

Comments on Doctrine and Covenants 42

The history of the text is essential to understanding it's construction. Some five days prior to receiving the text of this revelation the Lord commanded the elders of the Church to gather together and discern His will by the prayer of faith:

Hearken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word; And by the prayer of your faith ye shall receive my law, that ye may know how to govern my church and have all things right before me. And I will be your ruler when I come; and behold, I come quickly, and ye shall see that my law is kept. (D&C 41:2-4)

The elders did so and received the text of D&C 42. In this very early stage of the gathering of the Church to Ohio matters of governance would be of utmost importance, as different groups of people were joining the Church and bringing their religious traditions with them. Hence the necessity for revelation.

The text is probably for the most part a series of responses by the Lord to questions posed by the elders present. However, unfortunately, unlike the texts of D&C 77 and D&C 113, the questions are not preserved, only the answers. This makes for some rather abrupt subject changes in the text as there is no obvious segue (e.g., the subject change between v. 17 and 18, between 55 and 56, 69 and 70, 73 and 74 are all rather abrupt). In addition to this, v. 1-73 was received February 9, 1831 and v. 74-93 were received February 23, 1831. These two portions of text were originally published separately in the Book of Commandments.

Given the probable context of being answers to questions, here are hypothetical questions which fit the given answers:

Introduction - Listen and do what I tell you (v. 1-3)

Q. What should we do concerning missionary work?

A. Verses 4-10

Q. What should the Missionaries preach?

A. Verses 11-17

Q. What are the governing principles of the Church?

A. Verses 18-29

Q. What should the Church do concerning the poor among them, particularly the indolent poor?

A. Verses 30-55

Q. Should missionaries teach the newly received revelations?

A. Verses 56-69

Q. What should be done concerning those who's labor in the Church, such as Bishops and missionaries, necessarily precludes them from supporting their families.

A. Verses 70-73

Q. What should be done concerning sexual immortality in the Church?

A. Verses 74-77

Q. How should the Church deal with people who sin but are unrepentant?

A. Verses 78-87

Q. How should the Church deal with offenses committed by the members?

A. Verses 88-93

1 Hearken, O ye elders of my church, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as ye believe on my name and keep my commandments. 2 Again I say unto you, hearken and hear and obey the law which I shall give unto you. 3 For verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

v1-3 These verses serve as an introduction. The Lord tells His people to listen to and obey His laws. Verse 1 leads off with a typical authority statement, and then presents the main theme of the section: hear and obey the Law.

v3 The elders have gathered together per the command in D&C 41:2.

4 Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, Jun., and Sidney

Rigdon. 5 And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of the Spirit when they shall return.

6 And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring my word like unto angels of God. 7 And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand. 8 And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall build up my church in every region-- 9 Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God.

10 And again, I say unto you, that my servant Edward Partridge shall stand in the office whereunto I have appointed him. And it shall come to pass, that if he transgress another shall be appointed in his stead. Even so. Amen.

v4-9 Go forth. These verses repeat the command from D&C 36:4-7. Note the repeated use of the phrase "go forth", forming something of a bulleted list on proselytizing. Here, the missionary work is presented as ultimately culminating in the establishment of New Jerusalem in v. 9. Verses 61-68 expound considerably upon the theme here, and especially upon the theme of v. 9.

Given the historical context of the Saints only very recently gathering to Ohio, the leadership may have been wondering if they should delay missionary efforts while the Church community seeks to establish itself. Or, the Church may have been under the impression that this gathering was the last gathering and that the Second Coming was imminent. That the Lord indicates this place is not New Jerusalem in v. 9, suggests at least some of the people believed this.

v10 Replace those who transgress. While the verse is specifically addressing Partridge, it obviously applies in general as well. Such a statement endorses the NT custom (and OT as well) of filling offices upon their being left vacant, cp. Acts 1:15-26.

Partridge was apparently having some difficulty following the Lord's command appearing in D&C 41:9.

11 Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. 12 And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel. 13 And they shall observe the covenants and church articles to do them, and these shall

be their teachings, as they shall be directed by the Spirit. 14 And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. 15 And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given. 16 And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; 17 For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

v11-17 Regulation of those who are called to go forth. Basic rules are established regarding how people are to be set apart and (v. 11) to act (v. 12-17) as missionaries.

v11 Sacerdotalism is endorsed. In order to regulate the dispersal of authority and callings the Priesthood chain of command is presented.

v12-13 Missionaries are to teach and observe scriptural principals found in the scriptures. A common theme in this section is the making of use of the Scriptures in developing the Law which the Church is to observe. Here, the scriptures are endorsed as a source of doctrine. Hypocrisy in their personal conduct is prohibited.

v13 "church articles", probably referring to the contents of D&C 20.

v14-17 Missionaries are instructed to seek after, to obtain and to teach by the Spirit. The admonition is substantiated by v. 16-17, the Spirit knows the thoughts and will of the Lord and testifies of that. This admonition to the missionaries follows various admonitions concerning the Spirit found in John 14-16.

18 And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. 19 And again, I say, thou shalt not kill; but he that killeth shall die. 20 Thou shalt not steal; and he that stealeth and will not repent shall be cast out. 21 Thou shalt not lie; he that lieth and will not repent shall be cast out. 22 Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. 23 And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out. 24 Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out. 25 But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; 26 But if he doeth it again, he shall not be forgiven, but shall be cast out. 27 Thou shalt not speak evil of thy neighbor, nor do him any harm. 28 Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out. 29 If thou lovest me thou shalt serve me and keep all my commandments.

v18-29 The Decalogue, or the Ten commandments, are generally presented with some additional material, and some omitted. It is interesting to compare the presentation here with those from Exod. 20 and Deut. 5. Note the particular emphasis given the avoidance of adultery, revisited in v. 74-77. Also note the general lack of an explicit command to "Love the Lord thy God" and to "Love thy neighbor as thyself" which are implicitly addressed in v. 1-3 and v. 30-55 respectively.

v28 On expelling the unrepentant, cp. Mosiah 26:29-32, D&C 41:5.

