

## Comments on Doctrine & Covenants 130

This section is a compilation of a number of points of doctrine that are connected in time, not necessarily in subject. As such, the text doesn't read well as a connected work, but it best broken up by subject.

1 WHEN the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves. 2 And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. 3 John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.

v1-3 Smith is addressing a point of doctrine that Orson Hyde discussed earlier in a conference meeting. Hyde made a statement that was sufficiently ambiguous it could have easily been misinterpreted by audience members so as to forward a commonly held view among sectarians. Given what is recorded of Hyde's statement, it is unlikely Hyde actually espoused the sectarian view, it seems more likely he was just ambiguous in his statement. In any case, Smith corrects the matter.

The issue is whether the Second Comforter is a manifestation of the Holy Spirit, with regard to the statements in John 14:23. Smith states it is not, and it is in fact a personal manifestation of the Son.

As this is the case, the promise given in D&C 88:3-4 cannot be the Second Comforter per John 14:23 as the Lord did not personally manifest Himself to them. Rather, D&C 88:3-4 is referring to the substance of John 7:39.

4 In answer to the question--Is not the reckoning of God's time, angel's time, prophet's time, and man's time, according to the planet on which they reside? 5 I answer, Yes. But there are no angels who minister to this earth but those who do belong or have belonged to it. 6 The angels do not reside on a planet like this earth; 7 But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. 8 The place where God resides is a great Urim and Thummim. 9 This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be

Christ's. 10 Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known; 11 And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.

v4-11 This section of text addresses different measurements of time relative to where the person is living, and then goes on to state angels live in the presence of God and describes what that is like. The descriptions of v. 7-11 are drawn from John's Revelation, which is largely based upon the text in Ezekiel 1, 10 discussing the "merkabah", or chariot-throne of the Lord. Thus, the language is very symbolic, and is not to be taken literally. In general, the symbolism employed is intended to present the presence of God as being glorious, sanctified, and transcendent.

On, the Urim and Thummim reference, see comments on D&C 19:1. The reference implies the embodiment of all Truth and Light, as well as being eternal.

The white stone and new name reference is drawn from Rev. 2:17 and Isa. 56:5, Isa. 62:2, Isa. 65:15. The new name is intended to be symbolic of the true, spiritual, or final nature of the person and has its origin in the accounts of the early patriarchs in Genesis. That the new name is only known by the Lord indicates only the Lord can truly perceive the nature of one's heart. The symbolism of the white stone is probably drawn from Acts 26:10 where the identical Greek term (as that appearing in Rev. 17) is employed to describe a ballot. If this is the case, the white stone indicates that during mortality the person had cast their ballot or lot stone in with the Lord and He has in turn sanctified their decision.

v4 While some credit Smith with coming up with the theory of the relativity of time before Einstein, this question was in fact posed by William Clayton, Smith's scribe at the time. So v. 4 is not some kind of revelation posed as a rhetorical question by Smith.

12 I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. 13 It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

v12-13 Smith echoes the warning of D&C 87. According to William Clayton's journal entries this was a matter of considerable concern to Smith, and rightly so given its ultimate consequences with regard to lives lost, destruction wrought, and potential to destroy the nation.

14 I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: 15 Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter. 16 I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. 17 I believe the coming of the Son of Man will not be any sooner than that time.

v14-17 Smith enquires of the Lord concerning when the Second Coming is to be and the Lord refuses to answer him, telling him to not bother Him any more on this point, following the line of Mark 13:32.

18 whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. 19 And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

v18-19 These are popular and well known verses. However, they are used out of context to say academic learning or secular knowledge of the sciences is what is being referred to. This is not the case. Using the definitions provided by the Scriptures we know that "intelligence" is "light and truth" (cf. D&C 93:36) and "knowledge" comes to "every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments" (cf. D&C 93:1, also cp. D&C 132:22-23). This passage is not referring to any kind of intellectual ascent, it is referring to learning by experience, or as Smith puts it "through ... diligence and obedience". While we should "seek wisdom out of the best books", it is only by a godly walk and by following Christ's example that we come to truly know Him and His Father, cf. John 15:1-15.

