



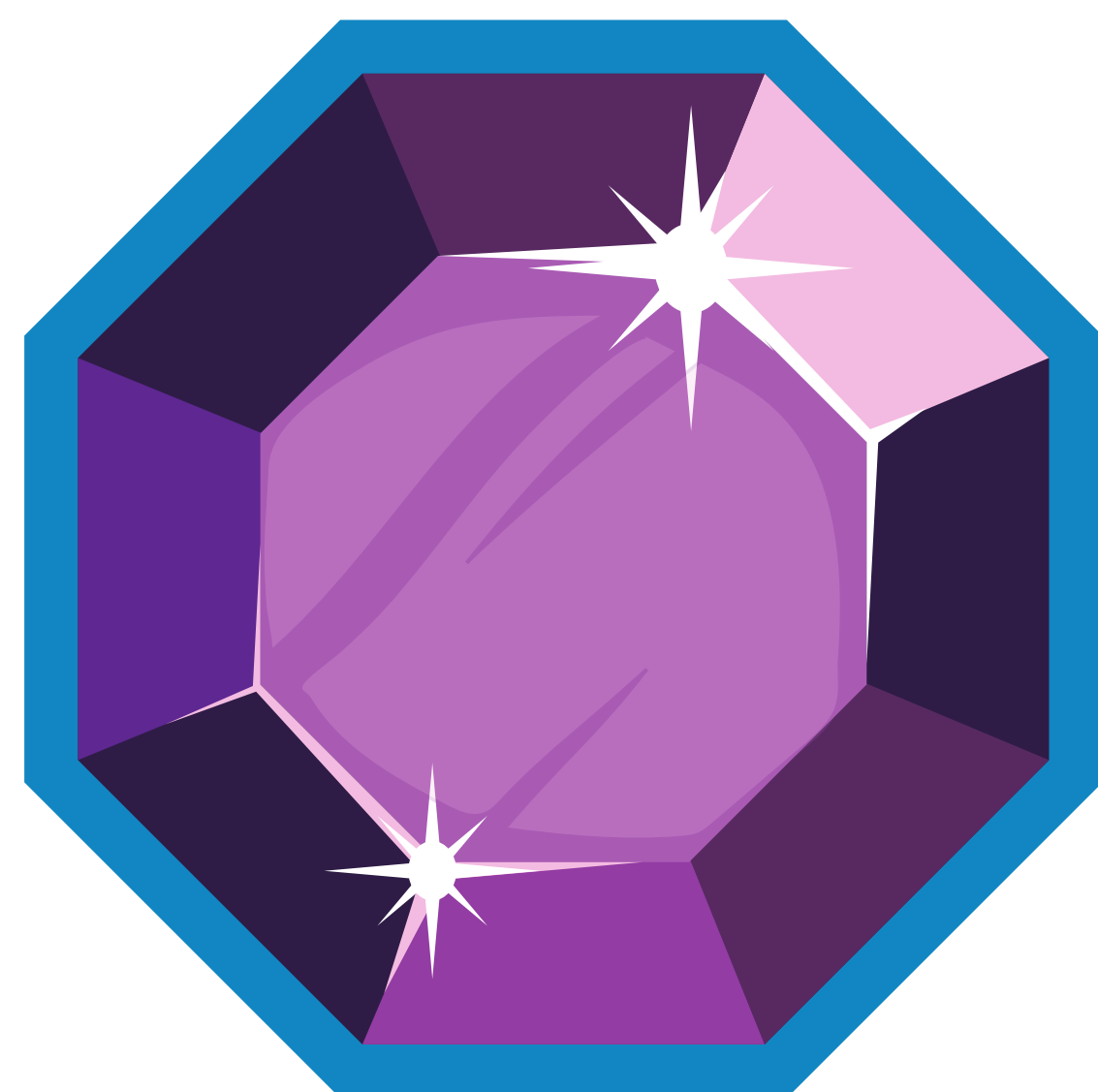
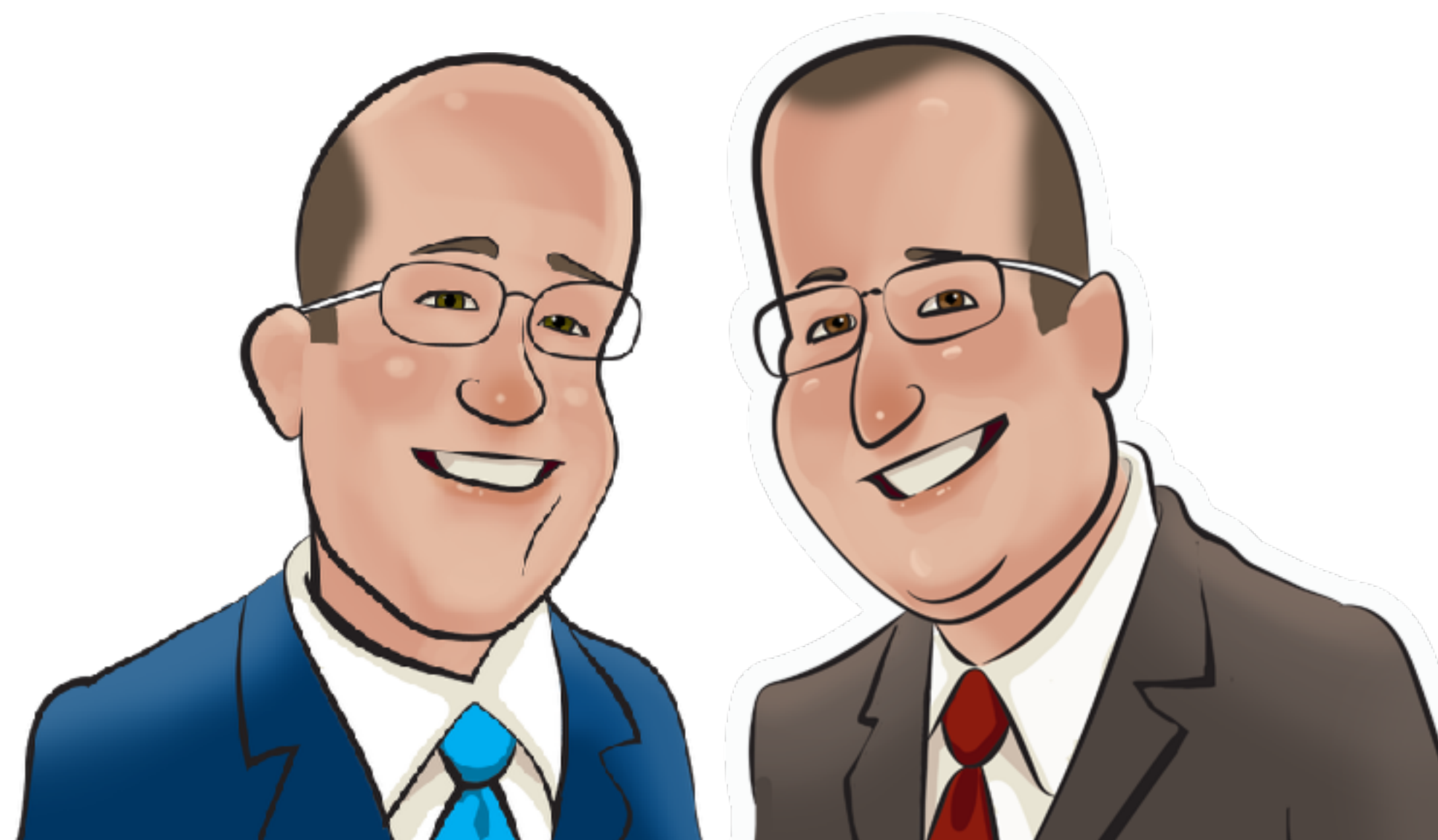
**Come Follow Me 2021**

**D&C 51-57**





S02E20



# Scripture GEMS



1831

1832

May June July

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Sec 51

Sec 57

Sec 52-56

Sec. 2, 19, 22, 23

Sec. 41, 42, 43,  
44, 45, 46, 47, 48.  
49, 50, 52, 53, 54,  
55, 56

Sec. 57

Sec. 14, 15,  
16, 17, 18, 20,  
21, 28, 29, 30,  
31, 32, 33, 34,  
35, 36, 37, 38,  
39, 40

