

Come Follow Me Lesson 12

March 15-21

D&C 27-28

D&C 27

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, August 1830. HC 1: 106—108. In preparation for a religious service at which the sacrament of bread and wine was to be administered, Joseph set out to procure wine for the occasion. He was met by a heavenly messenger and received this revelation, a portion of which was written at the time, and the remainder in the September following. Water is now used instead of wine in the sacramental services of the Church. ("Early in the month of August [1830]," Joseph Smith stated, "Newel Knight and his wife paid us a visit at my place in Harmony, Pennsylvania; and as neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before he and his wife should leave us. In order to prepare for this I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first four paragraphs [D&C 27:1-5a, 14, 15a, 18b] of which were written at this time, and the remainder in the September following" (History of the Church, 1:106). Why was the sacrament administered at this time? Emma was baptized in June of 1830 and Joseph was soon after that arrested. Emma had not had the opportunity to obtain the sacrament and be confirmed a member of the Church. Newel Knight's wife had also been baptized but not confirmed. This revelation was given as a result of this circumstance.)

1—4, The emblems to be used in partaking of the sacrament are set forth; 5—14, Christ and his servants from all dispensations are to partake of the sacrament; 15—18, Put on the whole armor of God.

1 LISTEN to the ^avoice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is ^bquick and powerful.

2 For, behold, I say unto you, that it mattereth not what ye shall ^aeat or what ye shall drink when ye partake of the sacrament, (David B. Haight: **It took a number of years before the congregations of the Saints totally abolished the use of wine in the sacrament, but by the end of President Brigham Young's administration, the use of water for the sacrament was generally the practice. The point of the revelation was that the sacrament be partaken with an eye single to the glory of the Lord.** ("Remembering the Savior's Atonement," Ensign, Apr. 1988, 11)) if it so be that ye do it with an eye single to my ^bglory—^cremembering unto the Father my ^dbody which was laid down for you, and my ^eblood which was shed for the ^fremission of your sins. (The focus on the sacrament should always be the Savior, and not what we eat or drink for the sacrament. Substitution of bread and water should be if there is no other choice. The sacrament is a unifying ordinance. We all participate together in it and focus on the Savior.)

3 Wherefore, a commandment I give unto you, that you shall not purchase ^awine neither strong drink of your enemies;

4 Wherefore, you shall partake of none except it is made ^anew among you; (It's possible that the phrase "new wine" means grape juice, but consider that the Church continued to use fermented sacramental wine both in Kirtland and Nauvoo. A Commentary on the Doctrine and Covenants, p. 179) yea, in this my Father's kingdom which shall be built up on the earth. (**The sacrament for the most part points us back to the atonement of Christ, but should also cause us to look forward to the time when we will partake of the sacrament in the sacrament meeting with the Savior just prior to his Second Coming. This meeting will be held at Adam-ondi-Ahman.**)

5 Behold, this is wisdom in me; wherefore, marvel not, for **the hour cometh that I will ^adrink of the fruit of the ^bvine with you on the earth,** (In the judgment of many students of the Doctrine and

Covenants, these verses are descriptive of the great meeting yet to be held at Adam-ondi-Ahman. Expressing this view, Elder Bruce R. McConkie wrote as follows: **"Before the Lord Jesus descends openly and publicly in the clouds of glory, attended by all the hosts of heaven; before the great and dreadful day of the Lord sends terror and destruction from one end of the earth to the other; before he stands on Mount Zion, or sets his feet on Olivet, or utters his voice from an American Zion or a Jewish Jerusalem; before all flesh shall see him together; before any of his appearances, which taken together comprise the second coming of the Son of God— before all these, there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-ondi-Ahman"** (Millennial Messiah, 578-79).

