

b. but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses,

c. and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God.

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

g. And if he or she shall steal, he or she shall be delivered up unto the law of the land.

h. And if he or she shall lie, he or she shall be delivered up unto the law

## EARLY REVELATIONS

i. If he do any manner of iniquity, he shall be delivered up unto the law, even that of God.

23 a. And if thy brother offend thee, thou shalt take him between him and thee alone; and if he confess, thou shalt be reconciled.

b. And if he confess not, thou shalt take another with thee and then if he confess not thou shalt deliver him up unto the church, not to the members, but to the elders.

d. And if thy brother offend many, he shall be chastened before many.

e. And if anyone offend openly, he shall be rebuked openly, that he may be ashamed.

f. And if he confess not, he shall be delivered up unto the law.

g. If any shall offend in secret, he shall be rebuked in secret, that he may have opportunity to confess in secret to him whom he has offended, and to God, that the brethren may not speak reproachfully of him.

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of the land.

i. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

23 a. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled.

b. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders.

d. And if thy brother or sister offend many, he or she shall be chastened before many.

e. And if anyone offend openly, he or she shall be rebuked openly, that he or she may be ashamed.

f. And if he or she confess not, he or she shall be delivered up unto the law of God.

g. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

## SECTION 43

3 a. And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall note with a pen how to act, and for my church to act upon the points of my law and commandments, which I have given;

b. and thus it shall become a law unto you, being sanctified by that which ye have received, and that ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received.

3 a. And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given;

b. and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received.

## EARLY REVELATIONS

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## SECTION 48

2 d. and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the bishop and elders of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive. Even so. Amen.

2 d. and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive. Even so. Amen.

## SECTION 51

1 b. wherefore let my servant Edward receive the properties of this people which have covenanted with me to obey the laws which I have given and let my servant Edward receive the money as it shall be laid before him according to the Covenant and go and obtain a deed or article of this land unto himself, for I have appointed him to receive these things and thus through him the properties of this Church shall be consecrated unto me, wherefore let my servant Edward, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man alike according to their families according to their wants and their needs;

c. and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, of the church, until he transgresses and is not accounted worthy by the voice of this church, according to the laws, to belong to the church;

e.

1 b.

wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs;

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

d. and if he shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church;

e. therefore he shall not retain the gift, but shall only have claim or .....

## EARLY REVELATIONS

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

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portion that is deeded unto him. And  
thus all things shall be made sure  
according to the laws of the land.

## SECTION 57

4 b. And also let my servant Sidney obtain license (behold, here is wisdom, and whoso readeth let him understand), that he may send goods also unto the Lamanites, even by whom I will as clerks, employed in his service, and thus the gospel may be preached unto them.

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

## SECTION 63

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

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

## SECTION 64

6 b. wherefore, as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business, and it is the Lord's business to provide for his Saints in these last days, that they may obtain an inheritance in the land of Zion, and, behold, I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it;

6 b. wherefore, as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business, and he hath set you to provide for his Saints in these last days, that they may obtain an inheritance in the land of Zion, and, behold, I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it;

## SECTION 68

2 c. wherefore it shall be an high priest who is worthy, and he shall be appointed by a conference of High Priests.

2 c. wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchisedec priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the firstborn



## EARLY REVELATIONS

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among the sons of Aaron; for the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same.

d. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron; but as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found;

e. provided, he is called and set apart, and ordained unto this power under the hands of the First Presidency of the Melchisedec priesthood.

f. And a literal descendant of Aaron, also must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood;

g. but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above-named presidency.

3 a. And again, no bishop, or judge which shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before a conference of High Priests;

b. and inasmuch as he is found guilty before a conference of High Priests, by testimony that cannot be impeached, he shall be condemned, or forgiven, according to the laws of the church.

4 b. for this shall be a law unto the inhabitants of Zion; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands;

3 a. And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the church;

b. and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church.

4 b. for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands;

## EARLY REVELATIONS

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## SECTION 76

1 a. Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord he is God, and beside him there is none else;

b. for great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out;

2 a. I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end;

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

3 c. for as we sat doing work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us thus:

d. speaking of the resurrection of the dead, who should hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust.

f. and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb for ever and ever.

j. and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; for he was Lucifer, even the son of the morning. And we beheld, and lo, he is fallen! is fallen! even the son of the morning.

k. And while we were yet in the

1 a. Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior;

b. great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out;

2 a. For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end;

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

3 c. for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows:

d. speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust.

f. and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever.

j. and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning.

k. And while we were yet in the

## EARLY REVELATIONS

Spirit, the Lord commanded us that we should write the vision; for behold Satan, that old serpent, even the Devil, who rebelled against God, and sought to take the kingdoms of our God and of his Christ;

l. wherefore he maketh war with the saints of God, and encompasses them about.

m. And we saw a vision of the eternal sufferings of those with whom he maketh war and overcame, for thus came the voice of the Lord unto us.

4 c. for they are vessels of wrath doomed to suffer the wrath of God, with the Devil and his angels, throughout eternity, concerning whom I have said there is no forgiveness for them in this world nor in the world to come;

d. having denied the Holy Ghost, after having received it, and having denied the only begotten Son of the Father; crucifying him unto themselves, and putting him to an open shame:

i. wherefore he saveth all except them; and these shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels throughout eternity, where their worm dieth not and the fire is not quenched, which is their torment, but the end thereof, neither the place thereof, and their torment, no man knoweth.

l. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the eternal sufferings of the ungodly!

5 c. and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power;

p. these are they whose names are written in heaven, where God and Christ is the judge of all;

r. these are they whose bodies are celestial, whose glory is that of the sun, even of God the highest of all; which glory the sun of the firmament

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Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the Devil, who rebelled against God, and sought to take the kingdom of our God and his Christ;

l. wherefore he maketh war with the saints of God, and encompasses them round about.

m. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

4 c. for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come;

d. having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame:

i. wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows.

l. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly!

5 c. and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

p. these are they whose names are written in heaven, where God and Christ are the judge of all;

r. these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the

## EARLY REVELATIONS

is written of as being typical.

7 c. these are they who deny not the Holy Ghost;

f. these are they who receive not of his fullness in the eternal world, but of the Holy Ghost through the administration of the terrestrial; and the terrestrial through the administration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.

t. But, behold, and lo, we saw the inhabitants of the telestial world, and they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore, and heard the voice of the Lord saying:

8 b. neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Ghost, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves;

## SECTION 77

1 a. O Ye, hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together,

c. for verily I say unto you, The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of the literary and merchantile establishments of my church; both in this place and in the land of Zion,

d. for a permanent and everlasting establishment and firm unto my church, to advance the cause which

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firmament is written of as being typical.

7 c. these are they who deny not the Holy Spirit;

f. these are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.

t. But, behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore, and heard the voice of the Lord saying:

8 b. neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves;

1 a. The Lord spake unto Enoch, saying, Harken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together,

c. for verily I say unto you, The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch,

d. for a permanent and everlasting establishment and order unto my church, to advance the cause which

## EARLY REVELATIONS

ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things;

2 a. And now, verily thus saith the Lord, It is expedient that all things be done unto my glory, that ye should, who are joined together in this firm;

b. or in other words, let my servant Newel, and my servant Joseph, and my servant Sidney, sit in council with the Saints who are in Zion;

3 c. that through the providence of your Father, notwithstanding the tribulation which shall descend upon you,

d. you may stand independent above all other creatures beneath the celestial world,

e. that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Israel.

4 c. and he who receiveth all things, with thankfulness, shall be made glorious in the things of this world, even an hundredfold, yea, more;

d. wherefore do the things which I have commanded you, saith your Redeemer, even I your Christ, who prepareth all things before he cometh and thus he will come even with the church of the Firstborn, and re-ceiveth you up in the cloud, and appoint every man his portion.

## 1835 REVISIONS

ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things;

2 a. And now, verily thus saith the Lord, It is expedient that all things be done unto my glory, that ye should, who are joined together in this order;

b. or in other words, let my servant Ahashdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the Saints which are in Zion;

3 c. that through my providence, notwithstanding the tribulation which shall descend upon you,

d. that the church may stand independent above all other creatures beneath the celestial world,

e. that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-on-di-Ahmen;

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

4 c. and he who receiveth all things, with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundredfold, yea, more;

d. wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of Firstborn, and he will take you up in the cloud, and appoint every man his portion.

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## SECTION 80

[Note: Jesse Gause's name is recorded in the Far West Record, pp. 25, 26; Kirtland Revelation Book, pp. 0, 10, 17; John Whitmer's History, p. 15; Times & Seasons, Vol. 5, p. 624.]

1 a. Verily, verily I say unto you, my servant, Jesse Gause,

1 a. Verily, verily I say unto you, my servant, Frederick G. Williams,

## SECTION 81

4 a. Therefore, verily I say unto you, that it is expedient for my servant Edward Partridge and Newel K. Whitney, and Sidney Rigdon, and my servant Joseph, and Oliver Cowdery and Martin Harris be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships,

4 a. Therefore, verily I say unto you, that it is expedient for my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Horah, and Olihah, and Shalemanasseh, and Mehemson, be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships,

b. to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion, and in the land of Kirtland, for I have consecrated the land of Kirtland in mine own due time for the benefit of the Saints of the Most High, and for a stake to Zion;

b. to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion, and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the Saints of the Most High, and for a stake to Zion;

5 a. This firm I have appointed to be an everlasting firm unto you and unto your successors, inasmuch as you sin not;

5 a. This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not;

## SECTION 82

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

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

b. Women have claim on their husbands until their husbands are taken; and if they are not found transgressors they

b. Women have claim on their husbands for their maintenance until their husbands are taken; and if they are not found transgressors they shall have fellowship in the church;

c. remain upon their inheritances.

c. and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the

## EARLY REVELATIONS

2 a. All children have claim upon their parents for their maintenance until they are of age; and after that they have claim upon the church; or, in other words, upon the Lord's storehouse for inheritances.

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laws of the land.

2 a. All children have claim upon their parents for their maintenance until they are of age; and after that they have claim upon the church; or in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances.

b. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor. Amen.

## SECTION 83

4 e. for he was baptized while he was yet in the womb, and was ordained by the angel of God at the time he was eight days old unto this power:

4 e. for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power:

## SECTION 85

[December 27, 1832]:

19 a. Remember the last promise which I gave unto you: cast away your idle thoughts and your excess of laughter far from you;

19 a. Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you;

[January 3, 1833]:

39 a. The order of the house of God prepared for the presidency and instruction in all things that are expedient for the officers,

39 a. And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church,

b. or, in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons; and this shall be the order of the house:

b. or, in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons; and this shall be the order of the house of the presidency of the school:

c. He that is appointed to be a teacher, shall be found standing in his place, which shall be prepared for him; in the house of God, in a place that the congregation in the house may hear his words

c. He that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him; therefore he shall be first in the house of God, in a place that the congregation in the house may hear his words

## EARLY REVELATIONS

and distinctly, not with correctly loud speech.

40 Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant; and when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words: saying

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

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

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

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

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carefully and distinctly, not with loud speech.

40 Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant; and when any shall come in after him, let the teacher arise and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:

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

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

43 And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher, with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.

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

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

45 And ye shall not receive any among you into this school, save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet,



## EARLY REVELATIONS

7 a. And again, verily I say unto you, It is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money I will consecrate unto myself, and she be rewarded in mine own due time.

1 Verily, thus saith the Lord, I give unto the united firm, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Frederick, that ye shall receive him into the firm. What I say unto one I say unto all.

2 And again I say unto you, my servant Frederick, Thou shalt be a lively member in this firm; and inasmuch as thou art faithful in keeping all former commandments, thou shalt be blessed forever. Amen.

1 b. therefore, let my servant Newel take charge of the place which is named among you, upon which I design to build mine holy house; and again let it be divided into lots, according to wisdom, for the benefit

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for unto this end was the ordinance of the washing of feet instituted.

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

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

## SECTION 87

7 a. And again, verily I say unto you, It is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time.

## SECTION 89

1 Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one I say unto all.

2 And again, I say unto you, my servant Shederlaomach, You shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever. Amen.

## SECTION 93

1 b. therefore, let my servant Ahashdah take charge of the place which is named among you, upon which I design to build mine holy house; and again let it be divided into lots, according to wisdom, for

## EARLY REVELATIONS

of those who seek inheritances, as it shall be determined in council among you.

c. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit the firm, for the purpose of bringing forth my word to the children of men;

2 a. And again, verily I say unto you, It is wisdom, and expedient in me, that my servant John Johnson, whose offering I have accepted, and whose prayers I have heard, unto whom I give a promise of eternal life, inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Joseph, and a partaker of the blessings of the promise made unto his fathers.

b. Verily I say unto you, It is expedient in me that he should become a member of the firm, that he may assist in bringing forth my word unto the children of men;

5 d. And now, verily I say unto you, If that enemy shall escape my vengeance that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name that he come no more upon you, neither upon your families, even your children, nor your children's-children unto the third and fourth generation;

e. and then if he shall come upon you, or your children, or your children's children unto the third and fourth generation, I have delivered thine enemy into thine hands, and

f. if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him;

## 1835 REVISIONS

the benefit of those who seek inheritances, as it shall be determined in council among you.

c. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men;

2 a. And again, verily I say unto you, It is wisdom, and expedient in me, that my servant Zombre, whose offering I have accepted, and whose prayers I have heard, unto whom I give a promise of eternal life, inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers.

b. Verily I say unto you, It is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men;

5 d. And now, verily I say unto you, If that enemy shall escape my vengeance that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation;

e. and then if he shall come upon you, or your children, or your children's children unto the third and fourth generation, I have delivered thine enemy into thine hands, and then if thou wilt spare him thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation;

f. nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him;

## SECTION 95

## EARLY REVELATIONS

thine enemy is in thine hands, and thou art justified.

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thine enemy is in thine hands, and thou art justified.

## SECTION 100

4 Verily, verily I say unto you, that my servant Joseph is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

5 a. Therefore, let my servant Joseph say unto the strength of my house, my young men and the middle-aged, Gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me;

6 g. Therefore, as I said unto you, Ask and ye shall receive; pray earnestly that peradventure my servant Joseph may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments which have been given, and which shall be given, unto you.

4 Verily, verily I say unto you, that my servant Baurak Ale is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

5 a. Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle-aged, Gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me;

6 g. Therefore, as I said unto you, Ask and ye shall receive; pray earnestly that peradventure my servant Baurak Ale may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments which have been, and which shall be given, unto you.

## SECTION 101

1 a. Verily I say unto you, my friends, I give unto you counsel and a commandment, concerning all the properties which belong to the firm, which I commanded to be organized and established, to be an united firm, and an everlasting firm for the benefit of my church, and for the salvation of men until I come,

d. for I, the Lord, have decreed in my heart, that inasmuch as any man, belonging to the firm, shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things;

1 a. Verily I say unto you, my friends, I give unto you counsel and a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come,

d. for I, the Lord, have decreed in my heart, that inasmuch as any man, belonging to the order, shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things;

## EARLY REVELATIONS

2 a. And now I give unto you power from this very hour, that if any man among you, of the firm, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you. But as long as ye hold communion with transgressors, behold, they bring evil upon you.

d. I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my business to provide for my saints, for all things thereof are mine; but it must needs be done in mine own way;

g. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the devil, lift up his eyes in hell, being in torment.

3 a. And now, verily I say unto you, concerning the properties of the firm:

b. Let my servant Sidney have appointed unto him the place where he now resides, and the lot of tannery, for his stewardship, for his support while he is laboring in my vineyard, even as I will when I shall command him;

c. and let all things be done according to counsel of the firm, and united consent, or voice of the firm, which dwell in the land of Kirtland.

d. And this stewardship and blessing, I, the Lord, confer upon my servant Sidney, for a blessing upon him, and his seed after him, and I will multiply blessings upon him, inasmuch as he shall be humble before me.

4 a. And again, let my servant Martin have appointed unto him, for his stewardship, the lot of land which my servant John obtained in exchange for his farm, for him and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity

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2 a. And now I give unto you power from this very hour that if any man among you, of the order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you.

d. I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way;

g. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

3 a. And now, verily I say unto you, concerning the properties of the order:

b. Let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tahhanes, for his stewardship, for his support while he is laboring in my vineyard, even as I will when I shall command him;

c. and let all things be done according to counsel of the order, and united consent, or voice of the order, which dwell in the land of Shinehah.

d. And this stewardship and blessing, I, the Lord, confer upon my servant Pelagoram, for a blessing upon him, and his seed after him, and I will multiply blessings upon him, inasmuch as he shall be humble before me.

