

Comments on Doctrine & Covenants 133

The text of this revelation is intended to be a guide as to what the Elders were to preach while they were missionaries. This section is somewhat similar to the intent of D&C 20, with the primary difference being that section is a written statement by Oliver Cowdery on fundamental doctrinal tenets of the Church. This section is a revelation identifying what the missionaries are to preach.

Despite its placement in the D&C, this revelation was one of the earlier received, having been received November 1831, along with D&C 1. Both were received at the same church conference with D&C 1 to be the preface to the Book of Commandments and this section being the appendix. However, it never made it into the Book of Commandments, owing to the destruction of the printing press. It did appear in the 1835 Kirtland edition of the Doctrine & Covenants as the Appendix, as was intended with the Book of Commandments.

This revelation draws heavily on passages from Isaiah.

The text of this section can be arranged by subject as follows:

- Introductory summons (v. 1)
- Authority statement: the Judge and Savior (v. 2-3)
- Gathering of the Lord's people (v. 4-35)
 - Saints to flee Babylon and gather to Zion (v. 4-15)
 - The gathering of Natural Israel (v. 16-35)
- What they are to preach: Judgement and Redemption (v. 36-73)
 - Judgement (v. 38-51)
 - Redemption (v. 52-56)
- Their mission: the voice of warning (v. 57-73)
 - Those who preach and accept are redeemed (v. 58-62)
 - Those who reject are judged (v. 63-73)
- Closing authority statement (v. 74)

One of the clear rhetorical devices in the text is the use of the word "prepare", which appears twelve times.

Lynn Johnson's [textual arrangement](#) is worthwhile reviewing for both the structure and the Scripture citations he places into the right hand margin along with the text.

1 Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you-- 2 The Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. 3 For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

v1 Opening summons by the Lord to the ecclesia.

v2-3 An authority statement, that presents an antithesis of Judgement (v. 2) versus Salvation (v. 3) from the same character at the same event (i.e. the Day of the Lord). This Judgement versus Salvation theme is repeated throughout the entire revelation.

v2 "the Lord who shall suddenly come to his temple", at this point the Lord had not yet commanded the Saints to build the Kirtland Temple and wouldn't for about another year.

"suddenly come to his temple", a quotation of Mal. 3:1.

"the ungodly among you", cp. D&C 63:1-2, D&C 56:1-4.

4 Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. 5 Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. 6 Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord. 7 Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. 8 Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. 9 And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about. 10 Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord. 11 Watch, therefore, for ye know neither the day nor the hour. 12 Let them, therefore, who are among the Gentiles flee unto Zion. 13 And let them who be of Judah flee unto Jerusalem,

unto the mountains of the Lord's house. 14 Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. 15 But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back lest sudden destruction shall come upon him.

v4-15 The Saints are called to flee from Babylon to gather to Zion and form solemn assemblies.

v5 This verse has reference to those persons who bear the vessels employed in ritual temple worship, cp. Isa. 52:11. After Judah's release from Babylon under Cyrus, they carried the temple vessels back to Jerusalem, cp. Ezra 1:7-8, Ezra 5:14-15.

v7-10 While the ecclesia is to generally gather to Zion, the elders are to go to all nations of the earth and preach the gospel.

v9-10 contain the messages the elders are to publish abroad, namely to gather to Zion (v. 9) and to prepare themselves for the Day of the Lord (v. 10).

v11-15 contain various admonitions to the ecclesia. The most interesting one is that of v. 12-13. The Gentiles, and scattered Israel who are among them, are to flee to Missouri, and the Jews are to flee to Jerusalem, not Missouri. Then in the end of v. 13 it says, "to the mountains of the Lord's house", especially note the plural "mountains". This unequivocally forwards a dualistic interpretation on Isa. 2:2, of one Zion in old Jerusalem and Zion in New Jerusalem, both of which have Temples. Also cp. v. 20-21.

v15 "let him not look back", a paraphrase of Gen. 19:17 which invokes a destruction of Sodom & Gomorrah theme.

16 Harken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent. 17 For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh-- 18 When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads. 19 wherefore, prepare ye for the coming of the Bridegroom; go ye,

go ye out to meet him. 20 For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.

21 And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; 22 And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found. 23 He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; 24 And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. 25 And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

26 And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. 27 And an highway shall be cast up in the midst of the great deep. 28 Their enemies shall become a prey unto them, 29 And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. 30 And they shall bring forth their rich treasures unto the children of Ephraim, my servants. 31 And the boundaries of the everlasting hills shall tremble at their presence. 32 And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. 33 And they shall be filled with songs of everlasting joy. 34 Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. 35 And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.

v16-35 These verses present a series of events that are all associated with the ultimate gathering of natural Israel. These verses in particular draw heavily on passages from Isaiah.