"With reference to the use of sacramental wine in our day, the Lord said to Joseph Smith: 'You shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.' In so stating, he is picking up the language he used in the upper room. Then he says: 'The hour cometh that I will drink of the fruit of the vine with you on the earth.' Jesus is going to partake of the sacrament again with his mortal disciples on earth. But it will not be with mortals only. He names others who will be present and who will participate in the sacred ordinance. These include Moroni, Elias, John the Baptist, Elijah, Abraham, Isaac, Jacob, Joseph (who was sold into Egypt), Peter, James, and John, 'and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.' Each of these is named simply by way of illustration. **The grand summation of the whole matter comes in these words: 'And also with all those whom my Father hath given me out of the world' (D&C 27:4-14). The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman"** (McConkie, Millennial Messiah, 587). At the Last Supper, when Jesus instituted the sacrament, he explained the symbolism of the wine that the apostles drank, saying, "This is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:28-29). Doctrine and Covenants 27:5 states that Moroni will be in attendance at that meeting. The verses that follow expand the list of those who are invited to partake of the sacrament with the Savior to include all who have been faithful to their testimony of him. Revelations of the Restoration, p. 201-2. and **with ^cMoroni**, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the ^drecord of the ^estick of ^fEphraim; (Book of Mormon) (If Lehi was a descendant of Manasseh, why is the Book of Mormon called the stick of Ephraim? Joseph Fielding Smith: It is true that Lehi was a descendant of Manasseh (Alma 10:3 And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of ^aManasseh, who was the son of ^bJoseph who was ^csold into Egypt by the hands of his brethren.), but **the Nephites were just as much the descendants of Ephraim, for we know that Ishmael, who was the other founder of the colony, was a descendant of Ephraim.** This we learn from the Prophet Joseph Smith, but it is not so stated in the Book of Mormon. This information was contained in the 116 pages of lost manuscript which was not re-translated into the Book of Mormon. You are aware of the fact that the sons of Lehi married the daughters of Ishmael. Ezekiel 37:9 reads as follows: Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand. Now if you will carefully analyze this verse, you will discover that it positively states that this "stick" which is the "stick of Joseph," thus covering both tribes, is "in the hand of Ephraim." The record, after its

presentation to the Prophet Joseph Smith, was placed in the hand of Ephraim, for Joseph Smith was of Ephraim. ... **The Book of Mormon is as much the stick of Ephraim as it is of Manasseh, because both Ephraim and Manasseh were the sons of Joseph. The record of Joseph is now in the hand of Ephraim. So far as the fulfilment of the prophecy is concerned, it becomes the record of Ephraim, for the Latter-day Saints are, in the main, of Ephraim.** (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 3: 198.)

6 And also with ^aElias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; (Correcting the Bible by the spirit of revelation, the Prophet restored a statement of John the Baptist which says that **Christ is the Elias** who was to restore all things. (Inspired Version, John 1:21-28.) By revelation we are also informed that the Elias who was to restore all things is the angel **Gabriel** who was known in mortality as Noah. (D. & C. 27:6-7; Luke 1:5-25; Teachings, p. 157.) From the same authentic source we also learn that the promised **Elias is John the Revelator**. (D. & C. 77: 9, 14.) Thus there are three different revelations which name Elias as being three different persons. What are we to conclude? By finding answer to the question, by whom has the restoration been effected, we shall find who Elias is and find there is no problem in harmonizing these apparently contradictory revelations. Who has restored all things? Was it one man? Certainly not. Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At least the following have come: Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. (D. & C. 13; 110; 128:19-21.) **Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear that Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit keys and powers to men in this final dispensation.** (Doctrines of Salvation, vol. 1, pp. 170-174.)

7 And also **John the son of Zacharias**, which Zacharias he (^aElias) visited and gave promise that he should have a son, and his name should be ^bJohn, and he should be filled with the spirit of Elias; (Joseph Fielding Smith: It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, Section 27, verse 7, and was Gabriel or Noah, who stands next to Michael or Adam in the Priesthood. (CR, April 1960, p. 72.))