4 a. And again, let my servant Mahemson have appointed unto him, for his stewardship, the lot of land which my servant Zombre obtained in exchange for his former inheritance, for him and his seed after him; and inasmuch as he is faithful, I will

## EARLY REVELATIONS

of blessings upon him and his seed after him.

b. And let my servant Martin devote his moneys for the printing of my words, according as my servant Joseph shall direct.

5 a. And again, let my servant Frederick have the place upon which he now dwells.

b. And let my servant Oliver have the lot which is set off joining the house which is to be for the printing office, which is lot number one; and also the lot upon which his father resides.

c. And let my servant Frederick and Oliver have the printing office and all things that pertain unto it; and this shall be their stewardship which shall be appointed unto them; and inasmuch as they are faithful, behold, I will bless, and multiply blessings upon them;

6 a. And again, let my servant John have the house in which he lives, and the farm, all save the ground which has been reserved for the building of my houses, which pertains to that farm; and those lots which have been named for my servant Oliver.

c. And it is my will that he should sell the lots that are laid off for the building up of the city of my Saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the firm; and by the voice of the firm.

d. And this is the beginning of the stewardship which I have appointed unto him, and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

7 a. And again, let my servant Newel have appointed unto him, the houses and lot where he now resides, and the lot also and building on which the store stands; and the lot also which is on the corner south of the store; and the lot on which the Ashery is situated;

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multiply blessings upon him and his seed after him.

b. And let my servant Mahemson devote his moneys for the proclaiming of my words, according as my servant Gazelam shall direct.

5 a. And again, let my servant Shederlaomach have the place upon which he now dwells.

b. And let my servant Olihah have the lot which is set off joining the house which is to be for the Lane-shine-house, which is lot number one; and also the lot upon which his father resides.

c. And let my servant Shederlaomach and Olihah have the Lane-shine-house and all things that pertain unto it; and this shall be their stewardship which shall be appointed unto them; and inasmuch as they are faithful, behold, I will bless, and multiply blessings upon them;

6 a. And again, let my servant Zombre have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance; and those lots which have been named for my servant Olihah.

c. And it is my will that he should sell the lots that are laid off for the building up of the city of my Saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the order; and by the voice of the order.

d. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him, and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

7 a. And again, let my servant Ahashdah have appointed unto him, the houses and lot where he now resides, and the lot and building on which the Ozondah stands; and also the lot which is on the corner south of the Ozondah; and also the lot on which the Shule is situated;

## EARLY REVELATIONS

b. and all this I have appointed unto my servant Newel, for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Merchantile establishment of my firm, which I have established for my stake in the land Kirtland;

c. yea, verily this is the stewardship which I have appointed unto my servant Newel; even this whole Merchantile establishment, him and his agent, and his seed after him;

8 a. And again, let my servant Joseph have appointed unto him, the lot which is laid off for the building of my houses, which is forty rods long, and twelve wide, and also the farm upon which his father now resides;

b. and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father's, for his support:

c. therefore he shall be reckoned in the house of my servant Joseph; and I will multiply blessings upon the house of my servant Joseph, inasmuch as he is faithful, even a multiplicity of blessings.

9 a. And now a commandment I give unto you concerning Zion, that you shall no longer be bound as an united firm to your brethren of Zion, only on this wise: after you are organized, you shall be called the united firm of the stake of Zion, the city of Kirtland among yourselves.

b. And your brethren, after they are organized, shall be called the united firm of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names.

d. The covenants being broken through transgression, by covetousness and feigned words; therefore,

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b. and all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Ozondah of my order, which I have established for my stake in the land Shinehah;

c. yea, verily this is the stewardship which I have appointed unto my servant Ahashdah; even this whole Ozondah establishment, him and his agent, and his seed after him;

8 a. And again, let my servant Gazelam have appointed unto him, the lot which is laid off for the the building of my house, which is forty rods long, and twelve wide, and also the inheritance upon which his father now resides;

b. and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father, for, behold, I have reserved an inheritance for his father, for his support:

c. therefore he shall be reckoned in the house of my servant Gazelam; and I will multiply blessings upon the house of my servant Gazelam, inasmuch as he is faithful, even a multiplicity of blessings.

9 a. And now a commandment I give unto you concerning Zion, that you shall no longer be bound as an united order to your brethren of Zion, only on this wise: after you are organized, you shall be called the united order of the stake of Zion, the city of Shinehah.

b. And your brethren, after they are organized, shall be called the united order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names.

d. The covenants being broken through transgression, by covetousness and feigned words; therefore,

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you are dissolved as a united firm with your brethren, that you are not bound only up to this hour, unto them, only on this wise, as I said, by loan, as shall be agreed by this firm, in council, as your circumstances will admit, and the voice of the council direct.

10 c. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed; and for this purpose I have commanded you to organize yourselves, even to print my words, the fullness of my Scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you,

d. for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time of my coming, which is nigh at hand.

e. Wherefore a commandment I give unto you, that ye shall take the Book of Mormon and also the copyright and also the copyright which shall be secured of the articles and covenants; in the which covenants all my commandments which it is my will should be printed, shall be printed as it shall be made known unto you; and also the copyright of the New Translation of the scriptures; and this I say that others may not take the blessings away from you which I have conferred upon you.

11 c. and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of these sacred things, for the purpose of printing these sacred things, as I have said;

d. and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by anyone, neither shall the seal be loosed which shall be placed upon it, only by the voice of the firm, or by commandment.

12 c. shall be cast into the treas-

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you are dissolved as a united order with your brethren, that you are not bound only up to this hour, unto them, only on this wise, as I said, by loan, as shall be agreed by this order, in council, as your circumstances will admit, and the voice of the council direct.

10 c. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed; and for this purpose I have commanded you to organize yourselves, even to shinelah my words, the fullness of my Scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you,

d. for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

11 c. and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of shinelane these sacred things, as I have said;

d. and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by anyone, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment.

12 c. shall be cast into the treas-

## EARLY REVELATIONS

ury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five dollars let him cast it into the treasury;

e. and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the firm.

f. And this shall be the voice and common consent of the firm: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship;

g. if it be five dollars, or if it be ten dollars, or twenty, or fifty, or a hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the firm plainly, that he is an unfaithful and an unwise steward;

i. But in case of transgression the treasurer shall be subject unto the counsel and voice of the firm.

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

13 d. Therefore write speedily unto New York, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

## SECTION 102

3 e. for, behold, I have prepared a greater endowment and blessing to be poured out upon them, inasmuch as they are faithful, and contrite in humility before me;

5 a. Behold, I have commanded my servant Joseph Smith, Jr., to say

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ury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury;

e. and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order.

f. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship;

g. if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward;

i. But in case of transgression the treasurer shall be subject unto the counsel and voice of the order.

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

13 d. Therefore write speedily unto Cainhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

3 e. for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me;

5 a. Behold, I have commanded my servant Baurak Ale, to say unto the



## EARLY REVELATIONS

unto the strength of my house, even my warriors, my young men and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies and scatter their watchmen;

b. but the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them,

8 a. Now, behold, I say unto you my friends, in this way you may find favor in the eyes of the people, until the army of Israel has become very great;

b. and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Joseph Smith, Jr., and mine elders, whom he shall appoint, shall have time to gather up the strength of my house, and to have sent wise men to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about; for it is my will that these lands be purchased, and after they are purchased that my Saints should possess them according to the laws of consecration which I have given;

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strength of my house, even my warriors, my young men and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen;

b. but the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful.

8 a. Now, behold, I say unto you my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great;

b. and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about; for it is my will that these lands be purchased, and after they are purchased that my Saints should possess them according to the laws of consecration which I have given;

## SECTION 104

1 a. There are, in the church, two priesthoods; namely: the Melchisedec, and the Aaronic, including the Levitical priesthood.

b. Why the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called the holy priesthood, after the order of the Son of God;

c. but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient

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days, called that priesthood after Melchisedec, or the Melchisedec priesthood.

2 All other authorities, or offices in the church are appendages to this priesthood; but there are two divisions, or grand heads—one is the Melchisedec priesthood, and the other is the Aaronic, or Levitical priesthood.

3 a. The office of an elder comes under the priesthood of Melchisedec.

b. The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.

4 The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices in the church.

5 High priests, after the order of the Melchisedec priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.

6 An elder has a right to officiate in his stead when the high priest is not present.

7 The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

8 a. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.

b. Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances.

c. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has,

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a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron.

d. But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchisedec priesthood.

9 a. The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them;

b. to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

10 The power and authority of the lesser, or Aaronic, priesthood is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

11 a. Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods.

b. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the church.

c. The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling.

d. And they form a quorum equal

## EARLY REVELATIONS

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in authority and power to the three presidents previously mentioned.

e. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named.

f. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other.

g. (A majority may form a quorum, when circumstances render it impossible to be otherwise.)

n. Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedec, and were righteous and holy men.

i. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and longsuffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord.

j. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12 The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church, agreeably to the institution of heaven, to build up the church and

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regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.

13 a. The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews;

b. the Twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles, and then unto the Jews.

14 The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the Presidency or to the traveling high council.

15 The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

16 It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

17 It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

18 The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

19 a. From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's)

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death, and received the promise of God by his father, that his posterity should be the chosen of the Lord,

b. and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age.

20 Enos was ordained at the age of one hundred and thirty-four years, and four months, by the hand of Adam.

21 God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak: he was eighty-seven years old when he received his ordination.

22 Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him.

23 Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him.

24 a. Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five and Adam blessed him.—and he saw the Lord:

b. and he walked with him, and was before his face continually: and he walked with God three hundred and sixty-five years: making him four hundred and thirty years old when he was translated.

25 Methuselah was one hundred years old when he was ordained under the hand of Adam.

26 Lamech was thirty-two years old when he was ordained under the hand of Seth.

27 Noah was ten years old when he was ordained under the hand of Methuselah.

28 a. Three years previous to the death of Adam, he called Seth, Enos,

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Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

b. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.

c. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them forever.

29 a. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

b. These things were all written in the Book of Enoch, and are to be testified of in due time.

30 It is the duty of the Twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says:

gives the date of this revelation as

[Note: The Far West Record, pp. 28, 32 November 11, 1831. It begins at 31 a.]

31 b. Verily, I say unto you, saith the Lord of hosts, There must needs be presiding elders, to preside over those who are of the office of a priest;

c. and also teachers over those who are of the office of a teacher, in like manner; and also the deacons:

d. wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the church articles and covenants;

32 b. nevertheless, a bishop must be chosen from the high priesthood, that he

31 b. Verily, I say unto you, saith the Lord of hosts, There must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest;

c. and also teachers to preside over those who are of the office of a teacher, in like manner; and also the deacons:

d. wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church;

32 b. nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal

## EARLY REVELATIONS

c.

may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he hath chosen, or will choose among the elders of the church.

33 a. Thus shall he be a judge, even a common judge among the inhabitants of Zion,

b. until the borders are enlarged, and it becomes necessary to have other bishops, or judges;

c. and inasmuch as there are bishops appointed they shall act in the same office.

35 a. And again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the judges, it shall be handed over and carried up unto the

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descendant of Aaron he cannot hold the keys of that priesthood.

c. Nevertheless, a high priest, that is after the order of Melchisedec, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen, or will choose among the elders of the church.

d. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedec.

33 a. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry,

b. until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere:

c. and inasmuch as there are other bishops appointed they shall act in the same office.

34 a. But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a President of the high priesthood, after the order of Melchisedec, is tried; to sit as a judge in Israel.

b. And the decision of either of these councils, agreeably to the commandment which says:

35 a. Again, verily I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the



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court of the church, before the President of the high priesthood;

b. and the President of the court of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the President of the high priesthood, and his counselors shall have power to decide upon testimony according to the laws of the church.

c. And after the decision it shall be had in remembrance no more before the Lord; for this is the highest court of the church of God, and a final decision upon controversies.

36 There is not any person belonging to the church, who is exempt from this court of the church.

37 a. And inasmuch as the President of the high priesthood shall transgress, he shall be had in remembrance before the common court of the church, who shall be assisted by twelve councilors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him.

b. Thus, none shall be exempted from the justice and the laws of God; that all things may be done in order and in solemnity, before me, according to truth and righteousness. Amen. A few more words in addition to the laws of the church:

40 a. Also the duty of the president over the priesthood, is to preside over forty-eight priests, and to sit in council with them, to teach them the duties of their office, as given in the covenants.

42 a. And again, the duty of the President of the office of the high priesthood is to preside over the

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council of the church, before the Presidency of the high priesthood;

b. and the Presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the Presidency of the high priesthood, and its counselors shall have power to decide upon testimony according to the laws of the church.

c. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.

36 There is not any person belonging to the church, who is exempt from this council of the church.

37 a. And inasmuch as a President of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve councilors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him.

b. Thus, none shall be exempted from the justice and laws of God; that all things may be done in order and in solemnity, before him, according to truth and righteousness.

40 a. Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants.

b. This president is to be a bishop; for this is one of the duties of this priesthood.

41 b. This presidency is a distinct one from that of the Seventy, and is designed for those who do not travel into all the world.

42 a. And again, the duty of the President of the office of the high priesthood is to preside over the

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whole, and to be like unto Moses.

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whole church, and to be like unto Moses.

43 a. And it is according to the vision, showing the order of the Seventy, that they should have Seven Presidents to preside over them, chosen out of the number of the Seventy, and the seventh president of these presidents is to preside over the six;

b. and these Seven Presidents are to choose other Seventy besides the first Seventy, to whom they belong, and are to preside over them; and also other Seventy until seven times seventy, if the labor in the vineyard of necessity requires it.

c. And these Seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church, who belong not unto the Twelve neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

The most vocal of the early church leaders who apparently did not believe in the revelations of Joseph Smith, Jr., was Oliver Cowdery. A summary of the history concerning opposition to the revelations is most revealing.

HISTORICAL EVENTS RELATING TO THE REVELATIONS  
OF JOSEPH SMITH, JR. AND THE FINANCIAL LAW

1. April 1829 Section 6:5d Oliver told to "trifle not with sacred things."
2. April 1829 Section 7:1-3 This revelation was given to settle a dispute between Joseph and Oliver.
3. April 1829 Section 8:3f Oliver told again to "Trifle not with these things."
4. June 1829 Section 15:1a Oliver among those told ". . . you must rely upon my word. . . ."
5. June 1829 Section 16:1c Oliver warned to ". . . rely upon the things which are written."
6. June 1829 Section 16:5f Oliver among those told, "These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man . . ."
7. April 1830 Section 21:1a Oliver told ". . . beware of pride, lest thou shouldst enter into temptations."
8. July 1830 Section 23:5b Oliver told "In me he shall have glory, and not of himself."
9. July 1830 Church History 1:113 Oliver commands Joseph ". . . in the name of the Lord. . . ." to change Section 17:7d.
10. Aug. 1830 Church History 1:118 Oliver believes in the revelations of Hiram Page ". . . which were entirely at variance with <sup>the</sup> order of God's house, as laid down in the New Testament, as well as in our late revelations."
11. Sept. 1830 Section 27:2d Oliver told ". . . thou shalt not command he who is at thy head . . ."
12. Oct. 1830 Section 31:1d Oliver among those told to ". . . pretend to no other revelation . . . give heed unto these words and trifle not. . . ."
13. Feb. 1831 Church History 1:169 The saints were told that the law which they were to receive "was to be answered upon your souls in the day of judgment" teaching as plainly as words can that it was not to be abrogated in time, but would be in force until the judgment."
14. Nov. 1831 Section 1:5a "Behold, I am God and have spoken it: these commandments are of me."

