

## Come Follow Me Lesson 15

April 5-11

D&C 30-36

### D&C 30

Joseph Smith Papers – 55-57

*Revelation given through Joseph Smith the Prophet to David Whitmer, Peter Whitmer, Jun., and John Whitmer, at Fayette, New York, September 1830, following the three-day conference at Fayette, but before the elders of the Church had separated. HC 1: 115–116. Originally this material was published as three revelations; it was combined into one section by the Prophet for the 1835 edition of the Doctrine and Covenants.*

*1–4, David Whitmer is chastened for failure to serve diligently; 5–8, Peter Whitmer, Jun., is to accompany Oliver Cowdery on a mission to the Lamanites; 9–11, John Whitmer is called to preach the gospel.*

**(The seeds of David Whitmer's disaffection with the Prophet and the Church were sown very early. It appears that, with the exception of the Book of Mormon, he struggled with everything that came by revelation through Joseph Smith. His loyalty to the revelations received by his brother-in-law through his peepstone, in this instance, over that which had been revealed to the Prophet was but the foreshadowing of future difficulties he would have with revelations received by the Prophet. In future years we find him arguing that Joseph Smith originally taught that the Bible and the Book of Mormon contained "God's law in its completeness." He considered the Doctrine and Covenants unnecessary as its revelations were "purely personal." He categorically denied the coming of John the Baptist to restore the Aaronic Priesthood and the coming of Peter, James, and John to restore the higher priesthood. Similarly, he denied the coming of Moses, Elias, and Elijah in the Kirtland Temple (Cook, David Whitmer Interviews, xviii-xx).)**

(This revelation was received by the Prophet Joseph Smith at Fayette, New York, in September 1830. Originally it was published as three revelations in the Book of Commandments, but the Prophet combined them into one section in the 1835 edition of the Doctrine and Covenants. The Prophet Joseph Smith recorded the following about the coming forth of this section: “At length our conference assembled. The subject of the stone previously mentioned [see Historical Background for D&C 28 and 29 ] was discussed, and after considerable investigation, Brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness. We now partook of the Sacrament, confirmed and ordained many, and attended to a great variety of Church business on the first and the two following days of the conference, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace, and faith, and hope, and charity abounded in our midst. “Before we separated we received the following: [ D&C 30–31 ].” ( *History of the Church*, 1:115.) Institute Manual, 64)

1 BEHOLD, I say unto you, **David**, that you have <sup>a</sup>feared man and have not <sup>b</sup>relied on me for strength as you ought. (Only a little over a year earlier, David had been one of the Three Witnesses and now was deceived by his brother-in-law. He should have known better.)

2 But your mind has been on the things of the <sup>a</sup>earth more than on the things of me, (This is a common problem with us in mortality. What do we worry most about? School, money, things, work, peers.) your

Maker, and the ministry whereunto you have been called; and you have not given heed unto my <sup>b</sup>Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded. (Divine guidance is so crucial... that we need to go out of our way to put ourselves in a situation in which such special help can be given. President David O. McKay spoke of how the morning hours, before we are cluttered with the cares of the day, are especially conducive to inspiration. Others have felt that solitude and reading the scriptures can create an atmosphere conducive to the Spirit and can be developed. After all, to read the words of Christ already before us is a good thing to do before asking for more. Neal A. Maxwell, Wherefore, Ye Must Press Forward, p. 121.)

3 Wherefore, you are left to inquire for yourself at my hand, and <sup>a</sup>ponder upon the things which you have received.

4 And your home shall be at your <sup>a</sup>father's house, until I give unto you further commandments. And you shall attend to the <sup>b</sup>ministry in the church, and before the world, and in the regions round about. Amen.

5 Behold, I say unto you, **Peter**, that you shall take your <sup>a</sup>journey with your brother Oliver; for the <sup>b</sup>time has come that it is expedient in me that you shall open your mouth to declare my gospel; therefore, fear not, but give <sup>c</sup>heed unto the words and advice of your brother, which he shall give you. (Peter remained faithful in the Church until his death in 1836.)

6 And be you afflicted in all his <sup>a</sup>afflictions, ever <sup>b</sup>lifting up your heart unto me in prayer and faith, for his and your <sup>c</sup>deliverance; for I have given unto him power to <sup>d</sup>build up my <sup>e</sup>church among the <sup>f</sup>Lamanites;

7 And none have I appointed to be his counselor <sup>a</sup>over him in the church, concerning church matters, except it is his brother, Joseph Smith, Jun.

8 Wherefore, give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

9 Behold, I say unto you, my servant **John**, that thou shalt commence from this time forth to <sup>a</sup>proclaim my gospel, as with the <sup>b</sup>voice of a trump.

10 And your labor shall be at your brother Philip Burroughs', and in that region round about, yea, wherever you can be heard, until I command you to go from hence.

11 And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not <sup>a</sup>fearing what <sup>b</sup>man can do, for I am <sup>c</sup>with you. Amen. (John would later be called as Church Historian.)

## D&C 31

*Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, September 1830. HC 1: 115—117. The occasion was immediately following a conference of the Church. See heading to Section 30. Thomas B. Marsh had been baptized earlier in the month, and had been ordained an elder in the Church before this revelation was given. (This revelation announces how we as a people are to present our message to the world. Though it is a common practice among members of the Church to seek common ground with those who profess faith in Christ by an appeal to the Bible, the direction given in this revelation is that we declare the things that have been revealed through the Prophet Joseph Smith. The message of the Restoration centers on the idea that it is not common ground we seek in sharing the gospel. There is nothing common about our message. The way we answer questions about our faith ought to be by finding the quickest and most direct route to the Sacred Grove. That is our ground. It is sacred ground. It is where testimonies are born and the greatest truths of heaven are unveiled. We claim no priesthood, keys, power, authority, or doctrines that do not trace themselves directly to heaven. We have not built upon the theological rubble of the past. All that we have, and this includes our faith in the Bible and our understanding of it, has come to us by direct revelation in this dispensation. Doctrines from any other source are without authority among the Latter-day Saints. All doctrine and authority must come through the*

**channels the Lord has ordained for our dispensation, and that channel is the priesthood and keys restored to the Prophet Joseph Smith.** Revelations of the Restoration, p. 247)

1—6, Thomas B. Marsh is called to preach the gospel and is assured of his family’s well-being; 7—13, He is counseled to be patient, pray always, and follow the Comforter. **(Thomas B. Marsh would become the first President of the Quorum of the Twelve Apostles. He was excommunicated in 1839 and rejoined the Church in 1857. He died in Ogden in 1866.)**

1 <sup>a</sup>THOMAS, my son, blessed are you because of your faith in my work.

2 Behold, you have had many afflictions because of your family; **(extended family)** nevertheless, I will bless you and your <sup>a</sup>family, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my church.

3 Lift up your heart and rejoice, for the hour of your mission is come; and your tongue shall be loosed, and you shall declare <sup>a</sup>glad tidings of great joy unto this generation.

4 **You shall <sup>a</sup>declare the things which have been revealed to my servant, Joseph Smith, Jun.** (As we go forth as missionaries, we have been commanded to teach from the Book of Mormon and the Doctrine and Covenants rather than from that which was revealed to Isaiah, Jeremiah, Peter, or Paul. Revelations of the Restoration, p. 249) You shall begin to preach from this time forth, yea, to reap in the field which is <sup>b</sup>white already to be burned.