8 Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first ^apriesthood which you have received, that you might be called and ^bordained even as ^cAaron;

9 And also ^aElijah, 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 ^bfathers, that the whole earth may not be smitten with a ^ccurse;

10 And also with **Joseph** and ^aJacob, and ^bIsaac, and **Abraham**, your ^cfathers, by whom the ^dpromises remain;

11 And also with **Michael**, or ^aAdam, the father of all, the prince of all, the ^bancient of days;

12 And also with **Peter**, and **James**, and **John**, whom I have sent unto you, by whom I have ^aordained you and confirmed you to be ^bapostles, and especial ^cwitnesses of my ^dname, and bear the keys of your ministry and of the same things which I revealed unto them; (This text confirms the restoration of the Melchizedek Priesthood, for which we have no date or official account. Erastus Snow, who served as an apostle for nearly forty years, gives the following account of the restoration of the higher priesthood: "In due course of time, as we read in the history which he [Joseph Smith] has left, Peter, James and John appeared to him— it was at a period when they were being pursued by their enemies and they had to travel all night, and in the dawn of the coming day when they were weary and worn who should appear to them but Peter, James and John, for the purpose of conferring upon them the Apostleship, the keys of which they themselves had held while upon the earth, which had been bestowed upon them by the

Savior. This Priesthood conferred upon them by those three messengers embraces within it all offices of the Priesthood from the highest to the lowest. As has been often taught us that the keys of the presidency of this Apostleship represent the highest authority conferred upon man in the flesh. And by virtue of these keys of Priesthood the Prophet Joseph from time to time proceeded to ordain and set in order the Priesthood in its various quorums as we see it today in the Church" (Journal of Discourses, 23:183). Revelations of the Restoration, p. 203. Addison Everett: [Joseph Smith] said that at Colesville, New York, in 1829, he and Oliver were under arrest on a charge of deceiving the people. When they were at the justice's house for trial in the evening, all were waiting for Mr. Reid, Joseph's lawyer. While waiting, the justice asked Joseph some questions, among which was this: "What was the first miracle Jesus performed?" Joseph replied, "He made this world, and what followed we are not told." Mr. Reid came in and said he wanted to speak to his clients in private and that the law allowed him that privilege, he believed. The judge pointed to a door to a room in the back part of the house and told them to step in there. As soon as they got into the room, the lawyer said there was a mob outside in front of the house. "If they get hold of you they will perhaps do you bodily injury; and I think the best way for you to get out of this is to get right out there," pointing to the window and hoisting it. They got into the woods in going a few rods from the house. It was night and they traveled through brush and water and mud, fell over logs, etc., until Oliver was exhausted. Then Joseph helped him along through the mud and water, almost carrying him. They traveled all night, and just at the break of day Oliver gave out entirely and exclaimed, "Oh, Lord! Brother Joseph, how long have we got to endure this thing?" They sat down on a log to rest, and Joseph said that at that very time Peter, James and John came to them and ordained them to the apostleship. They had sixteen or seventeen miles to go to get back to Mr. Hale's, his father-in-law's, but Oliver did not complain any more of fatigue. (Hyrum L. Andrus and Helen Mae Andrus, comps., They Knew the Prophet [Salt Lake City: Bookcraft, 1974], 15.)

13 Unto whom I have ^acommitted the ^bkeys of my kingdom, **(Peter, James, and John committed three things to Joseph Smith and Oliver Cowdery: the Melchizedek Priesthood; the keys of that priesthood, meaning the right to preside over all of its functions and offices; and the keys of the dispensation of the fulness of times. The holding of such keys is properly referred to as the apostleship, for keys are the distinctive characteristic of that office.** Revelations of the Restoration, p. 203) and a ^cdispensation of the ^dgospel for the ^elast times; and for the ^ffulness of times, in the which I will gather together in ^gone all things, both which are in heaven, and which are on earth; (Now the thing to be known is, what the fullness of times means, or the extent or authority thereof. It means this, that the dispensation of the fullness of times is made up of all the dispensations that ever have been given since the world began, until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with His own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given; for Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from then to Jesus Christ, and from Jesus Christ to Peter, James, and John, the Apostles—all received in their time a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began; the end of which is the dispensation of the fullness of times, in the which all things shall be fulfilled that have been spoken of since the earth was made. History of the Church, 3:51)