15. Nov. 1831 Section 67:2c The elders are scolded for ". . . saying that ye do not know that they [the revelations] are true; . . ."
16. Nov. 1831 Far West Record page 16 Joseph Smith, Jr. to correct any errors in the revelations.
17. Nov. 1831 Section 68:4i "These sayings are true and faithful; wherefore transgress them not, neither take therefrom."
18. Nov. 1831 Far West Record page 16 Oliver to correct all materials from the printing house at Independence except the revelations."
19. April 1832 Far West Record page 26 Joseph, Sidney and Newel K. Whitney had been sent to Independence to "sit in council with the Saints who are in Zion; OTHERWISE SATAN SEEKETH TO TURN THEIR HEARTS AWAY FROM THE TRUTH, THAT THEY BECOME BLINDED, AND UNDERSTAND NOT THE THINGS WHICH ARE PREPARED FOR THEM;" (Section 77:2c) But the Lord tells us in Section 83:12d that they REBELLED "at the time I sent you." They took the revelations out of Joseph's hands and turned them over to a committee of Oliver, John Whitmer and W. W. Phelps to select what they thought should be printed and to MAKE ALL NECESSARY VERBAL CORRECTIONS! No more revelations were received for five months! The rebellion was over the covenant required in Section 81:4, 5. (See 42:14b, 51:4a, 70:2b.)
- 25  
20. June 1832 Church History page 300 The Presidency reviewed the Book of Commandments and found four one-word errors.
- 20  
21. Sept. 1832 Section 83:8a ". . . you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under CONDEMNATION."
- 21  
22. Nov. 1832 Church History 1:259 The Lord states that those who do not follow the law of consecration can not be a member of the church! "It is contrary to the will and commandment of God that those who receive not their inheritance by consecration . . . should have their names enrolled with the people of God."
- 22  
23. Jan. 1833 E&MS page 61 "Every soul that comes up to Zion . . . must . . . consecrate ALL to the Lord . . . otherwise he may not hold communion. . . ."
- 23  
24. Jan. 1833 Church History 1:265-277 Letters sent to Independence warning them to repent. ". . . the Lord will have a place from whence his word will go forth in these last days, IN PURITY . . . Repent, repent is the

voice of God to Zion; . . . I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did. . . ." . . . but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them. . . . we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her . . . " The letters were kept from the BISHOP so he could not warn the Elders and the Elders the people! (See CH 1:301, 302.)

24  
25. March Church History  
1833 1:287

Oliver wrote to Joseph to try to get permission to give DEEDS to the people. All deeds were commanded to be in the name of the Bishop according to Section 51; but this commandment was REMOVED from Section 51 by 1835! (See Section 51 - KRB pp. 87, 88.)

[Note: KRB is the Kirtland Revelation Book available from Modern Microfilm, Box 1884, Salt Lake City, Utah 84110. Price: \$4.50 plus 10% of order.]

26. June E&MS  
1833 pp. 100, 108,  
110

Leaders in Independence state their determination to give "fee simple deeds" and require only SURPLUS consecration.

27. Oct. E&MS  
1833 page 119

Saints in Independence publicly declare that they would defend their homes with force of arms. This was NOT to be done. (See Section 95:6.)

28. April Church History  
1834 pp. 447, 448

Oliver and Sidney given the right to prepare the 1835 D&C while Joseph was out of town at Zion's Camp. This gave them the opportunity to "make all necessary verbal corrections" according to the conference of April 30, 1832.

29. Sept. DHC 2:236  
1834 Utah History

Oliver writes his own financial law which he calls a "sacred covenant" that requires only surplus consecration. Oliver is among those who cast a brother out of the church for not following Oliver's sacred covenant!

30. Nov. Church History  
1834 1:529

First report of any "one-tenth" tithing covenant.

31. March E&MS REPRINT  
1835 page 48

Oliver explains why Section 42 had to be changed! He states that the Jews and Nephites lived "ALL THINGS COMMON," but that our government was not organized to permit it!

32. Aug. 1835 Church History  
pp. 572-579 A conference approved the 1835 Doctrine & Covenants although Joseph, F. G. Williams and all of the twelve Apostles were out of town on missions! Over 3000 words were added to 15 revelations, and 500 words removed from 5 revelations. At least 2 revelations of great importance have never been printed!
33. Aug. 1835 Last page of the 1835 D&C Oliver reports errors of a proof reader that are not errors. He then changes Sections 111 and 108A and prints them changed in the Messenger and Advocate 1:161, 163 for Aug. 1835. Oliver is known to have made at least 9 changes in the Book of Mormon before it was printed! (See "Dialogue", Autumn 1977, pp. 8-30.)
34. Dec. 1837 Far West Record  
pp. 87-93 Three Bishops make up their own financial law. The Lord came back with Section 106 to try to get the church back to the Celestial Law. Note that the relationship between Section 101:11 and 101:12 is made clear. (See Alma 10:8 and Gen. 14:20-23, 39. Note TOTAL consecration and 1/10th in Gen. 14.)
35. April 1838 Far West Record  
pp. 120, 121 When Oliver is cast out of the church for breaking the financial law he states: ". . . I will not be influenced, governed or controlled in any of my temporal interest by ANY ecclesiastical authority or PRETENDED REVELATION whatever . . ." He also states that Zion is "an attempt to set up a kind of petty government, controlled and directed by ecclesiastical influence, in the midst of this National and State Government."
36. July 1838 Section 106 The Lord refuses the man-made law of Dec. 7, 1837, and points the church back to total consecration by stating that "all surplus property [the residue after your consecration and receiving your inheritance] be put into the hands of the bishop of my church of Zion. . . ."
37. 1839 "Saints Herald"  
20 Mar., 1907,  
page 230 Oliver states that he no longer believes that all the other churches are wrong!
38. 1870 "True LDS Herald"  
19:435-437 Wm. E. McLellan states that the revelations greatly changed in 1835.
39. 1887 "Saints Herald"  
34:93 David Whitmer states that Oliver told him that Sidney Rigdon was the cause of those changes being made.
40. 1894 Section 122:6b Section 42 "is as if it were given today."

THE FOLLOWING STATEMENTS WERE REMOVED FROM THE REVELATIONS IN 1835

SECTION

5:3f, g

And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.

And now if this generation do harden their hearts against my word, behold I will deliver them up unto satan, for he reigneth and hath much power at this time, for he hath got great hold upon the hearts of the people of this generation: and not far from the iniquities of Sodom and Gomorrah, do they come at this time: and behold the sword of justice hangeth over their hearts and if they persist in the hardness of their hearts, the time cometh that it must fall upon them.

17:10d

and take the lead of meetings: but none of these offices is he to do when there is an elder present, but in all cases he is to assist the elder.

42:19c-e

Thou shalt contract no debts with the world. [see Sec. 64:6a]

d. And again, the elders and bishop shall counsel together, and they shall do by the direction of the Spirit as it must needs be necessary. There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they may be together as much as can be, and as they are directed by the Holy Spirit;

e. And every family shall have a place, that they may live by themselves, and every church shall be organized in as close bodies as they can be; and this for a wise purpose, even so. Amen. [This is the end of Sec. 42. Section 42:20-23 is the revelation of 23 Feb., 1831.]

51:1b

wherefore let my servant Edward receive the properties of this people which have covenanted with me to obey the laws which I have given & let my servant Edward receive the money as it shall be laid before him according to the Covenant & go & obtain a deed or article of this land unto himself, for I have appointed him to receive these things & thus through him the properties of this Church shall be consecrated unto me, wherefore let my servant Edward, and those whom he has chosen, in whom I am well pleased appoint unto this people their portion, every man alike according to their families, according to their wants and their needs; [Note: 51:1d, e to the words "deeded unto him." was all added in 1835.]

101:10e

Wherefore a commandment I give unto you, that ye shall take the Book of Mormon and also the copyright and also the copyright which shall be secured of the articles and covenants; in the which covenants all my commandments which it is my will should be printed, shall be printed as it shall be made known unto you; and also the copyright of the New Translation of the scriptures; and this I say that others may not take the blessings away from you which I have conferred upon you.

CONSECRATION FORM

The following forms are discussed and presented in:

"Journal of History," volume 16, pages 284-287, July 1923, in an article by Walter W. Smith entitled "History of Stewardships and consecration as practiced by the Latter Day Saints."

"The Refiner's Fire." by Alvin R. Dyer, pages 55-61. Published by Deseret Book Company, 1976.

Note: These forms were printed on single pages with the blanks left for the Bishop and steward to fill in the blanks.

BE IT KNOWN, THAT I,  
Of Jackson county, and the state of Missouri, having become a member of the church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, do, of my own free will and accord, having first paid my just debts, grant and hereby give unto  
of Jackson county, and state of Missouri, bishop of said church, the following described property, viz:—

For the purpose of purchasing lands, and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy. For which I the said do covenant and bind myself and my heirs forever, to release all my right and interest to the above described property, unto him the said bishop of said church. And I, the said bishop of said church having received the above described property, of the said do bind myself, that I will cause the same to be expended for the above-mentioned purposes of the said to the satisfaction of said church; and in case I should be removed from the office of bishop of said church, by death or otherwise, I hereby bind myself and my heirs forever, to make over to my successor in office, for the benefit of said church, all the above described property, which may then be in my possession.

IN TESTIMONY WHEREOF, WE have herunto set our hands and seals this day of in the year of our Lord, one thousand eight hundred and thirty

In presence of

(seal)



INHERITANCE FORM

BE IT KNOWN, THAT I,

Of Jackson county, state of Missouri, bishop of the church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, have leased, and by these presents do lease unto

of Jackson county, and state of Missouri, a member of said church, the following described piece or parcel of land, being part of section No. township No. range No. situated in Jackson county, and state of Missouri, and is bounded as follows, viz:—

And also have loaned the following described property, viz:—

TO HAVE AND TO HOLD the above described property, by him the said to be used and occupied as to him shall seem meet and proper. And as a consideration for the use of the above described property, I the said do bind myself to pay the taxes, and also to pay yearly unto the said bishop of said church, or his successor in office, for the benefit of said church, all that I shall make or accumulate more than is needful for the support of myself and family. And it is agreed by the parties, that this lease and loan shall be binding during the life of the said unless he transgresses, and is not deemed worthy by the authority of the church, according to its laws, to belong to the church. And in that case I, the said

do acknowledge that I forfeit all claim to the above described leased and loaned property, and hereby bind myself to give back the lease, and pay an equivalent for the loaned, for the benefit of said church, unto the said bishop of said church, or his successor in office.

And further, in case of said or family's inability in consequence of infirmity or old age, to provide for themselves while members of this church, I, the said bishop of said church, do bind myself to administer to their necessities out of any fund in my hands appropriated for that purpose, not otherwise disposed of, to the satisfaction of the church. And further, in case of the death of the said

his wife or widow, being at the time a member of said church, has claim upon the above described leased and loaned property, upon precisely the same conditions that the said husband had them, as above described; and the children of the said in case of the death of both their parents,

also have claim upon the above described property, for their support, until they shall become of age, and no longer; subject to the same conditions yearly that their parents were; provided, however, should the parents not be members of said church and in possession of the above described property at the time of their deaths, the claim of the children as above described, is null and void.

IN TESTIMONY WHEREOF, WE have hereunto set our hands and seals this day of in the year of our Lord, one thousand eight hundred and thirty

In presence of

(seal)

UNPUBLISHED REVELATION OF JOSEPH SMITH, JR.

Probable Date: May 15, 1829  
Folder 77

A commandment from God unto Oliver, how he should build up His Church and the manner thereof, saying:

- 1) Oliver, listen to the voice of Christ your God, and your Redeemer, and write the words which I shall command you concerning My Church, My Gospel, My Rock and My Salvation.
- 2) Behold, the world is ripening in iniquity and it must needs be that the children of men are stirred up unto repentance; both the Gentiles and also the House of Israel.
- 3) For behold, I command all men everywhere to repent.
- 4) And I speak unto you even as unto Paul, mine apostle, for ye are called even with that same calling with which he was called.
- 5) Now, therefore, whoever repenteth and humbleth himself before me and desireth to be baptized in my name shall ye baptize them.
- 6) And after this manner did He command me that I should baptize them.
- 7) Behold, ye shall go down and stand in the water, and in My name shall ye baptize them.
- 8) And now behold, these are the words which ye shall say, calling them by name, saying:
- 9) Having authority given me of Jesus Christ, I baptize you in the name of the Father, of the Son, and of the Holy Ghost. Amen.
- 10) And then shall ye immerse them in the water, to come forth again out of the water. And after this manner shall ye baptize in my name.
- 11) For behold, verily I say unto you, that the Father and the Son and the Holy Ghost are one. And I am in the Father, and the Father in me. And the Father and I are one.
- 12) And ye are also called to ordain Priests and Teachers according to the gifts and callings of God unto men.
- 13) And after this manner shall ye ordain them. Ye shall pray unto the Father in my name, and then shall ye lay your hand upon them and say:
- 14) In the name of Jesus Christ, I ordain you to be a Priest, (or if he be a Teacher, I ordain you to be a Teacher) to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on His name to the end. Amen.
- 15) And this shall be the duty of the Priest; he shall kneel down; and the members of the Church shall kneel also (which shall be called the Church of Christ) and he shall pray to the Father in My name for the Church, and if it so be that it be built upon my rock I will bless it.
- 16) And after that ye have prayed to the Father in my name, ye shall preach the truth in soberness; casting out none from among you, but rather invite them to come.
- 17) And the Church shall oft partake of bread and wine, and after this manner shall they partake of it:

3NS:25  
Sec.17:  
21c  
E&MS p.  
1 & 97  
B/C p.53  
ver.53

See  
Moroni  
3:2

Name  
of  
Church

- 18) The Elder or Priest shall minister it, and after this manner shall he do; he shall kneel with the Church and pray to the Father in the name of Christ, and then shall ye say:
- 19) O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father that they are willing to take upon them the name of thy Son, and always remember Him, and keep His commandments which he hath given them; that they may always have His Spirit to be with them; Amen.
- 20) And then shall ye take the cup and say: O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to Bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of Thy Son which was shed for them, that they may witness unto thee, O God, the Eternal Father that they always remember Him, that they may have His Spirit to be with them. Amen.
- 21) And now, behold, I give unto you a commandment that ye shall not suffer anyone knowingly to partake of my flesh and blood unworthily when ye shall minister it. For who so eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul.
- 22) Therefore, if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you but ye shall minister unto him, and shall pray for him unto the Father in my name.
- 23) And if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.
- 24) But if he repenteth not, he shall not be numbered among my people, that he may not destroy my people.
- 25) For behold, I know my sheep, and they are numbered. Nevertheless, ye shall not cast him out of your synagogues, or your places of worship; for unto such shall ye continue to minister. For ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them.
- 26) Therefore, keep these sayings which I have commanded you that ye come not under condemnation. For woe unto him whom the Father condemneth.
- 27) And the Church shall meet together oft for prayer and supplication, casting out none from your places of worship, but rather invite them to come!
- 28) And each member shall speak and tell the Church of their progress in the way to Eternal life.
- 29) And there shall be no pride, nor envying, nor strife, nor malice, nor idolatry, nor witchcrafts, nor whoredoms, nor fornications, nor covetousness, nor lying, nor deceit, nor any manner of iniquity.
- 30) If anyone is guilty of any, or the least of these, and doth not repent and show fruit, meat for repentance, they shall not be numbered among my people; that they may not destroy my people.

Bread

Wine

3 Nep  
8:60-66

UNPUBLISHED REVELATION - March, 1832  
Folder 80

- 1) Verily, thus saith the Lord unto my servants Sidney and Joseph,
- 2) I reveal unto you for your own prophet and instructions concerning the Bishops of my church; what is their duty in the church.
- 3) Behold, it is their duty to stand in the office of their Bishopric and to fill the judgment seat which I have appointed unto them; to administer the benefits of the church, or the overplus of all who are in their stewardships according to the commandments, as they are severly appointed.
- 4) And the property, or that which they received of the church is not their own, but belongeth to the church. Wherefore, it is the property of the Lord. And it is for the poor of the church, to be administered according to the law.
- 5) For it is the will of the Lord that the church should be made equal in all things. Wherefore, the Bishops are accountable before the Lord for their stewardship; to administer of their stewardships; in the which they are appointed by commandment jointly with you, my servant unto the Lord; as well as you my servants, or the rest of the Church. That the benefits of all may be dedicated unto the Lord, that the Lords' storehouse may be filled always, that ye may all grow in temporal as well as spiritual things.
- 6) And now, verily I say unto you, the Bishops must needs be separated unto their Bishoprics and judgment seats from care of business, but not from claim, neither from council.
- 7) Wherefore, I have given unto you a commandment that you should be joined together by covenant and bond. Wherefore, see that ye do even as I have commanded.
- 8) And unto the office of the Presidency of the High Priesthood I have given authority to preside with the assistance of his counselors, over all the concerns of the church.
- 9) Wherefore, stand ye fast, claim your priesthood in authority, yet in meekness. And I am able to make you abound, and be fruitful. And you shall never fall.
- 10) For unto you I have given the keys of the Kingdom. And if you transgress not, they shall never be taken from you. Wherefore, feed my sheep. Even so, Amen.