30 And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. 31 And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose. 32 And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.

33 And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants. 34 Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council; 35 And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed--

36 That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.

37 And it shall come to pass, that he that sinneth and repenteth not shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me-- 38 For inasmuch as ye do it unto the least of these, ye do it unto me.

39 For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel.

40 And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; 41 And let all things be done in cleanliness before me.

v30-41 Remember the poor. This can be seen as an expanded "Love thy Neighbor" addition from v. 18-29. This kind of selfless consecration of one's material goods towards those in need is found in the OT, NT and BofM times (Exod. 22:20-26, Deut. 15:7-8, Matt. 6:4 Acts 2:45, 4 Ne. 1:3), and it once again endorsed in a contemporary setting. This kind of activity, or the lack thereof, is used vehemently as a charge against apostate Israel by Isaiah, cp. Isa. 1:17, 1:23, 3:14-15, 14-15, 58:6-10. The same theme is taken up by many OT prophets.

It is interesting to note this theme of voluntary consecration preceded the formal institutionalization of the United Order by approximately three years.

v32 This verse reads rather awkwardly because of a parenthetical comment in the center of the verse. Replacing two commas with an opening and closing parenthesis clarifies the text:

And it shall come to pass, that after they are laid before the bishop of my church (and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments) every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.

In v. 30 the Lord instructs the members of the Church to consecrate their property to the Church. Then in v. 31 the Lord indicates the properties should be handled by the Bishop. Here in v. 32 the Lord says that after the land is laid before the Bishop then the land is distributed proportionally to those in need based upon the size of the family. However, and this is the meaning of the parenthesis, the Bishop and the person consecrating their land must come to a mutual understanding that the land being consecrated cannot be taken back from the Church at some later date if the person consecrating it leaves the Church.

v36 The Temple at Kirtland is alluded to. The allusion to the Temple in connection with text that carries a blatant consecration theme indicates what the Lord requires of His

people.

42 Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.... 53 Thou shalt stand in the place of thy stewardship. 54 Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. 55 And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.

v42-55 The Lord instructs the Church regarding the slothful among them. Those who refuse to labor among the community do not receive the benefits of the community (v. 42). All shall labor at that which is allotted to them (v. 43). The principle of community is not that there is no personal property (v. 54), it is that people voluntarily donate their excess to the community so all will have plenty (v. 55).

Naturally, there are exceptions to this stringent rule, and that is the substance of the parenthesis of v. 43-52.

43 And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. 44 And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.

45 Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. 46 And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; 47 And they that die not in me, wo unto them, for their death is bitter.

48 And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed. 49 He who hath faith to see shall see. 50 He who hath faith to hear shall hear. 51 The lame who hath faith to leap shall leap. 52 And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws thou shalt bear their infirmities.

v43-52 This text is a parenthesis indicating that while they shall not be idle, the larger context of v. 42-55, they shall also exercise compassion when it comes to those who genuinely cannot work. Those who can should labor, but those who are ill or infirm for whatever reason should be treated with charity and compassion.

v43 "have not faith to be healed", a superficial reading on this verse would be that if one is not healed then it must be because they do not have sufficient faith. However, it is plain from the broader context of v. 48 that such a reading is not what the

Lord intended. Those who have faith to be healed and their healing is expedient in the Lord's economy will be healed.

"with herbs", cp. Alma 46:33, D&C 89:10.

v46-47 Comments on physical versus spiritual death.

those that [physically] die in me
shall not taste of [spiritual] death,
for it shall be sweet unto them;
And they that [physically] die not in me,
wo unto them,
for their [spiritual] death is bitter.

In the parallelism of the two verses, both of the first deaths referred to are physical and both of the second deaths are spiritual.

v45 Grieving for the dead is a natural part and an extension of affection and love. All that has been revealed in principle concerning post-mortality does not preclude the feelings of remorse at losing a loved one.

v48 This verse presents a very important principle concerning the healing of the sick and the time of a person's death. It states very plainly that there are times appointed for people's death, and so long as they are not appointed to die they can be healed. Such a statement speaks volumes to the order and efficiencies of the post-mortal spirit world. All of which occur almost completely without our perceiving or understanding it.

v49-52 These verses present varying degrees of faith. Latter-day miracles similar to those seen in NT times when Jesus walked the earth are said to be possible according to faith. However, if the faith is not sufficient to obtain a miraculous cure, this does not preclude becoming a son or daughter of God. Note the text is presented in such a manner that it can be in reference to either the afflicted one or the one attempting to do the healing. In some cases the faith of the one exercising the Priesthood plays a part in the miracles, cf. Matt. 17:19-21.

v53-55 These verses pick up the theme from v. 42 after the parenthesis of v. 43-52.

56 Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; 57 And it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. 58 And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people. 59 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church; 60 And he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continue.

61 If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things--that which bringeth joy, that which bringeth life eternal. 62 Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built. 63 And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south. 64 And even now, let him that goeth to the east teach them that shall be converted to flee to the west, and this in consequence of that which is coming on the earth, and of secret combinations. 65 Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. 66 Ye shall observe the laws which ye have received and be faithful. 67 And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. 68 Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not. 69 Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given. Even so. Amen.

v56-69 While they should wait on publishing the newest revelations (v. 56-58), what they already have is sufficient to run the Church (v. 59-60). And, there is a lot more revelation to come. Personal revelation to those who are worthy (v. 61-65) and general revelations to the Church as well (v. 66-69).

The underlying assumption for this section of text is the Lord's various revelations are at unity. He has revealed some new things, but He has revealed many things already, and has yet to reveal more things. But, they all harmonize, and this is why what they have at the present time is sufficient.

v56-60 The Lord instructs them to hold off on making the new revelations public until they are "received...in full" (v. 56-58). However, the rest of the scriptures already made public are for a law to govern the Church (v. 59). Those who observe the teachings found in the scriptures shall be saved, and those who do not unless they repent (v. 60).