14 **And also with all** (This means all faithful members of the Church, hopefully, that's us, too.) **those whom my Father hath ^agiven me out of the world.** (This verse constitutes the invitation to all faithful Latter-day Saints to attend the great sacrament meeting over which the Savior will preside in Adam-ondi-Ahman. Revelations of the Restoration, p. 204. Bruce R. McConkie: "The concept of a chosen and favored people, a concept scarcely known in the world and but little understood even by the saints of God, is one of the most marvelous systems ever devised for administering salvation to all men in all nations in all ages...This is the doctrine of election. They were true and faithful in the

premortal life, and they earned the right to be born as the Lord's people and to have the privilege, on a preferential basis, of believing and obeying the word of truth. Believing blood, the blood of Abraham, flows in their veins. They are the ones of whom Jesus said: 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (John 10:27-28.)" (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 182.))

15 Wherefore, ^alift up your hearts and ^brejoice, and ^cgird up your loins, and take upon you my whole ^darmor, that ye may be able to withstand the evil day, having done all, that ye may be able to ^estand.

(Since Satan wants to keep us from attending this sacrament meeting, the Lord here is telling us how to arm ourselves against Satan to remain worthy of attending this solemn and sacred meeting.)

16 Stand, therefore, having your loins ^agirt about with ^btruth, having on the ^cbreastplate of ^drighteousness, and your feet shod with the preparation of the ^egospel of ^fpeace, which I have sent mine ^gangels to commit unto you;

17 Taking the shield of faith wherewith ye shall be able to quench all the ^afiery darts of the wicked;

18 And take the helmet of salvation, and the sword of my ^aSpirit, (Francis M. Lyman: By observance of the laws of the Lord we are led in the straight and narrow way, and the Holy Spirit alone can keep us there. We have power to so live that the Spirit of the Lord may dwell with us. We cannot be Latter-day Saints without the Spirit of the Lord; and should not try to live without it. Do not try to speak without the Spirit of the Lord; do not try to build up the kingdom of God without the direction of his Spirit. If we endeavor to do these things by our own wisdom we will be sure to go astray and make mistakes. It is the office and calling of the Spirit of the Lord to dwell with you always; to be in your homes, with your families; in your neighborhoods, and in your business affairs, on the Sabbath day and throughout the week, and every day in the year, if you do right. (CR, April 1904, p. 13.)) 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 (There is a strength in unified prayer that is not found otherwise. This a great example for husband and wife to be unified in their lives together.), and be faithful until I come, and ye shall be ^bcaught up, that where I am ye shall be ^calso. Amen. (We now come to the "key" or the specific counsel that if followed faithfully will permit us to "stand" as Joseph Smith did and not "fall" as Sidney Rigdon did. All of us who want to be faithful and stand against the enemies of truth and right should internalize vv. 15-18 of section 27 and also study Eph. 6:10-18 in the New Testament. 10 Finally, my brethren, be ^astrong in the Lord, and in the power of his might. 11 Put on the whole ^aarmour of God, that ye may be able to stand against the wiles of the devil. 12 For we ^awrestle not ^bagainst ^cflesh and blood, but against principalities, against powers, against the ^drulers of the ^edarkness of this world, against spiritual ^fwickedness in high *places*. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins ^agirt about with ^btruth, and having on the ^cbreastplate of ^drighteousness; 15 And your feet shod with the preparation of the gospel of ^apeace; 16 Above all, taking the shield of ^afaith, wherewith ye shall be able to quench all the fiery ^bdarts of the wicked. 17 And take the helmet of ^asalvation, and the sword of the Spirit, which is the word of God: 18 ^aPraying always with all prayer and supplication in the Spirit, and watching thereunto with all ^bperseverance and supplication for all saints; We may all stand faithfully and overcome the things of this world, and be saved at the Lord's coming and partake of the Sacrament with him, if we will put on God's whole armor, and keep it on. No one can escape the battle; Satan makes war upon each servant of the Lord. To stand successfully and come off conqueror, we must wear the armor of the Lord. The six parts of the spiritual armor that we are to wear are enumerated. **The first part of the armor mentioned is the girdle of armor that goes about the loins, the armor of truth. An ancient soldier wore a girdle of physical armor about his loins to protect vital parts of his body. A servant of the Lord wears the spiritual armor of "truth" to protect his virtue.** Elder Harold B. Lee wrote: "Truth is to be the substance of which the girdle about your loins is to be formed if your virtue and vital strength is to be