5 Therefore, **<sup>a</sup>thrust in your sickle with all your soul, and your sins are <sup>b</sup>forgiven you,** and you shall be laden with <sup>c</sup>sheaves upon your back, for the <sup>d</sup>laborer is worthy of his hire. Wherefore, **your family shall live.** (Ensign, Sep 2002. **The power of sealing will bring wayward children back. You do your work, let the Lord do his with your family.** Hope for Parents of Wayward Children Joseph Smith (1805–44) First President of the Church “Hope for Parents of Wayward Children,” Ensign, Sept. 2002, 11: “The Prophet Joseph Smith declared—and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father’s heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God” (Orson F. Whitney, in Conference Report, Apr. 1929, 110). Brigham Young (1801–77) Second President of the Church: “Let the father and mother, who are members of this Church and Kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children, if they conduct themselves towards them as they should, binding them to the Lord by their faith and prayers, I care not where those children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang” (quoted in Joseph Fielding Smith, Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:90–91). Lorenzo Snow (1814–1901) Fifth President of the Church: “If you succeed in passing through these trials and afflictions and receive a resurrection, you will, by the power of the Priesthood, work and labor, as the Son of God has, until you get all your sons and daughters in the path of exaltation and glory. This is just as sure as that the sun rose this morning over yonder mountains. Therefore, mourn not because all your sons and daughters do not follow in the path that you have marked out to them, or give heed to your counsels. Inasmuch as we succeed in securing eternal glory, and stand as saviors, and as kings and priests to our God, we will save our posterity” (in Collected Discourses, comp. Brian H. Stuy, 5 vols. [1987–92], 3:364). Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles: “The

measure of our success as parents ... will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons or daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. "It is my conviction that those wicked influences one day will be overruled. ... "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them" ("Our Moral Environment," Ensign, May 1992, 68.)

6 Behold, verily I say unto you, go from them only for a little <sup>a</sup>time, and declare my word, and I will prepare a place for them.

7 Yea, I will <sup>a</sup>open the hearts of the people, and they will receive you. And I will establish a church by your hand;

8 And you shall <sup>a</sup>strengthen them and prepare them against the time when they shall be gathered.

9 Be <sup>a</sup>patient in <sup>b</sup>afflictions, <sup>c</sup>revile not against those that revile. (First Presidency (Joseph F. Smith, John R. Winder, Anthon H. Lund): **Let no one suppose that "Mormonism," so-called, is here to make war upon men, or upon creeds, governments, and institutions that men revere. It sustains law, order, liberty and truth, the world over. The Latter-day Saints are friends, not enemies, to mankind. That we have a message to deliver we know; and, God being our helper, we will deliver it, come life or death, come weal or woe! But we purpose doing this in the spirit of peace, in the spirit of patience and brotherly love, forgiving our enemies, and returning good for evil; oppressing no man for refusing to listen to our testimony, nor ridiculing what he holds sacred, however false or foolish it may appear to us. The liberty of conscience is inviolable and we stand ready to defend all men in the exercise of this sacred, God-given right. We may be abused and slandered for exercising this right ourselves, but heaven forbid that we should ever deny it to others! Despite the human weakness that all men possess, and which prompts them to retaliate when they feel themselves wronged, we will endeavor, with the help of the Lord, to follow his divine injunction: "When men revile you, revile not again." [1 Peter 2:23.] Our plain and simple duty is the preaching of the Gospel, the gathering of scattered Israel, the redemption of Zion, and the salvation of the living and the dead. We have no warfare to wage against our fellow men, no wrongs that we wish to avenge. We leave that to him who has said, "Vengeance is mine; I will repay." [Rom. 12:19.] May he be merciful to those who misrepresent and bring trouble upon his people.** (DN, December 1907.)) Govern your <sup>d</sup>house in meekness, and be <sup>e</sup>steadfast. (This was a warning to Thomas regarding his family.

George A. Smith: The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and Sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese. Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings. Finally, it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount. An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant. Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh, being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defense, but the High



Council finally confirmed the Bishop's decision. Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his counselors had to sit upon the case, and they approved the decision of the High Council. This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it. The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before the magistrate and swore that the "Mormons" were hostile towards the State of Missouri. The affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs. (JD, April 6, 1856, 3:282-84.)

10 Behold, I say unto you that **you shall be a physician unto the church**, but not unto the world, for they will not receive you. (Thomas dealt with herbal treatments. He became a good mediator in the Church.)

11 Go your way whithersoever I will, and it shall be given you by the <sup>a</sup>Comforter what you shall do and whither you shall go.

12 <sup>a</sup>Pray always, lest you enter into <sup>b</sup>temptation and lose your <sup>c</sup>reward. (Heber C. Kimball: What good do your prayers do when your works do not correspond? Men may talk about praying, and exhort the people to pray; and if you do not live in a manner to fulfill your prayers, what do they avail you? Faith is dead without works, just as much as my body is dead without my spirit. When my spirit leaves my body, my body is dead; but put them together, and they make a soul—a spirit in a tabernacle. What is the use of our professing to be Saints unless we live our religion? By our faithfulness and by our good works we shall obtain knowledge. . . . **About the time he [Thomas B. Marsh] was preparing to leave this Church, he received a revelation in the Printing Office. He retired to himself, and prayed, and was humble, and God gave him a revelation, and he wrote it. There were from three to five pages of it; and when he came out he read it to Brother Brigham [Young] and me. In it, God told him what to do, and that was to sustain Brother Joseph and to believe that what Brother Joseph had said was true. But no; he took a course to sustain his wife and oppose the Prophet of God, and she led him away. . . . Thomas B. Marsh was once the President over the Quorum of the Twelve—over Brother Brigham, me, and others; and God saw fit to give him a revelation to forewarn him of the course he would take; and still he took that course. We told him that if he would listen to that revelation he had received, he would be saved; but he listened to his wife, and away he went. His wife is now dead and damned. She led him some eighteen years; and as soon as she died, he came to Winter Quarters—now Florence—and has written to us, pleading for mercy. We have extended it to him, and he will probably be here this season or the next.** (JD, July 12, 1857, 5:28-29.))

13 Be <sup>a</sup>faithful unto the <sup>b</sup>end, and lo, I am <sup>c</sup>with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the <sup>d</sup>will of the Father. Amen.

## D&C 32

(“Oliver Cowdery and Peter Whitmer had been called to go on a mission to the Lamanites (Sec. [28:8](#); [30:5](#)). There was great interest among the Saints in this mission, for it was hoped that the time had come for the redemption of the scattered Remnant, according to the promises in the Book of Mormon ([ [1 Nephi](#) [15:13–18](#), and many other places). The Prophet laid the matter before the Lord in prayer and received this Revelation, in which Parley P. Pratt and Ziba Peterson were called to join Oliver Cowdery and Peter Whitmer, Jr., on that important mission.” (Smith and Sjodahl, Commentary, p. 169.) “The Lamanite missionaries commenced their work with the Catteraugus tribe near Buffalo, New York. Here they were fairly well received, and after leaving copies of the Book of Mormon they continued their journey west. They took a slight detour to teach the gospel to a minister friend of Parley P. Pratt and his congregation near Kirtland, Ohio. . . . What must have been thought to be a diversion from their mission turned out to be a major accomplishment. Here lived Sidney Rigdon, a Reformed Baptist preacher.