The inhabitants of the earth, but more specifically the Elders of the Church, are warned about the Second Coming and are told to prepare themselves (v. 16-20). The Lord will exercise His power over all the earth and summon Natural Israel back to Himself, both Ephraim and Judah, striking down all barriers before them as they return (v. 21-25). Having been summoned, Ephraim, which has been scattered over all the earth, will gather in to the Lord (v. 26-33) as was promised to Abraham (v. 34). Judah also will be sanctified by the Lord (v. 35).

A number of the statements in this section of text are obscure, and have been the object of considerable speculation.

v16 Note this summons is not aimed at only the people of the ecclesia as is the summons of v. 1, but all people of the earth are addressed (as v. 12-13 address Jew and Gentile alike).

v17 Compare v. 36, Rev. 8:13, D&C 88:92.

v18 "Father's name written on their foreheads", i.e., their thoughts and minds are reconciled to the will of the Father, cp. Isa. 44:5, Zech. 14:5, Rev. 14:1, D&C 77:9.

v20-21 Here the Lord stands upon all of creation, indicating His power over it, and pronounces His will to all the earth. Note once again the two Zions, one of old and one of new Jerusalem, cp. v. 12-13.

v22 The Lord is the Creator (cf. Col. 1:16) and exercise power over His creation as He sees fit. In this case His will is to level mountains and raise valleys such that scattered Israel can return and worship Him, cp. D&C 49:23, D&C 109:61.

As to whether all mountains and valleys will be utterly made smooth is not the point. The point is the Lord will exercise all of His power to remove all barriers to the return of His people. If He literally has to move a mountain to do that, He will.

v23 Where unrepentant Israel was anciently driven into the North countries, now the deep is driven there so that Israel may return.

The issue of the reunification of continents must be addressed. The minimalist interpretation would be that various land bridges will be formed that connect the continents, or large water bodies will be drained so that people may cross them. The more extreme interpretation is that all of the continents would be entirely fit back together into what Geologists call Pangea.

Regardless of which reading you favor, there are a number of passages referring to cataclysmic events in the last days so a literal physical reading is likely intended, cf. Isa. 24:19-23, Zech. 14:4, Rev. 6:13-14, Rev. 16:18, D&C 45:48, D&C 49:23, D&C 88:87. However, it is possible there are other means the Lord can bring to bear to bring about the return of His people,

besides literally driving the continents back together again. Technology, such as ships and airplanes, bridging the gaps and making it possible for people to travel could be seen as a means of gathering as well.

v24 Interpreting this passage is problematic as it is not clear what exactly happened when the earth was "divided" in the days of Peleg (cf. Gen. 10:25). Those favoring a literal physical interpretation say it was the separation of continents or the collapse of land bridges between continents. Those favoring a more figurative social interpretation say it is a result of the confusion of languages from Babel and people moving away from each other and forming separate distinct populations. Given what we know about the Jaredites being separated and the general scattering at the time it seems likely the latter is the better interpretation. But, given statements like those in v. 23, it could certainly be literal and physical.

v25 The institution of a unified Theocracy with the advent of the Millennium.

v26 "they who are in the north countries", when the Northern 10 tribes of Israel were sacked anciently by Assyria, this is where they were exiled to, cf. Jer. 16:15. Thus, this is referring to scattered Israel being gathered out from the Gentile nations they are scattered into.

"their prophets...shall no longer stay themselves", probably referring to the false prophets of Ephraim who at this time abandon their idolatry, hearken to the Lord and return to Him. We must recall that the Northern 10 tribes were scattered as a result of rebellion, and their prophets were held in derision by Isaiah for their mockery of him and the Lord (cf. Isa. 28). If these prophets were true prophets they wouldn't be "stay[ing]" themselves from the Lord, from which they have to stop doing.

"smite the rocks...ice shall flow", with the taking down of these various mountains in v. 22, 31 to facilitate the return of scattered Israel, the ice on the tops of these mountains (i.e., glaciers) will melt. On the "flow[ing]" cp. v. 40, 44.

v27 A paraphrase of Isa. 19:23. See also Isa. 11:16, Isa. 27:13.

v28 Compare Zech. 14:16-19, D&C 87:5.

v29 As all the wicked are destroyed and Zion is founded, the world is become a Millennial Eden, cp. Isa. 29:17, Isa. 35:1-2, Isa. 32:15, Isa. 51:3, Isa. 58:11, Isa. 61:11.

v30 The nations of the world will bring their literal physical treasure to Zion (cf. Isa. 54:11-12, 60:9-11), but they will also bring their figurative spiritual treasure to Zion as well, namely the remnants of scattered Israel (cf. 49:17-18, 55:5, 58:12, 62:1-3, 3 Ne. 24:16-18).

v32 Scattered Israel is gathered to Zion and falls down to be crowned by those already there, i.e., the Lord and His 144,000 (cf. v. 18), and they will be called the Children of Ephraim.

v33 "songs of everlasting joy", cp. v. 56, D&C 84:98-112.

v34-35 Again, Ephraim and Judah are treated separately, cp. 12-13, 20-21. But, both are Natural Israel and therefore enjoy the blessings associated with being the literal lineage of Abraham, namely that a remnant will be preserved no matter what.

