
DOCTRINE AND COVENANTS 78-84

CHRONOLOGY

- **March 1, 1832** – Revelation, D&C 78; financial organization.
- **circa March, 1832** – Written charges by Sidney Rigdon and others against officials in Zion for "illegal" conference proceedings.
- **circa March, 1832** – Revelation, Unpublished; duties of a Bishop.
- **March 7, 1832** – Revelation, D&C 80; mission calls.
- **March 8, 1832** – Ordination of Jesse Gause and Sidney Rigdon to the Presidency of the High Priesthood.
- **Between March 8 and March 20, 1832** – Bible translation, including editing of James' exhortation to take care of the poor and hungry.
- **March 12, 1832** – Revelation, D&C 79; mission calls.
- **March 15, 1832** – Revelation, D&C 81; Presidency of the High Priesthood.
- **March 20, 1832** – Revelation, Unpublished; stop translating and go to Zion.
- **March 24, 1832** – JS tarred and feathered. Rigdon beat unconscious.¹
- **April 1, 1832** – Party leaves Ohio for Zion.
- **April 26-27, 1832** – Church Conference in Zion, pursuant to D&C 78.
- **April 26, 1832** – Revelation, D&C 82; United Firm.
- **April 30, 1832** – Revelation, D&C 83; Financial organization.
- **April 30, 1832** – Literary Firm Meeting; 3,000 copies of A Book of Commandments to be published.
- **May 1, 1832** – First Meeting of the United Firm; Whitney to negotiate \$15,000 loan.
- **May 6, 1832** – Party leaves Zion for Ohio by stage. Accident. Whitney hurt. Stay in Indiana until better.

DOCTRINE AND COVENANTS 78, REVELATION, MARCH 1, 1832

SETTING

There is little extant immediate context to this revelation. The "Literary Firm" was organized the previous November to handle Church publishing, but lacked funding. The revelation mentions this group and anticipates the "United Firm," a corporate entity which was formally organized the next month and is better known by the pseudonym "United Order." For more details on this organization and it's relation to the Law of Consecration, see Section 82 below.

PUBLICATION HISTORY

¹ For the most complete discussion of this event, see Staker, *Hearken O Ye People*, 336-357.

First published in the 1835 Doctrine and Covenants. The earliest manuscript is in the hand of Fredrick G. Williams, who recorded it in March 1832 and sent it to Newel K. Whitney. It was also recorded in RB1 and RB2. Pseudonyms removed in 1981 (see below).

SIGNIFICANT REVISIONS

Pseudonyms. If you have a Doctrine and Covenants printed before 1981, several revelations, of which this is the first, contain pseudonyms in place of certain people's names, places and other details. These revelations dealt with financial structures relating to the United Firm and the pseudonyms were added to protect the participants' identity when first published in 1835. The pseudonyms have esoteric meanings ascribed to them by W. W. Phelps who added them to RB1 manuscript of this revelation.

3 *my people, in regulating and establishing the affairs of the storehouse for the poor of my people...* The original revelation stated instead: "the Literary and Merchantile establishments of my church"

15-16 From "Zion, who hath..." to the beginning of vs. 17 was added in the 1835 Doctrine and Covenants. Details relating to Adam-on-di-Ahman and the role of Michael.

20 *the Son Ahman.* "Jesus Christ" in original. Change made by W. W. Phelps in RB1. The same month that this revelation was delivered, Joseph Smith also revealed "A Sample of Pure Language,"² which in part reads:

A Sample of pure Language given by Joseph the Seer as copied by Br Johnson

Question	What is the name of God in pure Language
Answer	Awmen.
Q	The meaning of the pure word A[w]men
A	It is the being which made all things in all its parts.
Q	What is the name of the Son of God.
A	The Son Awmen. ³

This document appears immediately before D&C 78 in RB1 and Phelps, who had an esoteric streak and edited the subsequent few revelations in the book, may have simply ported the appellation over. "Son Ahman" only appears one other time in the Doctrine and Covenants (95:17).

COMMENTS

1 *ordained unto the high priesthood...who have assembled.* High Priesthood == High Priests. This was an ad hoc governing council of high priests. The First Presidency had not yet been organized.