Parley P. Pratt was apparently convinced that with the feelings and beliefs that Sidney Rigdon held he would respond to the gospel message. He was not disappointed. “Not only Sidney Rigdon but many of his congregation joined the Church. In a short period of time, 130 people were baptized into the Church in that area, making it the largest single group of Latter-day Saints on the earth at the time. After introducing Sidney Rigdon and the others to the gospel, the missionaries pursued their journey west toward more populous Lamanite tribes. The missionaries now numbered five, with the addition of a convert from Kirtland, Frederick G. Williams. Their missionary labors were temporarily delayed with the arrest of Parley P. Pratt [as part of the attempt to prevent the missionaries from further successes]. . . . “The missionaries visited the Wyandot tribe at Sandusky, Ohio. From here they commenced the most difficult part of their journey through the wilderness, to the frontier village of Independence, Missouri. . . . “Upon arriving at Independence, two of the missionaries took work to help finance their mission while the other three continued a short distance to the Indian lands. Here it appeared they would have their greatest success among the Delaware Indians. Although the Indians were at first suspicious of the missionaries because they had been exploited by some previous Christian missionaries, this suspicion was soon alleviated by the moving address delivered by Oliver Cowdery. . . . “Chief Anderson of the Delaware Tribe was very impressed and asked the missionaries to remain during the winter and teach them the Book of Mormon. Success appeared imminent, but it was shattered when other Christian missionaries influenced the Indian agent to evict the Mormon elders from Indian lands. Asked to leave, the disappointed missionaries made their way back to Independence. Here they stayed, with the exception of Parley P. Pratt, who was chosen to report their labors to Joseph Smith and to visit the Saints they had left behind in Kirtland.” (*Doctrine and Covenants, Section 1 through 102* [Sunday School Gospel Doctrine teacher’s supplement, 1978], pp. 69–70.) Some idea of the commitment of these early brethren can be found in the formal covenants they made at the time of their call. For example, Oliver Cowdery wrote: “I, Oliver, being commanded by the Lord God, to go forth unto the Lamanites, to proclaim glad tidings of great joy unto them, by presenting unto them the fullness of the Gospel, of the only begotten Son of God; and also, to rear up a pillar as a witness where the temple of God shall be built, in the glorious New Jerusalem; and having certain brothers with me, who are called of God to assist me, whose names are Parley, and Peter and Ziba, do therefore most solemnly covenant with God that I will walk humbly before him, and do this business, and this glorious work according as he shall direct me by the Holy Ghost; ever praying for mine and their prosperity, and deliverance from bonds, from imprisonment, and whatsoever may befall us, with all patience and faith. Amen. [Signed] Oliver Cowdery.” (Journal History, 17 Oct. 1830). Institute Manual 66)

Joseph Smith Papers – 583 and 59-61

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

*1–3, Parley P. Pratt and Ziba Peterson are called to preach to the Lamanites and to accompany Oliver Cowdery and Peter Whitmer, Jun.; 4–5, They are to pray for an understanding of the scriptures.*

The exact date of this revelation cannot be determined, but it was received within about three weeks of the conference in Fayette on 26–28 September 1830. On 17 October 1830, all four men called to the Lamanite mission signed a statement of covenant concerning their coming labors, thus indicating that Doctrine and Covenants 32 had been received by that date. Moreover, Parley Pratt reported that the mission commenced before the end of October. Joseph Smith later stated that some time close to the

September conference the elders manifested a great desire to know if additional missionaries couldn't be sent with Oliver Cowdery and Peter Whitmer Jr., so that the Lamanites might enjoy the blessings of the gospel all the sooner. In consequence of their urging, Joseph inquired of the Lord and received in reply section 32, which added Parley Pratt and Ziba Peterson to the Lamanite mission. As soon as this revelation was received, Emma Smith and other sisters began collecting and making clothes and procuring other necessities for the four missionaries, since some of the four were not able to cover the costs themselves. The Lamanite mission was not a "mission" in the modern sense—an ongoing enterprise with geographical boundaries, a mission president, and a continuing flow of missionaries. A mission at that time consisted solely of the elders called to a particular area and lasted only as long as they stayed there. In this case, because of the harsh winter weather, the opposition of non-LDS missionaries to the Indians, and the small number of missionaries—five with the addition of Frederick G. Williams, a convert from Kirtland—the work was very difficult. Also, the federal Indian agent, likely with the encouragement of other Christian missionaries, decided to expel the Mormons from the Indian Territory altogether. Nevertheless, this missionary effort was hardly a failure. Amherst, Ohio, which had been the home of Parley Pratt for most of the four years prior to his joining the Church, was about fifty miles from Kirtland. Stopping in Mentor, Ohio, near Kirtland, on their way to Missouri, the missionaries visited Parley's former teacher, Sidney Rigdon, and others of his friends in the area. Within a month they had converted Sidney, Edward Partridge, Frederick G. Williams, and more than 120 others, thereby more than doubling the population of the Church and making the Kirtland area the largest concentration of Latter-day Saints anywhere at that time. On this mission the elders presented copies of the Book of Mormon and taught the gospel to the Catteraugus Indians in New York, the Wyandots in Ohio, and the Delawares and Shawnees in the Indian Territory. On this mission also, Oliver Cowdery was able to familiarize himself with the lands around Independence, Missouri, where the Saints would soon settle, and made a small group of converts who served as the nucleus of the Church in Missouri. ACD&C 1:219-220)

1 AND now concerning my servant <sup>a</sup>Parley P. Pratt, behold, I say unto him that as I live I will that he shall declare my gospel and <sup>b</sup>learn of me, and be meek and lowly of heart. (The calling of Parley P. Pratt to accompany Oliver Cowdery and Peter Whitmer on their mission to the Lamanites proved to have a great influence on the Restoration and the gathering of Israel. Parley's earlier association with a group of Reformed Baptists in the Kirtland, Ohio, area influenced him to stop in that vicinity, where Sidney Rigdon, along with two other important preachers in the Reformed Baptist movement— Alexander Campbell and Walter Scott—had begun a religious group known as Disciples of Christ, or Campbellites. They had established several congregations near Kirtland that sought to live as the early Christians of the New Testament had. The four missionaries to the Lamanites requested to teach at one of the churches where Sidney preached. The missionaries soon found that their knapsacks would not carry enough copies of the Book of Mormon to satisfy the desires of the many who wanted to read it. Sidney Rigdon was given a copy, which he intently studied. He received a witness of its truthfulness. His conversion to the Restoration caused quite a stir in northern Ohio and throughout Pennsylvania and New York, where the Campbellites also had a strong influence. In less than one month, 127 individuals were convinced of the truthfulness of the Restoration and were baptized. Not only did this double the total membership of the Church at that time but it also provided a number of the future leaders for the Church. Among those early members of the Church were Sidney Rigdon and Frederick G. Williams, future members of the First Presidency (D&C 35, 81, 90:6), and Edward Partridge, future presiding bishop (D&C 41:9). In addition, Kirtland, near the area where these conversions took place, became a gathering place for the Saints and the location of the first temple dedicated in this dispensation. The Lord surely knew at the time that Elder Pratt was called to this missionary journey that he would influence his companions to stop in the Kirtland area. The hand of the Lord is easily discerned in the unusual collection of truth seekers gathered in that area. "The same God that placed that star in a precise

orbit millennia before it appeared over Bethlehem in celebration of the birth of the Babe," observed Elder Neal A. Maxwell, "has given at least equal attention to placement of each of us in precise human orbits so that we may, if we will, illuminate the landscape of our individual lives, so that our light may not only lead others but warm them as well" (That My Family Should Partake, 86). The remarkable collection of men and women in and around Kirtland, like those in upstate New York, defies any thought of chance. The situation parallels that of the group of men assembled by the hand of the Lord to give birth to this nation. Revelations of the Restoration, 251-52)

2 And that which I have appointed unto him is that he shall <sup>a</sup>go with my servants, Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the <sup>b</sup>Lamanites. (The Lord here is affirming that the North American natives are descendants of Lehi.)

3 And <sup>a</sup>Ziba Peterson also shall go with them; **and I myself will go with them and be in their <sup>b</sup>midst**; and I am their <sup>c</sup>advocate with the Father, and nothing shall <sup>d</sup>prevail against them. (These four are like the four sons of Mosiah going to preach to the Lamanites. Ziba met and converted Rebecca Hooper who later became his wife.)