These verses are probably referring primarily to Joseph's ongoing work of "translating" the Bible. But, the Lord may also be referring to the various revelations received to that point

as the Book of Commandments was not published until some two years later.

v61-68 While a number of themes are blended together, the main theme is that of continuing revelation. We have here the revisiting of themes from v. 4-9, namely proselyting and New Jerusalem. These are bound together by the theme of asking, receiving, and being enlightened by revelation in v. 61-62 and 67-68.

v61 "If thou shalt ask...", such a statement indicates the interactive relationship the Lord has with people. He is willing to reveal more insofar as it is expedient to His purposes, but we have to ask. This gives us greater understanding as to why certain revelations were solicited and some were not. For example, D&C 89 and Official Declarations 1 and 2 are well known examples of solicited revelations.

v63-66 The missionaries should go to the four corners of the earth to warn all the world. This is because they who are among the Church have had the mysteries and warnings of God revealed to them, so they should in turn warn those in the world who have not yet received but will listen, cf. D&C 32:6.

v64 Once again the fleeing or gathering out is presented as being primarily to escape enemies and calamities to come, and not necessarily to establish Zion, cp. 38:13-14. This is why the Lord explicitly informs them their present gathering location is not the New Jerusalem.

v67 "ye shall hereafter receive church covenants", alluding to upcoming disbursement of the Endowment and other ordinances.

v69 The keys are invested, cp. D&C 27:12. This also compliments the sacerdotalist theme of v. 11

70 The priests and teachers shall have their stewardships, even as the members. 71 And the elders or high priests who are appointed to assist the bishop as counselors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; 72 Or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop. 73 And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.

v70-73 The regulation of stewardship and remuneration. While the person laboring in the Church shouldn't be personally profiting from it as a result of private gifts or favors (v. 53-55), when the labors preclude one from making a living they should be compensated from the good's consecrated to the Church. Note this precludes private gifts and support, and instead favors an overt system of dispensing stuffs from publicly consecrated goods and lands.

From a historical perspective, this section of text was probably primarily intended to address what was to become of the families of those who were engaged in missionary work away from home.

v74-92 This section of text was received two weeks later than the text of v. 1-73. Overall, it deals with sins and offenses committed in the Church. While v. 1-73 are commands on what the Church should do, this section instructs the Church on procedures dealing with people who do not keep the Lord's commands.

74 Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; 75 But if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. 76 And again, I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married; 77 And if they are not married, they shall repent of all their sins or ye shall not receive them.

v74-77 This section of text was entitled "How to act in Cases of Adultery" in the original written manuscript of the revelation. Note sins of sex immorality are to be dealt with internal to the Church "according to the law of God", where other sins subsequently discussed are to be dealt with "unto to the law of the land".

v77 This verses is referring to fornicators, or those who engage in premarital sex.

78 And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church. 79 And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.

80 And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better. 81 But he or she shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. 82 And if it can be, it is necessary that the bishop be present also. 83 And thus ye shall do in all cases which shall come before you.

84 And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. 85 And if he or she shall steal, he or she shall be delivered up unto the law of the land. 86 And if he or she shall lie, he or she shall be delivered up unto the law of the land. 87 And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

88 And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. 89 And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. 90 And if thy brother or sister offend many, he or she shall be chastened before many. 91 And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. 92 If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

93 And thus shall ye conduct in all things.

v78-93 This section of text was labeled "Points of Law" in the original written manuscript of the revelation. It was originally published separately from the text of v. 1-77. It discusses how to deal with offenses caused by a member of the Church.

v79 It is important to recall KJV English is being employed, and the "killing" here is more specifically referring to what we call "murder", and even more specifically, premeditated murder.

"remember that he hath no forgiveness", pre-meditated murderers certainly have no forgiveness in this world, but let us recall the Anti-Nephi-Lehis from the Boof of Mormon. That group had committed killings in their various wars and so forth and had been forgiven subsequent to repenting.

v80-81 The Law of the Witnesses, the Old Testament standard (cf. Deut. 17:6), is made contemporary.

v81 "lift up their hands against...", the practice here is in reference to Deut. 17:7. The witnesses against a murderer were required to be the first to cast the stones in the public

execution by stoning after the conviction of guilt. In so doing, if the witnesses were false, they would in fact be guilty of murder themselves and have to bear the burden of actually slaughtering an innocent. In the event the witnesses were honest, it would be a means of ensuring their testimony was robust and convicting as the ensuing responsibility of testifying was obviously not trivial. It seems pretty unlikely that the paraphrase of this OT law is intended to be interpreted literally given the Law of Moses being fulfilled. Rather it more likely means the witnesses against the accused are to publicly acknowledge and participate in the trial and so forth.

However, this passage, when interpreted very literally, could be used as a proof text for Young's infamous "Blood Atonement" doctrine, or the voluntary execution of those who committed adultery after Temple marriage (this is something of a historical-polemical issue popular among those unfavorably disposed towards the LDS Church). Compare Romans 1:32, 1 Cor. 5:5 for additional proof texts for the literal interpretation. Under the Law of Moses, adultery was a capital offense, cf. Deut. 22:22. The literal interpretation is problematic given the statement in v. 75-76 that adulterers and fornicators should be expelled. And in the particular case of "Blood Atonement" the fact that eternal marriages were not being performed at this time also discourages it's use for such an application.

v88-92 Public versus private offenses. This portion of text encourages people involved in conflict to handle their problems as discretely as possible so as to minimize controversy and spare the penitent, cp. Matt. 18:15-20, D&C 28:11.

v93 A terse conclusion. The Lord indicates this is His way, and we are to do it. Failure to do it leads to damnation, cp. v. 60.

Historical Material Pertaining to Doctrine & Covenants 42

Robert J. Woodford in his Historical Development of the Doctrine and Covenants, page 525, writes:

Once the Prophet had moved to Kirtland, Ohio, he acted swiftly to set the Church in order. He appointed the first Bishop of the Church, put an end to a false system of having all things in common (see Section 41), and defined many policies and procedures. As the next ten revelations in the D&C show, one of the major areas of concern facing the Prophet during this period was that of friction between members of the Church. Many problems developed as original members from New York began flooding into Kirtland. This place was already an area of rapid growth for the Church because of all the people there who were prepared by Sidney Rigdon to embrace the truth (see Section 35:4). Converts all, they would need much instruction to unite them into the true Church of Christ.