Palmyra  
Manchester  
Fayette

Harmony

Kirtland  
Thompson

PENNSYLVANIA

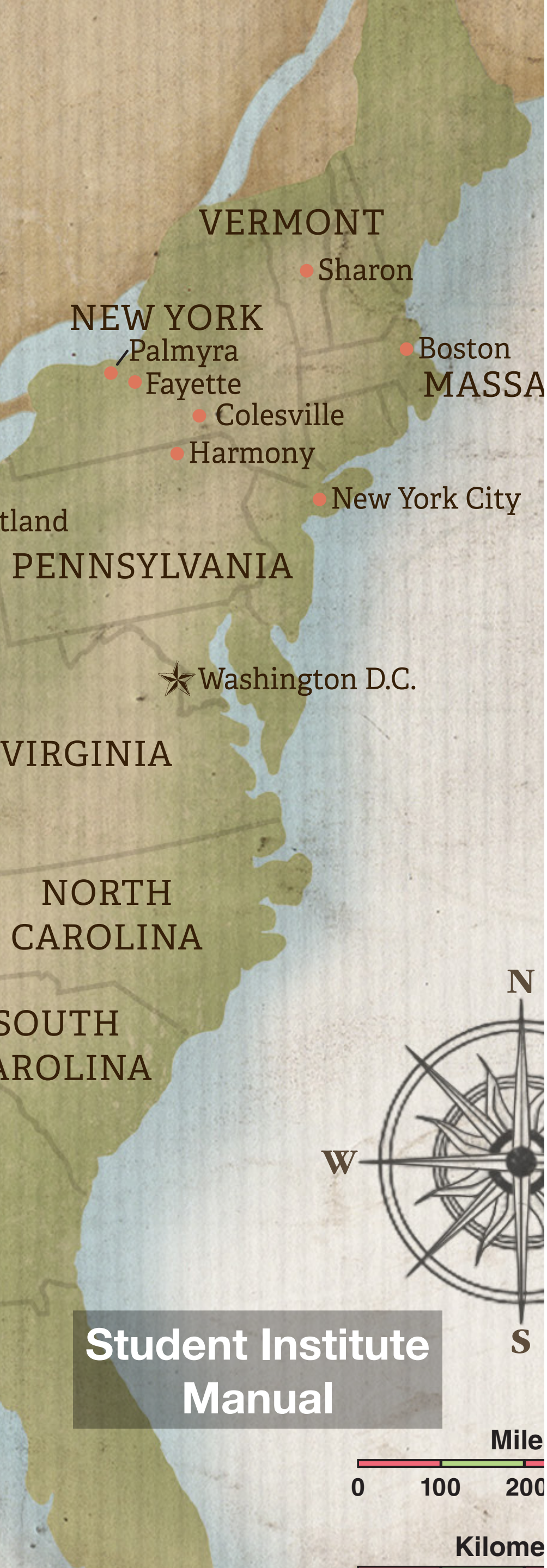
Sec. 3, 4, 5, 6, 7, 8, 9,  
10, 11, 12, 13, 24, 25,  
26, 27

Sec. 57

Jackson County, MO

Places Where the Sections of the Doctrine and Covenants Were Revealed





In late December 1830 and early January 1831, the Prophet Joseph Smith received revelations from the Lord instructing the Saints to gather in Ohio (see D&C 37:1, 3; 38:32). The Colesville Branch, consisting of more than 60 Church members, was one of three groups of Saints to leave New York to gather in Ohio. They departed from Colesville, New York, in mid-April 1831 with Newel Knight as their leader. After a month-long journey that included delays due to inclement weather, they arrived in Ohio about mid-May. According to Newel Knight, when they arrived “it was advised that the Colesville Branch remain together and go to [a] neighboring town called Thompson, as a man by the name [Leman] Copley owned a considerable tract of land there which he offered to let the Brethren occupy” (in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 315; spelling and punctuation standardized). Bishop Edward Partridge sought instruction on how to provide for the newly arrived Saints, so Joseph Smith inquired of the Lord. In response, on May 20, 1831, the Prophet received the revelation recorded in Doctrine and Covenants 51.



## SECTION 51

*Revelation given through Joseph Smith the Prophet, at Thompson, Ohio, May 20, 1831. At this time the Saints migrating from the eastern states began to arrive in Ohio, and it became necessary to make definite arrangements for their settlement. As this undertaking belonged particularly to the bishop's office, Bishop Edward Partridge sought instruction on the matter, and the Prophet inquired of the Lord.*

1-8, Edward Partridge is appointed to regulate stewardships and properties; 9-12, The Saints are to deal honestly and receive alike; 13-15, They are to have a bishop's storehouse and to organize properties according to the Lord's law; 16-20, Ohio is to be a temporary gathering place.

HEARKEN unto me, saith the Lord your God, and I will speak unto my servant <sup>a</sup>Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people.

2 For it must needs be that they be <sup>a</sup>organized according to my <sup>b</sup>laws; if otherwise, they will be cut off.

3 Wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their <sup>a</sup>portions, every man <sup>b</sup>equal according to his family, according to his circumstances and his wants and <sup>c</sup>needs.

4 And let my servant Edward Partridge, when he shall appoint a man his <sup>a</sup>portion, give unto him a writing that shall secure unto him his

portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the <sup>b</sup>laws and <sup>c</sup>covenants of the church, to belong to the church.

5 And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to <sup>a</sup>claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have <sup>b</sup>claim on that portion that is deeded unto him.

6 And thus all things shall be made sure, <sup>a</sup>according to the <sup>b</sup>laws of the land.

7 And let that which belongs to this people be appointed unto this people.

8 And the <sup>a</sup>money which is left unto this people—let there be an <sup>b</sup>agent appointed unto this people, to take the <sup>c</sup>money to provide food and raiment, according to the wants of this people.

9 And let every man deal <sup>a</sup>honestly,

and be alike among this people, and receive alike, that ye may be <sup>b</sup>one, even as I have commanded you.

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11 Wherefore, if another church would receive money of this church, let them <sup>a</sup>pay unto this church again according as they shall agree;

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14 And let him also reserve unto <sup>a</sup>himself for his own wants, and for the wants of his family, as he shall be employed in doing this business.

15 And thus I grant unto this people a privilege of organizing themselves according to my <sup>a</sup>laws.

16 And I consecrate unto them this land for a <sup>a</sup>little season, until I, the Lord, shall provide for them otherwise, and command them to go hence;

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19 And whoso is found a <sup>a</sup>faithful, a <sup>b</sup>just, and a wise <sup>c</sup>steward shall enter into the <sup>a</sup>joy of his Lord, and shall inherit eternal life.

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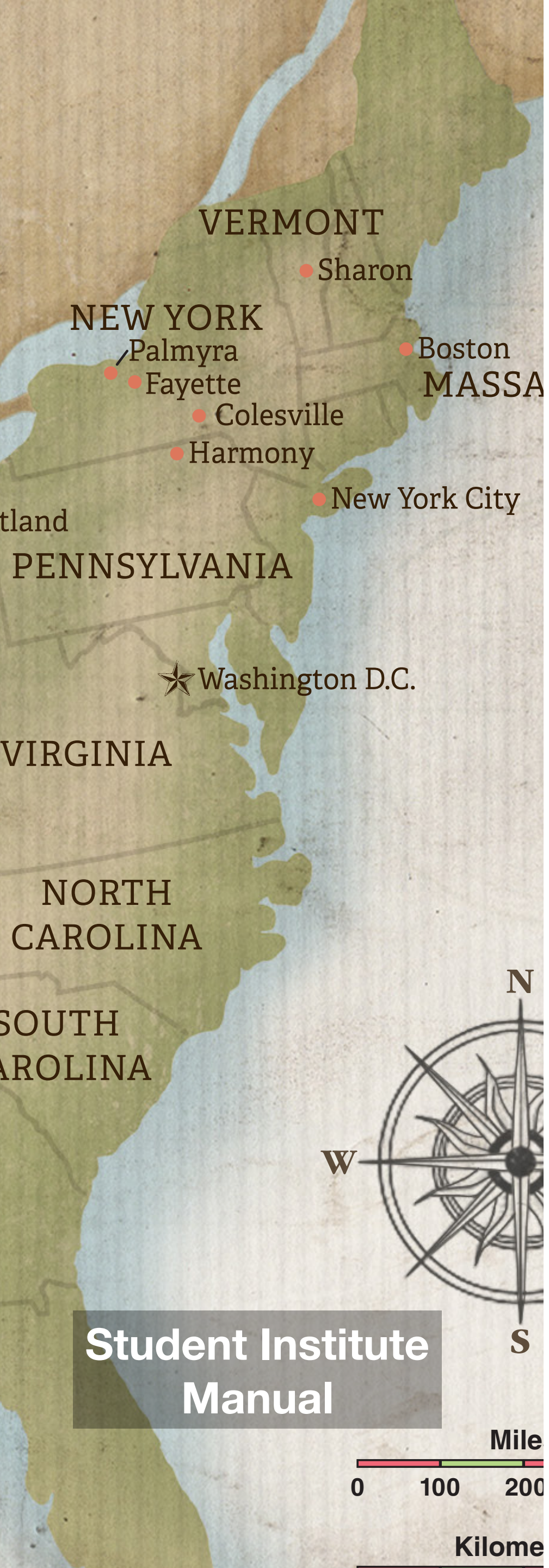
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45a TG Day of the Lord.  
b D&C 67:10.