20 There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are

predicated-- 21 And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

v20-21 These verses presents standard covenant theology, when you do what you've entered into a contract with God to do He blesses you, cf. Lev. 26, Deut. 28. This verse is talking about deliberate and specific covenants, such as baptism and the New and Everlasting Covenant of Marriage. Unfortunately, it is commonly used out of context and taken to be referring to any kind of blessings at all. Compare D&C 132:4-5, 10-11, and 28, as follows:

4 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world....

10 Or will I receive at your hands that which I have not appointed? 11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? ...

28 I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.

Here is the same language being applied to a specific covenant, that of Eternal Marriage. When speaking of specific covenants, it is plain what v. 20-21 means. However, taken out of this context, v. 20-21 can only be taken to be referring to general corporate level covenants and blessings as those described in Lev. 26 because those are the overarching covenants that govern people in general. The covenants that govern the details of our particular lives are those we deliberately engage in, such as baptism, the Priesthood, Eternal Marriage, and so on. The reference to the "law" in these two verses is in the context of us invoking the law by covenant in order to obtain the blessing, as is made clear in the D&C 132 quote. Certain laws have specific covenants which have certain blessings associated with them. No covenant, no law, no promise of blessing. If you want the blessing, you have to engage in the covenant associated with that law. As is the case with Eternal Marriage.

Taking this passage and saying every perceived blessing we receive is because of our obedience to some eternal law is acontextual. It is also impossible, as it violates the doctrine of Grace, a blessing we cannot earn by obedience. Regardless, the passage is commonly taken out of context and applied to all kinds of things that have some sort of general "law" associated with it but have nothing to do with any sort of specific covenant. The result is people think they earn every blessing through obedience and if they are not getting some specific blessing it is because they are not being obedient to the right law.

**22 The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us. 23 A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.**

v22-23 This section of text makes explicit one of the doctrines that separates the LDS Church from the rest of Christendom, namely that the Father has a physical body.

It is interesting to note the proof text commonly employed to support the doctrine that the Father has no body (John 4:24) doesn't say that at all and non-LDS scholarly commentaries say as much, see comments on John 4.

These verses also comment on the Holy Ghost, and state that he must be disembodied in order to "dwell in us", which means he can have contact with our individual spirits, resulting in various spiritual manifestation (cf. Moroni 10:8-17), without our physical body being a barrier to him. As was noted in D&C 129:5, a resurrected body would not be able to do this in the same manner.

Also, v. 23 indicates that the presence of the Holy Ghost is not a permanent endowment, but can be transient. This implies that given his being a personage of spirit per v. 22 and not some essence or energy field, he has agency as well and when he sees fit to leave or attend he does so.

## **Historical Material Pertaining to Doctrine & Covenants 130**

The text of this section was first published in the Deseret News, volume 6, number 18, page 137, dated July 9, 1856. It was published in the Millennial Star, volume 20, number 46, pages 727-728, dated November 13, 1858. It was first published in the Doctrine and Covenants in 1876, pages 420-422.

### **Excerpts from History of the Church**

At ten a.m. went to meeting. Heard Orson Hyde preach.... Alluding to the coming of the Savior, he said, "When He shall appear, we shall be like Him, etc. He will appear on a white horse as a warrior, and maybe we shall have some of the same spirit. Our God is a warrior. (John 14:23.) It is our privilege to have the Father and Son dwelling in our hearts, etc."

We dined with my sister Sophronia McCleary, when I told Elder Hyde that I was going to offer some corrections to his sermon this morning. He replied, "They shall be thankfully received."

[Section 130:1-16, follows.]

At one p.m. attended meetings....

Then corrected Elder Hyde's remarks, the same as I had done to him privately....

At seven o'clock meeting....

[Section 130:17-23, follows.]

(Joseph Smith, History of the Church, volume 5, pages 323-325)

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14<sup>th</sup> chapter, from the 12<sup>th</sup> to the 27<sup>th</sup> verses....