² On the quest for pure language see Samuel Brown, " Joseph (Smith) in Egypt: Babel, Hieroglyphs, and the Pure Language of Eden," *Church History* 78 (2009): 26-65.

³ *Revelations and Translations, Manuscript Revelations Book*, 265; JSPP, online, <http://beta.josephsmithpapers.org/paperSummary/sample-of-pure-language-circa-march-1832>.

2 ***that thing which you have presented before me.*** It is unknown what exactly was presented to the Lord, but as the revelation deals with financial matters, it likely related to that topic.

3 The storehouse was literally N. K. Whitney's store, and in Zion, Sidney Gilbert's store.

4-5 ***to the salvation of man...That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.*** Radically communitarian salvation, perhaps foreshadowing the heavenly network revealed in Nauvoo through the temple. Also, the idea that temporal salvation leads to heavenly salvation is in part a basis for the Perpetual Education Fund. In section 2.2, "The Purpose of the Church," in the chapter on "Priesthood Principles," the 2010 *Handbook of Instructions* includes the following:

In fulfilling its purpose to help individuals and families qualify for exaltation, the Church focuses on divinely appointed responsibilities. These include helping members live the gospel of Jesus Christ, gathering Israel through missionary work, caring for the poor and needy, and enabling the salvation of the dead by building temples and performing vicarious ordinances.

6 Why does equality in obtaining heavenly things require equality in earthly things? Is verse 7 the answer? Is 82:17 the answer?

9 Whitney, JS, and Rigdon to travel to Zion and work things out.

11-12 Organize financially by everlasting covenant, that if broken causes loss of standing in the Church. Paraphrase: This is serious business, don't screw this up!

14 This will not be easy. The Church is not to be dependent on the World.

17-18 They didn't get it. Do we?

21 D&C 76 goodness. See vs. 53-56, and 102.

DOCTRINE AND COVENANTS 79, REVELATION, MARCH 12, 1832

SETTING

Mission call.

BIOGRAPHICAL MATERIAL

Jared Carter (June 14, 1801-July 6, 1849)

Born in Connecticut. Part of the Collesville group. Moved to Kirtland. Served missions:

- September 22, 1831 – Eastern States.
- March 12, 1832 – Eastern States.
- December, 1832 – Michigan.
- March, 1833 – Eastern States.
- February 20, 1834 – Canada.

Member of the original Kirtland High Council. Member Far West High Council. Joined the Strangites in 1846. Returned to LDS Church in 1847. Died in Illinois.⁴

PUBLICATION HISTORY

First Published in the 1835 Doctrine and Covenant. The earliest manuscript was recorded by Frederick G. Williams into RB2.

COMMENTS

3 *crowned...with sheaves.* Earlier revelations speak of thrusting in one's sickle and having one's back laden with sheaves (i.e., bound grain, a metaphor for converts). Here, the converts are a crown of glory. Carter kept a journal during his mission. He described his labors:

I have enjoyed my health continually and the Lord not with standing the great opposition to this glorious work he has blessed me with sheas [sheaves] allmost continually in this mission in which I have been gone 6 months & 2 days the Lord has permitted me to administer the gospel to 79 souls and many others by my instrumentality have been convinsed of this most glorious work where I have been in this mission all that have been Baptised while I have been in the regions where I have been in this mission is 98[.]⁵

On August 14, 1835, W. W. Phelps wrote to his wife and described those that come into the Church through missionary labor: "each that comes into the Kingdom, you shall have a star in your crown...where much is given, much will be required, and instead of saving myself only, I must labor faithfully to save others, that I may obtain a crown of 'many stars.'"⁶

⁴ JSPP, "Jared Carter," <http://beta.josephsmithpapers.org/person?lastFirst=Carter%2C%20Jared>.

⁵ Jared Carter, Journal, quoted in Woodford, "The Historical Development of the Doctrine and Covenants," 1006; holograph in the LDS Church History Library.

⁶ Bruce A. Van Orden, ed., "Writing to Zion: The William W. Phelps Kirtland Letters (1834-1836)," *BYU Studies* 33, no. 3 (1993): 559.

DOCTRINE AND COVENANTS 80, REVELATION, MARCH 7, 1832

SETTING

Mission call.