51:15; 105:5.  
3a TG Family, Managing

See also section 83.  
b D&C 56:10.





The process of consecrating property was to be done according to the principle of agency, as was explained in a June 1833 letter to Bishop Partridge and signed by Joseph Smith, Sidney Rigdon, Frederick G. Williams, and Martin Harris: “Every man must be his own judge [of] how much he should receive, and how much he should suffer to remain in the hands of the Bishop. ... The matter of consecration must be done by the mutual consent of both parties—For, to give the Bishop power to say how much every man shall have and [each man] be obliged to comply with the Bishop’s judgment, is giving to the Bishop more power than a King has, and upon the other hand, to let every man say how much he needs and the Bishop [be] obliged to comply with his judgment, is to throw Zion into confusion and make a Slave of the Bishop. The fact is, there must be a balance or equilibrium of power between the bishop and the people, and thus harmony and good will may be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must show reasonably to the Bishop that he [needs] as much as he claims” (in *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, ed. Gerrit J. Dirkmaat and others [2014], 153; spelling and punctuation standardized).



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18 Behold, this shall be <sup>a</sup>an example unto my servant Edward Partridge, in other places, in all churches.

19 And whoso is found a <sup>a</sup>faithful, a <sup>b</sup>just, and a wise <sup>c</sup>steward shall enter into the <sup>a</sup>joy of his Lord, and shall inherit eternal life.

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**“...many believe we are not accountable to God and that we do not have personal responsibility or stewardship for ourselves or others...**

**“In the Church, stewardship is not limited to a temporal trust or responsibility. President Spencer W. Kimball taught: ‘We are stewards over our bodies, minds, families, and properties. ... A faithful steward is one who exercises righteous dominion, cares for his own, and looks to the poor and needy’ [‘Welfare Services: The Gospel in Action,’ Ensign, Nov. 1977, 78]. ...**

**“With respect to our stewardship for our families, some have taught that when we report to the Savior and He asks us to give an account of our earthly responsibilities, two important inquiries will relate to our families. The first will be our relationship with our spouse, and the second will be about each of our children. ...**





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**“In all of our stewardship efforts, we follow Jesus Christ. We try to emulate what He has asked us to do, both by His teachings and His example. ...**

**“My hope is that each of us will review individually and as families the stewardships for which we have responsibility and accountability. I pray that we will do so knowing we are ultimately accountable to God”**

*(Elder Quentin L. Cook, “Stewardship—a Sacred Trust,” Oct 2009 GC, Ensign or Liahona, Nov. 2009, 91, 93–94).*



and be alike among this people, and receive alike, that ye may be <sup>b</sup>one, even as I have commanded you.

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5 And it shall also, inasmuch as they are faithful, be made <sup>a</sup>known unto them the <sup>b</sup>land of your inheritance.

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7 And again, verily I say unto you, let my servant Lyman Wight and my servant John Corrill take their journey speedily;

8 And also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit.

9 And let them journey from thence preaching the word by the way, saying <sup>a</sup>none other things than that which the <sup>b</sup>prophets and apostles have written, and that which is taught them by the <sup>c</sup>Comforter through the prayer of faith.

10 Let them go <sup>a</sup>two by two, and thus let them preach by the way in every congregation, baptizing

by <sup>b</sup>water, and the laying on of the <sup>c</sup>hands by the water's side.

11 For thus saith the Lord, I will cut my work short in <sup>a</sup>righteousness, for the days come that I will send forth <sup>b</sup>judgment unto victory.

12 And let my servant Lyman Wight beware, for Satan desireth to <sup>a</sup>sift him as chaff.

13 And behold, he that is <sup>a</sup>faithful shall be made ruler over many things.

14 And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth <sup>a</sup>deceiving the nations—

15 Wherefore he that prayeth, whose spirit is <sup>a</sup>contrite, the same is <sup>b</sup>accepted of me if he obey mine <sup>c</sup>ordinances.

16 He that <sup>a</sup>speaketh, whose spirit is contrite, whose language is meek and <sup>b</sup>edifieth, the same is of God if he obey mine ordinances.

17 And again, he that trembleth under my power shall be made <sup>a</sup>strong, and shall bring forth fruits of praise and <sup>b</sup>wisdom, according to the revelations and truths which I have given you.

18 And again, he that is overcome and <sup>a</sup>bringeth not forth fruits, even according to this pattern, is not of me.

19 Wherefore, by this pattern ye shall <sup>a</sup>know the spirits in all cases under the whole heavens.

20 And the days have come; according to men's faith it shall be <sup>a</sup>done unto them.

21 Behold, this commandment is

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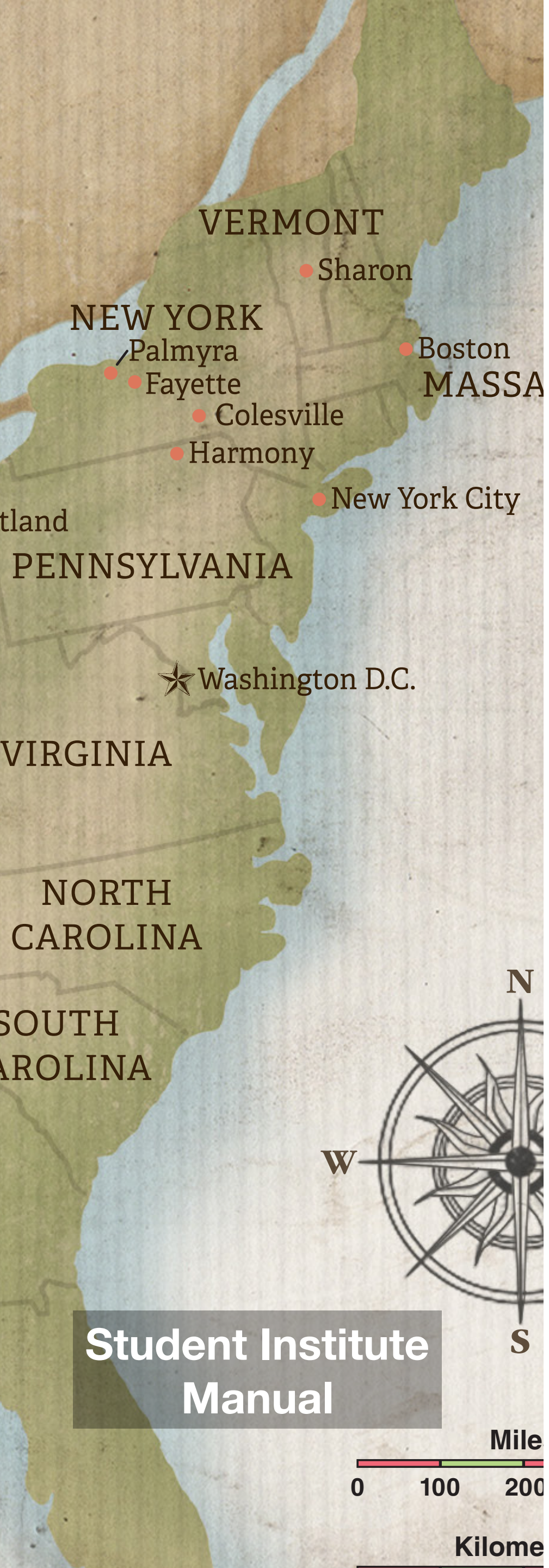
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2a D&C 29:8 (7–8);  
45:66 (64–66); 57:1;

D&C 42:12; 52:36.  
b TG Prophets,

13a Neh. 7:2;  
Matt. 25:23;