The Prophet had already been told that the Lord would reveal his law to the saints once they had moved to Ohio (Section 38:22); however, after Joseph Smith arrived in Kirtland, the Lord added one further stipulation: the elders had to agree upon the word of the Lord and were to unite in a prayer of faith. Only then would they receive the law designated to help the saints live peaceably together (Section 41:2, 3).

The first excerpt below is Joseph's very brief comment on the revelation. The second and third excerpt are historical accounts that shed light on the current situation in the Church with respect to where the members in general were spiritually and physically. The second account is by Lucy Mack Smith and relates what the general attitude was of the saints who were gathering to Kirtland. The third is John Whitmer's comment on how the saints were doing in general for the first couple of months after they arrived at Kirtland.

Another matter dealing specifically with the text of this revelation is that of the exclusion of questions posed by the elders to which the Lord responds. The text of D&C 42 is rather choppy, and the reason for this is it is a series of responses from the Lord in reply to questions asked by the gathered elders, similar to D&C 77 and D&C 113. But, those questions have been omitted from the published text. The fourth excerpt

below is from a historical commentary and includes the omitted or implicit questions. Also included in that excerpt is a footnote with a quote from a letter between Cowdery and Whitney that suggests the original full version, including the questions, was not in the hands of those doing the publishing.

Verses 1-77 of this text was first published in the Evening and Morning Star, volume 1, number 2, page 9 in July, 1832. Verses 78-93 was published in the Evening and Morning Star, volume 1, number 5, page 34 in October, 1832. It was published in the Book of Commandments in 1833, pages 89-96 and 101-103. It was published in the Kirtland edition Doctrine and Covenants in 1835, pages 120-125.

Excerpt from History of the Church

On the 9th of February, 1831, at Kirtland, in the presence of twelve Elders, and according to the promise heretofore made,⁷ the Lord gave the following revelation, embracing the law of the Church:

[text of D&C 42 quoted]

Excerpt from History of Joseph Smith by His Mother

When the brethren considered the spring sufficiently open for traveling on the water, we all began to prepare for our removal to Kirtland. We hired a boat of a certain Methodist preacher, and appointed a time to meet at our house, for the purpose of setting off together; and when we were thus collected, we numbered eighty souls. The people of the surrounding country came and bade us farewell, invoking the blessing of heaven upon our heads.

...one Esquire Chamberlain came on board, and asked me, if I had what money I wanted to make my family comfortable. I replied, that I had an abundance for myself and children, but he might, perhaps, find some on board, who stood in need of assistance. "Well," said he, "here is a little money, and you can deal it out as you like," and, handing me seventeen dollars, he left the boat. Soon after this, we were pushed off and under fine headway.

...I inquired of the brethren concerning the amount of provisions which they had on hand for the journey; and, to my surprise, I ascertained that we had on board, besides twenty grown persons, thirty children, who were almost destitute of

food. This was unaccountable to me at first, but I afterwards learned that they had converted their substance into clothing, expecting that those who were in better circumstances would support them, as well as defray their traveling expense; those, however, from whom they expected the most assistance, disappointed them, consequently, the burden was thrown entirely upon my shoulders. From this time forward, I furnished the whole fifty persons with food from day to day. (Lucy Mack Smith, History of Joseph Smith by His Mother, pages 195-197)

Excerpt from Book of John Whitmer

About these days Joseph and Sidney arrived at Kirtland to the joy and satisfaction of the Saints. The disciples had all things common, and were going to destruction very fast as to temporal things; for they considered from reading the scripture that what belonged to a brother, belonged to any of the brethren. Therefore they would take each other's clothes and other property and use it without leave which brought on confusion and disappointments, for they did not understand the scripture. After Joseph lived there a few days the word of the Lord came saying:

[text of D&C 41 quoted]

Behold, after this revelation was received the elders were called together, and united in mighty power; and were agreed, as touching the reception of the law. Therefore, thus saith the Lord:

[text of D&C 42 quoted]

After the above law or revelation was received, the elders went forth to proclaim repentance according to commandment, and there were members added to the Church. The Bishop Edward Partridge visited the Church in its several branches, there were some that would not receive the law. The time has not yet come that the law can be fully established, for the disciples live scattered abroad and are not organized, our numbers are small and the disciples untaught, consequently they understand not the things of the kingdom. There were some of the disciples who were flattered into the Church because they thought that all things were to be common, therefore they thought to glut themselves upon the labors of others. (John Whitmer, Book of John Whitmer, chapter 2 paragraph 1 through chapter 3 paragraph 1)

Excerpt from Revelations of the Prophet Joseph Smith

Comparison of extant manuscript copies of section 42 reveals variations in the text, suggesting that portions, if not all, of what is now section 42 were responses to specific questions. Because this revelation was received in portions on two different days, it appears that specific inquiries were made on both days. Consider the following questions and answers:

1. Verses 70-73 appear to be a response to the question, "How [are the Elders] to dispose of their families while they are proclaiming repentance or are otherwise engaged in the service of the Church?"

2. Part of section 42, as found in the Book of Commandments, appears to be a response to the question: "What preparation shall we make for our Brethren from the East & where & how?" The answer: "There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they may be together as much as can be, and as they are directed by the Holy Spirit."

3. Question: "Shall the Church come together into one place or remain as they are in separate bodies?" Answer: "And every Church shall be organized in as close bodies as they can be [because of the enemy] and this for a wise purpose—even so. Amen."

4. Question: "How far is it the will of the Lord that we should have dealings with the world & how we should conduct our dealings with them?" Answer: "Thou shalt contract no debts with them & again the Elders & Bishop shall council together & they shall do by the direction of the Spirit as it must be necessary."