4 And they shall give <sup>a</sup>heed to that which is written, and pretend to no other <sup>b</sup>revelation; and they shall pray always that I may <sup>c</sup>unfold the same to their <sup>d</sup>understanding.

5 And they shall give heed unto these words and trifle not, and I will bless them. Amen.

### D&C 33

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

("The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York: [ D&C 33 ]." ( *History of the Church*, 1:126.) "Ezra Thayre and Northrop Sweet came in the Church at the time of the preaching of the Lamanite missionaries. On October, 1830, they were called by revelation to enter the ministry and hearken to the voice of the Lord, 'whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow.' It was not long after this that Northrop Sweet left the Church and, with some others, formed what they called 'The Pure Church of Christ,' an organization that soon came to its end." (Smith, *Church History and Modern Revelation*, 1:152.) Institute Manual, 67)

*1—4, Laborers are called to declare the gospel in the eleventh hour; 5—6, The Church is established and the elect are to be gathered; 7—10, Repent, for the kingdom of heaven is at hand; 11—15, The Church is built upon the gospel rock; 16—18, Prepare for the coming of the Bridegroom.*

1 BEHOLD, I say unto you, my servants <sup>a</sup>Ezra (He marched with Zion's Camp and in 1835 was chosen as one of the Seventy. Following the martyrdom of the Prophet Joseph Smith, Thayre chose not to support the Quorum of the Twelve. Remaining in the Midwest, he eventually joined the Reorganized Church of Jesus Christ of Latter-Day Saints. Revelations of the Restoration, p. 254) and Northrop, (Northrup did not remain in the Church long. He formed a church called the Pure Church of Christ, which soon came to an end.) open ye your ears and hearken to the voice of the Lord your God, whose <sup>b</sup>word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and <sup>c</sup>intents of the heart.

2 For verily, verily, I say unto you that ye are called to lift up your voices as with the <sup>a</sup>sound of a trumpet, to declare my gospel unto a crooked and <sup>b</sup>perverse generation.

3 For behold, the <sup>a</sup>field is <sup>b</sup>white already to harvest; and it is the <sup>c</sup>eleventh hour, (In the era of the Bible, division of time designated that the first hour of a day began at sunrise, or approximately 6:00 A.M. The eleventh hour came at about 5:00 P.M., or towards the end of the workday. "The kingdom of heaven is



like unto a man that is an householder," the Savior taught, "which went out early in the morning to hire labourers into his vineyard" (Matthew 20:1). In the parable of the laborers we learn that at "about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard" (Matthew 20:6-7). In symbolic fashion, the restoration of the gospel came in the eleventh hour. The laborers of all dispensations have served as coworkers in the vineyard of the Lord, some receiving their commission to work in the early hours that followed the Creation and others to work in these the last days. Revelations of the Restoration, p. 256. Joseph Fielding Smith: This is "the eleventh hour." The time in which we live is compared to the eleventh hour, and so it is in the Lord's reckoning, for we are in the closing scenes of the present world. Elder Orson F. Whitney referred to our dispensation as the "Saturday night" of time. And according to the parable of the men employed in the vineyard, we who labor in this hour will be rewarded if we are faithful with equal compensation with those who labored in the previous hours, or dispensations, in the history of mankind. Church History and Modern Revelation, 1:153) and the last time that I shall call <sup>d</sup>laborers into my vineyard. (Jacob 5 gives a detailed account of the allegory of the olive trees which speaks about the last time the laborers would be called to labor in the vineyard.)

4 And my <sup>a</sup>vineyard has become <sup>b</sup>corrupted every whit; and there is none which doeth <sup>c</sup>good save it be a few; and they <sup>d</sup>err in many instances because of <sup>e</sup>priestcrafts, all having corrupt minds. (Hyrum M. Smith: Let me explain, when I use the term "corrupt" with reference to these ministers of the gospel, that I use it in the same sense that I believe the Lord used it when he made that declaration to Joseph Smith, the prophet, in answer to the prophet's prayer. **He did not mean, nor do I mean, that the ministers of religion are personally unvirtuous or impure. I believe as a class they, perhaps, in personal purity, stand a little above the average order of men. When I use the term "corrupt" I mean, as I believe the Lord meant, that they have turned away from the truth, the purity of the truth, the beauty of the truth, and have turned to that which is false. A false doctrine is a corrupt doctrine; a false religion is a corrupt religion; a false teacher is a corrupt teacher. Any man who teaches a false doctrine, who believes in and practices and teaches a false religion is a corrupt professor, because he teaches that which is impure and not true.** CR Oct 1916, p. 43)

5 And verily, verily, I say unto you, that this <sup>a</sup>church have I <sup>b</sup>established and called forth out of the <sup>c</sup>wilderness. (Restoring the Church after the apostasy.)

6 And even so will I <sup>a</sup>gather mine elect from the <sup>b</sup>four quarters of the earth, even as many as will believe in me, and hearken unto my voice.

7 Yea, verily, verily, I say unto you, that the field is <sup>a</sup>white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.

8 <sup>a</sup>Open your mouths and they shall be filled, (an act of faith) and you shall become even as <sup>b</sup>Nephi of old, who journeyed from Jerusalem in the wilderness.

9 Yea, <sup>a</sup>open your mouths and spare not, and you shall be laden with <sup>a</sup>sheaves upon your backs, for lo, I am with you.

10 Yea, <sup>a</sup>open your mouths and they shall be filled, saying: Repent, <sup>a</sup>repent, and prepare ye the way of the Lord, and <sup>a</sup>make his paths straight; (Similar to John the Baptist's mission to prepare the way for the mortal ministry of the Savior, the Saints of the latter-days are to prepare the way for the millennial ministry of Jesus Christ. Authors Hyrum M. Smith and Janne M. Sjodahl observed: "Eastern potentates, when traveling from one part of the kingdom to another, would proclaim their coming and order their subjects to prepare the way for them, by building roads where there were none, if necessary; by leveling hills and filling up depressions, and straightening out the winding paths. . . . To prepare the way of the Lord and make His paths straight is to acknowledge His sovereignty and to make all necessary preparations for His reception. He will not come to reign until all necessary preparations for his coming have been made." "Hear this, O Earth!" declared the Prophet Joseph Smith. "The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready"

(Teachings of the Prophet Joseph Smith, 280). Revelations of the Restoration, p. 257) for the <sup>b</sup>kingdom of heaven is at hand;

11 Yea, <sup>a</sup>repent and be baptized, every one of you, for a <sup>b</sup>remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

12 Behold, verily, verily, I say unto you, this is my <sup>a</sup>gospel; and remember that they shall have faith in me or they can in nowise be saved;

13 And upon this <sup>a</sup>rock I will build my church; yea, upon this rock ye are built, and if ye continue, the <sup>b</sup>gates of hell shall not prevail against you.

14 And ye shall remember the church <sup>a</sup>articles and covenants to keep them. (Anthony W. Ivins: **There is no reason in the world why each member of the Church should not have a thorough understanding of the principles of the Gospel, of the order of the Church, and the government of the Church, so that none need be led astray by any wind of doctrine, or notion, that prevails among the children of men, which may come to their attention. If we are firmly grounded in the faith and built upon the rock, we will know the truth, the truth which will make us free.** (CR, October 1918, pp. 53-54.))

15 And whoso having faith you shall <sup>a</sup>confirm in my church, by the laying on of the <sup>b</sup>hands, and I will bestow the <sup>c</sup>gift of the Holy Ghost upon them.

16 And the Book of Mormon and the holy scriptures are given of me for your <sup>a</sup>instruction; and the power of my <sup>b</sup>Spirit <sup>c</sup>quickeneth all things.