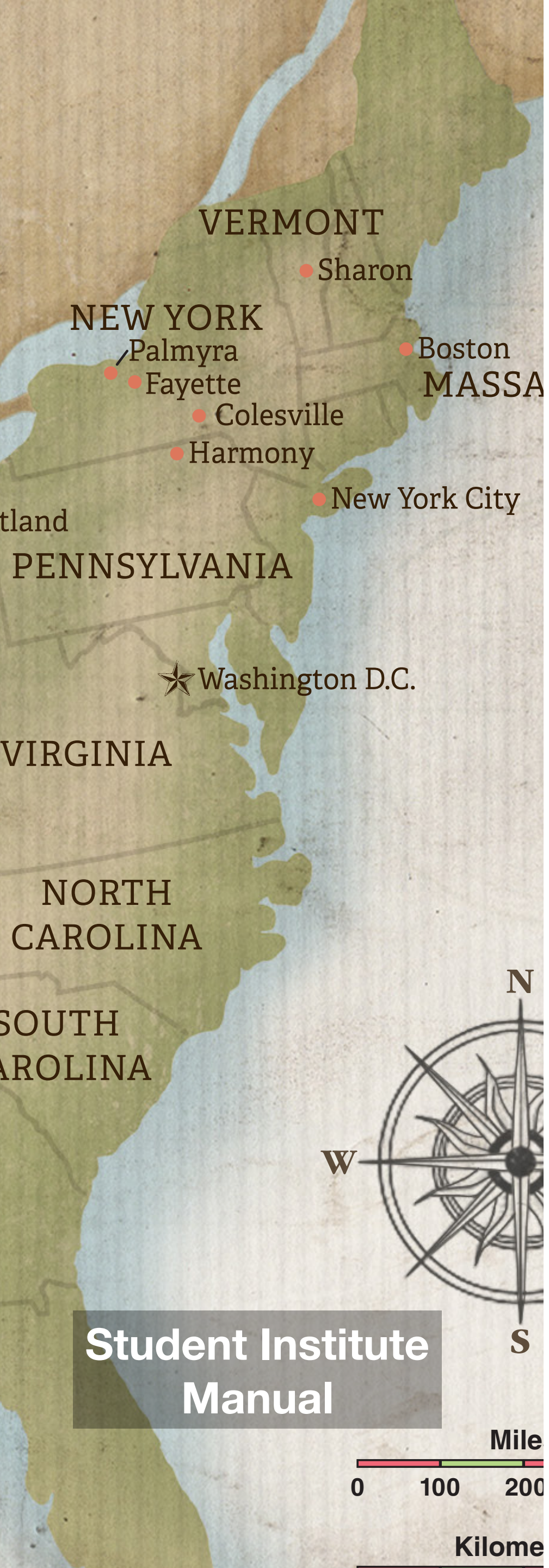


**By the end of May 1831, nearly all of the New York Church members from the Palmyra, Fayette, and Colesville areas had moved to Ohio in obedience to the Lord’s commandment. On June 3–6, 1831, a general conference of the Church was held in a series of meetings in Kirtland, Ohio. This conference was likely a fulfillment of a February 1831 revelation in which the Lord declared that “the elders of my church should be called together, from the east and from the west, and from the north and from the south” (D&C 44:1). If the elders proved faithful and exercised faith, the Lord promised to “pour out [His] Spirit upon them” (D&C 44:2).**

**Also during the conference, the Prophet Joseph Smith ordained some of the elders to the office of high priest. These were the first ordinations to the office of high priest in the restored Church. The Prophet declared, “It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required” (Teachings of Presidents of the Church: Joseph Smith [2007], 352).**

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Although Church members at the conference had joyful spiritual experiences, John Whitmer recorded that the adversary was also present: “While the Lord poured out his spirit upon his servants, the Devil took occasion to make known his power, [and] he bound Harvey Whitlock ... so that he could not speak.” The Lord revealed the design of the adversary to the Prophet, and Joseph “commanded the devil in the name of Christ and he departed to our Joy and comfort” (in *The Joseph Smith Papers, Histories, Volume 2: Assigned Histories, 1831–1847*, 40–41; spelling and punctuation standardized).

On the last day of the conference, June 6, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 52. A few years later he wrote in a Church newspaper that this revelation had been received “by an heavenly vision” (in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, 327).



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9 And let them journey from thence preaching the word by the way, saying <sup>a</sup>none other things than that which the <sup>b</sup>prophets and apostles have written, and that which is taught them by the <sup>c</sup>Comforter through the prayer of faith.

10 Let them go <sup>a</sup>two by two, and thus let them preach by the way in every congregation, baptizing

by <sup>b</sup>water, and the laying on of the <sup>c</sup>hands by the water's side.

11 For thus saith the Lord, I will cut my work short in <sup>a</sup>righteousness, for the days come that I will send forth <sup>b</sup>judgment unto victory.

12 And let my servant Lyman Wight beware, for Satan desireth to <sup>a</sup>sift him as chaff.

13 And behold, he that is <sup>a</sup>faithful shall be made ruler over many things.

14 And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth <sup>a</sup>deceiving the nations—

15 Wherefore he that prayeth, whose spirit is <sup>a</sup>contrite, the same is <sup>b</sup>accepted of me if he obey mine <sup>c</sup>ordinances.

16 He that <sup>a</sup>speaketh, whose spirit is contrite, whose language is meek and <sup>b</sup>edifieth, the same is of God if he obey mine ordinances.

17 And again, he that trembleth under my power shall be made <sup>a</sup>strong, and shall bring forth fruits of praise and <sup>b</sup>wisdom, according to the revelations and truths which I have given you.

18 And again, he that is overcome and <sup>a</sup>bringeth not forth fruits, even according to this pattern, is not of me.

19 Wherefore, by this pattern ye shall <sup>a</sup>know the spirits in all cases under the whole heavens.

20 And the days have come; according to men's faith it shall be <sup>a</sup>done unto them.

21 Behold, this commandment is

## SECTION 52

*Revelation given through Joseph Smith the Prophet to the elders of the Church, at Kirtland, Ohio, June 6, 1831. A conference had been held at Kirtland, beginning on the 3rd and closing on the 6th of June. At this conference the first distinctive ordinations to the office of high priest were made, and certain manifestations of false and deceiving spirits were discerned and rebuked.*

*1–2, The next conference is designated to be held in Missouri; 3–8, Appointments of certain elders to travel together are made; 9–11, The elders are to teach what the apostles and prophets have written; 12–21, Those enlightened by the Spirit bring forth fruits of praise and wisdom; 22–44, Various elders are appointed to go*

*forth preaching the gospel while traveling to Missouri for the conference.*

BEHOLD, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the <sup>a</sup>voice of his Spirit—

2 Saying: I, the Lord, will make known unto you what I will that ye

2a D&C 29:8 (7–8);  
45:66 (64–66); 57:1;

D&C 42:12; 52:36.  
b TG Prophets,

13a Neh. 7:2;  
Matt. 25:23;



**Missionaries  
called to preach  
the gospel.**



Palmyra  
Manchester  
Fayette

Detroit, MI

Kirtland, OH

Independence, MO



shall do from this time until the next conference, which shall be held in Missouri, upon the <sup>a</sup>land which I will <sup>b</sup>consecrate unto my people, which are a <sup>c</sup>remnant of Jacob, and those who are heirs according to the <sup>a</sup>covenant.

3 Wherefore, verily I say unto you, let my servants Joseph Smith, Jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of <sup>a</sup>Missouri.

4 And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do;

5 And it shall also, inasmuch as they are faithful, be made <sup>a</sup>known unto them the <sup>b</sup>land of your inheritance.

6 And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

7 And again, verily I say unto you, let my servant Lyman Wight and my servant John Corrill take their journey speedily;

8 And also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit.

9 And let them journey from thence preaching the word by the way, saying <sup>a</sup>none other things than that which the <sup>b</sup>prophets and apostles have written, and that which is taught them by the <sup>c</sup>Comforter through the prayer of faith.

10 Let them go <sup>a</sup>two by two, and thus let them preach by the way in every congregation, baptizing

by <sup>b</sup>water, and the laying on of the <sup>c</sup>hands by the water's side.

11 For thus saith the Lord, I will cut my work short in <sup>a</sup>righteousness, for the days come that I will send forth <sup>b</sup>judgment unto victory.