BIOGRAPHICAL MATERIAL

Stephen Burnett (December 15, 1814-after 1870)

Born in Ohio. Baptized in November 1830 by John Murdock. Ordained a high priest on October 25, 1831 – perhaps the youngest high priest in the Church. Served three missions. Disaffected from the Church by late 1837.⁷

Eden Smith (1806-December 7, 1851)

Born in Indiana. Converted in Ohio. Preached in Ohio 1831-1832. Served three missions. Branch President in Eugene, IN, late 1832. Disfellowshipped on July 2, 1833 for contention. Restored to fellowship. Died in Indiana

PUBLICATION HISTORY

First Published in the 1835 Doctrine and Covenant. The earliest manuscript was recorded by JS and Frederick G. Williams into RB2.

⁷ Cook, *The Revelations of the Prophet Joseph Smith*, 155-56; Scott Kenney, "Stephen Burnett," *Saints Without Halos*, http://www.saintswithouthalos.com/b/burnett_s.phtml.

DOCTRINE AND COVENANTS 81, REVELATION, MARCH 15, 1832

SETTING

JS was ordained as the President of the High Priesthood on January 25, 1832. On March 8, 1832, JS ordained Jesse Gause and Sidney Rigdon to the "presidency of the high priesthood." A week later, JS received this revelation which called Gause to specific responsibilities.

PUBLICATION HISTORY

First Published in the 1835 Doctrine and Covenant. The earliest manuscript was recorded by Frederick G. Williams into RB2.

BIOGRAPHICAL MATERIAL

Jesse Gause (ca. 1784-ca. Sept. 1836)

Born in Pennsylvania. School teacher. Joined the Quakers in 1806. Widower. In 1826 married second wife and joined the Shakers. Baptized by March 1832, when appointed counselor to JS in the Presidency of the High Priesthood. Briefly acted as scribe for the bible translation work. Member of the United Firm. Went on a mission to the Shakers with Zebedee Coltrin from August 1, 1832. to August 20. No further documentation is extant of his activities and he was excommunicated in absentia on December 3, 1832. Died in Pennsylvania.⁸

Frederick Granger Williams (October 28, 1787-October 10, 1842)

Born in Connecticut. Most prominently a botanic physician. Worshipped with Sidney Rigdon's congregation and was baptized when the Lamanite missionaries first came to Ohio. The JSPP describes his Church life:

Appointed clerk and scribe to JS, 20 July 1832. Assistant president/counselor in presidency of church, 1833–1837. Consecrated by deed to JS roughly 142 prime acres in Kirtland, 1834. Participated in Zion's Camp expedition to Missouri, 1834. Editor of *Northern Times* and member of publications committee that printed Doctrine and Covenants and Emma Smith's A Collection of Sacred Hymns, for the Church of the Latter Day Saints under auspices of firm F. G. Williams & Co., 1835. Helped organize and was a trustee of School of the Prophets. Elected justice of the peace, Kirtland, 1837. Officer in Kirtland Safety Society, 1837. Removed from church presidency, 7 Nov. 1837. Moved to Far West, Caldwell Co., Missouri, late 1837. An 8 July 1838 JS revelation directed Williams to be ordained an elder and preach abroad. Rebaptized into LDS church, by 5 Aug. 1838. Excommunicated, 17 Mar. 1839, at Quincy, Adams Co., Illinois. Restored to fellowship at Nauvoo, Hancock Co., Illinois, Apr. 1840. Died at Quincy.⁹

⁸Erin B. Jennings, "The Consequential Counselor: Restoring the Root(s) of Jesse Gause," *Journal of Mormon History* 34 (Spring 2008): 182-227.

⁹<http://beta.josephsmithpapers.org/person?lastFirst=Williams%2C%20Frederick%20Granger>; For more details, see Frederick G. Williams, "Frederick Granger Williams of the First Presidency of the Church," *BYU Studies* 12, no. 3 (1972).

SIGNIFICANT REVISIONS

1 **Frederick G. Williams.** The earliest revelation texts have "Jesse [Gause]." As he was excommunicated in December of that same year, however, his successor Frederick G. Williams was added to the published versions in his place.