5. Question: "[What is the] law regulating the church in her present situation till the time of her gathering[?]" Answer: "The first commandment in the law teaches that all the Elders shall go into the regions westward and labour to build up Churches unto Christ wheresoever they shall find any to [teach] them [to] obey the gospel of Jesus Christ except Joseph & Sidney and Edward and such as the Bishop shall appoint to assist him in his duties according to the Law which we have received this commandment as far as it respects these Elders to be sent to the west is a special one for the time being incumbent on the present Elders who shall return when directed by the Holy Spirit."

6. The preface to verses 74-77 was "How to act in Cases of Adultery," and

7. Verses 78-93 were entitled "Points of the Law. "

(Lyndon W. Cook, Revelations of the Prophet Joseph Smith, pages 59-60)

Comparison of Original 1833 Text with Emended 1835 Version

In the 1833 edition Book of Commandments the text appears in two sections, xlv and xlvii. These two sections are concatenated in the 1835 Kirtland version of the Doctrine and Covenants, and the discussion on dealing with adulterous persons is relocated from the end (BofC xlv:21-24) to the beginning of it (1981 D&C 42:74-77).

Significant changes in the text are the omission of some event-specific commands (BofC xlv:55-57) as they were no longer relevant, gender exclusive references to males (BofC xlvii) version are made gender inclusive, and the addition of explanatory text to clarify obscurities. All of these changes are made in the 1835 Kirtland edition of the D&C.

The 1981 version of the text is effectively the same as the 1835 version with the exception of verse numbering. The 1981 version is used below for ease of cross reference.

1833 Book of Commandments

1981 Doctrine & Covenants

xlv

1 Hearken, O ye elders
of my church
who have assembled
yourselves together,
in my name,
even Jesus Christ,
the Son of the living God,
the Savior of the world;
2 Inasmuch as they believe
on my name and
keep my commandments;
3 Again I say unto you,
hearken and hear and
obey the law
which I shall give unto you:
4 For verily I say,
as ye have assembled
yourselves together
according to the commandment
wherewith I commanded you,
and are agreed

1 Hearken, O ye elders
of my church,
who have assembled
yourselves together
in my name,
even Jesus Christ
the Son of the living God,
the Savior of the world;
inasmuch as ye believe
on my name and
keep my commandments.
2 Again I say unto you,
hearken and hear and
obey the law
which I shall give unto you.
3 For verily I say,
as ye have assembled
yourselves together
according to the commandment
wherewith I commanded you,
and are agreed

as touching this one thing, and
have asked the Father
in my name,
even so ye shall receive.
5 Behold,
verily I say unto you,
I give unto you
this first commandment,
that ye shall go forth
in my name,
every one of you,
excepting my servants
Joseph and
Sidney.
6 And I give unto them
a commandment
that they shall go forth
for a little season, and
it shall be given
by the power of my Spirit
when they shall return:
7 And ye shall go forth
in the power of my Spirit,
preaching my gospel,
two by two, in my name,
lifting up your voices
as with the voice of a trump,
declaring my word
like unto angels of God:
8 And ye shall go forth
baptizing with water,
saying, Repent ye, repent ye,
for the kingdom of heaven
is at hand.
9 And from this place
ye shall go forth
into the regions westward, and
inasmuch as ye shall find
them that will receive you,
ye shall build up my church
in every region,
until the time shall come
when it shall be revealed
unto you, from on high,

as touching this one thing, and
have asked the Father
in my name,
even so ye shall receive.
4 Behold,
verily I say unto you,
I give unto you
this first commandment,
that ye shall go forth
in my name,
every one of you,
excepting my servants
Joseph Smith, Jun., and
Sidney Rigdon.
5 And I give unto them
a commandment
that they shall go forth
for a little season, and
it shall be given
by the power of the Spirit
when they shall return.
6 And ye shall go forth
in the power of my Spirit,
preaching my gospel,
two by two, in my name,
lifting up your voices
as with the sound of a trump,
declaring my word
like unto angels of God.
7 And ye shall go forth
baptizing with water,
saying: Repent ye, repent ye,
for the kingdom of heaven
is at hand.
8 And from this place
ye shall go forth
into the regions westward; and
inasmuch as ye shall find
them that will receive you
ye shall build up my church
in every region--
9 Until the time shall come
when it shall be revealed
unto you from on high,

when the city
of the New Jerusalem
shall be prepared
that ye may be gathered in one,
that ye may be my people and
I will be your God.
10 And again, I say unto you,
that my servant
Edward
shall stand in the office
wherewith I have appointed him.
11 And it shall come to pass
that if he transgress another
shall be appointed in his
stead; even so: Amen.
12 Again I say unto you,
that it shall not be given
to any one to go forth
to preach my gospel,
or to build up my church,
except he be ordained
by some one who has authority,
and it is known to the church
that he has authority, and
has been regularly ordained
by the hands of the church.
13 And again,
the elders, priests, and
teachers of this church,
shall teach the
scriptures
which are in the bible, and
the book of Mormon,
in the which is the fulness
of the gospel; and
they shall observe
the covenants and
church articles to do them; and
these shall be their teachings.
14 And they shall be directed
by the Spirit,
which
shall be given them
by the prayer of faith; and

when the city
of the New Jerusalem
shall be prepared,
that ye may be gathered in one,
that ye may be my people and
I will be your God.
10 And again, I say unto you,
that my servant
Edward Partridge
shall stand in the office
whereunto I have appointed him.
And it shall come to pass,
that if he transgress another
shall be appointed in his
stead. Even so. Amen.
11 Again I say unto you,
that it shall not be given
to any one to go forth
to preach my gospel,
or to build up my church,
except he be ordained
by some one who has authority,
and it is known to the church
that he has authority and
has been regularly ordained
by the heads of the church.
12 And again,
the elders, priests and
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shall teach the
principles of my gospel,
which are in the Bible and
the Book of Mormon,
in the which is the fulness
of the gospel. 13 And
they shall observe the
covenants and
church articles to do them, and
these shall be their teachings,
as they shall be directed
by the Spirit.
14 And the Spirit
shall be given unto you
by the prayer of faith; and

if they receive not the Spirit,
they shall not teach.

15 And all this
they shall observe to do,
as I have commanded
concerning their teaching,
until the fulness of my
scriptures are given.