KIRTLAND REVELATION BOOK

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TEXTUAL VARIANTS IN BOOK OF MORMON MANUSCRIPTS - Stan Larson

Taken from "Dialogue: A Journal of Mormon Thought" Vol. 10  
No. 4, Autumn 1977. pp. 8-30.

No.	Book	LDS	RLDS	Microfilm	Now Used
1.	Alma	39:4	19:5	lead	steal
2.	Alma	36:4	17:4	carnal mind out of the spiritual	temporal but of the spiritual not of Carnal mind but of God
3.	Alma	25:12	14:71	suffer	be put to
4.	Alma	56:41	26:50	Lamanites upon us	moved to next line.
5.	I Nep.	20:11	6:18	how should	I will not
6.	I Nep.	3:16	1:76		of the Lord (added)
7.	I Nep.	7:17	2:28	me	thee
These seven changed by Oliver Cowdery.					
8.	Alma	33:14	16:187		if you have (added) by Oliver)
9.	1 & 2 Nep.			1 & 2 Added for clari- fication & change-but not added	
10.	Alma	18:7	12:74	the(se)	the
11.	Alma	16:5	11:7	Whether (to whither)	whether
10-11 changed on MS but not printed					
*12.	INep.	12:5	3:111.	had <u>not</u> fallen	had fallen
13.	I Nep.	13:4	3:139	formation	foundation
14.	I Nep.	13:5	3:140	formation	foundation
15.	I Nep.	13:26	3:167	formation	foundation
*16.	I Nep.	13:24	3:165	fullness	plainness
17.	I Nep.	15:12	4:14	father	fathers
18.	I Nep.	19:2	5:221	<u>first</u> plates	plates
*19.	I Nep.	19:23	6:3	books of Moses	book of Moses
20.	2 Nep.	1:1	1:1	& <u>rehearsed unto them</u> how great	how great things
*21.	Alma	30:5	16:6	in the <u>commencement</u> <u>of the seventeenth</u>	in the seventh
22.	Alma	30:52	16:66	Always	also
23.	Alma	31:30	16:108	infidelity	iniquity
*24.	Alma	37:18	17:49	preserve	reserve
25.	Alma	37:36	17:69	let <u>all</u> thy	let thy
*26.	Alma	42:2	19:82	<u>drove</u> out	drew out
*27.	Alma	52:36	24:45	<u>whither</u>	whether
12-27 transcribing errors					
*28.	2 Nep.	2:27	1:120	mediator	mediation
29.	2 Nep.	4:26	3:42	unto <u>me</u> children visited <u>me</u> in so <u>OK RLDS</u>	unto the child- visited men in
30.	2 Nep.	33:4	15:5	he make <u>OK RLDS</u>	he made

page 2      TEXTUAL VARIANTS - BOOK OF MORMON - STAN LARSON

<u>No.</u>	<u>Book</u>	<u>LDS</u>	<u>RLDS</u>	<u>MICROFILM</u>	<u>NOW USED</u>
31.	Jacob	3:5	2:55	commandments OK RLDS & father	commandment & fathers RLDS & UTAH
32.	Jacob	7:25	5:41	arms	armies
33.	Mosiah	27:28	11:190	wadeing through OK RLDS	wandering through
34.	Alma	1:32	1:49	persecuting lying OK RLDS	lying
35.	Alma	2:30	1:88	protect OK RLDS	preserve
*36.	Alma	5:1	3:1	declare	deliver
37.	Alma	7:9	5:17	Repent ye, repent ye OK RLDS	Repent ye -
38.	Alma	10:5	8:6	miraculous	marvelous
39.	Alma	32:30,31	16:157	35 words OK RLDS	
40.	Alma	57:25	26:101	joy OK RLDS	foes
*41.	Alma	62:27	29:31	as many	many
42.	Hel.	13:20	5:27	& will hid up OK RLDS	I will hide up
43.	Hel.	16:7	5:119	hands	lands
44.	3 Nep.	4:18,19	2:66	store and because OK RLDS	store because
45.	3 Nep.	6:3	3:4	of the land OK RLDS	of the land
46.	3 Nep.	19:25	9:25	beheld them OK RLDS	blessed them
*47.	Mormon	8:10	4:12	whither	whether
48.	Mormon	9:30	4:96	have OK RLDS	hear
49.	Ether	1:41	1:16	family and also	families and also
50.	Ether	3:14	1:78	life OK RLDS	light

\* More significant changes:

In 1837 there were four additional changes made in I Nephi: 3: 58, 62, 86 & 193.

THE FAR WEST RECORD

The publication of the Far West Record by Donald Q. Cannon and Lyndon W. Cook through the Deseret Book Company has made it necessary to prepare this page number index. The 1983 page numbers are here matched to the original page numbers.

All page numbers used in The Revelation Revisions of 1835 and The Fullness of the Gospel are original page numbers. Sequence numbers have also been assigned to each record to aid the student.

1983 PAGE	ORIGINAL PAGE NO.	SEQUENCE NUMBER	CONTENT NOTES
1	1	1	
2	1	1	
3	2	2	
4	-	-	Footnotes.
5	2,3	3,4	
6	3	5	
7	3,4	5	
8	-	-	Footnotes.
9	4,5	6,8	Number 7 on page 13.
10	5	8,9	
11	5,6	10,11	
12	6	11,12	
13	6,7	14,7	Date should read August <u>2</u> , 1831.
14	7	7,13	Number 8 on page 9.
15	7,8	15	
16	8	15,16	
17	8,9	16	
18	9	17	Number 18 on page 42.
19	10	19	
20	10,11	19	
21	11,12	19	Total consecration.
22	12,13	19	
23	13,14	19	Details relative to <u>BofM</u> not expedient.
24	14	19	
25	14	19,20	
26	15	20,21	
27	15,16	21	
28	16	22,23	
29	16,17	23	
30	17	24,25	
31	17,18	25,26	
32	18,19	26	
33	19	27	
34	19	27	Common stock discussed.
35	19,20	28,29	
36	20	29,30	
37	20,21	30,31	
38	21	31	
39	21,22	32*	Source for Section 17:14 added in 1835.
40	22	32,33	Charges against Edward Partridge.

\* See Appendix A, pp. 231-238.



FAR WEST RECORD

1983 PAGE	ORIGINAL PAGE NO.	SEQUENCE NUMBER	CONTENT NOTES
41	22, 23	33	
42	23, 24	33, 18	
43	24	18, 34	
44	24, 25	34	Warning of rebellion - Sec. 77:2c & 83:12d
45	25	34, 35	
46	25, 26	36	Rebellion (fourthly) Contrary to Sec. 70:1
47	26	37	(Note; no revelations for five months.)
48	26, 27	37, 38	
49	27	38, 39	
50	27, 28	39, 40	
51	28	40	Sec. 104:31-42 given Nov. 11, 1831. <u>KFB</u> p. 84
52	29	41	
53	29, 30	42, 43	
54	30	43, 44	
55	31	47, 45	
56	31, 32	45, 46	
57	32	46, 48	
58	32, 33	48, 49	
59	33	49	Footnote #1 should be to Sec. 68:2c before 1835.
60	33, 34	50	Letters kept from Bishop - See <u>T&amp;S 6:802</u> or <u>CH 1:302</u> .
61	34	50, 51	
62	34, 35	52	
63	35	52	
64	35, 36	53	
65	36	54	
66	36, 37	54, 55	Law & tithing discussed.
67	37	55	Pages 38-40 blank - no records for 9 months.
68	41	56	
69	41, 42	56	
70	43	57	
71	43, 44	57, 59	Joseph, s work done - <u>T&amp;S 6:1109</u> or <u>CH 1:503</u> .
72	44, 45	58	
73	45	58	D. Whitmer to succeed Joseph see also p. 22, 122, 151.
74	46	59	
75	46, 47	59	Constitution read.
76	47	59	No public meetings.
77	48	60	Constitution read.
78	48, 49	60	Church of LDS first used in <u>FWR</u> .
79	49, 50	60	
80	50, 51	60	
81	51, 52	60	
82	52, 53	60	
83	53, 54	60	
84	54, 55	60	
85	55	61	
86	55, 56	61	
87	56, 57	61	
88	57, 58	61, 62	
89	58	62	
90	58, 59	62	

FAR WEST RECORD

1983 PAGE	ORIGINAL PAGE NO.	SEQUENCE NUMBER	CONTENT
91	59,60	62	
92	60,61	62	
93	61	62,63	
94	61,62	63	
95	62,63	63,64	
96	63,64	64	
97	64	64,65	
98	64,65	65	
99	66	66	
100	66,67	66	No record for 14 months - Revelations revised.
101	67,68	67	
102	68	67,69	Number 70-72 on pages 107-109.
103	68,69	73	Number 74 on page 110.
104	69,70	73,68	
105	70	68	
106	70,71	76	Statement on Word of Wisdom - See also p. 124,179.
107	71,72	76,70	Presidents brought into question.
108	72	70	
109	73	71,72	Number 73 on page 103.
110	73	74	
111	74	75	BofC the Celestial Law - <u>D&amp;C</u> = Telestial Law.
112	75	77	Number 76 on page 106.
113	75,76	78	
114	76,77	78,79	
115	77	79,80	
116	77,78	80,81	
117	78,79	81,82	
118	79,80	82	Private ownership.
119	80,81	83,84	
120	81,82	84	
121	82	85	
122	82,83	85	Joseph - President of the whole Church. See p. 44.
123	83,84,85	85	D. Whitmer President of the branch. See p. 73.
124	85	85	Partridge still Bishop. Word of Wisdom. See p. 106,179.
125	86	86	
126	86,87	86,87	
127	87,88	87	
128	88,89	87	
129	89,90	88	New financial law adopted.
130	90,91	88	
131	91,92	88	
132	92,93	88	
133	93	89	
134	94	89	
135	94,95	90,91	Social meeting - Grieved at the Presidents.

FAR WEST RECORD

1983 PAGE	ORIGINAL PAGE NO.	SEQUENCE NUMBER	CONTENT
136	95,96	91	Presidents refuse Celestial Law & are rejected.
137	96,97	92	Transgression of John Whitmer & W.W. Phelps.
138	97,98	92	
139	98,99	92,93,94	Each settlement rejects Presidents.
140	99	92,93	Each settlement rejects Presidents.
141	99,100	97,98	Presidents replaced.
142	100,101	98	Pastors must hold the office of a teacher.
143	101,102	98	Teachers well skilled in the word of God - Pastors.
144	102,103	99	Inheritances given to leaders.
145	103,104	99,100	Bishop to hold property given for inheritances.
146	104,105	100	Includes letters of rejected Presidents. See p.136,164
147	105,106	100	Real estate behind rejection of Presidents.
148	106B	100	Page misnumbered, a second page 106.
149	107,108	100	Money problems with rejected Presidents.
150	-	-	Footnotes
151	108,109	101	
152	109	101,102	
153	109,110	102,103	
154	110,111	103	
155	111,112	103	
156	112,113	103	
157	113,114	103,104	
158	114,115	104	
159	115,116	105	
160	116	105	
161	116,117	106	
162	117,118	106,107	
163	118,119	107	Charges against Oliver Cowdery.
164	119,120	107	Letter of Oliver rejecting claim of temporal law.
165	120,121,122	107	Oliver calls revelations "pretended".
166	122,123	107	Oliver urged lawsuits against church.
167	123,124	107	Oliver accused Joseph of adultery.
168	124,125	107	Oliver had "stripped" printing office.
169	125,126	107	Oliver expelled from the church.
170	-	-	Footnotes.
171	126	108	
172	126,127	108	Charges against Lyman E. Johnson.
173	127,128	108	Letter of Lyman E. Johnson withdraws from church.
174	128,129	108	Testimony on the case of Lyman E. Johnson.
175	130,131	108	(continued)
176	131,132	108	Johnson expelled & charges against D. Whitmer.
177	132,133	108	Letter of David Whitmer - he withdraws.
178	133	108	David Whitmer expelled.
179	133,134	109	Support of Word of Wisdom. See p. 106,124.
180	134,135	109	(Continued)

FAR WEST RECORD

page 5

1983 PAGE	ORIGINAL PAGE NO.	SEQUENCE NUMBER	CONTENT
181	135,136	109,110	
182	136,137	110	Business - To build storehouse & Consecrations.
183	137,138	111	
184	138,139	111	
185	139,140	111	Letter on page 206 belongs here.
186	140	112	
187	140,141	112	Consecration urged.
188	141	113	
189	141,142	114	
190	142,143	114,115	
191	143,144	115	
192	144,145	115	
193	145,146	115	
194	146,147	115,116	
195	147,148	116	
196	148,149	116,117	
197	149	117	
198	149,151	118	Page 150 blank.
199	151,152	118	Stewardships urged - Deacons, Teachers, Priests.
200	152,153	118	Teachers - their brances. See p. 142.
201	153	119	Ordained Seventies. See Section 104:43 ALL 1835.
202	154	120	
203	154,155	121	
204	155,156	121	
205	156,157	121	
206	157,158	111B	This letter belongs on page 185.
207	158,159	111B	(Continued)
208	159,160	111B,122	
209	160,161	122,123	
210	161,162	123	
211	162,163	-	Memorial
212	163,164	-	"
213	164,165	-	"
214	165,166	-	"
215	166,167,168-	-	"
216	168,169	-	"
217	169,170	-	"
218	170,171	-	" No common stock.
219	171,172	-	"
220	172,173	-	"
221	173,174	124	
222	174,175	124	Joseph is not a fallen prophet.
223	175,176	124,125	
224	176	125,126	
225	176,177	126	
226	177	127,128	Page 178 blank.
227	179	129	
228	179,180	129	
229	181	130	
230	181	130	

THE FULLNESS OF THE GOSPEL

The following exposition is designed to clarify the early history  
and correct doctrines for members of the Reorganized Church of  
Jesus Christ of Latter Day Saints.

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## THE FULLNESS OF THE GOSPEL

One of the marvelous experiences a member of the Restoration can experience is to carefully study, page by page, the manuscripts obtained in the microfilm exchange of November of 1974 between the R.L.D.S. Church and the L.D.S. Church in Utah.

While pouring over the scribes' copies of the revelations and correlating them with the conference minutes, (Far West Record) I became intensely aware of these truths:

1. Joseph Smith Jr. was a servant of our Lord, Jesus Christ and he did restore the fullness of the Gospel.
2. The Words that he used in his revelations of 1829-1834 (the time period covered by the microfilms in this study) were not his own, but were given to him in a miraculous manner similar to those of the Book of Mormon.
3. The Celestial Law includes that set of social relationships and institutions designed of God to establish righteousness among his children. Some very essential parts of that law are found on the microfilms that were not put into the Doctrine and Covenants!
4. The law of God is eternal, unchangeable, and equally applicable to all righteous societies regardless of cultural or scientific degrees of advancement or backwardness.
5. God wills that the prophecy of Isaiah shall be fulfilled:

"And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem...."

Isaiah 2:2,3

## THE LORD'S REVELMENT

Christians read the New Testament with a longing to know all that Jesus taught, but only a small part of his work was written.

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

John 21:25

And because so much is not written we must depend on the revealment of the Holy Ghost to help us comprehend the full meaning of what little was written.

Another method of revealment used by the lord is to send a prophet into our midst. By carefully comparing his revelations to all that God has given previously, we can judge whether or not his revelations are consistant with what God has given before. We also must pray and fast for the enlightment of the Good Spirit to help us judge and interpret correctly the greater revealment the prophet has brought. For unless the prophet has greater light and/or clarification of what has already been given he has no message and can do no more than any believer, that is, to cry repentance to all who have not become born again Christians.

God revealed himself through his Son. The teachings of the Son were from God.

God is also able to communicate his will to his children through a prophet of his own choosing, as he did through his Son. An example of a man giving a message from God is that of the gift of tongues. When a man of God speaks as directed by God in a language unknown to ; and interprets the message with perfection to any who know the language; and the message edifies the soul to the glory of God; we know that God has spoken.

THE WORD OF THE LORD

The prophet of the 1830's, Joseph Smith Jr., gave over one hundred revelations from God. These revelations claim to be the words of God.

"...I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me; wherefore, you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you; for they are given by my Spirit unto you..."  
Section 16:5e, f

"These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father."  
Section 30:4d

"...that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."

"Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language that they might come to understanding;"  
Section 1:4e, 5a

"What I, the Lord, have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but will all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and truth abideth for ever and ever. Amen."

Section 1:7-9c



## THE LANGUAGE OF JESUS CHRIST

Joseph, the prophet, also states the nature of the revelations given through his mouth as "the language of Jesus Christ".

Church History 1:224

Joseph wrote a letter on March 30, 1834 to "Edward, Williams, and others of the Firm" (page 32 of the Letter Book) in which Joseph is defending the wording of the revelations in these words:

"...the word of God means what it says; and it is the word of God".

## PUBLICATIONS OF THE EARLY CHURCH

<u>Book of Mormon</u>	- - - - -	-1830
<u>The Evening and the Morning Star</u>	-	1832-1834
<u>Book of Commandments</u>	- - - - -	-1833
<u>Evening and Morning Star</u>	(Reprint)	1835-1836
<u>Doctrine and Covenants</u>	- - - - -	-1835
<u>L.D.S. Messenger and Advocate</u>	- -	1834-1837
<u>Elders Journal</u>	- - - - -	1837-1838
<u>Times and Seasons</u>	- - - - -	1838-1846

In the prospectus for The Evening and the Morning Star, June 1832, (found as page 1 of the 1835 Reprint) these words are found:

"...he cannot be called a disciple of the humble Jesus, who doth not know the language of God from the language of man."

In The Evening and the Morning Star for July 1832 on page 11 the scriptures are sanctioned as "...in his own language."

All of these testimonies give the revelations a degree of inspiration equal to the gift of tongues. Just as the Book of Mormon was given to Joseph, word for word, so the revelations were given to him in the same manner as God would give a gift of tongues!

DARKENED MINDS

"A prophet is not without honor, ~~save~~ in his own country, and in his own house."

Math. 13:58

The elders of the early church were converted to the powerful testimony of the Book of Mormon, but they had considerable doubt about the revelations given by the poorly educated prophet.

"And now, I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you; your eyes have been upon my servant Joseph Smith, Jr., and his language you have known; and his imperfections you have known; and you have sought in your hearts knowledge, that you might express beyond his language; this you also know; now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you, that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye can not make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights."

Section 67:2

"William E. McLillin made the effort to imitate one of the revelations and failed, Joseph says of this effort; "The elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fullness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality.... "

Church History 1:224

THE SPOKESMAN

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation."

Section 83:3a

The apparent spokesman for those who doubted that the revelations were the "language of Jesus Christ" was Oliver Cowdery. His faith in the revelations can be judged from the fact that he wrote a letter to Joseph (Church History 1:113) commanding Joseph "in the name of the Lord" to change the wording of Section 17:7d. It would appear that Oliver believed in "saved by grace" and therefore objected to the emphasis on "works" in Section 17.

"...and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins...."

Joseph continues:

"I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add or diminish to or from a revelation or commandment from Almighty God."

Church History 1:113, 114

Oliver also believed in the revelations of Hiram Page:

"which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations."

Church History 1:118

"With respect to Brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from (the) brethren, etc., I have nothing further to say on the subject, but to make yourselves acquainted with the commandments of the Lord, and the laws of the State, and govern yourselves accordingly."

Church History 1:287

Giving deeds? Receiving contributions? The Lord had already given his law regulating both! Now the only purpose Oliver would have in writing about them is to seek to change the law God had already given! Is this not clearly reflected in Oliver's own words?

"The church at Jerusalem, in the days of the apostles, had their earthly goods in common; the Nephites; after the appearance of Christ held theirs in the same way; but each government was differently organized from ours, and could admit of such a course when ours cannot."

Evening and Morning Star, March 1835, page 48

Oliver (along with others) printed this statement to explain why it had been necessary to change the wording of Section 42 that had appeared a month earlier (page 30) in the same paper.

The revelations given by Joseph included the instructions necessary to live "all things common". But in 1835 many of these instructions were deleted or changed in such a way as to make the law unclear or even contradictory! Is this another example where Oliver is seeking to command Joseph to change a revelation?

Oliver wrote his own "sacred covenant" Sept. 4, 1834 as recorded in the (Utah) History of the Church of Jesus Christ of L.D.S. vol. 2, page 236.\* His "sacred covenant" reflects perfectly the changes made in Section 42 five months later. Is this not evidence that Oliver thought the law was too strict or that it should be reworded according to his own opinion?

Oliver answered this question for us when he left the church in 1838 over the question of the financial law!

"I will not be influenced, governed, or controlled, in my temporal interest by any ecclesiastical authority or pretended revelation whatever, contrary to my own judgment."

Far West Record, pp. 120, 121

\*SEE APPENDIX "A".

## NOTE TO THE READER:

The author overlooked several revealing quotations that should follow Oliver's "sacred covenant" of September 4, 1834.

When it was decided to reprint the E&MS in 1835, an explanation was inserted on page 192. (Date-September 26, 1834)

"There are many typographical errors in both volumes (E&MS, 1832,1833) and especially in the last (1833), which we will endeavor to correct, AS WELL AS PRINCIPLE, if we can discover any.— It is also proper for us to say, that in the first 14 numbers, IN THE REVELATIONS, ARE MANY ERRORS, TYPOGRAPHICAL AND OTHERS, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to MAKE PROPER CORRECTIONS."

The reader should note that Section 17 was printed TWICE in the E&MS. First on page one, June 1832, and again on page 97, June 1833. On page 98 we find this explanation:

"As there were, some errors which had got into them by transcribing, (them being the "articles and covenants" or Section 17) we have since obtained THE ORIGINAL COPY AND MADE THE NECESSARY CORRECTIONS."

The errors consisted of (1) changing the "Church of Christ" to the "church of Christ" ten times. (2) Adding an eleven word phrase in Section 17:13, "or from time to time as they (the elders) shall direct or appoint". And (3) the word "up" was added to "on" to make "upon" in verse 19.

But in 1835, - 432 words WERE ADDED, and 147 words DELETED from Section 17 that were not in the 1833 "ORIGINAL"!

## OPPORTUNITY TO CHANGE THE REVELATIONS

Oliver not only had the necessary attitude to change the revelations, but he also had the opportunity!

"...we laid hands on Elder Cowdery and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the church covenants, which are soon to be published; and have intelligence in all things to do the work of printing."

"Those present then laid their hands upon Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the church in my absence, (Joseph to leave with Zion's Camp) to have the Spirit to assist Elder Cowdery in conducting the Star, and arrange the covenants..."\*

Could this "arrange the covenants" include changing the wording to make them read contrary to the original wording? This question may be answered on page 26 of the Far West Record for April 30, 1832. At this conference a committee was appointed to choose which revelations were to be printed and to "make all necessary verbal corrections". Joseph was not on this committee, but Oliver Cowdery was, along with W. N. Phelps and John Whitmer. Did this assumption of control over the revelations give Oliver the privilege of changing the meaning to fit his own beliefs?

## THE TIME FOR A CHANGE WAS RIGHT

It should also be pointed out that the time was ripe to make changes in the church that would have been out of the question only a year or two earlier. An example of this is how the name of the church was changed from the "Church of Christ" to the "Church of the Latter Day Saints" in May of 1834.

The church had received its name, "Church of Christ", from a revelation with the probable date of May 15, 1829. The revelation is

\*Church History vol. 1, p. 447, 448

now called folder 77 in the Unpublished Revelation Collection. In it we find the church specifically named "the Church of Christ".

In the Evening and the Morning Star, June 1832, page one, we find the "Church of Christ" used ten times - always capitalized to express to the world that they believed they were THE Church of Christ.

But those outside the church apparently objected so violently to that claim that in the next months issue, July 1832, page 13, the word "church" was no longer capitalized. This conciliatory attitude ruled those who sought to be "a friend of the world" (see James 4:4 & 1 John 2:16) until the name of the church was changed by the conference of May 3, 1834. (The Evening and the Morning Star, page 160) The name of Christ was left out of the name of the church until April 26, 1838 when Joseph gave a revelation (Utah Section 115) that put the name of Christ back into the name of the church.

There are those who claim that there were many names for the church in those early days. This is not true. In the Evening and the Morning Star the "Church of Christ" was used 64 times. It was not until April of 1834 (page 147) that ANY other name (Latter Day Saints) began to be used.

\* Folder 77 is found on pages 27-290 in the Doctoral Dissertation of Robert J. Woodford, April 1974 from BYU - "The Historical Development of the Doctrine and Covenants". A total of 107 folders can be seen at the archives in the LDS Auditorium. An LDS inventory to all the folders is found in Appendix 1.

## PREPARATION OF THE REVELATIONS FOR PUBLICATION

If the revelations had been carelessly copied so that great variation could be seen in various copies, there would be a need to make a corrected version. But a careful word by word examination of the scribe copies, the Evening and the Morning Star (1833), the Book of Commandments, and copies published in various other sources, show that the revelations were copied very carefully.

Here is a list of events related to the preparation and publication of the revelations before 1835.

1. Corrected by Joseph November 8, 1831. (Far West Record, p. 16)
2. Approved by vote of the conference of November 12, 1831. (Far West Record, page 18)
3. Corrected by a committee April 30, 1832. (Far West Record, page 26)
4. Twenty two of the revelations were printed in the Evening and the Morning Star in 1832, 1833 without any problems of correct wording, with the exception of one section.  
 Section 17 was corrected "according to the original" on page 97. (See the note of correction on page 98).  
 When Section 17 was first published on page one of the Evening and the Morning Star an eleven-word phrase - "or from time to time as they shall direct or appoint" was left out.  
 But when Section 17 was published in 1835, 432 words had been added and 147 words had been deleted, compared to the corrected copy "according to the original". And the new words included whole paragraphs and many anachronisms.
5. The revelations were reviewed by Joseph in June of 1833. (Church History, page 300) as published in the Book of Commandments. He found four one word errors, two of which have never been corrected in the RLDS Doctrine and Covenants. (They are correct in the Utah edition) Only one error was found in Section 42, but in 1835 - 351 words were added and 139 words were deleted!



What ever happened when the revelations were rewritten, Joseph never claimed that changes were needed, but resisted every known effort to change them. Could this be the reason why the 1835 Conference to approve the Doctrine and Covenants was held while Joseph and all the twelve Apostles were out of town? And why were the revelations printed out-of-order? How long would it take to compare the revelations to the Book of Commandments?

#### REVELATIONS REWORDED BY MAN

The 1835 Doctrine and Covenants had 2700 words added to 12 revelations.

Section	Words Added	Section	Words Added
3	131	51	82
5	243	68	236
7	109	77	106
17	432	82	72
26	471	101	87
42	351	104	386

We find this warning in Section 68:41:

"These sayings are true and faithful; wherefore transgress them not, neither take therefrom."

When the 1835 Doctrine and Covenants wording is checked against the earlier rendition we find a systematic deletion of embarrassing statements.

Embarrassing to man, perhaps, but not to God or his children.

Section	Words Deleted
5	129
17	147
42	139
51	79
101	89
	583

REVELATIONS KEPT FROM THE CHURCH!

There are two very fine revelations in the Unpublished Revelation Collection (on microfilms) that have never yet been printed:

Folder 77

Probable date, May 15, 1829. Many directions are given that we have never followed! This revelation contains 1,011 words.

Folder 80

March 1832, contains 366 words giving detailed instructions to the bishop. These instructions, if followed, would make Zion a real possibility in our day!

A revelation on page 259, 260 in the first volume of Church History should have been in the 1835 Doctrine and Covenants. If you have not read this recently, you will find 543 words that are as inspired and instructive as any Joseph ever gave.

All of these sources make at least 2350 words that could have been in the 1835 Doctrine and Covenants but were not there. Why? Is it not that men like Oliver Cowdery; many of whom left the church in 1838, changed the wording of the revelations because they did not agree with them? Those who left in 1838 are known to have disagreed over the financial law. It makes a big difference whether the revelations are the words of God, or whether they are inspired words of man. For who is to judge how inspired? Faith and doubt can not dwell in the same bosom.

Any student of church history knows that the Lord promised to give his law in Section 41, and gave it in Section 42. But what has been overlooked is the warning in Section 43:3c where the church is told that "Inasmuch as ye do it not, it shall be taken; even that which ye have received". Is it possible that the changes in the revelations fulfilled this promise? What was taken away? Was it not those teachings that they refused to follow?

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgement to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

Section 83:8

And then the Lord points out (83:12d) that the brethren in Zion ~~re~~belled against Joseph and the Lord's instructions (April 1832) ~~when Joseph~~ was sent to them to "sit in council with the Saints which are in Zion; otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them. . ." (Section 77:2b, c)

Joseph and others in Kirtland wrote a long letter in December of 1832 warning their brethren in Zion to repent. (Church History 1:265-277) The letter was sent along with the "Olive Leaf" (Section 85) but the people never got the letter! Why? Some of the leaders in Zion kept the letter back from the bishop so that he could not read it to the people as he had been instructed! (Church History 1:301, 302)

Why was the letter kept from the Bishop and the people? Because the leaders in Zion were in rebellion. They were determined to organize the people in a manner that would not be so offensive to their Gentile neighbors. And how they intended to do this was published in the Evening and the Morning Star of June 1833, pages 100 and 110.

"...each man receives a warranty deed securing to himself and heirs, his inheritance in fee simple forever..."

"Members of the church have, or will have, ""deeds"" in their own name."

It was their intention, for it had not been done, to take the land that had been leased to the saints, as stewards, and put it back in the names of the people! This would have destroyed Zion!

#### PROPERTY RIGHTS IN ZION

The Lord had commanded that the bishop should hold title to the land so that it could be appointed as stewardships to the families that gathered to Zion. Section 51:1b contained these directions. But those who assumed power over the revelations in April of 1832 (Far West Record page 26) refused to publish this Section. It was not until 1835, after the offensive directions were removed, that Section 51 was published.

Fortunately, the correct wording was recently published by Modern Microfilm, P.O. Box 1884, Salt Lake City, Utah 84110 in the Kirtland Revelation Book. This is a small part of the microfilm exchange made in November of 1974. These words, part of Section 51, are found on pages 87 and 88 of the Kirtland Revelation Book.

"...wherefore let my servant Edward receive the properties of this people which have covenanted with me to obey the laws which I have given, and let my servant Edward receive the money as it shall be laid before him according to the covenant and go and obtain a deed or article of this land unto himself of him who holdeth it; if he harden not his heart; for I have appointed him to receive these things. And thus through him the properties of the church shall be consecrated unto me. Wherefore let my servant Edward..."

The balance of power between the local bishop and the people had been established by many revelations. The bishop kept the land in his own name, for the church, so that Zion could not be broken up by people selling their land or letting it fall into the hands of apostate children.

The changes in Section 51 are the greatest of all the stumbling blocks that were placed in the path toward Zion. Not only were the directions for the bishop to get the deeds for all the land in his own name removed, but a 70 word addition was inserted (51:1d, e) that gave a transgressor a right to that which was "deeded unto him". Since nothing was deeded to any steward according to the law, the added words contradicted the lease and loan arrangement then in use. The added words also contradict Sections 41, 42, 56, 64 and 101.

"He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth my law and doeth it not, the same is not my disciple, and shall be cast out from among you..."

Section 41:2b

"And it shall come to pass that he that sinneth and repenteth not, shall be cast out and shall not receive again that which he has consecrated unto me."

Section: 42:11a

(pre 1835 wording)

"And again, verily I say unto you, that my servant Ezra must repent of his pride, and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives; and if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church..."

Section 56:3

"...the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land..."

Section 64:7b

"...behold all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards."

Section 101:10b

THE CHANGE IN THE PROPERTY RIGHTS LAW

After seeing that "there shall be no divisions made upon the land" and that the rebellious "shall be sent away, and shall not inherit the land", it seems incredible that Sections 51 and 82 were changed to allow the transgressor to inherit the land!

THESE WORDS WERE ADDED TO SECTION 51:1d, e IN 1835

"...AND IF HE SHALL TRANSGRESS, AND IS NOT ACCOUNTED WORTHY TO BELONG IN THE CHURCH, HE SHALL NOT HAVE POWER TO CLAIM THAT PORTION WHICH HE HAS CONSECRATED UNTO THE BISHOP FOR THE POOR AND THE NEEDY OF MY CHURCH: THEREFORE HE SHALL NOT RETAIN THE GIFT, BUT SHALL ONLY HAVE CLAIM ON THAT PORTION THAT IS DEEDED UNTO ~~THE~~"

THESE WORDS WERE ADDED TO SECTION 82 IN 1835

"...AND IF THEY ARE NOT FAITHFUL, THEY SHALL NOT HAVE FELLOWSHIP IN THE CHURCH: YET THEY MAY REMAIN UPON THEIR INHERITANCES ACCORDING TO THE LAWS OF THE LAND."