COMMENTS

2 **keys of the kingdom, which always belong unto the Presidency of the High Priesthood.** This group, now known as the First Presidency is still technically the General Presidency of the High Priesthood. Most recently Thorpe B. Isaacson was counselor to David O. McKay without being ordained an apostle. Bishop Winder, who served with Joseph F. Smith, was never ordained an apostle.

3 **land of the living.** This phrase is all over the Hebrew Bible, but especially the Psalms and Ezekiel. It means to stand in contradistinction with Sheol, the land or state of the dead.

5 **lift up the hands which hand down, and strengthen the feeble knees.** An allusion to Exodus 17-8:13. Moses directed Joshua to battle Amalek, then climbed to the top of a hill:

[11-12] And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Presidency of the High Priesthood/First Presidency 1832-1844

Red Text: Left the Church for some time.

Date	President	First Counselor	Second Counsellor	Other Counsellors
March 1832-December 1832	Joseph Smith, Jr.	Jesse Gause	Sidney Rigdon	
March 1833-December 1834	Joseph Smith, Jr.	Sidney Rigdon	Frederick G. Williams	
December 1834-September 1837	Joseph Smith, Jr. Oliver Cowdery (Asst.)	Sidney Rigdon	Frederick G. Williams	
September 1837-November 1837	Joseph Smith, Jr. Oliver Cowdery (Asst.)	Sidney Rigdon	Frederick G. Williams	Oliver Cowdery (Asst.) Hyrum Smith (Asst.) John Smith (Asst.) Joseph Smith, Sr. (Asst.)
November 1837-April 1838	Joseph Smith, Jr. Oliver Cowdery (Asst.)	Sidney Rigdon	Hyrum Smith	Oliver Cowdery (Asst.) Joseph Smith, Sr. (Asst.) John Smith (Asst.)
April 1838-September 1840	Joseph Smith, Jr.	Sidney Rigdon	Hyrum Smith	Joseph Smith, Sr. (Asst.) John Smith (Asst.)
September 1840-January 1841	Joseph Smith, Jr.	Sidney Rigdon	Hyrum Smith	John Smith
January 1841-April 1841	Joseph Smith, Jr. Hyrum Smith (Asst.)	Sidney Rigdon	William Law	John Smith
April 1841-May 1842	Joseph Smith, Jr. Hyrum Smith (Asst.) John C. Bennet (Asst.)	Sidney Rigdon	William Law	John Smith
May 1842-February 1843	Joseph Smith, Jr. Hyrum Smith (Asst.)	Sidney Rigdon	William Law	John Smith (Asst.)
February 1843-April 1844	Joseph Smith, Jr. Hyrum Smith (Asst.)	Sidney Rigdon	William Law	John Smith (Asst.) Amasa Lyman
April 1844-June 1844	Joseph Smith, Jr. Hyrum Smith (Asst.)	Sidney Rigdon		John Smith (Asst.) Amasa Lyman

DOCTRINE AND COVENANTS 82, REVELATION, APRIL 26, 1832

SETTING

JS and other officials from Ohio arrived in Zion and as directed by revelation (D&C 78), they held a conference on April 26 and 27 to organize the financial matters of the Literary Firm and their business concerns. This conference also allowed Sidney Rigdon and Bishop Edward Partridge to reconcile. This revelation was dictated by JS and addressed these two matters.

PUBLICATION HISTORY

First Published in the 1835 Doctrine and Covenant. The earliest manuscript was recorded by John Whitmer into RB1. Pseudonyms removed in 1981 (see discussion in Section 78).

SIGNIFICANT REVISIONS

12 *affairs of the poor, and all things pertaining to*. Original reads, "literary & Mercantile concerns &[.]"

20 *order...order*. Original reads: "firm," hence, the United Firm. This is one of the few pseudonyms that have stuck.

COMMENTS

First, some definitions, which are emphatically not interchangeable.

"Law of Consecration": The communal economic arrangement delivered as the "Law of the Church" (D&C 42), wherein participants "consecrated" all that they have to the Church and receive a stewardship back. The participants then donate to the church any surplus from their management. Formally retracted from the Church by a Revelation in 1838 (D&C 119).