12 And let my servant Lyman Wight beware, for Satan desireth to <sup>a</sup>sift him as chaff.

13 And behold, he that is <sup>a</sup>faithful shall be made ruler over many things.

14 And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth <sup>a</sup>deceiving the nations—

15 Wherefore he that prayeth, whose spirit is <sup>a</sup>contrite, the same is <sup>b</sup>accepted of me if he obey mine <sup>c</sup>ordinances.

16 He that <sup>a</sup>speaketh, whose spirit is contrite, whose language is meek and <sup>b</sup>edifieth, the same is of God if he obey mine ordinances.

17 And again, he that trembleth under my power shall be made <sup>a</sup>strong, and shall bring forth fruits of praise and <sup>b</sup>wisdom, according to the revelations and truths which I have given you.

18 And again, he that is overcome and <sup>a</sup>bringeth not forth fruits, even according to this pattern, is not of me.

19 Wherefore, by this pattern ye shall <sup>a</sup>know the spirits in all cases under the whole heavens.

20 And the days have come; according to men's faith it shall be <sup>a</sup>done unto them.

21 Behold, this commandment is

given unto all the elders whom I have chosen.

22 And again, verily I say unto you, let my servant <sup>a</sup>Thomas B. Marsh and my servant <sup>b</sup>Ezra Thayre take their journey also, preaching the word by the way unto this same land.

23 And again, let my servant Isaac Morley and my servant Ezra Booth take their journey, also preaching the word by the way unto this same land.

24 And again, let my servants <sup>a</sup>Edward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, Jun.

25 Let my servants David Whitmer and Harvey Whitlock also take their journey, and preach by the way unto this same land.

26 And let my servants <sup>a</sup>Parley P. Pratt and <sup>b</sup>Orson Pratt take their journey, and preach by the way, even unto this same land.

27 And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way.

28 Let my servants Edson Fuller and Jacob Scott also take their journey.

29 Let my servants Levi W. Hancock and Zebedee Coltrin also take their journey.

30 Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey.

31 Let my servants Wheeler Baldwin and William Carter also take their journey.

32 And let my servants <sup>a</sup>Newel Knight and <sup>b</sup>Selah J. Griffin both

be ordained, and also take their journey.

33 Yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's <sup>a</sup>foundation, neither journey in another's track.

34 He that is faithful, the same shall be kept and blessed with much <sup>a</sup>fruit.

35 And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands;

36 Let them labor with their families, <sup>a</sup>declaring none other things than the prophets and apostles, that which they have <sup>b</sup>seen and heard and most assuredly <sup>c</sup>believe, that the prophecies may be fulfilled.

37 In consequence of transgression, let that which was bestowed upon Heman Basset be <sup>a</sup>taken from him, and placed upon the head of Simonds Ryder.

38 And again, verily I say unto you, let Jared Carter be <sup>a</sup>ordained a priest, and also George James be ordained a <sup>b</sup>priest.

39 Let the residue of the elders <sup>a</sup>watch over the churches, and declare the word in the regions round about them; and let them <sup>b</sup>labor with their own hands that there be no <sup>c</sup>idolatry nor wickedness practiced.

40 And remember in all things the <sup>a</sup>poor and the <sup>b</sup>needy, the <sup>c</sup>sick and the afflicted, for he that doeth not these things, the same is not my disciple.

41 And again, let my servants Joseph Smith, Jun., and Sidney

2a D&C 29:8 (7-8); 45:66 (64-66); 57:1; 103:24.

b D&C 58:57; 84:3 (3-4, 31); 103:35; 105:15.

D&C 42:12; 52:36.

b TG Prophets, Mission of; Scriptures, Value of. c TG Holy Ghost.

13a Neh. 7:2; Matt. 25:23; D&C 132:53.

14a Rev. 13:14 (11-18).

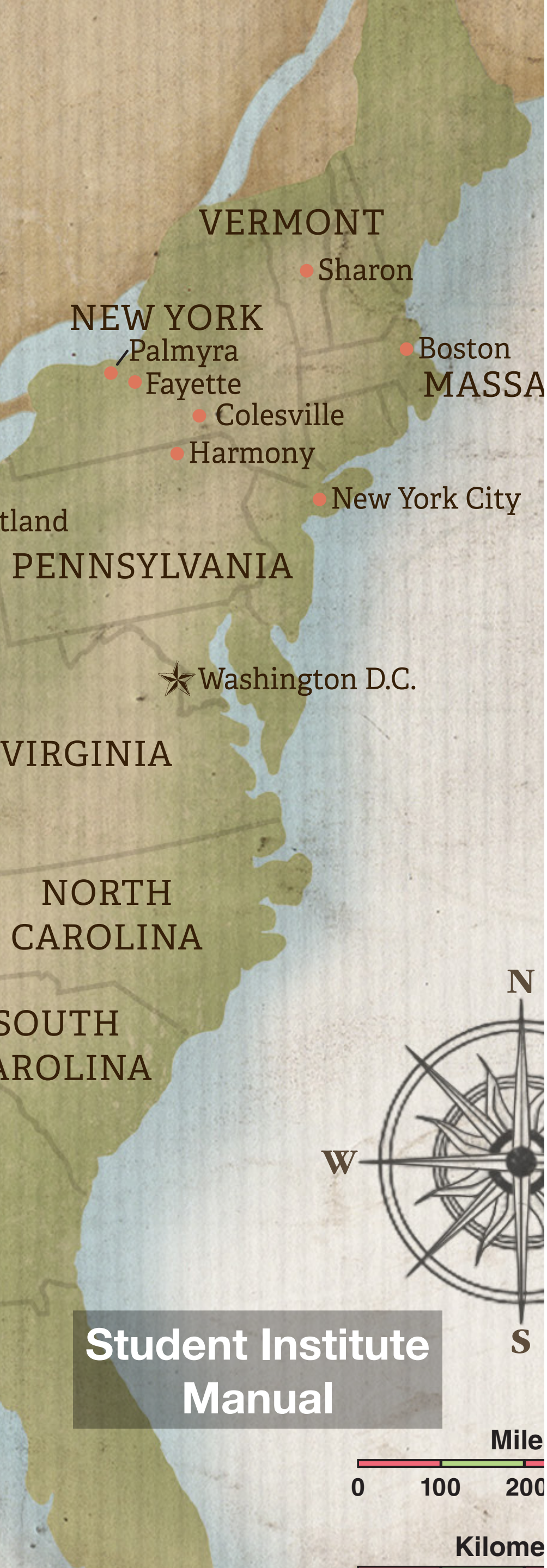
15a TG Contrite Heart.

22a D&C 31:1; 56:5 (5-6); 75:31.

Alma 32:42 (28-42); 3 Nep. 14:16.

39a Alma 6:1. b Neh. 4:6.





**Bishop Partridge’s wife, Lydia, “left an account of the circumstances under which her husband, Edward, received this revelatory injunction. Their children had all contracted the measles from some of the recently arrived New York members who were staying with their family. She wrote that their ‘eldest daughter was taken down with lung fever, and while she was at the worst, my husband was called by revelation to go with a number of others to Missouri to locate a place for the gathering of the Saints, the unbelievers thought he must be crazy or he would not go. And I thought myself that I had reason to think my trials had commenced, and so [they] had, but this trial like all others was followed with blessings for our daughter recovered.’ (Partridge, Genealogical Record, 6.)” (in The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831, 330).**



way unto this same land.

26 And let my servants <sup>a</sup>Parley P. Pratt and <sup>b</sup>Orson Pratt take their journey, and preach by the way, even unto this same land.

27 And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way.

28 Let my servants Edson Fuller and Jacob Scott also take their journey.

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37 In consequence of transgression, let that which was bestowed upon Heman Basset be <sup>a</sup>taken from him, and placed upon the head of Simonds Ryder.

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40 And remember in all things the <sup>a</sup>poor and the <sup>b</sup>needy, the <sup>c</sup>sick and the afflicted, for he that doeth not these things, the same is not my disciple.

41 And again, let my servants Joseph Smith, Jun., and Sidney





**“In remembering together before the Lord the poor, the needy, and the oppressed, there is developed, unconsciously but realistically, a love for others above self, a respect for others, a desire to serve the needs of others. One cannot ask God to help a neighbor in distress without feeling motivated to do something oneself toward helping that neighbor. ...**

**“I heard a man of prominence say the other day, ‘I have amended the language of my prayers. Instead of saying, ‘Bless the poor and the sick and the needy,’ I now say, ‘Father, show me how to help the poor and the sick and the needy, and give me resolution to do so’” (Teachings of Gordon B. Hinckley [1997], 457–58).**



Rigdon and Edward Partridge take with them a <sup>a</sup>recommend from the church. And let there be one obtained for my servant Oliver Cowdery also.