Before 1835 Section 82 read:

"...and if they are not found transgressors they remain upon their inheritances."

Some have sought to claim that Joseph changed the law by commanding to give deeds in a letter of May 2, 1833. This letter first came to light in a Mormon periodical, "The Contributor" of October of 1884 (Vol. 6, page 7) forty years after the death of the prophet. But on May 6, 1833 - only four days after the letter was written, the Lord tells Joseph:

"You have not kept the commandments, and must needs stand rebuked before the Lord."  
Section 90:8b

If the letter was written, it certainly did not take the Lord very long to say

NO!

FRUITS OF REBELLION

"...if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall with the wicked, lift up his eyes in hell, being in torment."  
Section 101:2g

The saints were driven from their homes in November 1833 because

"...some of my servants have not kept the commandment, but have broken the covenant, by covetous and with feigned words, I have cursed them with a very sore and grievous curse; for I, the Lord, have decreed in my heart, that inasmuch as any man, belonging to the Firm, shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things..."

Section 101:1c, d

W. W. Phelps was among those driven from their homes and therefore was in a position to know what was happening. He makes this statement:

"...I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away."  
The Evening and Morning Star, January 1834, page 128.

And the eternal call still goes out for a church that will:

"...organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthy blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my business to provide for my saints, for all things are mine; but it must needs be done in mine own way; and behold, this is the way, that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; Yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

Section 101:2b-g

## "THEY HAVE NOT LEARNED TO BE OBEDIENT"

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becoming Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

Section 102:2

One might expect that being driven from their homes would bring about repentance, but instead of grasping the connections between their rebellion and their punishment, it appears that blame was laid upon the revelations for bringing ridicule upon them!

Oliver refers to this on page 48 of the 1835 reprint of the Evening and Morning Star for March 1835.

"...they (the saints) have frequently been ridiculed in consequence of certain items contained in the one (revelation) setting forth their faith (Section 42) on the subject of bestowing temporal gifts for the benefit of the poor..."

And the fact that the revelations were strongly criticized is shown in the letter Joseph wrote on March 30, 1834:

"Firstly, you have given us to understand that there are glaring errors in the revelations, or rather, have shown us the most glaring ones, which are not calculated to suit the refinement of the age in which we live, of the great men, etc."

And the depth of this criticism must have been a great disturbance to the conferences of 1835 for NOT ONE is reported in the Far West Record for that year, although many are recorded for all other years between 1830 and 1838.



"DO IT NOT, IT SHALL BE TAKEN"

"Inasmuch as ye do it not, it shall be taken; even that which ye have received."  
Section 43:3c

By seeing how the revelations were changed we can get a very good idea of

WHAT WAS TAKEN AWAY!

1. Section 5 - the warning that Joseph would have NO OTHER GIFT OF TRANSLATION was changed to the FIRST GIFT.  
This timely warning could have spared the church the many problems relating to the BOOK OF ABRAHAM.
2. Section 17:10d - the duty of the priest was changed by deleting these words:  
"BUT NONE OF THESE OFFICES IS HE TO DO WHEN THERE IS AN ELDER PRESENT, BUT IN ALL CASES IS TO ASSIST THE ELDER."  
The new wording of 10d makes it possible for him to do ALL HIS DUTIES except to be in charge of a meeting when there is an elder present.
3. Section 17:14, 16, & 17 are all 1835. These paragraphs include decisions made in the conferences of 9 November 31 and 23 January 32 as recorded in the Far West Record. Note the many anachronisms.
4. Section 17:21c - The prayer of baptism was changed so that it no longer agreed with 3Nep. 5:25. The words "Having authority" were changed to "Having been commissioned".
5. Section 42:8-11 - Total consecration was changed to surplus consecration and the storehouse from a reservoir of economic strength to a welfare agency. "Public benefit" also crept into the new concept.  
Compare these 282 words to the 461 now in the D&C.

"If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate ALL thy properties, that which thou hast unto me, with a covenant and a deed which can not be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose.

And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it can not be taken from the church, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family; And the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need; and the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the purpose of purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple; And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth and repenteth not shall be cast out, and shall not receive again that which he has consecrated unto me; for it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of the Gentiles, unto my people which are of the house of Israel."

6. Section 42:19 - This 60-word revelation had 58 words added to it in 1835. The original intent is that all families were to be supported from the storehouse. In 1835 the wording seems to mean that only the bishop and his counselors would receive their support from the storehouse.

"The priests and teachers, shall have their stewardship given them even as the members; and the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise, as may be thought best by the elders and bishop."

Following 42:19 a statement of 113 words was deleted:

"Thou shalt contract no debts with the world, except thou are commanded. And again the elders and bishop, shall counsel together, and they shall do by the direction of the Spirit as it must needs be necessary.

There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they may be together as much as can be, and as they are directed by the Holy Spirit; and every family shall have a place, that they may live by themselves. - And every church shall be organized in as close bodies as they can be; and this for a wise purpose."

The statement begins: "Thou shalt contract no debts...."  
Note that in Section 64:6a it refers to this deleted statement!

"Behold, it is said in my laws, or forbidden, to get in debt to thine enemies...."

It is easier to delete an unwanted commandment than to delete references to that commandment!

7. Section 42:20-23 - This is a different revelation to which 80 words were added in 1835. The added words; or she, or her, or sister, of the land, etc. were added 35 times to these four verses. Removing the added material makes it read more like a revelation.

Here is a list of revelations that were combined but given on different days.

<u>Sec. Date</u>	<u>Sec. Verses</u>	<u>Real Date</u>	<u>Source of Date</u>
9 Feb '31	42:20-23	23 Feb '31	1833 E&MS p. 34
27 Dec '32	85:39-44	3 Jan '33	KRB p. 47
28 Mar '35	104:31-42	11 Nov '31	KRB p. 84

8. Section 51:1b, e - Here 79 words were deleted and 66 added to change the strict group property rights to the same property rights as enjoyed in Babylon. See page 14 for details.
9. Section 68:2c-3 - The words "a conference of High Priests" were replaced with 231 words beginning with "the First Presidency" of the Melchisedec priesthood" and running to the end of verse two!
- The effect of this change is to take the choosing of the bishops away from the local communities and place it in the hands of three men. The Lord had given all such rights to a conference of High Priests. The conference could very well represent the local community, and a High Priest could be chosen as bishop from among the local men with the complete trust of the community. The First Presidency did not even exist in November of 1831, nor could they possibly choose a bishop for each local storehouse in all the scattered communities all over the church.
- Judgment over the bishops was also given to the First Presidency. This placed far too much responsibility on the church leaders and violated the principle of common consent that is so important to a Zionite community.
10. Section 57:4b - The word "Lamanites" was changed to "people". Evidently the storehouse was to be trading post for the Indians! Notice also that the words "your brethren" were removed from Section 29:2c where it said "for I have given unto him power to build up my church among YOUR BRETHREN the Lamanites."

11. Section 76:1a - BEFORE 1835 BECAME  
 "for the Lord is God and  
 beside him there is  
none else." "no Savior."

RELATED CHANGES:

16:3c "the Lord your God  
 suffered death in the  
 flesh;" "Redeemer"  
 Note: Section 18:2h, i say the  
 same but were not changed!

42:1c "you have asked Me in  
 my name..." "the Father"  
 Note: To see this change one must see the  
 "Painesville Telegraph" (Ohio) for  
 September 13, 1831.

63:9c "from the presence of  
God..." "my Father"

Book of Mormon changed in 1837  
 1 Nephi 3: 58 (& 62, 86, 193)  
"mother of God" "the Son of God"

Joseph's First Vision  
1832-34 Diary, page 3, line 18  
"I saw the Lord" "two personages"

For details see Dialogue Autumn 1966, pp. 29-45.  
 or Restoration Studies ?, pp. 95-106. SEE APPENDIX "C"

A "trinity" verse (1 John 5:7) was added to the Bible around 300 A.D. It is not stated anywhere in the scriptures as two personages. But in May of 1835 in the Messenger and Advocate (1:122) and page 52-58 in the 1835 Doctrine and Covenants the two personages theory is taught as gospel. "Many Gods" is taught by Feb. 1845 - see Times & Seasons 6:809.

RELATED SCRIPTURES:

Isaiah 43:11

"I, even I, am the Lord; and beside me there is no savior."  
(Sec. 76:1a "none else" is even stronger language.)

Luke 10:23 Inspired Version

"...no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it."

Colossians 2:9

"For in him dwelleth all the fullness of the Godhead bodily."

John 14:8, 9

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?"

Colossians 1:15

"But there is a God, and he is Christ...."

Mosiah 5:44

"...Christ was the God, the Father of all things...God himself should come down among the children of men, and take upon him flesh and blood, and go forth upon the face of the earth."

Mosiah 8:28-31

"And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; And because he dwelleth in flesh, he shall be called the Son of God: And having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: And they are one God, yea, the very eternal Father of heaven and earth...."

Ether 1:72, 77, 81

"And the Lord said to him, Because of faith thou hast seen that I shall take upon me flesh and blood..."

"Behold, I am Jesus Christ, I am the Father and the Son."

"Behold, this body which ye now behold is the body of my spirit; and man have I created after the body of my spirit; and even as I appear to thee to be in the spirit, will I appear to my people in the flesh."

1 John 5:7

Was added to the Bible about 380A.D. (The Interpreter's Bible, vol. 12, p. 293.)

Section 90:2, 3

"And I, John, saw that he received not of the fullness at first, but received grace for grace...and thus he was called the Son of God, because he received not of the fullness at first." "I give you these sayings that you may understand and know how to worship, and know what you worship..."

Timothy 3:16

"...God was manifest in the flesh..."

Hebrews 12:29

"Our God is a consuming fire."

12. Section 76:4d, 5c, 7c, 7f, 8b - the words "Holy Ghost" were changed in 1835 to "Holy Spirit". This is also the case in 36:1.L(one L)

In the English language one does not talk of God's ghost, and it is not possible to take God's spirit from him, so good English requires that God's influence from without is God's Spirit, and God's influence from within is the Holy Ghost. All of the scriptures seem to reflect this usage before 1835. God seems to know the English language better than Oliver.

13. Section 77 - Many changes were made to make it appear that this revelation was given to Enoch. It was not!

77:1a "The Lord spake unto Enoch, saying," was added 1835.

77:1c "it must needs be that there be an organization of the literary and Mechantile establishment of my church; both in this place and in the land of Zion".

BECAME

"it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch"

77:3e "the Holy One of Israel" BECAME "the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman"

77:4d "saith your Redeemer, even I your Christ, who prepareth all things before he cometh, and thus he will come even with the church of the Firstborn and receiveth you in the cloud, and appoint..."

BECAME

"saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of the Firstborn, and he will take you up in the cloud, and appoint..."

The change would make it appear that the church here on earth is the Church of the Firstborn. This can not be for Section 76:7j states: "They who dwell in his presence are the church of the Firstborn..."

- page 24
14. Section 81, and in all other sections (77, 89, 93, 100, 101, 102) that include STRANGE NAMES, the common names were in the revelations before 1835. The strange names make the law apply to Enoch's day rather than ours.
15. Section 82 - was first printed on page 62 of the Evening and the Morning Star for January 1833 as follows:

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

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

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

Seventy-two words were added in 1835 which would allow sinners to keep the land and live in the midst of Zion.

16. Sections 89, 93 and 101 refers to "mine order". This was done in 1835. The "order of Enoch" 76:5g refers to the Melchisedec order of priesthood and was NEVER used in any way to refer to the storehouse organization before 1835. The only word the Lord ever used for the storehouse covenant was "the Firm" or the "united Firm".
17. Section 104 is an 1835 revelation, but contains an early revelation of November 11, 1831. Only the early part of the revelation is on the microfilm.
- Section 104:30 ends with this statement: "agreeably to the revelation which says:" 'showing clearly that another revelation is about to be quoted!
- Also the Far West Record refers to this revelation (104:31-42) on pages 28, 32 and 43. Even the date is given on pages 28 & 32.
- It should be noted, however, that a great deal was added in 1835 to 104:32b,c and all of 32d, 34, 40b, 42b and all of 43a, b, c. They even took part of 104:8c, d and added it to 68:2d, e! Nowhere can any mention to "the literal descendant of Aaron" be found in any revelation before 1835.

Many other observations could be made to show that the Celestial law was understood properly by many before 1835, and that the revelations were correctly printed before a few men took it upon themselves to "improve" or "express beyond his language". Let's look at a few.

## CHANGES WERE ADMITTED IN 1835!

The changes were first introduced to the saints in the reprint of the Evening and the Morning Star beginning in January of 1835. It was called the "Evening and Morning Star". It included a few new articles and many deletions as well as reworded revelations.

What is of great interest is that excuses were offered for the inclusion of strange material in the revelations! On page 2 after the introduction to Section 17, this appears:

"(WITH A FEW ITEMS FROM OTHER REVELATIONS)"

But when one marks carefully every change, NOT ONE WORD FROM ANY OTHER REVELATION CAN BE FOUND!

On page 16 a second statement is found that gives more insight into what is happening:

"On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison...We believe they are now correct. If NOT IN EVERY WORD, AT LEAST IN PRINCIPLE. For the special good of the church we have also ADDED A FEW ITEMS FROM OTHER REVELATIONS."

"NOT IN EVERY WORD" could indicate that the words were altered. "AT LEAST IN PRINCIPLE" and "FOR THE SPECIAL GOOD OF THE CHURCH WE HAVE ADDED" also indicates that certain men took the liberty to reword or rephrase the revelations.

Oliver also shows us what really happened on the last page of the 1835

Doctrine and Covenants:

"NOTES TO THE READER"

"Several errors have escaped the eye of the proof reader: They will be carefully sought, and, in the next edition, corrected: lest, however, that any should be misled, the last paragraph of the article on Marriage, page 251, should read,  
"We believe that

husbands, parents and masters (A)  
who exercise control over their  
wives, children, and servants (B)  
and prevent them from embracing the truth, will have to answer for that sin."

The correction at "A" replaces all persons.

The correction at "B" replaces fellow beings.

Do these changes look like the kind of error that "have escaped the eye of the proof reader? or do they look like rewording to please the slave owners?

Then in the next paragraph 61 words are added to Section 108A. Again, they were not errors that "escaped the eye of the proof reader".

Additional evidence is provided by a letter from David Whitmer as published in the Saints' Herald, Volume 34, page 93.

"I want to state also that Oliver Cowdery told me that Rigdon was the cause of those changes being made; by smooth talk he convinced Joseph, Oliver, and F.G. Williams that it was all right. Oliver told me that he had sorely repented of that thing; and he repented of the other errors he had been led into by Rigdon and others, Bro. John Whitmer likewise."

## THE BEST KEPT SECRETE OF THE RESTORATION

### THE REBELLION OF 1832

The Lord states in Section 83:12d that:

"for they are to be upbraided for their evil works of unbelief, and your BRETHREN IN ZION for their REBELLION against you at the time I sent you."

The Utah Doctrine and Covenants (84:76) gives the date of that rebellion in a footnote as "April 1832", but fails to show the nature of the rebellion.



The Lord put the revelations into the hands of SIX MEN (Section 70:1) on November 12, 1831 as a stewardship. Then on March 1, 1832 (Section 77:2) the Lord warned Joseph to "...sit in council with the Saints who are in Zion; otherwise Satan seeketh to turn their hearts away from the truth....". It was a full month before Joseph and his companions went to Zion. They arrived on the 24th of April. Two revelations were received there, Sections 81 and 82. These Sections spelled out the stewardship covenant in great detail! But did this effort keep Satan from blinding their understanding?

Why were there no revelations for five months after the rebellion? Why was the Church but under condemnation in Section 83:8a? Why did Joseph and a committee of High Priests write letters begging the leaders to repent (Church History 1:265-277)? Why were these same letters kept back from the Bishop so he could not read them to the Elders and the Elders warn the people? (Church History 1:301 & 302) What was the covenant that the men in Zion broke "by covetousness and with feigned words"? Why did the Lord say "...if they pollute their inheritances, they shall be thrown down....?" (Sec. 100:3c)

All that one must do to discover the nature of that rebellion is to go to the conference record for April 30, 1832 as found on page 25 of the original record or on page 46 as published by Desert Book Company. The conference record is called the Far West Record. In this conference it was decided to take the revelations out of the hands of the prophet, or the six-man stewardship, and place the revelations into the hand of three men.