"United Firm" (aka "United Order"): This was a corporate organization formed in 1832 to manage the Church business and properties. According to the JSPP:

Each property or enterprise under United Firm supervision was owned by individuals, rather than by the firm or by its officers as a group. Individual owners were to manage the various undertakings and make profits available to support church enterprises such as the publication of scriptures while also providing for the financial needs of the firm's officers. In addition to mercantile and publishing enterprises, officers of the United Firm supervised farms and residential real estate, an ashery, a tannery, a stone quarry, a sawmill, and a brick kiln.¹⁰

¹⁰ JSPP, "United Firm," <http://beta.josephsmithpapers.org/topic?name=United%20Firm>.

The real basis of the United Firm was N.K. Whitney's businesses, no one else had any real property or capital. Due to financial insolvency, the firm was dissolved in 1834 as authorized by revelation.¹¹

"Order of Enoch" (aka "United Order"): This is probably what you think of most, when you hear the term "United Order." In the early 1870's Brigham Young encouraged the formation of communal settlements based on his vision of celestial hierarchy. Each United Order was structured somewhat differently and were anticipated by the Cooperative Mercantile associations (e.g., ZCMI). Orderville is perhaps the most widely known example.¹²

1-7 Paraphrase: You guys are sinning; stop it, and forgive each other. I'll forgive you, but be careful.

10 **bound when ye do what I say.** Perhaps the single most abused verse in all of the Doctrine and Covenants. The Lord binds himself with his word. He is not a liar. We cannot bind the Lord.

11 **bound together by a bond and covenant.** Members of the United Firm are directed to make to formal covenant, which can only be broken by transgression. vs. 15: "bind yourselves by this covenant," according to the laws of the Lord.

12 The United firm to fund the Literary Firm and businesses both in Zion and Kirtland.

13 **stake to Zion.** Note that Stakes as units of the Church don't come into existence until 1834. The metaphor is first used in Section 68.

14 **Zion must increase in beauty, and in holiness...(etc.).** This is a concrete reference to the place where they were meeting.

17 **equal claims on the properties.** What properties? N.K. Whitney's.

18 **into the Lord's storehouse.** I.e., Whitney and Gilbert's stores.

19 **make yourselves friends with the mammon of unrighteousness.** At the first official meeting of the United Firm, Whitney was directed to attain a \$15,000 loan.

¹¹ The best available treatments of the United Firm are Staker, *Hearken, O Ye People*, esp. 228-237; Max H. Parkin, "Joseph Smith and the United Firm: The Growth and Decline of the Church's First Master Plan of Business and Finance, Ohio and Missouri, 1832-1834," *BYU Studies* 46, no. 3 (2007), 4-66.

¹² For more information on these topics, see Leonard J. Arrington, Feramorz Y. Fox, Dean L. May, *Building the City of God: Community and Cooperation among the Mormons*, 2nd ed. (Urbana: University of Illinois Press, 1992).

DOCTRINE AND COVENANTS 83, REVELATION, APRIL 30, 1832

SETTING

JS is still in Zion hammering out the details of the United Firm and related implementation of the Law of Consecration. In the few weeks before leaving for Zion at the beginning of April, JS edited James' exhortation to take care of the naked and destitute (James 2:14-21) as part of his continued translation of the Bible.

PUBLICATION HISTORY

This text was significantly expanded during its publication history. The earliest manuscript was recorded by Sidney Rigdon and a similar text was added to RB1 by John Whitmer. It was first published in close to its original form in the January, 1833, *Evening and Morning Star*. In August 1834, Frederick G. Williams copied an expanded version of the revelation into RB2, which was used for the 1835 Doctrine and Covenants.

SIGNIFICANT REVISIONS

January, 1833 <i>Evening and Morning Star</i>	1981 Doctrine and Covenants*
Verily thus saith the Lord, in addition to the laws of the church, concerning women and children, who belong to the church, who have lost their husbands, or fathers:	Verily, thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers:
Women have claim on their husbands until they are taken, and, if they are not found transgressors, they remain upon their inheritances:	Women have claim on their husbands for their maintenance , until their husbands they are taken; and if they are not found transgressors they remain upon their inheritances: shall have fellowship in the church. And if they are not faithful they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.
All children have claim upon their parents until they are of age, and after that they have claim upon the church, or in other words, the Lord's storehouse for inheritances.	All children have claim upon their parents for their maintenance until they are of age. And after that, they have claim upon the church, or in other words upon the Lord's storehouse for inheritances, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church; and widows and orphans shall be provided for, as also the poor. Amen.