36 And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth. 37 And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

38 And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come; 39 And worship him that made heaven, and earth, and the sea, and the fountains of waters-- 40 Calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. 41 And it shall be answered upon their heads; for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. 42 O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence-- 43 When thou doest terrible things, things they look not for; 44 Yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways. 45 For since the beginning of the world have not men heard

nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

46 And it shall be said: who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

47 And he shall say: I am he who spake in righteousness, mighty to save. 48 And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat. 49 And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places. 50 And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; 51 And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.

v36-37 The elders are told to go out and warn the people of the impending Day of the Lord, cp. D&C 29:7-8. The purpose of the elect is to be of service to his brothers, cf. D&C 29:4, 84:48, 93:46.

v38-51 The discourse on the theme of Judgement which the Elders are to preach. They are to warn the people to fear God and to call upon God so that the Lord may come down and reveal Himself to them (v. 38-45). When the Lord does reveal Himself, the people of the earth will be stunned at Him and wonder who He is (v. 46). He will reply to those people that He is the Lord and his garments are red because He has crushed his enemies beneath His feet and their blood has saturated his clothes (v. 47-51).

These verses are largely composed of paraphrases from other Scriptures, which are cross referenced in the footnotes of the printed editions.

v44 Mountains flow down at the presence of the Lord, similar to the statements in v. 26, 40.

52 And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever. 53 In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old; 54 Yea, and

Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him; 55 And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. 56 And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

v52-56 A discourse on Redemption. This comments on those who participated in the First Resurrection, and are therefore both physically redeemed (i.e., resurrected) and spiritually redeemed in the fullest sense (i.e., exalted).

This discourse compliments that of v. 36-51. There the Lord come down in anger upon His enemies. Here he comes to redeem His friends.

57 And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity-- 58 To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight. 59 And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit. 60 And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh-- 61 And this according to the mind and will of the Lord, who ruleth over all flesh. 62 And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life.

63 And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people. 64 And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. 65 Wherefore, this shall be the answer of the Lord unto them: 66 In that day when I came unto mine own, no man among you received me, and you were driven out. 67 when I called again there was none of you to answer; yet my arm was not shortened at all that I could not redeem, neither my power to deliver. 68 Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst. 69 I clothe the heavens with

blackness, and make sackcloth their covering. 70 And this shall ye have of my hand--ye shall lie down in sorrow. 71 Behold, and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not. 72 wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness. 73 These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.

v57-73 The mission of the Elders is to be the voice of warning so people might be redeemed (v. 58-62) or judged (v. 63-73).

v57 The Lord sends people with the gospel out into the world so others might partake of it. This is done to prepare the "weak", or the unlearned and despised of the world, for those things which are to come so they may be exalted above their persecutors.

v58-62 These verses repeat the redemption theme from v. 52-56, by saying those who preach and those who accept the gospel will receive eternal life.

v59 "thrash", cp. Isa. 29:23-29, Eth. 10:25, D&C 35:13.

v63-73 These verses repeat the judgement theme from v. 36-51 by saying those who reject the gospel message are cut off (v. 63) and will "lie down in sorrow" (v. 70).

Again the text is largely composed of paraphrases of Isaiah.

v68 "make the rivers a wilderness", the "wilderness" is a common Scriptural term for a desert, cp. Isa. 50:2. The underlying message here is the Lord has power over all of His creation and can reverse people's fortune, so He can damn people who deserve it if He chooses to. In other words, the rich and powerful people of the earth who despise Him, unlike the "weak" in v. 58, will be made desolate as is discussed in v. 70-73, cp. Zech. 10:11.

v71 "ye believed not my servants", cp. John 5:46.

v72 Compare Isa. 6:9-10.

v73 "outer darkness", in the LDS vernacular this term is typically associated with sons of perdition. However, in this case it is simply referring to less than Celestial quality persons, as dictated by context.

74 Behold the Lord your God hath spoken it. Amen.

v74 Closing authority statement.