safeguarded." The next part of the armor mentioned is the "breastplate of righteousness." One of the beatitudes says: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). We cannot build Zion without being pure in heart; to be pure in heart we must keep impurities out. That is done by wearing the breastplate of righteousness. Righteousness means meeting the standards of that which is morally right and just. The Saints are next admonished to have their feet shod with the preparation of the gospel of peace. Again, Elder Lee, commenting upon this part of God's armor, said: "Your feet, which are to represent your goals or objectives in life, are to be shod. Shod with what? With the preparation of the gospel of peace. . . . He [Apostle Paul] knew that preparedness is the way to victory and that 'eternal vigilance is the price of safety.' Fear is the penalty of unpreparedness and aimless dawdling with opportunity." The Latter-day Saint who would ward off Satan's fiery darts (flaming arrows) takes the shield of faith. When persecution, heartbreak, temptation, disappointment, illness, etc., come into the life of a Latter-day Saint, the first thing he should do is get behind the shield of faith. He must let the Lord help him; if he does not, then Satan's fiery darts may wound him spiritually. Some have sustained so many wounds that their recovery is lengthy, and there are some who have never recovered. That which is to protect our mind, our ability to think properly, is the "helmet of salvation." Wilford Woodruff said that Oliver Cowdery at one time had a powerful testimony, but he "yielded to the temptation of the evil one." Oliver began to think that he was smarter than Joseph Smith and wanted to direct the prophet; thus Oliver apostatized. We are all grateful to Oliver Cowdery for the great contributions he made to the Church. It is tragic that he did not keep the helmet of salvation in place. His thinking deviated from the truth first, and soon his actions followed. The sword of the Spirit, which is the word of God, is another part of the armor which we are to wear. The Lord never intended that his servants, his soldiers, fight only a defensive battle. He desires that we be on the offensive and help overcome evil, free mankind from the terrible effects of evil, and prepare the earth for the return of the Savior. The sword is primarily an offensive weapon. We are to take the sword of the Spirit, the word of God. Thus we are to study the scriptures, listen to the voices of the living prophets, and have the companionship of the Holy Ghost as we move forward in God's service. One who wears God's whole armor is happy and confident in the battle against evil. One who does not is devastated by the struggle. We must wear the armor always throughout life, keep it polished through service, and keep it in good repair through repentance. Leon Hartshorn, *Studies in Scripture*, 1:128-130.)

D&C 28

It is believed that the revelations that Hiram Page received were regarding the location of Zion. Shortly after this revelation was given, Hiram Page destroyed the pages that contained his revelations.

Joseph Smith Papers – 51

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Fayette, New York, September 1830. HC 1: 109—111. Hiram Page, a member of the Church, had a certain stone, and professed to be receiving revelations by its aid concerning the upbuilding of Zion and the order of the Church. Several members had been deceived by these claims, and even Oliver Cowdery was wrongly influenced thereby. Just prior to an appointed conference, the Prophet inquired earnestly of the Lord concerning the matter, and this revelation followed. (Joseph Smith: "To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of 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. As a conference meeting had been appointed for the 26th day of September, I thought it wisdom not to