42 And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of <sup>a</sup>Missouri, which is the

land of your <sup>b</sup>inheritance, which is now the land of your enemies.

43 But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with <sup>a</sup>joy and with rejoicing.

44 Behold, I am Jesus Christ, the Son of God, and I will <sup>a</sup>lift them up at the last day. Even so. Amen.

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## SECTION 53

*Revelation given through Joseph Smith the Prophet to Algernon Sidney Gilbert, at Kirtland, Ohio, June 8, 1831. At Sidney Gilbert's request, the Prophet inquired of the Lord as to Brother Gilbert's work and appointment in the Church.*

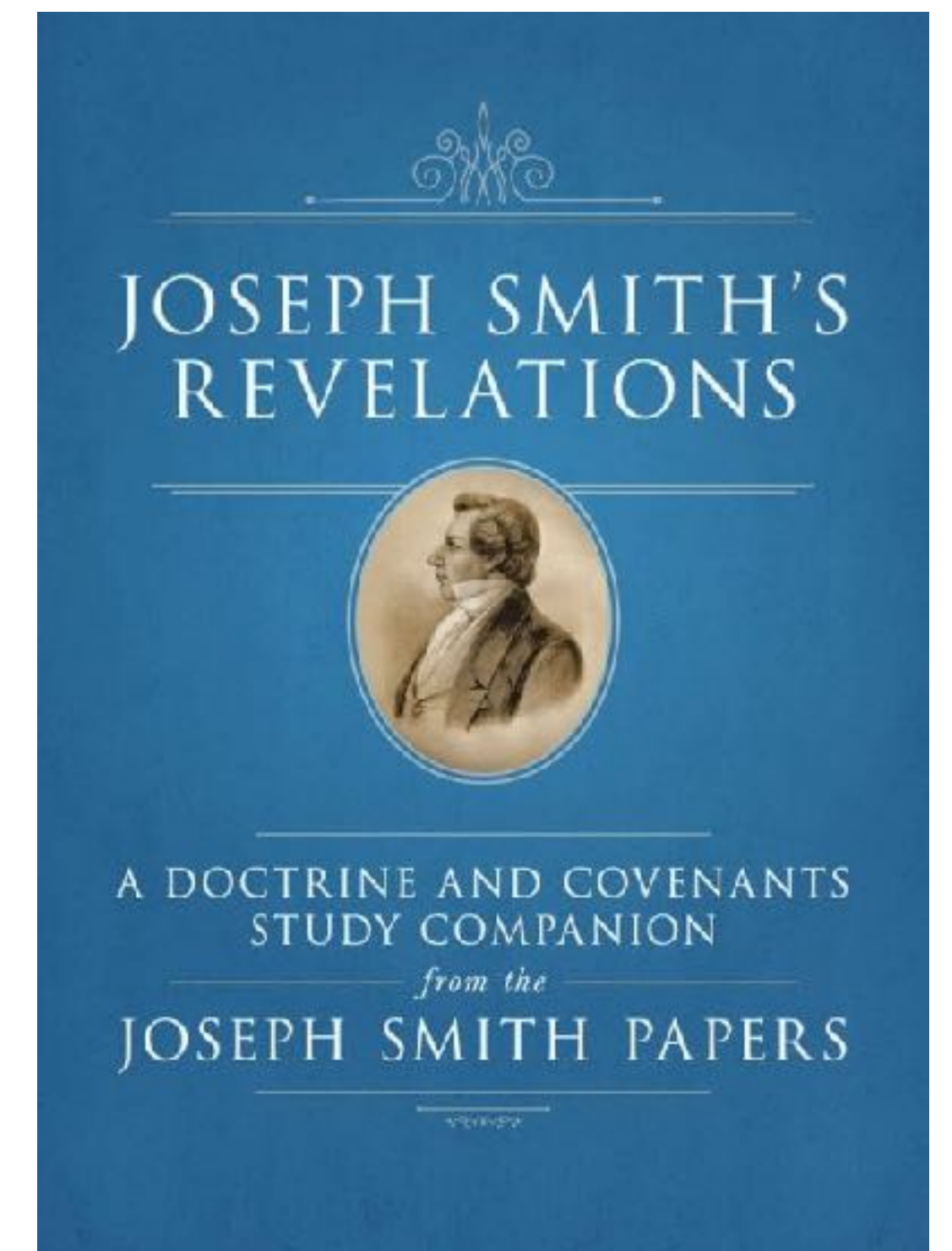
*1–3, Sidney Gilbert's calling and election in the Church is to be ordained an elder; 4–7, He is also to serve as a bishop's agent.*

sins, according to my word, and the reception of the Holy Spirit by the laying on of <sup>b</sup>hands;

4 And also to be an <sup>a</sup>agent unto this church in the place which shall be



**Sidney Gilbert, the recipient of this revelation, was Newel K. Whitney's business partner and an early convert to the church. He may have been present at a 5 June 1831 meeting at which JS taught that "the Elders would have large congregations to speak to and they must soon take their departure into the Regions west." The next evening, JS dictated a revelation that commissioned a number of elders to accompany him to Missouri, which the text called "the land which I will consecrate unto my People which are a remnant of Jacob & those who are heirs according to the covenant." The 6 June revelation did not name Gilbert among those who should travel to Missouri. JS's history records that shortly after the reception of that revelation, Gilbert approached JS and requested direction for himself. In response, JS dictated this revelation that gave Gilbert assignments in the church, including the instruction to travel to Missouri with JS and Sidney Rigdon. Gilbert left for Missouri on 18 June with JS and Rigdon.**





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*1–3, Sidney Gilbert's calling and election in the Church is to be ordained an elder; 4–7, He is also to serve as a bishop's agent.*

BEHOLD, I say unto you, my servant Sidney Gilbert, that I have heard your prayers; and you have called upon me that it should be made known unto you, of the Lord your God, concerning your <sup>a</sup>calling and <sup>b</sup>election in the church, which I, the Lord, have raised up in these last days.

2 Behold, I, the Lord, who was <sup>a</sup>cru-  
cified for the sins of the world, give  
unto you a commandment that you  
shall <sup>b</sup>forsake the world.

3 Take upon you mine ordination,  
even that of an elder, to preach faith  
and repentance and <sup>a</sup>remission of

sins, according to my word, and the  
reception of the Holy Spirit by the  
laying on of <sup>b</sup>hands;

4 And also to be an <sup>a</sup>agent unto this  
church in the place which shall be  
appointed by the bishop, according  
to commandments which shall be  
given hereafter.

5 And again, verily I say unto you,  
you shall take your journey with  
my servants Joseph Smith, Jun., and  
Sidney Rigdon.

6 Behold, these are the first ordi-  
nances which you shall receive; and  
the residue shall be made known in  
a time to come, according to your  
labor in my vineyard.

7 And again, I would that ye should  
learn that he only is saved who  
<sup>a</sup>endureth unto the end. Even so.  
Amen.



“In the Church, we often state the couplet: ‘Be in the world but not of the world.’ ...

“Perhaps we should state the couplet ... as two separate admonitions. First, **‘Be in the world.’** Be involved; be informed. Try to be understanding and tolerant and to appreciate diversity. Make meaningful contributions to society through service and involvement. Second, **‘Be not of the world.’** Do not follow wrong paths or bend to accommodate or accept what is not right.

“... In spite of all of the wickedness in the world, and in spite of all the opposition to good that we find on every hand, we should not try to take ourselves or our children out of the world. Jesus said, ‘The kingdom of heaven is like unto leaven,’ or yeast. (Matt. 13:33.) We are to lift the world and help all to rise above the wickedness that surrounds us”

*(Elder M. Russell Ballard, “The Effects of Television,” Apr 1989 GC, Ensign, May 1989, 80).*



## SECTION 53

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Amen.



Rigdon and Edward Partridge take with them a <sup>a</sup>recommend from the church. And let there be one obtained for my servant Oliver Cowdery also.

42 And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of <sup>a</sup>Missouri, which is the

land of your <sup>b</sup>inheritance, which is now the land of your enemies.