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this

last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions Isaiah [6:1], Ezekiel [1:1], John upon the Isle of Patmos [Rev. 1:1-3], St. Paul in the three heavens [2 Cor. 12:1-5], and all the Saints who held communion with the general assembly and Church of the First Born. (Joseph Smith, History of the Church, volume 3, pages 380-381)

I was once praying earnestly upon this subject [time of the coming of the Son of Man], and a voice said unto me, "My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man." I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I had lived to that time, He would make His appearance. But I do not say whether He will make his appearance or I shall go where He is. I prophesy in the name of the Lord God, and let it be written the Son of Man will not come in the clouds of heaven till I am eighty-five years old. Then read the 14<sup>th</sup> chapter of Revelation, 6th and 7th verses "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." And Hosea, 6th chapter, after two days, etc., 2,520 years; which brings it to 1890. The coming of the Son of Man never will be never can be till the judgments spoken of for this hour are poured out: which judgments are commenced. Paul says, "Ye are the children of the light and not of the darkness, that day should overtake you as a thief in the night." [1 Thess. 5:1-5.] It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but he will reveal it to His servants the prophets.

Judah must return, Jerusalem must be rebuilt, and the waters of the Dead Sea be healed. [Ezek. 47:8-12.] It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in diverse places,

the seas heaving beyond their bounds [Sec. 29:14-20; 34:9; 45:31-42; 88:87-91]; then will appear one grand sign of the Son of Man in heaven. [Sec. 88:93.] But what will the world do? They will say it is a planet, a comet, &c. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east. [Sec. 43:20-27.] (Joseph Smith, History of the Church, volume 5, pages 336-337)

There is much said about God and the Godhead. The scriptures say there are Gods many and Lords many, but to us there is but one living and true God, and the heaven of heavens could not contain him [1 Cor. 8:5-6]; for he took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prayed that they were one; (one in spirit, in mind, in purpose). [John 17:22.] If I were to testify that the Christian world were wrong on this point, my testimony would be true.

Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. [Acts 3:22; 1 Pet. 3:22; Acts 7:55-56.] Any person that has seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all. (Joseph Smith, History of the Church, volume 5, page 426)

### **Excerpts from Journal of Discourses**

In 1860, Brothers Orson Pratt, Erastus Snow, myself, and others, were going on missions, and we arrived at Omaha in the month of November of that year. A deputation of the leading citizens of that city came to our camp and tendered to us the use of the Court House, as they wished to hear our principles. The invitation was accepted, and Elder Pratt preached to them. During the service, there was read the revelation to which I have referred the revelation concerning the division between the South and the North. [Sec. 87.] The reason probably, for reading it was that when we reached Omaha, the news came that trouble was already brewing, and several States were threatening to secede from the Union. Its reading made considerable impression upon the people. A good many had never heard of it before, and quite a number were struck with the remarkable character of the prophecy.... You doubtless remember it was for a good while doubtful whether the rebellion should commence at South Carolina

or not. I was in England at the time, and engaged in publishing the Millennial Star, and took a great deal of notice of the American papers, and I well remember that to all human appearances it seemed for a while as though the trouble would break out at Fort Pickens, Florida. But the word of God had been spoken concerning that event, and consequently it had to be fulfilled as predicted, and the war did commence at South Carolina. It was fulfilled, as you all know, to the letter, Fort Sumter being the place where the rebellion broke out. [Sec. 87:1.] (George Q. Cannon, Journal of Discourses, volume 21, pages 265-266)

Now, then, if men, without much of the advantage of what is termed education in this world, are filled with the Spirit of God, the revelations of the Holy Ghost, and can comprehend the relationship of man to God, can know their duties, and can teach a people, a nation, or a world how they may be saved and obtain thrones, principalities, powers and dominions in the eternal worlds, if men can understand these principles by the gift of the Holy Ghost and the revelations of the Most High, and are enabled to place them before the people so that they can comprehend them, then, I say, these are the men of education the men of intellect the men who are calculated to bless and ennoble the human family. This is the kind of education that we want; and the more simple those principles can be conveyed the better: they are more adapted to the wants and intelligence of the human family....

Do you repudiate education, then? No not at all. I appreciate all true intelligence, whether moral, social, scientific, political, or philosophical; but I despise the folly that they hang on to it and the folly that they call education. (John Taylor, Journal of Discourses, volume 5, pages 260-261.)

### **Excerpt from Conference Report**

It is a part of a prophet's work not only to foretell and warn of impending conflicts and calamities, but also to show the means of escape. Joseph Smith was a prophet-statesman. He predicted the war which would terminate in the death and misery of many souls [Sec. 87:1]; but this great prophet had a peace offering to give to the people. He told them of ways and means to avoid war....

