

Comments on Doctrine & Covenants 36

This section of revelation addresses Edward Partridge and was given at the same time at D&C 35.

1 THUS saith the Lord God, the Mighty One of Israel: Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump; 2 And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; 3 And you shall declare it with a loud voice, saying: Hosanna, blessed be the name of the most high God.

v1-3 The Lord addresses Edward and blesses him and calls him to preach the gospel (v. 1). He also indicates He will confer His Spirit on him via Sidney Rigdon, which Spirit will teach him (v. 2). Those things which the Spirit teach him concerning the kingdom of God he should declare in his preaching, and tell those who hear it to rejoice (v. 3).

v1a-b Introductory authority statement.

"the Mighty One of Israel", this title has its origin with Isaiah, cp. Isa. 1:24, 30:29, and Nephi employs it as well, cp. 1 Ne. 22:12, 2 Ne. 3:24. This is the only appearance of this title in the D&C.

v2 "I will lay my hand upon you by the hand of my servant Sidney", the doctrine of laying on of hands for the reception of the Holy Spirit is an eminently NT doctrine (cf. Acts 6:6, Acts 13:3, 1 Tim. 4:14, 2 Tim. 1:6, Hebr. 6:2) was something these early Campbellites were searching for (cf. D&C 35:6). That it is the Lord doing it through another is simply the commission of the Priesthood.

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 ordained and sent forth to preach the everlasting gospel among the nations-- 6 Crying repentance, saying: Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh. 7 And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart may be ordained and sent forth, even as I have spoken.

v4-7 The calling of elders to preach to the world is opened up to all who will embrace "this calling and commandment...with

singleness of heart", cp. D&C 4:5.

v6 The first half of the verse paraphrases Acts 2:40. The second half of the verse paraphrases Jude 1:17-23. The background for "come forth out of the fire" is that expressed in Luke 17:22-30. The phrase "come forth out" is also used in connection with baptism, cf. 3 Ne. 11:26, D&C 20:74, D&C 128:12. Zion is called to "come forth out" as well in 2 Ne. 1:23, D&C 109:73. The background for "garments spotted with flesh" is that of Zech. 3:1-5.

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

v8 General conclusion with authority statement and admonition.

"suddenly come to my temple", cp. Mal. 3:1, 3 Ne. 24:1, D&C 42:36, 133:2.

Historical Material Pertaining to Doctrine & Covenants 36

The first excerpt is Joseph Smith's brief comments on the revelation, the second is John Whitmer's historical comments on Partridge's conversion, the third is Lucy Mack Smith's detailed comments on the first meeting between Joseph, Sidney Rigdon, and Edward Partridge, and the last is a brief biography of Partridge.

The text was published in the Book of Commandments in 1833, and the Kirtland edition Doctrine and Covenants in 1835. It was published in Times and Seasons, volume 4, number 21, page 321, dated September 15, 1843. It was published in the Millennial Star, volume 5, number 2, pages 19-20, dated July, 1844.

Excerpt from History of the Church

In December Sidney Rigdon came to inquire of the Lord, and with him came Edward Partridge; the latter was a pattern of piety, and one of the Lord's great men. Shortly after the arrival of these two brethren, thus spake the Lord:

[text of D&C 35 & D&C 36 quoted]
(Joseph Smith, History of the Church, Vol. 1, page 128)

Excerpt from Book of John Whitmer

There was another man whose name is Edward Partridge who was also desirous, to see the Seer, therefore, he accompanied Sidney, and journeyed with him, to behold this man of God, even Joseph Smith, Jr., he being desirous to know the truth of these things: But not having confidence enough to inquire at the hand of God. Therefore he sought testimony of man, and he obtained it, and received the truth and obeyed the divine requirements and was also ordained an elder unto the Church, to preach repentance and remission of sins, unto this idolatrous generation. (John Whitmer, [Book of John Whitmer](#), chapter 1, paragraph 4, page 1-2)

Excerpt from History of Joseph Smith by His Mother

In December of the same year, 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 [them] 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. (Lucy Mack Smith, History of Joseph Smith by His Mother, page 192)

Excerpt from Doctrine and Covenants Commentary

Edward Partridge was born at Pittsfield, Mass., the 27th of August, 1793. His ancestors came from Scotland. At the age of twenty he became impressed with the doctrine of "universal restoration," and in 1828 he joined the so-called Campbellites. At the time he lived at Painsville, Ohio. When Oliver Cowdery and companions came to Ohio, on their mission to the Lamanites, he obtained a copy of the Book of Mormon and began to investigate. In 1830 he accompanied Sidney Rigdon to Fayette, and on the 11th of December, that year, he was baptized by the Prophet Joseph. Edward Partridge had a prominent part in the development of the Church. He was called to the Bishopric February 4th, 1831 (Sec. 41:9), and on that occasion the Lord declared that he was pure before Him, "like unto Nathanael of old." As the Bishop, it became his duty to divide unto the Saints their inheritances in Zion, and to make preparations for the settlement of the Saints who were journeying to Zion from Ohio. He suffered persecution on sundry occasions. One day in July, 1833, a mob at Independence violently seized him and one Charles Allen, and dragged them to the public square. Here they were offered the alternatives of renouncing the Book of Mormon or going into exile. As American citizens they refused to comply

with this un-American demand, but Bishop Partridge said he was willing to suffer for the Master. His voice was drowned in the tumult that followed. Some of the mob cried, "Call upon your God to deliver you!" Others cursed. Finally, the two brethren were stripped and maltreated by the persecutors, but they suffered in silence and with dignity, as true martyrs. Edward Partridge died in Nauvoo, May 27th, 1840, the same year in which Joseph Smith, Sr., and some other faithful Saints departed, in consequence of the effects of the persecutions in Missouri. (Hyrum M. Smith and Janne M. Sjodahl, Doctrine and Covenants Commentary, page 191)

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