"Fourthly: Ordered by the Council that bro. William, Oliver & John be appointed to review the Book of Commandments & select for printing such as shall be deemed by them proper, as dictated by the Spirit & MAKE ALL NECESSARY VERBAL CORRECTIONS."

All three of these men LEFT THE CHURCH in 1838 because they would not obey the financial law of the Church! Oliver makes his point very clear on page 120,121 of the Far West Record (page 165 in the copy published by Desert Book Company).

"I will not be influenced, govered, or controlled, in my temporal interests by any ecclesiastical authority or PRETENDED REVELATION whatever, contrary to my own judgment...."

Now we know why the strange names were added to Section 77! They were added by Oliver and those in rebellion in Zion to HIDE THEIR OWN IDENTITY! They were the ones who Satan was blinding, that they might not understand the covenant relationship demanded by the Celestial Law! Their names were changed not to hide there identity from the enemy, but from the Church!

This, I believe, has been the best kept secrete of the restoration!

## CONSECRATION QUOTES

One reason there is no doubt what the law of consecration was like before 1835 is the many good quotations available in the church papers.

November 1832, page 46 of the E&MS

"Have you all fulfilled the law of the church, which saith: Behold thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and deed that cannot be broken; and they shall be laid before the bishop of my church? And also the commandment which saith: It is wisdom in me, that my servant Martin should be an example unto the church, in laying his money before the bishop of the church; and also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his moneys according as the law directs."

In the E&MS reprint, the law, Section 42, was changed on page 30, (Feb. 35) but this quotation, "thou shalt consecrate ALL" was not changed when printed on page 92. (Sept. 35)

December 1832, page 54 of the E&MS

"It was said, when the righteous gathered together, in the days of Enoch, that the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and such must be the case in these last days, when the Lord is pruning his vineyard for the last time, and gathering his elect from the four quarters of the earth. One can not be above another in wealth, nor below another for want of means, for the earth is the Lord's and the fullness thereof. Neither shall men labor for the Lord for wages... But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish." (page 108 in reprint April. 36)

January 1833, page 61 of the E&MS

## LET EVERY MAN LEARN HIS DUTY

"every soul that comes up to Zion for an inheritance, for the present, must prepare temporally and spiritually, He should settle all his concerns with the world, and owe no man: he should overcome the world, and be ready, when he arrives to the place of gathering, to CONSECRATE ALL to the Lord, through whom the Lord has appointed for that purpose, that he may be prepared to keep the commandments, and do the will of his heavenly Father: otherwise he may not hold communion with the brethren: nor can he expect an inheritance, according to the regulations and order of the church." (page 121 in the reprint April, 1836)

(LET EVERY MAN LEARN HIS DUTY con.)

"...If any should ask what is my duty: Let him read: To love the Lord supremely: to love his neighbor as himself: to CONSECRATE ALL to the Lord...."

"It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeable to his law,...should have their names enrolled with the people of God...." (page 121 of the E&MS reprint, Apr. '36)

February 1834, page 130 of the E&MS

"...the church of Christ has always been the same in every age of the world, when there was church of Christ in existence..."

"Should any church in the last days believe and do as the church in Jerusalem in the days of the apostles, that is sell ALL that they had and cast it down at the feet of twelve men to be disposed of as they might direct, with what ease the religionist of the present day could prove, (in their own estimation,) that it was wrong. They would endeavor to show that an endless train of evils would arise from such a course...even with those who are the most tenacious for the scriptures, and for the order of the New Testament, they will follow this church no farther.

Instead of following them to a full display of their faith in the equal distribution of their goods, they will fly off in a tangent, and endeavor to prove that this was all the church that so disposed of their property.

"...whenever there is any thing in the bible which would put their faith to the test, the plainest things can be reasoned away, and things which are very far from being so plain, both believed and practiced in their stead." (page 260, 261 of the E&MS Reprint, Aug. '36)

Total consecration was also taught very clearly in the Lectures on Faith that was included in the 1835 Doctrine and Covenants. These lectures made up the "Doctrine" half of the book, the "Covenant" half being the revelations of the Lord.

Lecture "Sixth", pp. 58-62, deals with the "knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation".

"For a man to lay down his all...his houses, his lands, ...salvation never could be obtained without the sacrifice of all earthly things....When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice & offering, and that he has not nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life."

"...in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice."

"But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, their faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that person whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak."

A SUMMARY OF HISTORICAL RESEARCH RELATED TO  
WHAT HAPPENED TO ZION?

Have you ever wondered what happened to the Zion that could have been in the 1830's? The microfilm of the scribe's copies of the revelations and the conference minutes that are now in the Archives at the Auditorium in Independence, Missouri certainly give some very clear answers! We, as a church, no longer have any excuse for the uncertain sound that has been coming from our theological trumpets for the last 145 years.

Here are a few of the ideas that came from a systematic search of these records:

1. The wording of the 1829-1834 revelations given by Joseph Smith, Jr., came by the same power that gave the Book of Mormon and were far beyond the ability of Joseph Smith Jr.
2. The revelations were correctly published in the Evening and the Morning Star and also in the Book of Commandments. (1832-1834)
3. The wording of the revelations were changed in 1835 in an attempt to improve public relations with the "Gentiles".
4. Those who apparently were most involved in changing the revelations left the church in 1838 - primarily over the financial law.
5. The majority of the changes in the revelations dealt with the financial law.
6. The original wording of the revelations are free of contradictions and anachronisms.
7. The bishop of each community was to be chosen by the leaders of the community.
8. The local bishop was to be subject to the judgment of the local leaders.
9. The title of all property was to be held by the local bishop.
10. The earlier wording of the revelations placed the hub of all economic activity in the storehouse of each local community.
11. The steward was to cast all money into the local storehouse as fast as he received money.
12. The local citizens were to receive their inheritance as a stewardship, and their just wants and needs from the local storehouse.
13. The pastor of each congregation should hold the office of a teacher.
14. The plan of "all things common" is the only law that God has, or will ever give to his children.
15. Any man who could live by this law and has failed to do so, will "lift up his eyes in hell, being in torment". (Sec. 101:2g)

WHAT HAPPENED TO ZION? REBELLION, UNBELIEF AND HARDNESS OF HEART!

DOCTRINE AND COVENANTS (As known before 1835  
& notes from Church History)

- A. RLDS 18:5c LDS 19:34  
"Impart a portion of thy property...and all save the support of thy family".. (see RLDS 58:7b - LDS 58:35)
- B. RLDS 38:4-9 LDS 38:16-42  
"I am no respecter of persons - I...deign to give unto you...a land of promise - and this shall be my covenant with you - Ye shall have it for the land of your inheritance (if you seek it with all your hearts) - let every man esteem his brother as himself - Be one, and if ye are not one, ye are not mine - certain men...shall be appointed...by the voice of the church, and they shall look to the poor... administer to their relief...govern the affairs of the property of this church...farms - all these things shall be gathered unto the bosom of the church...shall be the richest of all people - every man...go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. ...go ye out from among the wicked. Save yourselves. Be ye clean....
- C. RLDS 41:1b LDS 41:2-  
"I give unto you a commandment, that ye shall assemble yourselves... ye shall receive my law, that ye may know how to govern my church, and have all things right before me. - ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, ...shall be cast out from among you. - my servant Edward...should be appointed by the voice of the church - These words are...pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment.
- D. RLDS CHURCH HISTORY 1:169 (not in LDS DHC)  
"...teaching as plainly as words can that it (THE LAW) was not to be abrogated in time, but would be in force until the judgment.
- E. RLDS Section 122:6b  
"...the law given to the church in section forty two, over the meaning of some parts of which there has been so much controversy, is as if it were given today;"

## THE LAW

- F. RLDS 42:8b LDS 42:30 (pre 1835 underlined)  
"...thou shalt consecrated all thy properties...with a covenant and a deed (to the Bishop) which can not be broken;"
- G. RLDS 42:14b LDS 42:55  
"...and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse...."

## THE LAW (cont'd)

- A. RLDS LDS  
42:19 42:70 (pre 1835 underlined)  
"...The priests and teachers shall have their stewardships given them even as the members; and the elders are to assist the bishop in all things; and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise, as may be thought best by the elders and bishop."  
BOOK OF COMMANDMENTS, page 95-96  
"Thou shalt contract no debts with the world... (see 64:6a - LDS 64:27) ... and every family shall have a place, that they may live by themselves - And every church shall be organized in as close bodies as they can be".
- B. RLDS LDS  
51:1b 51:3,4 (these words deleted in 1835)  
"...let my servant Edward receive the properties of this people which have covenanted with me to obey the laws which I have given, and let my servant Edward receive the money as it shall be laid before him according to the covenant and go and obtain a deed or article of this land unto himself; for I have appointed him to receive these things; and thus through him the properties of this Church shall be consecrated unto me. Wherefore let my servant Edward...appoint unto this people their portion, every man alike according to their families, according to their wants and their needs;...."
- NOTE - RLDS 51:1d,e - LDS 51:5 to the words "deeded unto him." was ADDED in 1835, and are in direct violation to RLDS 56:3b,c & 64:7b or in the LDS D&C 56:9,10 & 64:35!!! SEE FOLDER 17 in Published Revelation microfilms.
- C. RLDS LDS  
51:2a 51:7-10  
"And let that which belongs to this people be appointed unto this people, ...And let that which belongeth to this people not be taken and given unto that of another church;...(note local congregational storehouse)
- D. RLDS LDS  
51:4a,c 51:13,15  
"...let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for want of this people, be kept in the hands of the bishop...And thus I grant unto this people a privilege of organizing themselves according to my laws;...."
- E. CHURCH HISTORY  
RHC 1:300 LDS DHC 1:364, 365  
"...I proceed to answer your questions, concerning the consecration of property...a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint...every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the bishop...consecration must be done by the mutual consent of both parties....Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably to the bishop that the wants as much as he claims.

E cont'd

But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests...."

- A. RLDS LDS  
56:3b,c 56:9,10  
"...there shall be no divisions made upon the land...(the transgressor) shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord of Hosts;...."
- B. RLDS LDS  
57:3 57:7  
"...my servant Edward stand in the office which I have appointed him to divide the Saints their inheritance, even as I have commanded...."
- C. RLDS LDS  
58:3e,f 58:10,11  
"Firstly the rich, and the learned, the wise and the noble; and after that cometh the day of my power. Then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb...."
- D. RLDS LDS  
58:4d,e 58:17-19  
(The bishop) "is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just.... My law shall be kept on this land...."
- E. RLDS LDS  
58:7, 11c, 12b 58:35-37, 52, 55  
"It is wisdom in me that my servant Martin should be an example unto the church, in laying his moneys before the bishop of the church. And also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys according as the law directs....there should be lands purchased in Independence, for the place of the storehouse....purchase this whole region of country, as soon as time will permit....let the privileges of the lands be made known, from time to time...let the work of the gathering be not in haste, nor by flight...."
- F. RLDS LDS  
64:6a 64:27  
"Behold, it is said in my laws or forbidden, to get in debt to thine enemies...." see Book of Commandments p. 95 verse 55, part of 113 words removed in 1835, See 42:19 RLDS, and 42:70 LDS.
- G. RLDS LDS  
64:7b 64:35  
"...the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land..."  
(note how section 51 & 82 (LDS 83) was changed in 1835 that the transgressor would retain the land)
- H. RLDS LDS  
70:2b-3d 70:7-14  
"...inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse....Behold, this is what the Lord requires of every man in his stewardship..."



H cont'd

And behold, none are exempt from this law who belong to the church of the living God...nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

- A. RLDS LDS  
72:3e 72:15  
"...for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."
- B. RLDS LDS  
77:1f 78:6  
"...for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things...."
- C. RLDS LDS  
77:2d, 3d 78:11, 14  
"...a commandment I give unto you, to prepare and organize yourselves by a bond of everlasting covenant that can not be broken.... that the church may stand independent above all other creatures beneath the celestial world...."
- D. RLDS LDS  
81:4d-g 82:15-19  
"...I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold, here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs inasmuch as his wants are just...that every man may improve upon his talent,...to become the common property of the whole church, every man seeking the interest of his neighbor...."
- E. RLDS LDS  
82:1b- 83:2- (pre 1835 see E&MS p. 62)  
"...Women have claim on their husbands until they are taken, and if they are not found transgressors, they remain upon their inheritances; All children have claim upon their parents until they are of age, and after that they have claim upon the church, or in other words, the Lord's storehouse for inheritances."
- F. CHURCH HISTORY  
RCH 1:259 DCH 1:298 E&MS p. 61 T&S 5:673 Mil. Star 14:284 LDS D&C 85:3  
"it is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to his law,...should have their names enrolled with the people of God...."
- G. RLDS LDS  
101:2b-g 104:11-18  
"...organize yourselves, and appoint every man his stewardship that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings... it is my purpose to provide for my saints, for all things are mine, but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the

G. cont'd

the earth is full, and there is enough and to spare...if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy he shall, with the wicked, lift up his eyes in hell, being in torment."

A. RLDS LDS  
101:10a,b 104:54,55

"And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards."

B. RLDS LDS  
101:12b-h 104:68-75

"...and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands...shall be cast into the treasury as fast as you receive moneys...and let not any man among you say that it is his own, for it shall not be called his, nor any part of it...any man among you, say unto the treasurer, I have need of this to help me in my stewardship...the treasurer shall not withhold."

C. RLDS LDS  
102:2b, c 105:3-5

"...they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself."

D. RLDS LDS  
102:8b 105:29

"...it is my will that these lands be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given."

E. RLDS LDS  
106 119

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop...and after that, those who have thus been tithed, shall pay one tenth of all their interest annually...all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you...If my people observe not this law...It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion."

F. RLDS ONLY  
122:6b

"...the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy, is as if it were given today...."

## Note:

## RLDS ONLY

When the promise was given that the saints were to be given the LAW (section 42) they were told (CH 1:169) "teaching as plainly as words can that it was not to be abrogated in time, but would be in force UNTIL THE JUDGMENT..."

## BIBLE

REFERENCES OF THE  
FINANCIAL LAW

1. Gen. 7:23...dwelt in righteousness - no poor among them...  
(Inspired Version)
2. Ex. 16:18...lacked nothing...(see also II Cor 8:15)
3. Deut. 15:8...lend to him (give to poor) sufficient for his need...
4. Psalms 15:5...putteth his money not out to usury...
5. Ecc. 5:13...some evil...riches kept for the owners...to their hurt...
6. Ex. 22:25...thou shalt not lay upon him usury
7. Isa. 3:14 or 2N8:52...the spoil of the poor is in your houses...  
Utah 13:14
8. Isa. 5:7 or 2N8:77...looked for judgment but behold oppression...  
Utah 15:7
9. Isa. 5:18 or 2N8:88... woe to them that draw iniquity with cords  
Utah 15:18 of vanity...
10. Isa. 10:2 or 2N9:83...right of the poor - rob the fatherless...  
Utah 20:2
11. Jer. 22:3...judgment - no violence - widow...
12. Mic. 3:1-4 & 9-11...pervert all equity - priests teach for hire...
13. Matt. 19:21...sell that thou hast, and give to the poor...
14. Matt. 23:3...bind heavy burdens upon mens back (see also Luke 11:47)
15. Matt. 23:10...shut up the kingdom...(see also Luke 11:53)  
K.J. 23:13 K.J. 11:52
16. Matt. 23:20...omitted the weightier things of the law (see Luke 11:43)
17. Mark 10:20...sell, give...  
K.J. 10:21
18. Mark 10:26...those who leave all...  
K.J. 10:27
19. Luke 3:19...custom - appointed to the poor, every man his portion...  
(Inspired V. only)
20. Luke 6:31...give to every man...ask not again....  
K.J. 6:30
21. 1 Cor. 10:24...let no man seek therefore his own, but every man  
another's good.