In 1844 the Prophet Joseph Smith gave the following counsel with respect to a coming event which was soon to cast its black

shadow over the land, and which was of great and general concern. "Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from deduction of pay from the members of Congress, break off the shackles from the poor black man, and hire him to labor with other human beings, for an hour of virtuous liberty on earth is worth a whole eternity of bondage..."

Abraham Lincoln, the Great Emancipator, probably knew Joseph Smith very well. During a political campaign he wrote a letter in which "he gives a long list of names to which he wants documents to be sent," and in the same letter he tells a candidate "that Joseph Smith is an admirer of his, and that a few documents had better be mailed to the Mormon people." Abraham Lincoln was familiar with the prophetic message that Joseph Smith delivered and the means to escape that the Prophet opened up to the nation to save the people from the dreadful calamity which bathed the land in the blood of human bodies.

Just two months before the war closed the famous Hampton Roads Conference was held. Lincoln appealed to Alexander Stephens, Vice President of the Southern Confederacy. "Stephens," said he, "let me write the word 'Union' at the top of this page, and you may put under it what you please, for," continued President Lincoln, "there are men in the North, the mention of whose names would surprise you, who are in favor of paying for the slaves. I, too," he said, "am in favor of giving the southerners a fair equivalent for the loss of their property."

When he returned to Washington, Lincoln wrote, in his own hand, the joint resolution to be presented to Congress, providing an appropriation of \$400,000,000 to be paid to the owners of the slaves if war should cease immediately. He laid this proposition before his cabinet, but it was unanimously disapproved. The great and lonely Lincoln, the best friend the South had, turned away sadly. "I see," he said, "you are all against me. The war is costing us \$3,000,000 a day, and think of the lives being lost." (Abraham Lincoln, A History, by John G. Nicolay and John Hay, Volume 10, Chapter 7, pages 132-139.)

Oh, if the words of Joseph Smith, the prophet-statesman, had been heeded, what an effusion of blood would have been prevented! Those young men buried in soldiers' graves would have walked the earth in the full vigor of youth and splendid manhood if the nation had accepted the means of escape which Joseph Smith pointed out to them. (Charles Callis, Conference Rreport,

October 1938, pages 24-25.)

**Excerpt from Revelations of the Prophet Joseph Smith**

Ramus is a Latin word meaning "branch." The city of Ramus, Illinois (later known as Macedonia), was laid out in September 1840, after the same plan as the city of Nauvoo, by members of the Church residing near Crooked Creek. Located twenty miles east of Nauvoo, Ramus was situated in Hancock County on the county road leading from Nauvoo through Carthage to Macomb. Members of the Church began settling the Crooked Creek area early in 1839, and a branch of the Church was organized there in January 1839. Hyrum Smith organized a stake at Ramus 5 July 1840. Joel H. Johnson was chosen and ordained president of the stake....

Section 130 consists of a variety of statements made by Joseph Smith while visiting members of the Church in Ramus, Illinois.

On 1 April 1843 Joseph Smith, Orson Hyde, and William Clayton traveled from Nauvoo to Ramus, where they spent the evening with Benjamin F. Johnson. The following morning, Sunday, Orson Hyde preached to the Saints in Ramus, taking his text from John 14:23 and 1 John 3:2. After the morning meeting, while Joseph Smith and Orson Hyde dined with Sophronia McLeary (the Prophet's sister), the Prophet declared that he was going to "offer some corrections" to Hyde's sermon.