17 Wherefore, be faithful, praying always, having your <sup>a</sup>lamps <sup>b</sup>trimmed and burning, and oil with you, that you may be <sup>c</sup>ready at the coming of the <sup>d</sup>Bridegroom— **(This admonition is clearly a warning to the Saints to maintain a state of spiritual readiness as the coming of the Lord draws ever closer.**

Doctrine and Covenants Student Manual, p. 68. Francis M. Lyman: The Lord requires his people to bow the knee before him every night and morning, and to remember him in their secret prayers. Every Latter-day Saint who neglects this requirement has not that supply of oil which is necessary to prepare him for the coming of the Son of Man. CR, Apr. 1901, p. 46)

18 For behold, verily, verily, I say unto you, that **I <sup>a</sup>come quickly.** **(The reference to the Savior coming quickly does not indicate the nearness of his second coming. Rather, as illustrated in the context of the parable of the ten virgins, it indicates that there will not be time to prepare for the separation of the righteous and the wicked after the Savior comes. Such preparation must have been made previous to his appearances.** Revelations of the Restoration, p. 258) Even so. Amen.

## D&C 34

*Revelation given through Joseph Smith the Prophet to Orson Pratt, at Fayette, New York, November 4, 1830. HC 1: 127–128. Brother Pratt was nineteen years old at the time. He had been converted and baptized when he first heard the preaching of the restored gospel by his older brother, Parley P. Pratt, six weeks before. This revelation was received in the Peter Whitmer, Sen., home.*

(The Prophet wrote in his journal that “in the fore part of November, Orson Pratt, a young man nineteen years of age, who had been baptized at the first preaching of his brother, Parley P. Pratt, September 19th (his birthday), about six weeks previous, in Canaan, New York, came to inquire of the Lord what his duty was, and received the following answer: [ D&C 34 ].” ( *History of the Church*, 1:127–28.) Elder Orson Pratt made a journal entry about this revelation: “In October, 1830, I traveled westward over two hundred miles to see Joseph Smith the Prophet. I found him in Fayette, Seneca County, New York, residing at the home of Mr. Whitmer. I soon became intimately acquainted with this good man, and also with the witnesses of the Book of Mormon. By my request, on the 4th of November, the Prophet Joseph inquired of the Lord for me and received the revelation published in the Doctrine and Covenants, Section 34.” (Journal History, Nov. 1830, p. 1.) Institute Manual, 69)

1–4, *The faithful become the sons of God through the atonement*; 5–9, *Preaching of the gospel prepares the way for the Second Coming*; 10–12, *Prophecy comes by the power of the Holy Ghost*.

1 MY son <sup>a</sup>Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer;

2 The <sup>a</sup>light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not;

3 Who so <sup>a</sup>loved the world that he <sup>b</sup>gave his own life, that as many as would believe might become the <sup>c</sup>sons of God. Wherefore you are my son;

4 And <sup>a</sup>blessed are you because you have believed;

5 And more blessed are you because you are <sup>a</sup>called of me to preach my gospel—

6 To lift up your voice as with the sound of a <sup>a</sup>trump, both long and loud, and <sup>b</sup>cry repentance unto a crooked and perverse generation, <sup>c</sup>preparing the way of the Lord for his second <sup>d</sup>coming. (At the time of his death on 3 October 1881, Orson Pratt had served as an apostle for more than forty- five years. He filled at least eleven missions to the Eastern States and crossed the Atlantic Ocean to Great Britain and the European continent another sixteen times to preach the gospel. In addition to his missionary labors, Orson Pratt was a tireless writer and defender of the faith. He authored several books and fifteen missionary tracts and served as editor of the Millennial Star, the Church's newspaper in England. He arranged the Book of Mormon and the Doctrine and Covenants in chapters and verses with footnotes and references, and prepared the first American edition of the Pearl of Great Price for publication. Revelations of the Restoration, 260-61)

7 For behold, verily, verily, I say unto you, the <sup>a</sup>time is soon at hand that I shall <sup>b</sup>come in a <sup>c</sup>cloud with power and great glory.

8 And it shall be a <sup>a</sup>great day at the time of my coming, for all nations shall <sup>b</sup>tremble.

9 But before that great day shall come, the <sup>a</sup>sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

10 Wherefore, lift up your voice and <sup>a</sup>spare not, for the Lord God hath spoken; therefore <sup>b</sup>prophecy, and it shall be given by the <sup>c</sup>power of the Holy Ghost. (Of this prophecy, Elder Orson Pratt modestly observed: "This was a particular point in the revelation that seemed to me too great for me ever to attain to, and yet there was a positive command that I should do it. I have often reflected upon this revelation, and have oftentimes inquired in my heart—'Have I fulfilled that commandment as I ought to have done? Have I sought as earnestly as I ought to obtain the gift of prophecy, so as to fulfill the requirement of Heaven?' And I have felt sometimes to condemn myself because of my slothfulness and because of the little progress that I have made in relation to this great, heavenly, and divine gift" (Journal of Discourses, 17:290-91) Revelations of the Restoration, 261)

11 And if you are faithful, behold, I am with you until I come—

12 And verily, verily, I say unto you, I come <sup>a</sup>quickly. I am your <sup>b</sup>Lord and your Redeemer. Even so. Amen.

## D&C 35

(When the missionaries to the Lamanites arrived in the area around Kirtland, Ohio, in late October or early November 1830 (see D&C 32), they went to see Sidney Rigdon, Parley Pratt's teacher, friend, and former associate in the Reformed Baptist movement. Sidney was the minister to several congregations of Reformed Baptists in the Kirtland area, and had been greatly influenced by the early teachings of Alexander Campbell, a famous Protestant theologian and minister who was a leader of the Reformed Baptist or Disciple movement. These Protestant "Disciples," eventually to be called "The Disciples of Christ," in 1832, were ardently looking for a restoration of the New Testament gospel. When Sidney Rigdon formed a communal Christian society called "the Family" in August of 1830, however, it caused

a break between Sidney and Alexander Campbell. When Sidney joined with the Latter-day Saints and accepted the Book of Mormon as inspired scripture, the break between them became irreparable. The missionaries had presented Sidney with a copy of the Book of Mormon, which he studied carefully for about two weeks. At the end of that time he concluded the book was of God, and he was baptized on 14 November 1830, in Mentor, Ohio. Through Sidney Rigdon, scores of others in his several congregations were also eventually converted. When the Lamanite missionaries continued on their way to Missouri, they ordained several elders in Kirtland, but apparently they left no single individual to preside over the new Saints. This may have contributed to some of the spiritual confusion that developed among these members before Joseph Smith arrived in February, though John Whitmer had been sent from Fayette, New York, to preside over the Church in Kirtland.<sup>3</sup> In the meantime, Lyman Wight had acted as leader, since the other elders had returned to their various homes and Sidney Rigdon together with Edward Partridge, a sincere investigator from nearby Painesville, Ohio, had traveled to New York to see the Prophet Joseph Smith and inquire concerning the Lord's will for them. Doctrine and Covenants 35 was received in response to their inquiry in Fayette, New York, sometime in early December 1830. Two early versions of Doctrine and Covenants 35 were printed in the *Ohio Star*, on 5 January 1832, and in the Painesville *Telegraph*, on 17 January 1832. These both give the date of this revelation as 7 December 1830. Lucy Mack Smith, however, states that Sidney and Edward Partridge arrived at the Smith's new home in east Waterloo, near Fayette, the day before Edward was baptized. Since Partridge was baptized on 11 December 1830, Lucy's account has them arriving on 10 December, thus conflicting with the 7 December date. The date of section 35 in all LDS printings has been given simply as December 1830. At the time Doctrine and Covenants 35 was given, Joseph Smith had already begun his inspired translation of the Bible, the Joseph Smith Translation. In September of 1830, however, his main scribes, Oliver Cowdery and John Whitmer, were called on missions (see D&C 28:8; 30:9–11), leaving Joseph in need of a scribe when Sidney Rigdon arrived in December. ACD&C 1:235–36)