43 But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with <sup>a</sup>joy and with rejoicing.

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BEHOLD, I say unto you, my servant Sidney Gilbert, that I have heard your prayers; and you have called upon me that it should be made known unto you, of the Lord your God, concerning your <sup>a</sup>calling and <sup>b</sup>election in the church, which I, the Lord, have raised up in these last days.

2 Behold, I, the Lord, who was <sup>a</sup>crucified for the sins of the world, give unto you a commandment that you shall <sup>b</sup>forsake the world.

3 Take upon you mine ordination, even that of an elder, to preach faith and repentance and <sup>a</sup>remission of

sins, according to my word, and the reception of the Holy Spirit by the laying on of <sup>b</sup>hands;

4 And also to be an <sup>a</sup>agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

5 And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

6 Behold, these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard.

7 And again, I would that ye should learn that he only is saved who <sup>a</sup>endureth unto the end. Even so. Amen.

## SECTION 54

*Revelation given through Joseph Smith the Prophet to Newel Knight, at Kirtland, Ohio, June 10, 1831. Members of the Church living in Thompson, Ohio, were divided on questions having to do with the consecration of properties. Selfishness and greed were manifest. Following*

*his mission to the Shakers (see the heading to section 49), Leman Copley had broken his covenant to consecrate his large farm as a place of inheritance for the Saints arriving from Colesville, New York. As a consequence, Newel Knight (leader of the members living in Thompson) and other elders had come to the Prophet asking how to proceed. The Prophet inquired of the Lord and received this revelation, which commands the members in Thompson to leave Leman Copley's farm and journey to Missouri.*

*1–6, The Saints must keep the gospel covenant to gain mercy; 7–10, They must be patient in tribulation.*

BEHOLD, thus saith the Lord, even <sup>a</sup>Alpha and Omega, the beginning and the end, even he who was <sup>b</sup>crucified for the sins of the world—

2 Behold, verily, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office whereunto I have appointed you.

3 And if your brethren desire to escape their enemies, let them repent of all their sins, and become truly <sup>a</sup>humble before me and contrite.

4 And as the covenant which they made unto me has been <sup>a</sup>broken, even so it has become <sup>b</sup>void and of none effect.

5 And wo to him by whom this <sup>a</sup>offense cometh, for it had been better for him that he had been drowned in the depth of the sea.

6 But blessed are they who have kept the <sup>a</sup>covenant and observed the <sup>b</sup>commandment, for they shall obtain <sup>c</sup>mercy.

7 Wherefore, go to now and flee the land, lest your enemies come upon you; and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.

8 And thus you shall take your journey into the regions westward, unto the land of <sup>a</sup>Missouri, unto the borders of the Lamanites.

9 And after you have done journeying, behold, I say unto you, seek ye a <sup>a</sup>living like unto men, until I prepare a place for you.

10 And again, be <sup>a</sup>patient in tribulation until I <sup>b</sup>come; and, behold, I come quickly, and my <sup>c</sup>reward is with me, and they who have <sup>a</sup>sought me early shall find <sup>e</sup>rest to their souls. Even so. Amen.

## SECTION 55

*Revelation given through Joseph Smith the Prophet to William W. Phelps, at Kirtland, Ohio, June 14, 1831. William W. Phelps, a printer, and his family had just arrived at Kirtland, and the Prophet sought the Lord for information concerning him.*

54 1a Rev. 1:8;  
D&C 19:1; 75:1.  
b 1 Cor. 15:3.  
TG Jesus Christ,  
Crucifixion of.

TG Offense.  
6a 1 Kgs. 8:23.  
TG Covenants.  
b 1 Kgs. 3:14 (12–14).  
c TG Mercy.

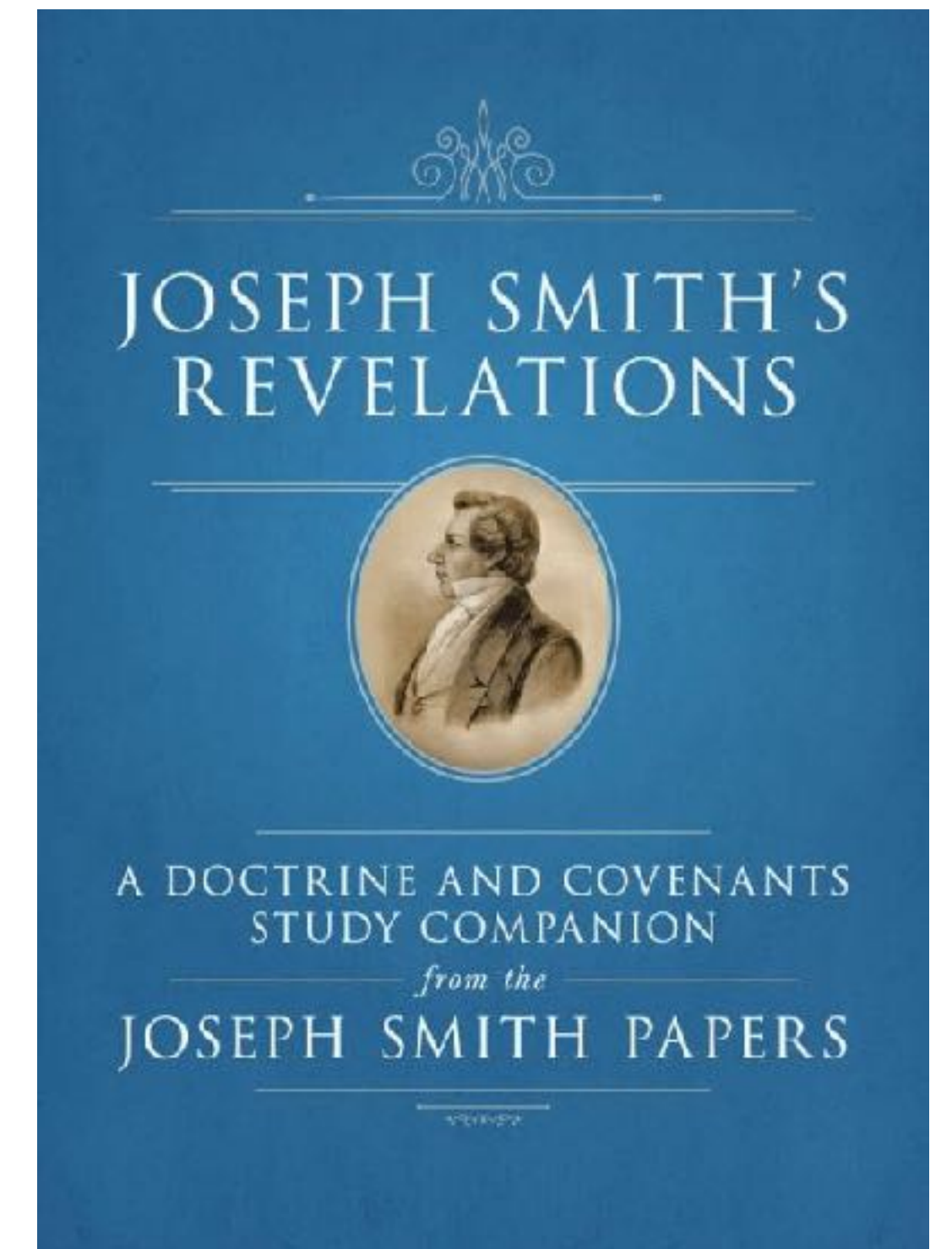
b Rev. 22:12.  
TG Jesus Christ,  
Second Coming.  
c TG Reward.  
d Prov. 8:17.