16 And as they
shall lift up their voices
by the Comforter,
they shall speak and prophesy
as seemeth me good;
for behold the Comforter
knoweth all things, and
beareth record of the Father,
and of the Son.

17 And now behold
I speak unto the church:
18 Thou shalt not kill; and
he that killeth,
shall not have forgiveness,
neither in this world,
nor in the world to come.

19 And again,
thou shalt not kill;
he that killeth shall die.
20 Thou shalt not steal; and
he that stealeth and
will not repent,
shall be cast out.

21 Thou shalt not lie;
he that lieth and
will not repent,
shall be cast out.

22 Thou shalt love thy wife
with all thy heart, and
shall cleave unto her and
none else; and
he that looketh upon a woman
to lust after her,
shall deny the faith, and
shall not have the Spirit, and
if he repent not,

if ye receive not the Spirit
ye shall not teach.

15 And all this
ye shall observe to do
as I have commanded
concerning your teaching,
until the fulness of my
scriptures is given.

16 And as ye
shall lift up your voices
by the Comforter,
ye shall speak and prophesy
as seemeth me good;
17 For, behold, the Comforter
knoweth all things, and
beareth record of the Father
and of the Son.

18 And now, behold,
I speak unto the church.
Thou shalt not kill; and
he that kills
shall not have forgiveness
in this world,
nor in the world to come.

19 And again, I say,
thou shalt not kill;
but he that killeth shall die.
20 Thou shalt not steal; and
he that stealeth and
will not repent
shall be cast out.

21 Thou shalt not lie;
he that lieth and
will not repent
shall be cast out.

22 Thou shalt love thy wife
with all thy heart, and
shalt cleave unto her and
none else. 23 And
he that looketh upon a woman
to lust after her
shall deny the faith, and
shall not have the Spirit; and
if he repents not

he shall be cast out.
23 Thou shalt not
commit adultery; and
he that committeth adultery
and repenteth not,
shall be cast out; and
he that
committeth adultery and
repenteth with all his heart,
and forsaketh and
doeth it no more,
thou shalt forgive him;
but if he doeth it again, he
shall not be forgiven, but
shall be cast out.
24 Thou shalt not speak evil
of thy neighbor,
or do him any harm.
25 Thou knowest my laws,
they are given
in my scriptures,
he that sinneth and
repenteth not,
shall be cast out.
26 If thou lovest me,
thou shalt serve me and
keep all my commandments;
and behold,

thou shalt consecrate
all thy properties,

that which thou
hast unto me,
with a covenant and a deed
which can not be broken;

and they shall be laid before
the bishop of my church, and

two of the elders,

he shall be cast out.
24 Thou shalt not
commit adultery; and
he that committeth adultery,
and repenteth not,
shall be cast out.
25 But he that has
committed adultery and
repents with all his heart,
and forsaketh it, and
doeth it no more,
thou shalt forgive;
26 But if he doeth it again, he
shall not be forgiven, but
shall be cast out.
27 Thou shalt not speak evil of
thy neighbor,
nor do him any harm.
28 Thou knowest my laws
concerning these things are
given in my scriptures;
he that sinneth and
repenteth not
shall be cast out.
29 If thou lovest me
thou shalt serve me and
keep all my commandments.
30 And behold,
thou wilt remember the poor,
and consecrate
of thy properties
for their support
that which thou hast
to impart unto them,
with a covenant and a deed
which cannot be broken.
31 And inasmuch as ye
impart of your substance
unto the poor,
ye will do it unto me;
and they shall be laid before
the bishop of my church and
his counselors,
two of the elders,

such as he shall appoint
and set apart for that purpose.
27 And it shall come to pass,
that
the bishop of my church,
after that he has received

the properties of my church,
that it can not be taken
from the church,

he shall appoint every man

a steward over
his own property, or
that which he has received,

inasmuch as is sufficient
for himself and family:

28 And the residue

shall be kept
to administer to
him who has not,

that every man

may
receive
according as he stands in need:
29 And the residue
shall be kept in my storehouse,
to administer to

or high priests,
such as he shall appoint
or has appointed and
set apart for that purpose.
32 And it shall come to pass,
that after they are laid before
the bishop of my church, and
after that he has received
these testimonies concerning
the consecration of
the properties of my church,
that they cannot be taken
from the church,
agreeable to my commandments,
every man shall be made
accountable unto me,
a steward over
his own property, or
that which he has received
by consecration,
as much as is sufficient
for himself and family.

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

34 Therefore, the residue
shall be kept in my storehouse,
to administer to

the poor and needy,
as shall be appointed
by the elders
of the church and
the bishop; and

for the purpose of
purchasing lands, and

the building up of
the New Jerusalem,
which is hereafter
to be revealed;
that my covenant people
may be gathered in one,
in the day that I
shall come to my temple:
30 And this I do
for the salvation of my people.
31 And it shall come to pass,
that he that sinneth and
repenteth not
shall be cast out,

and shall not receive again
that which he has consecrated

unto me:

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

the Gentiles,
unto my people

the poor and the needy,
as shall be appointed
by the high council
of the church, and
the bishop and
his council; 35 And
for the purpose of
purchasing lands
for the public benefit
of the church, and
building houses of worship, and
building up of
the New Jerusalem
which is hereafter
to be revealed--

36 That my covenant people
may be gathered in one
in that day when I
shall come to my temple.
And this I do
for the salvation of my people.
37 And it shall come to pass,
that he that sinneth and
repenteth not
shall be cast out
of the church,
and shall not receive again
that which he has consecrated
unto the poor and the needy
of my church,
or in other words,
unto me--