Joseph Smith Papers – 63-67

*Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at or near Fayette, New York, December 1830. HC 1: 128–131. At this time the Prophet was engaged almost daily in making a translation of the Bible. The translation was begun as early as June 1830, and both Oliver Cowdery and John Whitmer had served as scribes. Since they had now been called to other duties, Sidney Rigdon was called by divine appointment to serve as the Prophet's scribe in this work (verse 20). As a preface to his record of this revelation the Prophet wrote: "In December Sidney Rigdon came [from Ohio] to inquire of the Lord, and with him came Edward Partridge. . . . Shortly after the arrival of these two brethren, thus spake the Lord."*

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

1 LISTEN to the voice of the <sup>a</sup>Lord your God, even <sup>b</sup>Alpha and Omega, the beginning and the end, whose <sup>c</sup>course is one <sup>d</sup>eternal round, ("God governs by law—wholly, completely, invariably, and always. He has ordained that identical results always flow from the same causes. There is no respect of persons with him, and he is a Being 'with whom is no variableness, neither shadow of turning.' ([James] 1:17 ; D. & C. 3:1–2 .) Hence, **the Lord's 'course is one eternal round, the same today as yesterday, and forever.'** ( D. & C. 35:1 .)" (McConkie, *Mormon Doctrine*, pp. 545–46.)) the <sup>e</sup>same today as yesterday, and forever.



2 I am Jesus Christ, the Son of God, who was <sup>a</sup>crucified for the sins of the world, even as many as will <sup>b</sup>believe on my name, that they may become the <sup>c</sup>sons of God, even <sup>d</sup>one in <sup>e</sup>me as I am <sup>f</sup>one in the Father, as the Father is one in me, that we may be one. (A volume could be written about the truths announced in this verse, though it consists of but a single sentence. First, it introduces Jesus Christ as the source of the revelation. Indeed, every revelation for the salvation of men must come through Jesus Christ, his being the only name under heaven whereby salvation can come. Second, it affirms that he is the Son of God. It is the divine inheritance obtained thereby that enabled him to lay down his life in our behalf and to take it up again. Third, it reminds us that he died for our sins, not for sins he committed. Indeed, he is our Savior and we are saved by his goodness and grace. Fourth, it declares that the promise of salvation is only to those who choose to believe not simply in him but also "in his name," meaning they will reverence and accept those that have been commissioned to act in his behalf. For Sidney Rigdon that meant Joseph Smith. For us it means his legal and lawful successors. Fifth, it further confines the blessings of salvation to those who become sons of God, meaning those who are born again and live according to the things of the Spirit. Sixth, it reminds us, as **John taught, that Christ, in order to obtain his own salvation, had to become one with God. That is he had to learn to think as God thinks, feel as God feels, and act as God acts. To do so is the system and process of salvation. No one who is unlike God can be saved** (D&C 93:6-20). Thus, the obvious conclusion is then drawn that we must become one with Christ and thus one with the Father. **This process of surrendering our will to that of our Father—as did Christ—constitutes the system and plan of salvation.** We note with interest that the same principles given here, in essentially the same order, are developed in the Lectures on Faith. Some have credited Sidney Rigdon with the writing of these lectures. Such a conclusion overstates the role played by Elder Rigdon, though he did work closely with the Prophet on them. The instruction in this verse may well have constituted a source of direction to them in that labor. Revelations of the Restoration, 262-63)

3 Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have <sup>a</sup>heard thy prayers, and prepared thee for a greater work.

4 Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as <sup>a</sup>John, to prepare the way before me, and before <sup>b</sup>Elijah which should come, and thou knewest it not.

5 Thou didst baptize by water unto repentance, but they <sup>a</sup>received not the Holy Ghost;

6 But now I give unto thee a commandment, that thou shalt <sup>a</sup>baptize by water, and they shall receive the <sup>b</sup>Holy Ghost by the laying on of the <sup>c</sup>hands, even as the apostles of old. (Joseph Fielding Smith wrote: **"A great number of forceful, intelligent men who became leaders in the Church had been gathered by Sidney Rigdon, with the help of the Lord, in this part of the land. Without any question, the Spirit of the Lord had rested upon these men, as it did on Sidney Rigdon and Parley P. Pratt, to direct them to gather in Kirtland at that early day. When, therefore, Parley P. Pratt, Ziba Peterson and their companions came to Kirtland they found the way prepared for them through the preaching, very largely, of Sidney Rigdon, so that it was not a difficult matter for these missionaries to convince this group of the truth. While Sidney was preaching and baptizing by immersion without authority, which the Lord informed him in this revelation, yet it all resulted in good when the Gospel message reached them. These men were not only convinced and ready for baptism, but were in a condition by which the Priesthood could be given them, and this was done"** (Church History and Modern Revelation, 1:160). Revelations of the Restoration, 263-64)

7 And it shall come to pass that there shall be a great work in the land, even among the <sup>a</sup>Gentiles, for their <sup>b</sup>folly and their abominations shall be made manifest in the eyes of all people.

8 For I am God, and mine arm is not <sup>a</sup>shortened; (God's power is not slackened.) and I will show <sup>b</sup>miracles, <sup>c</sup>signs, and wonders, unto all those who <sup>d</sup>believe on my name.

9 And whoso shall ask it in my name in <sup>a</sup>faith, they shall <sup>b</sup>cast out <sup>c</sup>devils; they shall heal the <sup>d</sup>sick; they shall cause the blind to receive their <sup>e</sup>sight, and the deaf to hear, and the dumb to speak, and the lame to walk.

10 And the time <sup>a</sup>speedily cometh that great things are to be shown forth unto the children of men;  
11 But <sup>a</sup>without faith shall not anything be shown forth except <sup>b</sup>desolations upon <sup>c</sup>Babylon, the same which has made <sup>d</sup>all nations drink of the wine of the wrath of her <sup>e</sup>fornication. (“This distinctive phrase appears in three sections of the Doctrine and Covenants: 35:11 ; 86:3 ; 88:94, 105 . In each instance it is used in connection with Babylon (representing the apostate world and church) or with the ‘great church, the mother of abominations’ (representing the apostate church of the devil). Those who ‘drink of the wine of the wrath of her fornication’ participate in the worldly pleasures and sins of the apostate world and church, and thus will reap the desolations and destruction that will come upon the wicked when they are judged.” (Ludlow, *Companion*, 1:219.))