* The 1981 does not deviate significantly from the 1835 text. Deletions from the 1833 text are marked with ~~strike through~~ and additions are in **red**.

COMMENTS

Revisions appear to be consistent with the change in policy necessary to conform to civil law. Such changes are reflected in the editing of other revelations that deal with consecration.

Also, it is important to view this revelation as pertaining to the scenario of the United Firm.

2 ***Women have claim on their husbands.*** How did this play out in territorial Utah? Complicated dynamics regarding inheritances and fellowship. The reality is that this was generally never really applied successfully.

3 ***of age.*** Perhaps the age of majority? 21.

5 ***inheritance.*** I.e., a stewardship, or from a modern perspective, a job.

6 ***storehouse shall be kept by the consecrations of the church.*** I.e., Whitney and Gilbert's stores were to be supplemented financially by the surplus of the people.

DOCTRINE AND COVENANTS 84 REVELATIONS, SEPTEMBER 22-23, 1832

SETTING

At conference in January, 1832, JS dictated D&C 75, which called several individuals on missions. Several of these individuals labored for close to nine months and as they returned to Kirtland, they recounted their experiences at meetings. At one such meeting that spanned two days, Joseph Smith dictated D&C 84.

PUBLICATION HISTORY

First Published in the 1835 Doctrine and Covenants. The earliest text is in the handwriting of Frederick G. Williams, JS's scribe. Included in RB1 and RB2.

SIGNIFICANT REVISIONS

27 **baptized while he was yet in his childhood.** Early texts read, "baptised while he was yet in the ~~mothers~~ womb[.]" Likely edited as it didn't jibe with the Church's position on pre-eight-year-old baptism.

Earliest Text	1981 D&C
all those that <who> come not unto this Priesthood, which ye have received, which I now confirm upon you who are present this day viz the 23d day of September AD 1832 Eleven high Priests save one by mine own voice out of the heavens and even I have given the heavenly hosts and mine Angels charge concerning you	42. And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

COMMENTS

1 **six elders.** Note that in the revisions of vs. 42 the revelation is directed to ten high priests. It is uncertain, however 42 may be the break between days.

2 **Mount Zion.** Ever been to Independence?

3 **beginning at the temple lot.** Leaders in Kirtland sent the first "plat" or city plan of Zion to Missouri in June 1833.

4 **temple shall be reared in this generation.** Note that in D&C 124:45-55 the Lord retracts the commandment to build a temple in Zion and tells them to build one in Nauvoo instead.

19 **greater priesthood...key of the knowledge of God.** I.e., the High Priesthood or capacity of being a high priest. What could high priests do or access that others could not?

19 **keys of the mysteries of the kingdom.** Earlier, in July Rigdon who was clearly not stable, resigned his office in the Presidency of the High Priesthood (or was removed) and apparently claimed in a meeting that "The keys of the kingdom are rent from the Church[.]"¹³ Hyrum Smith informed JS of the proceedings and he quickly rode up from the Johnson's and cleared things up. Rigdon repented was re-ordained by the end of the month.¹⁴

20-21 **authority of the priesthood...power of godliness.** Priesthood is authority. What does it mean to manifest the power of godliness through the ordinances administered by the high priests?

22 What about the first vision?

26 **lesser priesthood.** At this time, this meant the office of priest.

28 **ordained by the angel of God at the time he was eight days old.** Note that our conceptions of ordination may not exactly be accurate (e.g., the Mount of Transfiguration). Ordaining babies to an office in the priesthood was fairly common in the nineteenth century, especially if it was viewed that they were not healthy. E.g., In 1845, Wilford Woodruff blessed his son Joseph when eight days old (also a common practice into the twentieth century). The blessing, which Woodruff recorded in his diary included:

I ordain the to be a High Priest after the order of Melchisedic in the Church and kingdom of God and I seal upon thy head all the powers and blessings of this Priesthood that when thou shalt arrive to years of accountability & discretion thou shalt have power to administer in the ordinances thereof.¹⁵

29 I.e., elders and bishops managed by high priests.

30 I.e., teachers and deacons managed by priests.

31 Note that while the spot for the temple was dedicated, Bishop Partridge did not actually buy the land until December, 1842. Also note the Old Testament restorationism.