do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter; and before conference convened, we received the following . . ." (Smith, History of the Church, 1:108-10). **It was understandable how this could have happened at this time in the Church.** Many of the early converts came from a congregationalist background, that is, from churches in which anyone had the right to proclaim doctrine if the rest of the congregation concurred. Thus, it seemed natural to them to respond to Hiram Page's revelation as valid. But as a result of this revelation, the Saints in New York understood that only one could receive revelation from the Lord for the whole Church. The new converts in Kirtland also had to learn this same lesson. Doctrine and Covenants Student Manual, p. 57. **Of these events Newell Knight wrote in his journal:** After arranging my affairs at home, I again set out for Fayette to attend our second conference, which had been appointed to be held at Father Whitmer's, where Joseph then resided. On my arrival I found Brother Joseph in great distress of mind on account of Hiram Page, who had managed to get up some dissension of feeling among the brethren by giving revelations concerning the government of the Church and other matters which he claimed to have received through the medium of a stone he possessed. He had quite a roll of papers full of these revelations, and many in the Church were led astray by them. Even Oliver Cowdery and the Whitmer family had given heed to them, although they were in contradiction to the New Testament and the revelations of these last days. Joseph was perplexed and scarcely knew how to meet this new exigency. That night I occupied the same room that he did, and the greater part of the night was spent in prayer and supplication. After much labor with these brethren, they were convinced of their error and confessed the same, renouncing the revelations as not being of God, but acknowledging that Satan had conspired to overthrow their belief in the true plan of salvation. In consequence of these things, Joseph inquired of the Lord before conference commenced and received a revelation in which the Lord explicitly stated His mind and will concerning the receiving of revelation. Journal History, 26 Sep 1830)

1—7, Joseph Smith holds keys of the mysteries, and only he receives revelations for the Church; 8—10, Oliver Cowdery is to preach to the Lamanites; 11—16, Satan deceived Hiram Page and gave him false revelations.

1 BEHOLD, I say unto thee, ^aOliver, that it shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the ^bComforter, concerning the revelations and commandments which I have given. **(It was Oliver Cowdery's right and responsibility as the second elder of the Church to teach, as directed by the Spirit. He was to teach those things revealed through Joseph Smith the Prophet. It was not his right, however, to receive revelation for the Church. The Lord's house is a house of order, and there can never be more than one man on earth at a time who can speak by way of revelation to the whole Church.** Teaching this principle, Joseph Smith said: "I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but **if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom"** (History of the Church, 1:338; Teachings of the Prophet Joseph Smith, 21). This principle was an important clarification for many early members of the Church who had come from a congregational background in which any member of the congregation could proclaim doctrine. Such misunderstanding led to an earlier error on the part of Oliver Cowdery. Revelations of the Restoration, p. 207-08)

2 **But, behold, verily, verily, I say unto thee, ^ano one shall be appointed to receive commandments and**

^brevelations in this church excepting my servant ^cJoseph Smith, Jun., for he receiveth them even as ^dMoses. (Both Moses and Joseph Smith were dispensation heads and as such enjoyed an intimacy with God not known to many other prophets. Revelations of the Restoration, p. 209)

3 And thou shalt be obedient unto the things which I shall give unto him, even as ^aAaron, to ^bdeclare faithfully the commandments and the revelations, with power and ^cauthority unto the church. (In 1972 President Harold B. Lee reminded the Saints of these early events as he warned the Church by quoting a statement of the First Presidency given in 1913: **From the days of Hiram Page at different periods there have been manifestations from delusive spirits to members of the Church. . . . When visions, dreams, tongues, prophecy, impressions or an extraordinary gift or inspiration convey something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that direction for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of Divine revelation or vision or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's Church "is a house of order." It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.** Cook, The Revelations, p. 61-62)

4 And if thou art ^aled at any time by the Comforter to ^bspeak or teach, or at all times by the way of commandment unto the church, thou mayest do it.