12 And there are <sup>a</sup>none that doeth good except those who are ready to <sup>b</sup>receive the fulness of my gospel, which I have sent forth unto this generation. (Missionaries who go out to share the gospel meet many people who profess spiritual experiences. Such experiences are easily discerned by ascertaining their purpose. If the experience opens their hearts and minds to accept the fulness of the gospel when it comes to them, it is obviously of God. If, on the other hand, their purpose is to excuse themselves from any responsibility to accept additional light and truth and the blessings that come from it, their experiences obviously come from some other source. Revelations of the Restoration, 264)

13 Wherefore, **I call upon the <sup>a</sup>weak things of the world, those who are <sup>b</sup>unlearned and despised, to thrash the <sup>c</sup>nations by the power of my <sup>d</sup>Spirit;** (This principle was manifest in the calling of the unlearned boy, Joseph Smith, to be the servant of the Lord in restoring the fulness of the gospel in the latter days. When Sidney Rigdon first received the Book of Mormon and studied its contents, he was impressed by the fact that this powerful testament of Christ came through an unlearned man. Illustrating this point, A. W. Cowles records the following: "After a few days Cowdery returned and held a long interview with Rigdon. Rigdon had read a considerable portion of the book. He questioned Cowdery about Smith and found that he was entirely illiterate. Rigdon expressed the utmost amazement that such a man should write a book which seemed to shed a flood of light on all the old scriptures, open all their profoundest mysteries, and give them perfect consistency and complete system. In his fresh enthusiasm he exclaimed that if God ever gave a revelation, surely this must be divine" (as cited in Anderson, "Impact of the First Preaching," 479). Revelations of the Restoration, 265-66)

14 And their arm shall be my arm, and I will be their <sup>a</sup>shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their <sup>b</sup>enemies shall be under their feet; and I will let <sup>c</sup>fall the <sup>d</sup>sword in their behalf, and by the <sup>e</sup>fire of mine indignation will I preserve them. (**Courage and faith will be the companions of every successful missionary. In June 1835 Elders David W. Patten, Wilford Woodruff, and Warren Parrish were together preaching the gospel in Tennessee. A local sheriff arrested them on false pretenses at the urging of a Methodist priest. A mock trial was held in which the defendants were not allowed to say a word in their own behalf. They were pronounced guilty. "Brother Patten, being filled with the Holy Ghost, arose to his feet, and by the power of God bound them fast to their seats while he addressed them. He rebuked them sharply for their wicked and unjust proceedings. Bro. Parrish afterwards said, 'My hair stood up straight on my head, for I expected to be killed.' When Patten closed, the Judge addressed him, saying, 'You must be armed with concealed weapons, or you would not treat an armed court as you have this.' Patten replied, 'I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and he permits you to exercise all the power you have, and he bestows on me all the power I have'" (in Jenson, *LDS Biographical Encyclopedia*, 1:78). Saints in the area paid the court costs, and the missionaries were set free. That evening a heavenly messenger appeared to Elder Patten and warned him that the mob at the courthouse was in a rage because their prisoners had been freed. These brethren escaped unharmed by heeding this angelic warning. Revelations of the Restoration, 266)**

15 And the <sup>a</sup>poor and the <sup>b</sup>meek shall have the gospel preached unto them, and they shall be <sup>c</sup>looking forth for the time of my coming, for it is <sup>d</sup>nigh at hand—

16 And they shall learn the parable of the <sup>a</sup>fig-tree, for even now already summer is nigh.

17 And I have sent forth the <sup>a</sup>fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him;

18 And I have given unto him the <sup>a</sup>keys of the mystery of those things which have been <sup>b</sup>sealed, even things which were from the <sup>c</sup>foundation of the world, and the things which shall come from this time until the time of my coming, if he <sup>d</sup>abide in me, and if not, <sup>e</sup>another will I plant in his stead.

19 Wherefore, watch over him that his faith fail not, and it shall be given by the <sup>a</sup>Comforter, the <sup>b</sup>Holy Ghost, that knoweth all things.

20 And a commandment I give unto thee—that thou shalt <sup>a</sup>write for him; and the <sup>b</sup>scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own <sup>c</sup>elect; (Much in the Old and New Testaments has not come to us as it was originally penned. **The promise here is that the spirit of revelation will rest upon the Prophet with sufficient sureness to enable these ancient records to reflect those things that constitute the mind and will of the Lord.** Revelations of the Restoration, 267. **The reference here is to the Joseph Smith Translation of the Bible, which will render the Bible to the Church as it is in God's own understanding. This does not necessarily mean that the Joseph Smith Translation will simply restore the original texts of the biblical books; it goes beyond that. The texts will be rendered as God himself wants us to understand them—corrected, adapted, edited, revised, and supplemented especially for use of the Saints in the latter days. In the Joseph Smith Translation, Joseph sometimes corrected and added to what had been originally written to give us a more complete understanding than was possible even with the original text. For essentially the rest of his life, at different intervals the Prophet Joseph, with Sidney's help, continued to work on the Joseph Smith Translation. ACD&C 1:242-43)**

21 For they will hear my <sup>a</sup>voice, and shall <sup>b</sup>see me, and shall not be <sup>c</sup>asleep, and shall <sup>d</sup>abide the day of my <sup>e</sup>coming; for they shall be <sup>f</sup>purified, even as I am pure.

22 And now I say unto you, <sup>a</sup>tarry with him, and he shall journey with you; forsake him not, and surely these things shall be fulfilled.

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

24 <sup>a</sup>Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to <sup>b</sup>shake for your <sup>c</sup>good, and <sup>d</sup>Satan shall tremble and <sup>e</sup>Zion shall <sup>f</sup>rejoice upon the hills and <sup>g</sup>flourish;

25 And <sup>a</sup>Israel shall be <sup>b</sup>saved in mine own due time; and by the <sup>c</sup>keys which I have given shall they be led, and no more be confounded at all.

26 <sup>a</sup>Lift up your hearts and be glad, your <sup>b</sup>redemption draweth nigh. **(Is this perhaps the most disobeyed commandment among faithful Latter-day Saints? Often even the most faithful members have difficulty obeying the commandment of the Lord to rejoice, be glad, and fear not. Whether through lack of understanding or lack of faith, they resist the joy that should already be theirs, and they continue to fear for their place in the kingdom.<sup>8</sup> If you are worthy to partake of the sacrament, or if endowed to go to the temple, then reread the assurances of verses 26–27, and be glad! ACD&C 1:244)**

27 Fear not, little <sup>a</sup>flock, the <sup>b</sup>kingdom is yours until I come. Behold, I <sup>c</sup>come quickly. Even so. Amen.

## D&C 36

*Revelation given through Joseph Smith the Prophet to Edward Partridge, near Fayette, New York, December 1830. HC 1: 131. See heading to Section 35. The Prophet said that Edward Partridge “was a pattern of piety, and one of the Lord’s great men.”*

1–3, *The Lord lays his hand upon Edward Partridge by the hand of Sidney Rigdon*; 4–8, *Every man who receives the gospel and the priesthood to be called to go forth and preach.*

**(During the infancy of the Church, the Lord raised up righteous men to stand beside the Prophet Joseph Smith in building the kingdom. The year 1830 saw many of these future leaders join the Church, one of whom was Edward Partridge. He was born in Massachusetts and first heard the gospel in Kirtland, Ohio, when the missionaries who had been sent to the Lamanites stopped there on the way to Missouri. Shortly thereafter he traveled with Sidney Rigdon to New York, arriving in Fayette in December 1830. Edward Partridge had not been baptized at the time he first visited the Prophet. Lucy Mack Smith recorded the following: “In December of the same year [1830], Joseph appointed a meeting at our house. While he was preaching, Sidney Rigdon and Edward Partridge came in and seated themselves in the congregation. When Joseph had finished his discourse, he gave all who had any remarks to make, the privilege of speaking. Upon this, Mr. Partridge arose, and stated that he had been to Manchester, with the view of obtaining further information respecting the doctrine which we preached; but, not finding us, he had made some inquiry of our neighbors concerning our characters, which they stated had been unimpeachable, until Joseph deceived us relative to the Book of Mormon. He also said that he had walked over our farm, and observed the good order and industry which it exhibited; and, having seen what we had sacrificed for the sake of our faith, and having heard that our veracity was not questioned upon any other point than that of our religion, he believed our testimony, and was ready to be baptized, ‘if,’ said he, ‘Brother Joseph will baptize me.’ “‘You are now,’ replied Joseph, ‘much fatigued, brother Partridge, and you had better rest to-day, and be baptized tomorrow.’ “‘Just as Brother Joseph thinks best,’ replied Mr. Partridge, ‘I am ready at any time.’ “He was accordingly baptized the next day.”** (*History of Joseph Smith*, pp. 191–92.) Institute Manual, 72)