21. Luke 12:17...beware of covetousness...  
K.J. 12:15
22. Luke 12:36...sell - give alms...  
K.J. 12:33
23. Luke 16:8-19...unrighteous mammon...(see RLDS Sec. 81:6a, LDS 82:22)
24. Acts 2:44...all things common...
25. Acts 4:32...aught of what he possessed was his own...all things  
common.
26. Acts 4:37...sold land - laid at the apostles feet...
27. Romans 12:13...distributing to the necessities of saints...
28. 2Cor.8:2-15...poverty unto riches, by an equality had no lack...
29. Heb. 13:5...let your consecrations be without covetousness...
30. James 1:27...Pure religion...visit the fatherless & widows...
31. 1John 3:17...seeth his brother have need - compassion...
32. Rev. 3:17...thou sayest, I am rich...thou art wretched...
33. Jude 3...ye should earnestly contend for the faith which was once  
delivered unto the saints.

## REFERENCES TO THE FINANCIAL LAW

## BOOK OF MORMON

1. Jacob 2:16-27...be free with your substance - seek riches to do good..  
Utah 2:13-21
2. Mos. 2:24-46...that which is his due - succor those that stand in  
Utah 4:13-28 need - I would that you should impart your substance  
to the poor, every man according to that which he  
has - is not requisite that man should run faster  
than he has strength...
3. Mos. 9:60-64....commanded of God - impart according to that which  
Utah 18:27-29 he had - according to needs and wants...
4. Mos. 11:15)...labor with their own hands...(see D&C 52:9b-LDS 52:39)  
Utah 27:155
5. Mos. 13:44.....inequality...  
Utah 29:32
6. Alma 1:37-47....priest labored - according to that which he had -  
Utah 1:26-31 neat & comely - the steadiness of the church...
7. Alma 2:19,20....great inequality - imparting substance...  
Utah 4:12,13

## BOOK OF MORMON CONT'D

8. Alma 3:96-100...will you persist in turning your backs - and  
Utah 5:55 withholding your substance from them...
9. Alma 4:3.....names were blotted out..(see CH 1:259-LDS Sec. 85:3-5)  
Utah 6:3
10. Alma 10:8.....Abraham paid tithes of one-tenth part of all that  
Utah 13:15 he possessed..(D&C 101:11 & Sec. 106-LDS 104:60-66  
&119)
11. Alma 11:26.....no inequality-word which should be taught at the time  
Utah 16:16 of his (Christ's) coming...
12. Alma 16:23.....impart of your substance...  
Utah 34:28
13. Alma 21:28.....grew rich - would not give heed to their words...  
Utah 45:24
14. 3Nep. 3:12 & 15.distinguished by ranks - a great inequality...  
Utah 6:12 & 14
15. 3 Nep 11:13.....bring ye all the tithes into the storehouse..(Mal 3:10)  
Utah 24:10
16. 3 Nep. 12:11....they had all things common...  
Utah 26:19
17. 4 Nep. 1:3,4....all things common...  
Utah 1:2,3
18. 4 Nep. 1:27, 28.no more common among them...  
Utah 1:24,25
19. Ether 5:34-35...Charity  
Utah 12:34,35
20. Mormon 4:83.....depart from the right way...  
Utah 9:20
21. Mormon 4:54,55 ..poor, notice them not - secrete combinations - gain..  
Utah 8:39,40
22. Alma 16:223, 224...visit not the sick and afflicted, and impart not  
Utah 34:28 of your substance if you have to those who stand  
in need...

OLIVER COWDERY'S SACRED COVENANT

APPENDIX A

Oliver Cowdery made many obvious attempts to change the financial law. Here is one of the more obvious examples as found on page 236 of the second volume of the History of the Church. (Utah)

"On the 14th (July, 1835) a charge was preferred against Elder Edmund Bosley, to a council of the Presidency, for unchristain-like conduct, in breaking a certain sacred covenant, made September 4, 1834.

President Oliver Cowdery testified that he himself framed the covenant alluded to, and that at the time when Bosley said that he had a witness that it was the will of the Lord that he should consecrate the surplus of his property over and above what would be needful for his and his family's support.

Bishop Whitney stated that Elder Bosley agreed to let the Presidency and others have money on loan, for the printing of the Revelations, if he could control his property in one year, or, as soon as he obtained it.

Decided that Elder Bosley broke the covenant which he made September 4, 1834 - therefore he is not a member of this Church, unless he make satisfaction to those whom he injured.

## RESEARCH INDEX

## APPENDIX B

Kirtland Revelation Book

Microfilm Folder

The Evening and the Morning Star (1832-1833)

Book of Commandments

1835 Doctrine &amp; Covenants

KRB by page

Fd. by number

E&amp;MS by page

BofC by page

1835

RLDS	LDS	KRB	Fd.	E&MS	BofC	1835
1	1	-	-	78	3	75
-	2	-	-	-	-	-
2	3	-	3	-	7	156
3	10	-	-	-	22	163
4	4	-	-	-	9	158
5	5	-	4	-	10	158
6	6	-	-	-	14	109
7	7	-	5	-	18	160
8	8	-	-	-	19	161
9	9	-	-	-	20	162
10	11	-	-	-	28	167
11	12	-	-	-	31	169
-	13	-	-	-	-	-
12	14	-	-	-	32	169
13	15	-	-	-	33	170
14	16	-	-	-	34	170
15	17	119	6	-	-	171
16	18	-	-	-	34	172
17	20	-	7	1,97	47	77
18	19	-	-	-	39	174
19	21	-	-	-	45	177
20	22	-	8	1	47	178
21	23	-	-	-	43	176
22	-	-	-	-	-	-
23	24	-	-	-	55	111
24	25	-	-	-	58	178
25	26	-	-	-	59	179
26	27	-	-	78	60	179
27	28	-	-	-	67	181
28	29	-	9	26	61	112
29	30	-	-	-	69	182
30	31	-	-	-	71	183
31	32	83	10	-	-	184
32	33	-	-	-	72	184
33	34	-	-	-	74	185
34	35	-	11	-	75	116
35	36	-	-	-	78	186
36	-	-	-	18	-	-
37	37	-	-	-	79	186
38	38	-	-	61	80	118
39	39	-	-	-	85	187
40	40	-	-	-	87	188
41	41	93	12	-	88	188
42	42	-	13	9	89	120
-	-	117	13	-	101	125

RLDS	LDS	KRB	Fd.	E&MS	BofC	1835
43	43	-	-	34	96	125
44	44	-	-	-	100	189
45	45	-	14	2	103	128
46	46	-	-	17	111	132
47	47	12	15	-	114	190
48	48	-	-	-	115	190
49	49	-	-	47	116	191
50	50	-	16	17	119	134
51	51	87	17	-	-	150
52	52	-	18	-	123	192
53	53	-	19	-	127	195
54	54	-	-	-	128	195
55	55	-	-	-	129	196
56	56	-	20	-	130	197
57	57	89	21	-	-	154
58	58	-	-	-	133	136
59	59	-	22	9	140	140
60	60	-	-	-	142	198
61	61	-	23	53	145	199
62	62	-	-	-	149	202
63	63	-	24	70	150	141
64	64	-	25	-	157	145
65	65	87	26	26	-	151
66	66	95	27	-	-	203
67	67	-	-	-	-	151
68	68	-	-	35	-	147
69	69	-	-	-	-	155
70	70	-	-	-	-	152
71	71	11	28	-	-	225
72	72	13	29	53	-	223
73	73	-	30	-	-	156
74	74	94	31	-	-	202
-	-	117	-	-	-	-
75	75	-	32	-	-	221
76	76	1	33	10	-	225
-	77	-	-	-	-	-
77	78	15	34	-	-	204
78	79	12	35	-	-	205
79	80	18	36	-	-	206
80	81	17	37	-	-	207
81	82	-	-	-	-	219
82	83	93	38	62	-	222
83	84	20	39	-	-	89
-	85	-	40	61	-	-
84	86	31	41	-	-	99
-	87	32	42	-	-	-

## RESEARCH INDEX

APPENDIX B  
page 2

RLDS	LDS	KRB	Fd.	E&MS	BoFC	1835	RLDS	LDS	KRB	Fd.	E&MS	BoFC	1835
85	88	33	43	-	-	100	-	113	-	-	-	-	-
86	89	49	44	-	-	207	-	114	-	-	-	-	-
87	90	51	45	-	-	214	-	115	-	-	-	-	-
88	91	55	46	-	-	231	-	116	-	-	-	-	-
89	92	55	47	-	-	231	-	117	-	-	-	-	-
90	93	56	48	-	-	210	-	118	-	-	-	-	-
91	94	64	49	-	-	213	106	119	-	-	-	-	-
92	95	59	50	-	-	233	-	120	-	-	-	-	-
93	96	60	51	-	-	234	-	121	-	-	-	-	-
94	97	61	52	-	-	208	-	122	-	-	-	-	-
95	98	66	53	-	-	216	-	123	-	-	-	-	-
96	99	19	54	-	-	206	107	124	-	-	-	-	-
97	100	71	55	-	-	232	-	125	-	-	-	-	-
98	101	73	56	-	-	235	-	126	-	-	-	-	-
99	102	111	57	-	-	95	108	133	-	-	89	-	247
100	103	108	58	-	-	-	109	127	-	-	-	-	-
101	104	100	59	-	-	240	110	128	-	-	-	-	-
102	105	97	60	-	-	-	111	-	-	-	-	-	251
103	106	116	61	-	-	245	-	129	-	-	-	-	-
104	107	84	62	-	-	82	-	130	-	-	-	-	-
-	108	-	-	-	-	-	-	131	-	-	-	-	-
-	109	-	63	-	-	-	-	132	-	-	-	-	-
-	110	-	-	-	-	-	108	133	-	-	89	-	247
-	111	-	-	-	-	-	112	134	-	-	-	-	252
105	112	-	-	-	-	-	108A	-	-	-	-	-	255
							113	135	-	-	-	-	-
							-	136	-	-	-	-	-



THE REVELATIONS OF JOSEPH SMITH JR.

RIDS

YEAR	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
1828							2					
1829		4	5	6	3	12						
				7	Fd.77	13						
				8	10	14						
				9	11	15						
						16						
1830			18	17			23		26	31	33	34
				19			24		27	32		35
				20			25		28			36
				21					29			37
				22					30			
1831	38	41	45		50	52	57	58	64	65	1	71
	39	42	46		51	53		59		66	67	72
	40	43	47			54		60			108	
		44	48			55		61			68	
			49			56		62			69	
								63			104:31	
											70	
1832	73	76	77	81					83			84
	74		Fd.80	82					CH 1:259			85
	75		78									
			79									
			80									
1833		86	87		90	92		94		97		98
			88		91	93		95				
			89					96				
1834		(99)		101		102					103	
		100										
1835			104					(108A)				
								(111)				
								(112)				
1836												
1837							105					
1838							106					
1839												
1840												
1841	107											
1842									109			
									110			
1843												
1844						(113)						
	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC

A STATEMENT FROM

APPENDIX C

JOSEPH SMITH'S 1832-1834 DIARY

(Page 3 - lines 14-31)

"...and while in the attitude of calling upon the Lord <sup>in the 15th year of my age</sup>  $\wedge$  a pillar of  
light above the brightness of the sun at noon day  
come down from above and rested upon me and I was filled  
with the Spirit of God and the <sup>Lord</sup>  $\wedge$  opened the heavens upon  
me and I say the Lord and he spake unto me saying  
<sup>my Son</sup> Joseph  $\wedge$  thy sins are forgiven thee. Go thy <sup>way</sup>  $\wedge$  walk in my  
statutes and keep my commandments behold I am the  
Lord of glory I was crucified for the world that all those  
who believe on my name may have Eternal life the world  
lieth in sin ~~and~~ at this time and none doeth good no  
not one they have turned asside from the Gospel and  
keep not <sup>my</sup>  $\wedge$  commandments they draw near to me with their  
lips while their hearts are far from me and mine anger  
is kindling against the inhabitants of the earth to visit  
them according to this ungodliness and to bring to pass  
that which <sup>hath</sup>  $\wedge$  been spoken by the mouth of the prophets  
and apostles behold and lo I come quickly as it (is)  
written of me in the cloud <sup>clothed</sup>  $\wedge$  in the glory of my Father...."

## G O D H E A D C H A N G E S

1. Joseph Smith's First Vision  
1832-34 Diary "I saw the Lord: page 3, line 18  
changed to "I saw two Personages" Church History 1:9
2. Book of Mormon 1830  
1 N 3:58 "Behold the virgin whom thou seest is the mother of  
( ) God, after the manner of the flesh."  
changed in 1837 to  
"Behold the virgin whom thou seest is the mother of  
(the Son of) God, after the manner of the flesh."
3. Book of Mormon 1830  
1 N 3:62 "Behold the Lamb of God, even the ( ) Eternal Father!"  
changed in 1837 to  
"Behold the Lamb of God, even the(Son of the)  
Eternal Father!"
4. Book of Mormon 1830  
1 N 3:86 "...the Lamb of God, that he was taken by the people;  
even ( ) the everlasting God was judged of the world;"  
changed in 1837 to  
"...the Lamb of God, that he was taken by the people;  
even (the Son of) the everlasting God...."
5. Book of Mormon 1830  
1 N 3:193 "...the Lamb of God is ( ) the Eternal Father..."  
changed in 1837 to  
"...the Lamb of God is (the Son of) the Eternal Father"
6. Book of Mormon 1830  
Mormon 3:29 "...the Father, and to the Son, and to the Holy  
Ghost, which is one God...."  
changed to  
"...the Father, and to the Son, and to the Holy  
Ghost, which (are) one God...."
7. Doctrine and Covenants  
Section 17:5h "...Father, and Son, and Holy Ghost is one God  
changed to  
"...Father, Son, and Holy Ghost (are) one God"

8. Doctrine and Covenants  
 Section 76:5p "...where God and Christ is judge of all"  
 changed to  
 "...where God and Christ are the judge of all"
9. Doctrine and Covenants  
 Section 16:3c "...the Lord your God suffered death in the flesh...."  
 changed to  
 "...the Lord your Redeemer suffered death in the flesh...."
10. Doctrine and Covenants  
 The introduction to Section 42 as found in John Whitmer's History called An Early Latter Day Saint History, Herald House p. 38  
 "...thus saith the Lord: your God, ~~even-Jesus-Christ-the-Great-I-am....~~"  
 Whitmer scrates this out.
11. Doctrine and Covenants  
 Section 42:1c "...you have asked me in my name...."  
 changed to  
 "...you have asked the Father in my name...."
12. Doctrine and Covenants  
 Section 76:1a "...the Lord He is God, and beside him there is none else...."  
 changed to  
 "...the Lord - is God, beside him there is no Savior...."
- 13-19. Doctrine and Covenants  
 "Holy Ghost" changed to "Holy Spirit" seven times!  
 Section 36:1 "1" & 6a  
 Section 76:4d, 5c, 7c, 7f, 8b.
20. Holy Bible  
 I John 5:7 added to the Bible after 300AD. by Priscillian, a Spanish heretic. See The Interpreter's Bible 12:293.
21. Holy Bible  
 Genesis 7:31 Inspired Version - 1867  
 "...even in the bosom of the Father (and the Son of Man)...."  
 changed after 1867 to  
 "...even in the bosom of the Father and the Son of Man...."

There is every reason to believe that other changes of like nature will be found.

## A SPIRITUAL STRATEGY

An anonymous author wrote the following lines many years ago. Now, more than ever, they constitute a keynote for successful living. They might be called a "Spiritual Strategy".

"The Lord has given to every man his work. It is his business to do it, and the devil's business to hinder him if he can. As sure as God has given you work to do, Satan will try to hinder you. He may present other things more promising, he may allure you by worldly prospects, he may assault you with slander, torment you with false accusations, set you to work defending your character, employ pious persons to lie about you, editors to assail you, and excellent men to slander you. You may have Pilate and Herod, Annas and Caiaphas all combined against you, and Judas standing by ready to sell you for 30 pieces of silver.

But keep about your work. Do not flinch because the lion roars; do not stop to stone the devil's dogs. Do your work. Let liars lie, let the devil do his worst; but see to it that nothing hinders you from fulfilling the work that God has given you.

He has not sent you to make money. He has not commanded you to get rich. He has never bidden you to defend your character. He has not set you at work to contradict falsehoods which Satan and his servants may start to peddle. If you do these things, you will do nothing else; you will be at work for yourself and not for the Lord.

Keep about your work. Let your aim be as steady as a star. Let the world brawl and bubble. You may be assaulted, wronged, insulted, slandered, wounded and rejected; you may be abused by foes, forsaken by friends and despised and rejected of men. But see to it with steadfast determination, with unflinching zeal, that you pursue the great purpose of your life and object of your being, until at last you can say 'I have finished the work you gave me to do'."