5 But thou shalt not write by way of ^acommandment, but by wisdom; (George Q. Cannon: **Oliver Cowdery. . . received at the same time that the Prophet Joseph did the Aaronic Priesthood. . . . He afterwards received, in common with Joseph, the administration of those who held the keys of the Apostleship in the flesh on the earth—that is, Peter, James and John. They administered unto him at the same time that they administered unto Joseph, upon the same occasion, and he became an Apostle with Joseph, being the second Apostle in The Church of Jesus Christ of Latter-day Saints. Now, it might be thought a man thus favored, favored to receive the Aaronic Priesthood, favored with the privilege of baptizing the Prophet of God, I say, that a man thus favored would have stood alongside of the Prophet and been of equal authority in giving the word of God in writing unto the people. But no. God drew a distinction and plainly told Oliver Cowdery that that which he wrote to this Church should not be by way of commandments to the Church, but by wisdom. The Lord said to him [Sec. 28:4, quoted]. It was only one man's privilege, one man's authority to stand pre-eminent in the earth at one time, holding the keys and giving the commandments of God—or rather the Lord—giving his commandments through him in writing to the Church.** (JD, December 2, 1883, 24:363-64.))

6 And thou shalt not command him who is at thy head, and at the head of the church; (D&C 132:7. Joseph Smith: **I will inform you that it is contrary to the economy of God for any member of the Church, or anyone, to receive instructions for those in authority, higher than themselves; therefore, you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction, for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom.** (HC 1:388, April 13, 1833.))

7 For I have given him the ^akeys of the ^bmysteries, and the revelations which are sealed, (To hold the keys of the mysteries and revelations is to possess the right to turn the key that opens the heavens to us. In the theological sense, a mystery is something that can only be known by revelation. Sacred rituals are referred to as mysteries because participation in them also has the effect of unlocking the heavens to us, bringing an understanding that could not otherwise be had. Revelations of the Restoration, p. 209) until I shall appoint unto them another in his stead. **(As long as Joseph Smith was the presiding officer in the Church he alone could receive revelation for the Church. If the Prophet proved unworthy, the Saints had the assurance that the Lord would call another in his stead. In accordance with the law the Lord had established that only the presiding officer of the Church can receive revelation for the Church, the revelation announcing that at some time someone else would replace Joseph Smith, of necessity, could come only through him (D&C 35:18; 43:3-4; 90:2-4).** Revelations of the Restoration, p. 209)

8 And now, behold, I say unto you that you shall go unto the ^aLamanites and preach my ^bgospel unto them; **(Oliver is called as a missionary to teach the Lamanites.)** and inasmuch as they ^creceive thy teachings thou shalt cause my ^dchurch to be established among them; and **thou shalt have revelations, but write them not by way of commandment.**

9 And now, behold, I say unto you that it is not revealed, and no man knoweth where the ^acity ^bZion shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites. (Through the revelation of Moses and Enoch received by Joseph Smith, the early Saints learned that Zion was to be established again on the earth (see Moses 7:62). It was only natural that the Saints would inquire about its location. "It is not improbable that some of the pseudo-revelations of Hiram Page related to this very subject [the location of Zion]. The Saints were full of enthusiasm, looking for the immediate fulfilment of the prophecies. The Lord now made it known that the locality of that holy city had not yet been revealed, but that it might be looked for 'on the borders by the Lamanites.' Further revelation on this subject would come later (Sec. 57:2, 3)." (Smith and Sjodahl, Commentary, p. 142.) By "Lamanites" Joseph Smith had reference to the Indians, and to go out to the "borders by the Lamanites" meant to go to the frontier (D&C 28:9). The natural way to travel would be by the most frequently traveled roads to the most populous area. Even at that, Independence was a town that was organized only about four years before the missionaries arrived. Institute Manual, 59)

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

11 And again, **thou shalt take thy brother, Hiram Page, ^abetween him and thee alone, and tell him that those things which he hath written from that ^bstone (A "peepstone" appearing to be the one used by Hiram Page to receive his revelations is now in the possession of the RLDS Church. It is a flat stone about seven inches long and four inches wide and one-quarter inch thick. It is dark gray in color with waves of brown and purple. It also has a small hole drilled through one end so that it could be worn on a chain around Hiram's neck (Wright, "Hiram Page Stone," 85). Revelations of the Restoration, p. 210-211. There are revelations from God, revelations from man, and revelations from Satan. Mortality is a place to learn which is which.) are not of me and that ^cSatan ^ddeceiveth him;** (Oliver was to correct Hiram privately.)