(The setting for Doctrine and Covenants 36 is almost identical to that for Doctrine and Covenants 35. At roughly the same time as section 35 was given to Sidney Rigdon, Joseph Smith received section 36 for Edward Partridge. Edward was a successful and much respected hatmaker in Painesville, Ohio, near Kirtland. When he left with Sidney Rigdon to visit Joseph, he was not yet convinced of the truth of the Restoration, but wanted to investigate further. He, like Sidney, had first been introduced to the gospel by the missionaries to the Lamanites as they preached in the Kirtland area. Apparently, Edward Partridge was so well respected by others in his congregation that he was asked to investigate the claims of the Restoration for them as well. He was so honest and humble, they felt, that he would not be deceived in spiritual things. Concerning the visit of Sidney Rigdon and Edward Partridge, Lucy Mack Smith later recorded: "In December of the same year [1830], Joseph appointed a meeting at our house. While he was preaching, Sidney Rigdon and Edward Partridge came in and seated themselves in the congregation. When Joseph had finished his discourse, he gave all who had any remarks to make, the privilege of speaking. Upon this, Mr. Partridge arose, and stated that he had been to Manchester, with the view of obtaining further information respecting the doctrine which we preached; but, not finding us, he had made some inquiry of our neighbors concerning our characters, which they stated had been unimpeachable, until Joseph deceived us relative to the Book of Mormon. He also said that he had walked over our farm, and observed the good order and industry which it exhibited; and, having seen what we had sacrificed for the sake of our faith, and having heard that our veracity was not questioned upon any other point than that of our religion, he believed our testimony, and was ready to be baptized, 'if,' said he, 'Brother Joseph will baptize me.' "'You are now,' replied Joseph, 'much fatigued, brother Partridge, and you had better rest to-day, and be baptized tomorrow.' "'Just as Brother Joseph thinks best,' replied Mr. Partridge, 'I am ready at any time.' "He was accordingly baptized the next day" on 11 December 1830. If Lucy's record is correct, then sections 35–36 were received after 10 December 1830. In his own account of the reception of Doctrine and Covenants 35–36, Joseph Smith called Edward



Partridge a "pattern of piety, and one of the Lord's great men. Shortly after the arrival of these two brethren, thus spake the Lord: [section 35]. "And the voice of the Lord to Edward Partridge was: [section 36]." ACD&C 1:245-46)

1 THUS saith the Lord God, the <sup>a</sup>Mighty One of Israel: Behold, I say unto you, my servant <sup>b</sup>Edward, that you are blessed, and <sup>c</sup>your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump;

2 And I will lay my <sup>a</sup>hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the <sup>b</sup>Comforter, which shall <sup>c</sup>teach you the peaceable things of the kingdom; (Edward Partridge was baptized by the Prophet 11 December 1830 in the Seneca River. He was ordained an elder by Sidney Rigdon. **When the Lord's servants act in his behalf, it is as if the Lord himself has personally acted.** Great symbolism is associated with the laying on of hands. The hand is a symbol of power and is associated with the idea of strength, providence, or blessings. Priesthood, keys, ordinations, offices, blessings, and so on are granted by the laying on of hands. This symbolizes the placing of God's hand or power upon the one so blessed. It also provides an orderly, observable, and documented way to convey offices or authority. See commentary on Doctrine and Covenants 42:11, "Known to the Church . . . regularly ordained." Revelations of the Restoration, 269)

3 And you shall declare it with a loud voice, saying: Hosanna, <sup>a</sup>blessed be the name of the most high God.

4 And now this calling and commandment give I unto you concerning all men—

5 That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be <sup>a</sup>ordained and sent forth to <sup>b</sup>preach the everlasting gospel among the nations—

6 Crying repentance, saying: <sup>a</sup>Save yourselves from this untoward generation, and come forth out of the fire, hating even the <sup>b</sup>garments spotted with the flesh. (This part of verse 6 is an allusion to Jude 1:23 . Elder Bruce R. McConkie wrote of that scripture: "To stay the spread of disease in ancient Israel, clothing spotted by contagious diseases was destroyed by burning. ( Lev. 13:47–59 ; 15:4–17 .) And so with sin in the Church, the saints are to avoid the remotest contact with it; the very garments, as it were, of the sinners are to be burned with fire, meaning that anything which has had contact with the pollutions of the wicked must be shunned. And so also with those yet in the world who are invited to join the kingdom." ( *Doctrinal New Testament Commentary*, 3:428.))

7 And this commandment shall be given unto the elders of my church, that every man which will <sup>a</sup>embrace it with <sup>b</sup>singleness of heart may be ordained and sent forth, even as I have spoken. **(The clear thrust of these verses is that every man who has the Melchizedek Priesthood conferred upon him is obligated to serve as a missionary.** President Kimball illustrated this principle when he said, "The question has been often asked, 'Is the mission program one of compulsion?' And the answer, of course, is no. Everyone is given his free agency. The question is asked: Should every young man fill a mission? And the answer of the Church is yes, and the answer of the Lord is yes. Enlarging this answer we say: Certainly every male member of the Church should fill a mission, like he should pay his tithing, like he should attend his meetings, like he should keep his life clean and free from the ugliness of the world and plan a celestial marriage in the temple of the Lord" ("Planning for a Full and Abundant Life," 87). In like manner, **Elder A. Theodore Tuttle commented: "I talked with a young man about a mission. He said, 'I don't want to go.' I asked, 'What has that got to do with it? We need you'"** (Conference Report, October 1974, 100). Revelations of the Restoration, 269-270. "In Biblical language, to 'gird up the loins' is to prepare for a journey, or for work. The Hebrews wore girdles [sashes] when traveling, and when at work. On such occasions they girt their clothes about them [by tucking them under the sash] to ensure free movement of the limbs. The servants of the Lord must be prepared to do His work, and to go when He calls." (Smith and Sjodahl, Commentary, p. 201.) Concerning the need for the Saints to "gird up their loins" and proclaim

the gospel, President Spencer W. Kimball said: “I feel that when we have done all in our power that the Lord will find a way to open doors. . . . “But I can see no good reason why the Lord would open doors that we are not prepared to enter. . . . “When I ask for more missionaries, I am not asking for more testimony-barren or unworthy missionaries. I am asking that we start earlier and train our missionaries better in every branch and every ward in the world. That is another challenge—that the young people will understand that it is a great privilege to go on a mission and that they must be physically well, mentally well, spiritually well, and that ‘the Lord cannot look upon sin with the least degree of allowance.’ “I am asking for missionaries who have been carefully indoctrinated and trained through the family and the organizations of the Church, and who come to the mission with a great desire.” ( “When the World Will Be Converted,” *Ensign*, Oct. 1974, p. 7 .) Institute Manual, 73)

8 I am Jesus Christ, the Son of God; wherefore, **gird up your loins and I will <sup>a</sup>suddenly <sup>b</sup>come to my <sup>c</sup>temple.** Even so. Amen. **(Among the passages of scripture that the angel Moroni quoted in tutoring the Prophet Joseph Smith was Malachi's prophecy that "the Lord, whom ye seek, shall suddenly come to his temple" (Malachi 3:1). The Lord will make numerous appearances at his temples. The first of these occurred when the Lord appeared to his servants in the Kirtland Temple on 3 April 1836. There are many temples, and it is, of course, the right of the Savior to appear in any or all of them as often as suits his purposes. Reference is made to his future appearance in the temple yet to be built in the New Jerusalem (D&C 42:35-36). We would understand this to be but the pattern of a host of other such appearances in his temples. Revelations of the Restoration, 270)**