38 For inasmuch as ye do it
unto the least of these,
ye do it unto me.

39 For it shall come to pass,
that which I spake
by the mouths of my prophets
shall be fulfilled;
for I will consecrate of
the riches of those
who embrace my gospel
among the Gentiles
unto the poor of my people

which are of
the house of Israel.
33 And again,
thou shalt not be proud
in thy heart;
let all thy garments be plain,
and their beauty
the beauty of the work
of thine own hands, and
let all things be done
in cleanliness before me.
34 Thou shalt not be idle;
for he that is idle
shall not eat the bread,
nor wear the garments
of the laborer.
35 And whosoever among you
that are sick, and
have not faith to be healed,
but believeth,
shall be nourished
in all tenderness
with herbs and mild food, and
that not
of the world; and
the elders of the church,
two or more shall be called,
and shall pray for, and
lay their hands upon them
in my name, and
if they die,
they shall die unto me; and
if they live
they shall live unto me.
36 Thou shalt live together
in love,
insomuch that thou shalt weep
for the loss of them that die,
and more especially
for those that have not hope
of a glorious resurrection.
37 And it shall come to pass,
that those that die in me
shall not taste of death,

who are of
the house of Israel.
40 And again,
thou shalt not be proud
in thy heart;
let all thy garments be plain,
and their beauty
the beauty of the work
of thine own hands; 41 And
let all things be done
in cleanliness before me.
42 Thou shalt not be idle;
for he that is idle
shall not eat the bread
nor wear the garments
of the laborer.
43 And whosoever among you
are sick, and
have not faith to be healed,
but believe,
shall be nourished
with all tenderness,
with herbs and mild food, and
that not
by the hand of an enemy. 44 And
the elders of the church,
two or more, shall be called,
and shall pray for and
lay their hands upon them
in my name; and
if they die
they shall die unto me, and
if they live
they shall live unto me.
45 Thou shalt live together
in love,
insomuch that thou shalt weep
for the loss of them that die,
and more especially
for those that have not hope
of a glorious resurrection.
46 And it shall come to pass
that those that die in me
shall not taste of death,

for it shall be sweet
unto them; and
they that die not in me,
wo unto them;
for their death is bitter.
38 And again,
it shall come to pass,
that he that has faith in me
to be healed, and
is not appointed unto death,
shall be healed.
39 He who has faith to see,
shall see;
he who has faith to hear,
shall hear; the
lame who have faith to leap,
shall leap; and
they who have not faith
to do these things,
but believe in me,
have power to become my sons,
and inasmuch as they
break not my laws,
thou shalt bear
their infirmities.
40 Thou shalt stand
in the place
of thy stewardship:
41 Thou shalt not
take thy brother's garment;
thou shalt pay for that
which thou shalt receive
of thy brother.
42 And if thou
obtainest more than that
which would be for thy support,
thou shalt give it
into my storehouse,
that all things may be done
according to that
which I have spoken.
43 Thou shalt ask and
my scriptures shall be given
as I have appointed; and

for it shall be sweet
unto them; 47 And
they that die not in me,
wo unto them,
for their death is bitter.
48 And again,
it shall come to pass
that he that hath faith in me
to be healed, and
is not appointed unto death,
shall be healed.
49 He who hath faith to see
shall see.
50 He who hath faith to hear
shall hear. 51 The
lame who hath faith to leap
shall leap. 52 And
they who have not faith to do
these things,
but believe in me,
have power to become my sons;
and inasmuch as they
break not my laws
thou shalt bear
their infirmities.
53 Thou shalt stand
in the place
of thy stewardship.
54 Thou shalt not
take thy brother's garment;
thou shalt pay for that
which thou shalt receive
of thy brother.
55 And if thou
obtainest more than that
which would be for thy support,
thou shalt give it
into my storehouse,
that all things may be done
according to that
which I have said.
56 Thou shalt ask, and
my scriptures shall be given
as I have appointed, and

for thy safety
it is expedient
that thou shouldst
hold thy peace concerning them,

until ye have received them:

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

45 Thou shalt take
the things which
thou hast received,
which thou knowest
to have been my law,
to be my law,
to govern my church; and
he that doeth
according to these things
shall be saved, and
he that doeth them not
shall be damned,
if he continue.

46 If thou shalt ask,
thou shalt receive
revelation upon revelation,
knowledge upon knowledge, that
thou mayest know mysteries,
and the peaceable things
of the kingdom;

that which bringeth joy, that
which bringeth life eternal.

47 Thou shalt ask and
it shall be revealed unto you
in my own due time
where the New Jerusalem
shall be built.

48 And behold,
it shall come to pass, that

they shall be preserved
in safety;

57 And it is expedient
that thou shouldst
hold thy peace concerning them,
and not teach them
until ye have received them
in full.

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

59 Thou shalt take
the things which
thou hast received,
which have been given unto thee
in my scriptures for a law,
to be my law
to govern my church; 60 And
he that doeth
according to these things
shall be saved, and
he that doeth them not
shall be damned
if he so continue.

61 If thou shalt ask,
thou shalt receive
revelation upon revelation,
knowledge upon knowledge, that
thou mayest know the mysteries
and peaceable things-

that which bringeth joy, that
which bringeth life eternal.

62 Thou shalt ask, and
it shall be revealed unto you
in mine own due time
where the New Jerusalem
shall be built.

63 And behold,
it shall come to pass that

my servants shall be sent
both to the east, and
to the west,
to the north, and
to the south; and
even now let him that goeth
to the east,
teach them
that shall be converted
to flee to the west; and
this in consequence of that
which is to come on the earth,
and of secret combinations.
49 Behold, thou shalt observe
all these things, and
great shall be thy reward.
50 Thou shalt observe
to keep the mysteries
of the kingdom unto thyself,
for it is not given
to the world
to know the mysteries.
51 The laws
which ye have received, and

shall hereafter receive,

shall be sufficient
for you both here, and
in the New Jerusalem.
52 Therefore,
he that lacketh knowledge,
let him ask of me and
I will give him liberally and
upbraid him not.
53 Lift up your hearts
and rejoice,
for unto you
the kingdom

has been given;
even so: Amen.
54 The priests and teachers,

my servants shall be sent forth
to the east and
to the west,
to the north and
to the south. 64 And
even now, let him that goeth
to the east
teach them
that shall be converted
to flee to the west, and
this in consequence of that
which is coming on the earth,
and of secret combinations.
65 Behold, thou shalt observe
all these things, and
great shall be thy reward;
for unto you it is given
to know the mysteries
of the kingdom,
but unto the world
it is not given
to know them.
66 Ye shall observe the laws
which ye have received and
be faithful.
67 And ye shall hereafter
receive church covenants, such
as shall be sufficient to
establish you, both here and in
the New Jerusalem.
68 Therefore,
he that lacketh wisdom,
let him ask of me, and
I will give him liberally and
upbraid him not.
69 Lift up your hearts
and rejoice,
for unto you
the kingdom,
or in other words,
the keys of the church
have been given.
Even so. Amen.
70 The priests and teachers

shall have their stewardship
given them
even as the members;
and the elders

are
to assist the bishop

in all things, and
he is to see that
their families are supported
out of the property
which is consecrated
to the Lord,

either a stewardship,
or otherwise,
as may be thought best

by the elders and bishop.