Historical Material Pertaining to Doctrine & Covenants 133

The first excerpt is Smith's comments from History of the Church. The second excerpt is the header which attended the publication of the text of this section when it was published in The Evening and Morning Star. The third excerpt is included simply to demonstrate the general attitude of the Church at that time with respect to the Second Coming. They saw it as imminent and all of the "signs" pointed to that as far as they were concerned. Short articles like this were common in The Evening and Morning Star.

This revelation was first published in the Evening and Morning Star, volume 1, number 12, pages 89-90, dated May, 1833. It was printed in the Millennial Star, volume 2, number 7, pages 106-108, dated November, 1841. It was published in Times and Seasons, volume 3, number 4, pages 632-634, dated December 15, 1841. It was subsequently reprinted in the Evening and Morning Star, then Millennial Star and Times and Seasons several times between 1841-1845. It was published in the 1835 Kirtland edition Doctrine and Covenants on pages 247-250 as the Appendix, not as a numbered section.

Excerpt from History of the Church

At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation, which has since been added to the book of Doctrine and Covenants, and called the Appendix:

[text of D&C 133 quoted]
(Joseph Smith, History of the Church, volume 1, page 229)

Excerpt from The Evening and Morning Star

REVELATIONS.

HAVING given, in a previous number [Vol. 1, No. 10, March 1833], the Preface to the book of Commandments [i.e., the text of D&C 1] now in press, we give below, the close, or as it has been called, the Appendix. It affords us joy to lay before the

saints, an article fraught with so much heavenly intelligence; having previously published many from the same book for their instruction.

We hope that while they read it, they will remember, that it is a voice from him who spake as never man spake. We hope that while they are blessed with revelation upon revelation, with commandment upon commandment, and with precept upon precept, they will remember to do them. We hope that while they are thus blessed with the precious word of their Lord from heaven, in these last days, to fulfill that which was spoken in days of old, they will hearken to his counsels and lend an ear to all his precepts.

Indeed it is a source of joy to us, to know, that all the prophecies and promises which are contained in them, which have not been fulfilled, will come to pass. The saints may lift up their heads and rejoice, for their redemption will soon be perfected. Soon the curtain of heaven will be unfolded, as a scroll is unfolded after it is rolled up, and they will see their Lord face to face. In view of these coming scenes, they may lift up their heads and rejoice, and praise his holy name, that they are permitted to live in the days when he returns to his people his everlasting covenant, to prepare them for his presence.

The book from which this important revelation is taken [i.e., the Book of Commandments], will be published in the course of the present year, at from 25, to 50 cents a copy. We regret that in consequence of circumstances not within our control, this book will not be offered to our brethren as soon as was anticipated. We beg their forbearance, and solicit an interest in their prayers, promising to use our exertions with all our means to accomplish the work.

[text of D&C 133 quoted]

(The Evening and Morning Star, volume 1, number 12, May 1833)

Excerpt from The Evening and Morning Star

SIGNS OF THE TIMES.

SIGNS and appearances are such, that even the most unbelieving dread coming events; and no wonder, for when the Lord comes out of his place to rebuke the nations, all hearts are faint, and all knees do tremble. Every man has a right to do as he pleases, being an agent to himself, but we ardently hope, while such important signs, and extraordinary commotions,

as: --

The Cholera spreading over the whole earth;
The plague breaking out in India;
The Revolutions of Europe;
The dissolution of South Carolina from the Union;
The gathering of the saints to Zion, and
The assembling of the Jews at Jerusalem,
are passing in rapid succession, that some will turn to God and live. Such strange movements of men; such dreadful sickness; oh! such fearful looking for the wrath of God to be poured out upon this generation, together with the evidence of Holy writ, ought to convince every man in the world, that the end is near; that the harvest is ripe, and that the angels are reaping down the earth!

It is certainly a day of dilemmas: The political party that has just been crowned with victory, shudders at the prospect before it. Horror, with all its fearful gloom slackens in one place, and commotion, or rebellion, with all its crimson warnings, reddens in another, showing, if ever there was a time when the sword of the Lord hung by a single hair, over the heads of them that have seated themselves round the feast table, it is now. The man that undertakes to run FROM the pestilence, runs to danger: and he that would leave Europe because her kingdoms are crumbling to pieces, to come to America, beholds the links in the chain of Freedom break, as the new ropes in the hands of Sampson: and he looks, but looks in vain for peace, for the hour is nigh, when it shall be taken from the earth. In the east there is trouble; in the west there is fear; in the north there is no peace, and in the south there is consternation. Well may we exclaim, all things must change: but virtue shall endure forever. ([The Evening and Morning Star, volume 1, number 8, January 1833](#))

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