12 For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants. **(The Articles and Covenants of the Church (D&C 20 and 22) placed Joseph Smith as the first, or presiding, elder of the Church. As this revelation affirms, it would be for him and him alone to receive revelations for the Church. Thus the revelation concerning the location of the New Jerusalem, of necessity, had to come through Joseph.** Revelations of the Restoration, p. 211)

13 For **all things must be done in ^aorder, and by common ^bconsent in the church, by the prayer of faith.** (George Q. Cannon: God gave revelations unto this Church in exceeding great plainness, and there was one principle that was emphatically dwelt on and enforced, namely, that there was but one

channel, one channel alone, through which the word of God and the commandments of God should come to this people. The word of God was not to come from the people up. It was not vox populi, vox dei, but it was to be vox dei, vox populi—that is, the voice of God and then the voice of the people—from God downward through the channel that he should appoint, by the means that he should institute, that word should come to the people, and when obeyed by the people would bring the union and love and the strength consequent upon union and love. And this has been the peculiarity and the excellence of this work of God thus far in the earth. Its excellence has consisted in this. Its power, its glory, the glory that we have as a people, the glory that belongs to the Church of God consists in this peculiar feature, that the word of God to us comes from God and not from the people. It is received by the people, accepted by the people, submitted to by the people, and this has produced the union and the love, as I have said, that have characterized the word thus far in its progress in the earth. (JD, December 2, 1883, 24:362-63.)

14 And thou shalt assist to settle all these things, according to the covenants of the church, before thou shalt take thy journey among the Lamanites.

15 And it shall be ^agiven thee from the time thou shalt go, until the time thou shalt return, what thou shalt do.

16 And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen. (“The Lamanite mission was a very important movement of the young but vigorous Church. Oliver Cowdery was the first-appointed member of the party. **Peter Whitmer, Jr.**, was added by Revelation (Sec. 30); and then **Parley P. Pratt and Ziba Peterson** (Sec. 32). Soon after the Conference the little party set out on the perilous journey of about 1,500 miles. They started on foot, trusting in the Lord to open the way. Near Buffalo they visited the Catteraugus Indians and left the Book of Mormon with them. Then they proceeded to Kirtland, Ohio. Here they visited Sidney Rigdon, then a popular Campbellite minister. He and some of his friends joined the Church. Night and day, for some time, the missionaries were teaching the people in Kirtland and vicinity. After having ordained Rigdon, Isaac Morley, John Murdock, Lyman Wight and others, to the ministry, the missionaries left for the West. Near Sandusky they visited the Wyandot tribe and preached the gospel. In Cincinnati and St. Louis they met with very little success. At the latter place their progress was impeded by heavy snowstorms. With the opening of the New Year, 1831, they continued their journey, traveling on foot 300 miles over prairies, without shelter and fire, living on frozen corn, bread and raw pork. At length they reached Independence, Mo., on the extreme western frontier of the State. They had traveled four months and suffered untold hardships; they had preached to two Indian nations and to thousands of white people, and organized several strong branches of the Church. “After having rested a little at Independence, three of the brethren crossed the frontier and visited the Shawnee Indians. Then they went among the Delawares. These manifested a great deal of interest in the Book of Mormon. Therefore the jealousy of ministers was aroused and these prevailed upon the Indian agents to expel the missionaries from the Indian country. They, accordingly, returned to Jackson county, where they labored for some time with encouraging success.” (Smith and Sjodahl, Commentary, p. 144.)