55 Thou shalt contract
no debts with the world,
except thou art commanded.

56 And again,
the elders and bishop,
shall counsel together, and
they shall do
by the direction of the Spirit
as it must needs be necessary.

57 There shall be
as many appointed
as must needs be necessary
to assist the bishop
in obtaining places

shall have their stewardships,
even as the members.

71 And the elders
or high priests who
are appointed
to assist the bishop
as counselors
in all things,
are to have
their families supported
out of the property
which is consecrated
to the bishop,
for the good of the poor, and
for other purposes,
as before mentioned;

72 Or they are to receive
a just remuneration
for all their services,
either a stewardship
or otherwise,
as may be thought best
or decided by
the counselors and bishop.

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

for the brethren from New York,
that they may be together
as much as can be, and
as they are directed
by the Holy Spirit; and
every family
shall have a place,
that they may live
by themselves.--
And every church
shall be organized
in as close bodies
as they can be; and
this for a wise purpose:--
even so. Amen.

74 Behold,
verily I say unto you, that
whatever persons among you,
having put away
their companions
for the cause of fornication,
or in other words,
if they shall testify
before you
in all lowliness of heart that
this is the case,
ye shall not cast them out
from among you;
75 But if ye shall find that
any persons have
left their companions
for the sake of adultery, and
they themselves
are the offenders, and
their companions are living,
they shall be cast out
from among you.
76 And again, I say unto you,
that ye shall be watchful and
careful, with all inquiry, that
ye receive none such among you
if they are married;
77 And if they are not married,
they shall repent

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1 Every person who belongeth to this church of Christ, shall observe to keep all commandments and covenants of the church;
2 And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land;
3 For remember, that he hath no forgiveness; 4 And it shall be proven according to the laws of the land.
5 But if any man shall commit adultery, he shall be tried before two elders of the church or more, and every word shall be established against him by two witnesses of the church, and not of the world.
6 But if there are more than two witnesses it is better:
7 But he shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against them, that they may be dealt with according to the law.
8 And if it can be, it is necessary that the bishop is present also.

of all their sins or ye shall not receive them.
78 And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church.
79 And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.
80 And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better.
81 But he or she shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God.
82 And if it can be, it is necessary that the bishop be present also.

And thus ye shall do
in all cases
which shall come before you.
9 And if a man
shall rob,
he shall be delivered up
unto the law.
10 And if he
shall steal,
he shall be delivered up
unto the law.
11 And if he lie,
he shall be delivered up
unto the law.
12 If he
do any manner of iniquity,
he shall be
delivered up unto the law,
even that of God.
13 And if thy brother
offend thee,
thou shalt take him
between him and
thee alone; and
if he confess,
thou shalt be reconciled.
14 And if he confess not,
thou shalt take
another with thee; and
then if he confess not,
thou shalt deliver him up
unto the church,
not to the members
but to the elders.
15 And it shall be done
in a meeting, and that
not before the world.
16 And if thy brother
offend many,
he shall be chastened
before many.
17 And if any one
offend openly,
he

83 And thus ye shall do
in all cases
which shall come before you.
84 And if a man or woman
shall rob,
he or she shall be delivered up
unto the law of the land.
85 And if he or she
shall steal,
he or she shall be delivered up
unto the law of the land.
86 And if he or she shall lie,
he or she shall be delivered up
unto the law of the land.
87 And if he or she
do any manner of iniquity,
he or she shall be
delivered up unto the law,
even that of God.
88 And if thy brother or sister
offend thee,
thou shalt take him or her
between him or her
and thee alone; and
if he or she confess
thou shalt be reconciled.
89 And if he or she confess not

thou shalt deliver him or her
up unto the church,
not to the members,
but to the elders.
And it shall be done
in a meeting, and that
not before the world.
90 And if thy brother or sister
offend many,
he or she shall be chastened
before many.
91 And if any one
offend openly,
he or she

shall be rebuked openly,
that he may be ashamed.
18 And if he confess not,
he shall be delivered up
unto the law.
19 If any shall
offend in secret,
he
shall be rebuked in secret,
that he may
have opportunity to confess
in secret to him
whom he has offended,
and to God,
that the brethren may not
speak reproachfully of
him.
20 And thus shall ye conduct
in all things.
21 Behold,
verily I say unto you, that
whatsoever persons among you
having put away
their companions,
for the cause of fornication,
or in other words,
if they shall testify
before you,
in all lowliness of heart,
that this is the case,
ye shall not cast them out
from among you:
22 But if ye shall find that
any persons, have
left their companions,
for the sake of adultery, and
they themselves
are the offenders, and
their companions are living,
they shall be cast out
from among you.
23 And again I say unto you,
that ye shall be watchful and
careful, with all inquiry, that

shall be rebuked openly,
that he or she may be ashamed.
And if he or she confess not,
he or she shall be delivered up
unto the law of God.
92 If any shall
offend in secret,
he or she
shall be rebuked in secret,
that he or she may
have opportunity to confess
in secret to him or her
whom he or she has offended,
and to God,
that the church may not
speak reproachfully of
him or her.
93 And thus shall ye conduct
in all things.

ye receive none such among you,
if they are married.
24 And if they are not married,
they shall repent
of all their sins, or
ye shall not receive them.
Amen.

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