The William Clayton Diary (as structured and amplified in the Joseph Smith Diary) is the source for all the published versions of these instructions. William Clayton did not segregate the morning and evening instructions as clearly as it is done in the Joseph Smith Diary. Moreover, it is likely that Joseph Smith gave the same instructions in the afternoon and evening. Since Willard Richards (who kept the Prophet's diary) was not on this trip to Ramus, undoubtedly either the Prophet or William Clayton had to direct Richards in separating the diary entry into different times of the day. The contemporary report by William Clayton is here included in its entirety:

P.M. Joseph preached on Revelations chap. 5. he called on me to open the meeting. He also preached on the same subject in the evening. During the day president Joseph made the following remarks on doctrine. "I was once praying very earnestly to know the time of the coming of the son of man when I heard

a voice repeat the following 'Joseph my son, if thou livest until thou art 85 years old thou shalt see the face of the son of man, therefore let this suffice and trouble me no more on this matter.' I was left thus without being able to decide whether this coming referred to the beginning of the Millenium, or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the son of man will not be any sooner than that time." In correcting two points in Er Hydes discourse he observed as follows, "The meaning of that passage where it reads 'when he shall appear we shall be like him for we shall see him as he is' is this, When the savior appears we shall see that he is a man like unto ourselves, and that same sociality which exists amongst us here will exist among us there only it will be coupled with eternal glory which we do not enjoy now. Also the appearing of the father and the son in John c 14 v 23 is a personal appearing and the idea that they will dwell in a mans heart is a sectarian doctrine and is false"

In answer to a question which I [William Clayton] proposed to him as follows, 'Is not the reckoning of gods time, angels time, prophets time & mans time according to the planet on which they reside he answered yes "But there is no angel ministers to this earth only what either does belong or has belonged to this earth and the angels do not reside on a planet like our earth but they dwell with God and the planet where he dwells is like crystal, and like a sea of glass before the throne. This is the great Urim & Thummim whereon all things are manifest both things past, present & future and are continually before the Lord. The Urim & Thummim is a small representation of this globe. The earth when it is purified will be made like unto crystal and will be a Urim & Thummim whereby all things pertaining to an inferior kingdom or all kingdoms of a lower order will be manifest to those who dwell on it. and this earth will be with Christ Then the white stone mentioned in Rev. c 2 v 17 is the Urim & Thummim whereby all things pertaining to an higher order of kingdoms even all kingdoms will be made known and a white stone is given to each of those who come into this celestial kingdom, whereon is a new

name written which no man knoweth save he that receiveth it. The new name is the key word.

"Whatever principle of intelligence we obtain in this life will rise with us in the resurrection: and if a person gains more knowledge in this life through his diligence & obedience than another, he will have so much the advantage in the world to come. There is a law irrevocably decreed in heaven before the foundation of this world upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

"The Holy Ghost is a personage, and a person cannot have the personage of the H.G. in his heart. A man receive the gifts of the H.G., and the H.G. may descend upon a man but not to tarry with him.

He also related the following dream. "I dreamed that silver-headed old man came to see me and said he was invaded by a gang of robbers, who were plundering his neighbors and threatening destruction to all his subjects. He had heard that I always sought to defend the oppressed, and he had come to hear with his own ears what answer I would give him. I answered, if you will make out the papers and shew that you are not the aggressor I will call out the Legion and defend you while I have a man to stand by me. The old man then turned to go away. When he got a little distance he turned suddenly round and said I must call out the Legion and go and he would have the papers ready when I arrived, and says he I have any amount of men which you can have under your command.

Er Hyde gave this interpretation "The old man represents the government of these United States who will be invaded by a foreign foe, probably England. The U.S. government will call on you to defend probably all this Western Territory, and will offer you any amount of men you may need for that purpose.

Once when prest. Joseph was praying earnestly to know concerning the wars which are to precede the coming of the son of man, he heard a voice proclaim that the first outbreak of general bloodshed would commence at South Carolina see Revelation

The sealing of the 144000 was the number of priests who should be anointed to administer in the

daily sacrifice &c. During Prest. Joseph's remarks he said there was a nice distinction between the vision which John saw as spoken of in Revelations & the vision which Daniel saw, the former relating only to things as they actually existed in heaven the latter being a figure representing things on the earth. God never made use of the figure of a beast to represent the kingdom of heaven when they were made use of it was to represent an apostate church.

Benjamin F. Johnson, at whose home the Prophet and others stayed, vividly remembered the visit, and later stated,

On April 2d and May 16th 1843 the Prophet was at my house with Wm Clayton as scribe at which time was written in answer to questions asked all of sections 130 & 131 Doc & Cov and he then gave to us all keys of knowledge contained in sec 129 & 132 of the both before it was written.

(Lyndon W. Cook, Revelations of the Prophet Joseph Smith)

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