
DOCTRINE & COVENANTS

129-130 & 133

CHRONOLOGY

- **October 2, 1842** – Governors offer \$500 bounty on JS.
- **December 27, 1842** – JS arrested, but taken to Nauvoo and released.
- **December 31, 1842** – JS made bail in Springfield.
- **February 9, 1843** – JS Sermon, [D&C 129](#); angels.
- **April 2, 1843** – JS Comments/Sermon, [D&C 130](#); esoterica.

JOSEPH SMITH'S SERMONS

After JS's death, when scribes continued the JS History ("Manuscript History of the Church"), they expanded, edited, and combined sermon notes for content. Sermon notes varied in quality and sometimes there was only one available account. For a great case study of this process see my write-up on the textual history of the "King Follett Discourse" here:

<http://www.splendidsun.com/wp/a-textual-history-of-the-kfd-part-i-sources-to-the-history-of-joseph-smith/>

As JS did not record many of his Nauvoo-era teachings and revelations, when Orson Pratt updated the 1876 Doctrine and Covenants to include some of these items, he went to the "Manuscript History of the Church" for sermon accounts. The following several section are of this type.

DOCTRINE AND COVENANTS 129

SERMON, FEBRUARY 9, 1843

SETTING

The teachings in this section have generated some classic Mormon folklore, however, JS began repeatedly teaching similar things around 1840 and is documented in several places. I think the most important of these items is the sermon he delivered three days before revealing the Nauvoo Temple Liturgy:

preached in the grove on the keys of the kingdom charity &c. - The keys are certain signs & words by which false spirits and personages may be detected from true.-which cannot be

revealed to the Elders till the Temple is completed.- The rich can only get them in the Temple. The poor may get them on the Mountain top as did Moses. The rich cannot be saved without cha[r]ity. giving to feed the poor. when & how God requires as well as building. There are signs in heaven earth & hell. the Elders must know them all to be endued with power. to finish their work & prevent imposition. The devil knows many signs. but does not know the sign of the son of man. or Jesus. No one can truly say he knows God until he has handled something. & this can only be in the holiest of Holies.¹

PUBLICATION HISTORY

This sermon was recorded by either Willard Richards, William Clayton or both of them. The Clayton diary is not publicly available, but some scholars gained access in the early 1980s. Sometimes, Richards used material from Clayton for entries in the JS Diary. The MS History includes a long sermon report, attributed to William Clayton. The MS History was first published as part of the "History of Joseph Smith" in the April 23, 1856 *Deseret News*. Orson Pratt then edited this publication for inclusion in the 1876 Doctrine and Covenants. This is one of least edited JS Sermon reports.

SOURCE MATERIAL

JS Diary, Willard Richards ²	William Clayton Diary ³	1981 D&C, Orson Pratt
Parley Pratt & other come in-- Joseph explained the following		
there are 3 admintuter Angels, Spirits, Devils[,] one class in heaven[,] Angels [and] the spirits of just men made perfect--innumerable co of angels & spirits of just men made perfect.	There are two kinds of beings in heaven viz: Angels who are resurrected personages having bodies of flesh and bones,	1 There are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones--
an angel appears to you how will you prove him. ask him to shake hands if he has flesh & bones he is an Angel "spirit hath not flesh & bones."	for instance, Jesus said "handle me and see for a spirit hath not flesh and bones as ye see me have["]	2 For instance, Jesus said: Handle me and see, for a spirit hath not flesh and bones, as ye see me have.
spirit of a just man made perfect [is the other sort of Heavenly minister]. person in its tabernacle could hide its glory	2nd The spirits of just men made perfect, they who are not resurrected but inherit the same glory.	3 Secondly: the spirits of just men made perfect, they who are not resurrected, but inherit the same glory.

¹ Dean C. Jessee, *The Papers of Joseph Smith*, 2:379.

² Typescript by William V. Smith, *Parallel Joseph*; cf., Papers of Joseph Smith.

³ James B. Allen, *No Toil nor Labor Fear: The Story of William Clayton* (Provo, UT: BYU Press, 2002), 388-389.

if David Patten or the Devil come. how would you determine [the difference] should you take hold of his hand you would not feel it.	When a messenger comes saying he has a message from God offer him your hand and request him to shake hands with you.	4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.
	If he be an angel he will do so and you will feel his hand.	5 If he be an angel he will do so, and you will feel his hand.
	If he be the Spirit of a just man made perfect, he will come in his glory for that is the only way he can appear.	6 If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear--
if it was a false[true] adminestiter he would not do it true spirit will not give his hand	Ask him to shake hands with you, but he will not move, because it is contrary to the order of Heaven for a just man to deceive but he will still deliver his message	7 Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.
the Devil will.	If it be the devil as an angel of light when you ask him to shake hands he will offer you his hand and you will not feel anything, you may there fore detect him.	8 If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand and you will not feel anything; you may therefore detect him.
3 Keys	These are three grand keys whereby you may know whether any administration is from God.	9 These are three grand keys whereby you may know whether any administration is from God.

COMMENTS

9. "keys" compare to the usage to that in the sermon quoted in the introduction.

DOCTRINE AND COVENANTS 130 SERMON, APRIL 2, 1843

SETTING

The items discussed in this section represent JS's comments in private conversations as recorded by his clerk as well as some apparent public sermonizing.

PUBLICATION HISTORY

Whereas Section 129 has a fairly straightforward textual history, Section 130, is perhaps the most highly modified of JS's canonized sermon texts. William V. Smith has pulled together an excellent textual history, and it is available here:

<http://www.boap.org/LDS/Parallel/1843/2Apr43.html>

In summary, JS spoke on two different days. William Clayton recorded a summary of his remarks, the bulk of which were in response to Clayton's questions. Willard Richards, who was not there, apparently later summarized Clayton's summary in JS's diary. In the 1850s Church historians then combined and expanded these two records in the "Manuscript History of the Church." In 1876 Orson Pratt extracted several sentences from this to include in the Doctrine and Covenants. Note that there are many items in the sermons that were not included in the canonized Section.

COMMENTS

1-2. These are key ideas in JS's restored cosmology.

3. Compare to the Lectures on Faith.

5. Here again is the important distinction of Mormon angels. Remember other Christians think angels are a separate species.

6-9. Okay, this is pretty esoteric stuff. Is this in tension with vs. 2?

10-11. JS had a white seer stone, which he used to translate part of the Doctrine and Covenants. This seerstone had a name: Gazelem and is currently kept in the First Presidency Vault. WW Phelps applied this name to JS at his funeral sermon.

12-13. This is an expansion of section 87, which doesn't mention the slave question.

14-17. Notice how he uses "believe" here. Also many interpreted this to mean that the Second Coming would be in 1890 or 1891. What of JS's interpretations is more likely? How many times have you seen people predict the Second Coming?

18-19. Is this not the foundation for a Mormon education effort? We are under a religious obligation to get as much education as we can!

20. I tend to think that one such law is the law of love and of mercy.

22-23. Note that this verse was highly altered by the scribes in 1850. The original diary reads:
"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."