32 Who are the sons of Moses and Aaron? See also vs. 34. How does this relate to the temple?

"OATH AND COVENANT OF THE PRIESTHOOD"

33 The beginnings of temple theology.

39 **...according to the oath and covenant which belongeth to the priesthood.** In Nauvoo, JS called all of the blessings of the temple the "fullness of the priesthood," and which are available to both men and women.

40 **he cannot break.** Again, God doesn't break covenants (though we do).

41 **in this world nor in the world to come.** Again this is later incorporated and expanded in the temple.

¹³ E.g., Anderson, *Lucy's Book*, 531.

¹⁴ Hyrum Smith, Diary, July 28, 1832, digital copy of holograph, Perry Special Collections: "Saturday the 28th 1832 Brother Sidney was ordaind to the hight priesthood the second time[.]"

¹⁵ Kenney, ed., *Wilford Woodruff's Journals*, 2:584-86.

45 **truth...light..spirit...Christ.** This gets flushed out later.

56 **upon the children of Zion, even all.** John Whitmer recorded that in December of that year there were 538 (likely baptized) members in Zion.

57 Just waiting for Ezra Taft Benson.

61 Remember that this was a return-missionary testimony meeting. What is the Lord saying?

64-71 Christ said the same thing to the Twelve after they beheld his resurrected body (remember that talk up above about the Temple and seeing God?). Also anti-cessationism galore!

76 **brethren in Zion for their rebellion against you at the time I sent you.** Perhaps those meetings in April weren't as perfectly smooth as it sounded earlier. John Whitmer wrote, summarizing the entire month:

And it came to pass that Joseph the seer and Sidney the Scribe and N. W. Whitney and one Jesse Gause came to Zion to comfort the Saints and settle some little dificulties, and regulate the church and affairs concerning it, we had a pleasant visit with them and they returned again in peace.¹⁶

There is some evidence that not all was well in Zion over the summer.

78 **purse or scrip.** Not "script." It means bag or money. Itinerant preaching was not uncommon to America at this period. Going without purse or scrip was common (though not universal) for missionaries in the nineteenth century and persisted in some areas into the 1950s.

92 **cleanse your feet even with water.** This was later incorporated into the school of the prophets and later into the Temple liturgy. Consequently, it quickly became outmoded and uncommon.

103 If missionaries have families at home and they receive donations, it is okay to use the money to support them.

104 If no family, then send it to one of the bishops.

106 Train the weak by pairing with the strong.

107 **lesser priesthood.** Again, i.e., priests. See vs. 111.

114 Because of this Whitney and JS went to Boston, New York and Albany, leaving later that month and coming back on November 6.

115 **if they do reject...their house shall be left ...desolate.** The front page of the August, 1832, issue of *The Evening and The Morning Star* carried this story:

The Cholera.

THIS desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give: The whole number of cases in New York, to July 31, is 3731. Deaths -- 1520.

¹⁶ Westergren, *From Historian to Dissident: The Book of John Whitmer*, 102.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts, may hinder men, or money may bribe, but when the pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value: the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worshiped his god in some stately chapel, every sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence.¹⁷

In a letter dated July 31, 1832, JS wrote to WW Phelps: "we have information which may be relied upon that the cholera is cutting down its hundreds in the city of New York p[e]r day also is raging in Boston Charleston Rochiste [Rochester] Albany & Buffalo and in all the large citys in the eastern country..."¹⁸

117 Paraphrase: So yeah, you are still missionaries.

¹⁷ The Evening and The Morning Star, 1(August, 1832) :17.

¹⁸ Joseph Smith, Letter to W. W. Phelps, July 31, 1832, Hiram Ohio, 5-6, JSPP, Documents, ID:125.