**In May 1831, shortly after they arrived in Ohio in compliance with revelations directing all New York members to gather there, JS instructed Bishop Edward Partridge to settle the Colesville members in Thompson on land offered by convert Leman Copley, a former Shaker.**

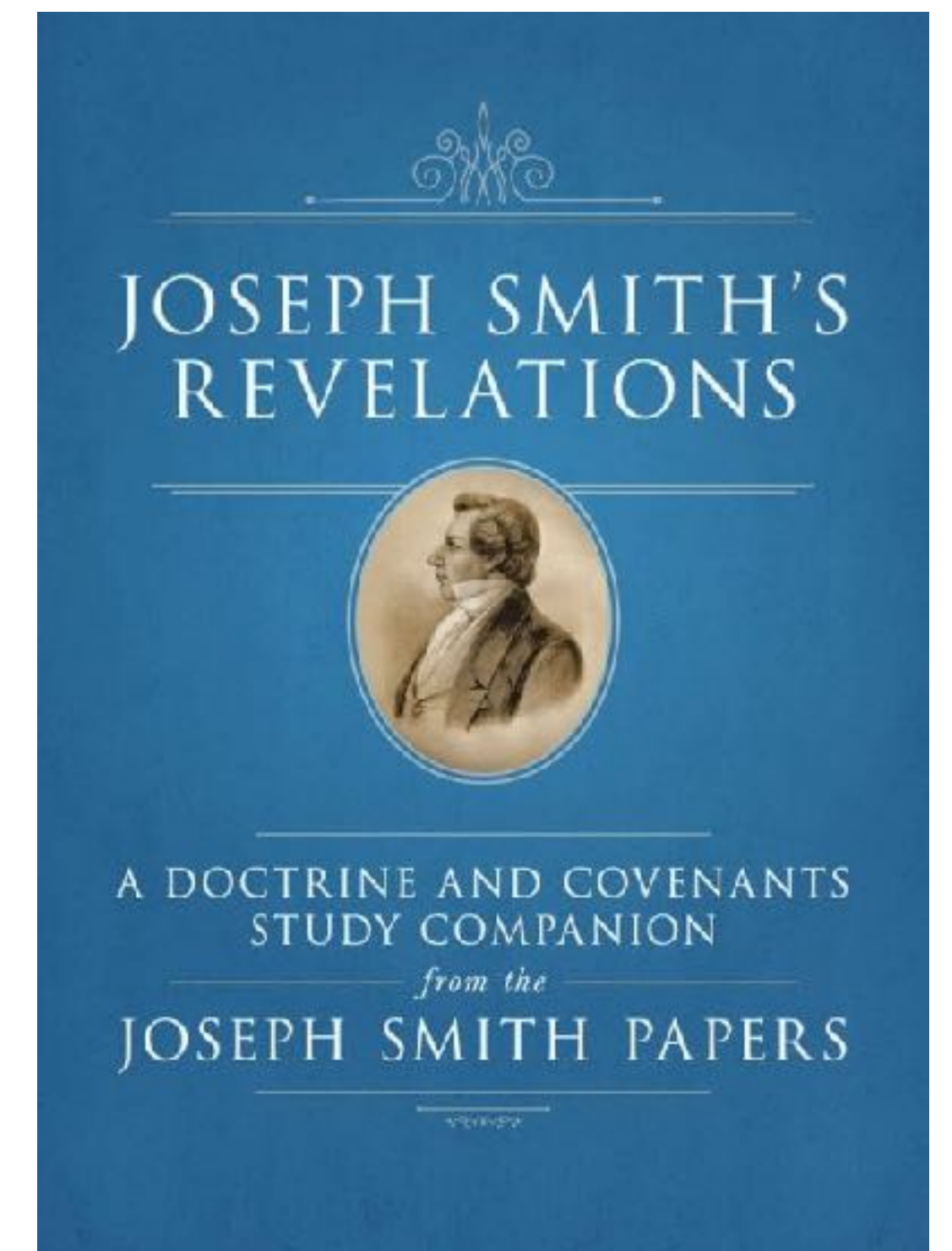
**When JS moved to Ohio in early February, Copley had invited JS and Sidney Rigdon to live with him at Thompson, offering to “furnish them houses & provisions &c.” While both JS and Rigdon made other living arrangements for their families, Joseph Knight Sr., who accompanied JS to Ohio, recalled that in March he and JS went to Thompson, presumably to see about settling the soon-to-be-emigrating Colesville congregation on Copley’s property. Once the Colesville members arrived in Ohio, JS sent them to Thompson to live on Copley’s extensive landholdings.**

**The arrangement with Copley apparently granted the Colesville members the privilege to live on the property in return for making improvements upon it, and according to**





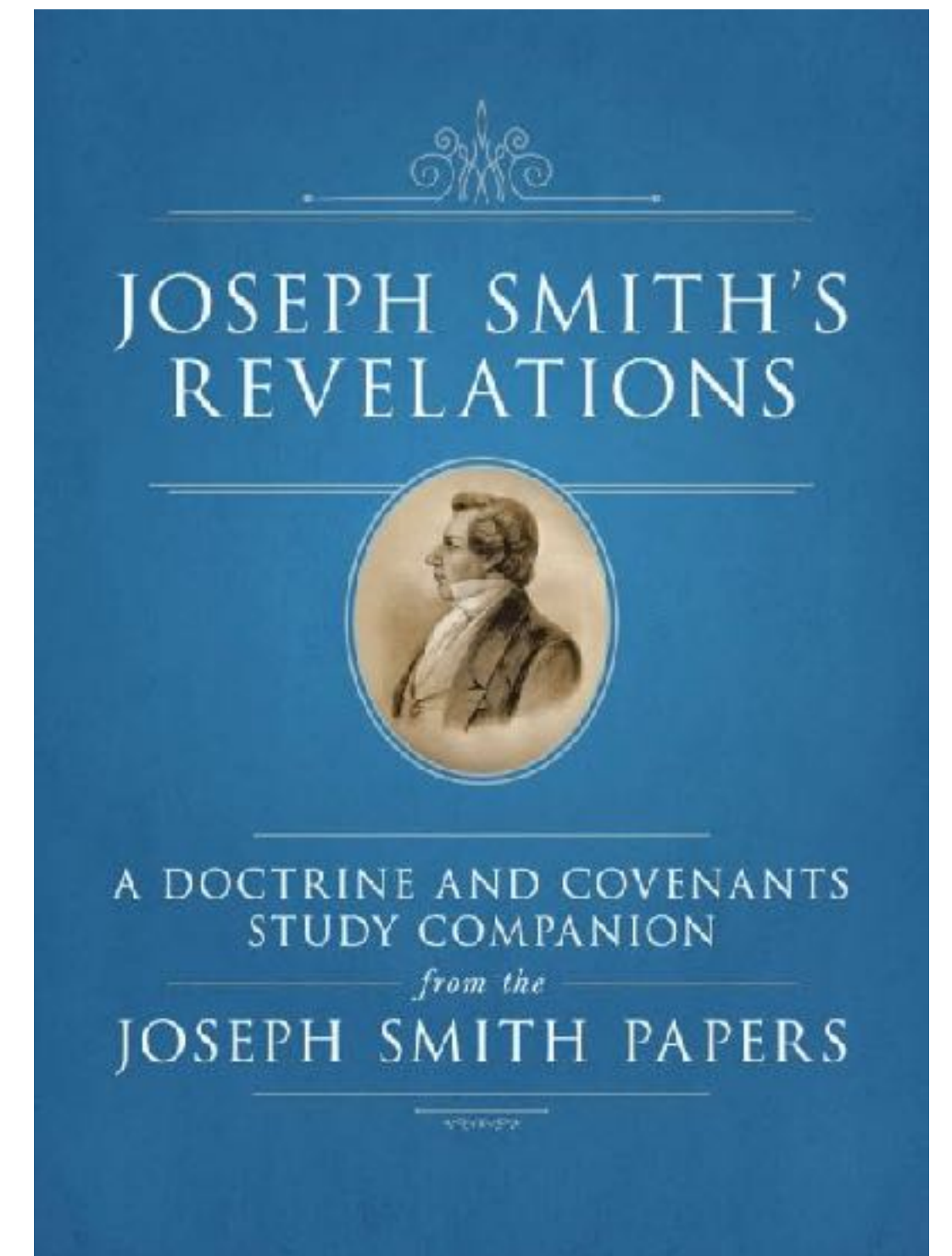
The arrangement with Copley apparently granted the Colesville members the privilege to live on the property in return for making improvements upon it, and according to Joseph Knight Sr., they “all went to work and made fence and planted and sowed the fields.” On 7 May Copley was called to preach, along with Sidney Rigdon and Parley P. Pratt, to the Shaker settlement in nearby North Union, Ohio. [remember Section 49?] However, the missionary expedition failed to convert any of the Shakers, and the resulting confrontation between the Latter-day Saint elders and the Shakers apparently disturbed Copley. He soon went back to North Union, where he apparently reconciled with the Shaker community, and he then returned to Thompson with Shaker leader Ashbel Kitchell, perhaps intending to evict the Saints. During his visit to Thompson, Kitchell held a meeting with the Saints on Copley’s farm, was involved in a contentious altercation, and initiated efforts to remove them. Joseph Knight Jr. recalled, “We had to leave his [Copley’s] farm and pay sixty dollars damage,” adding bitterly that the payment was for “fitting up his houses and planting his ground.”





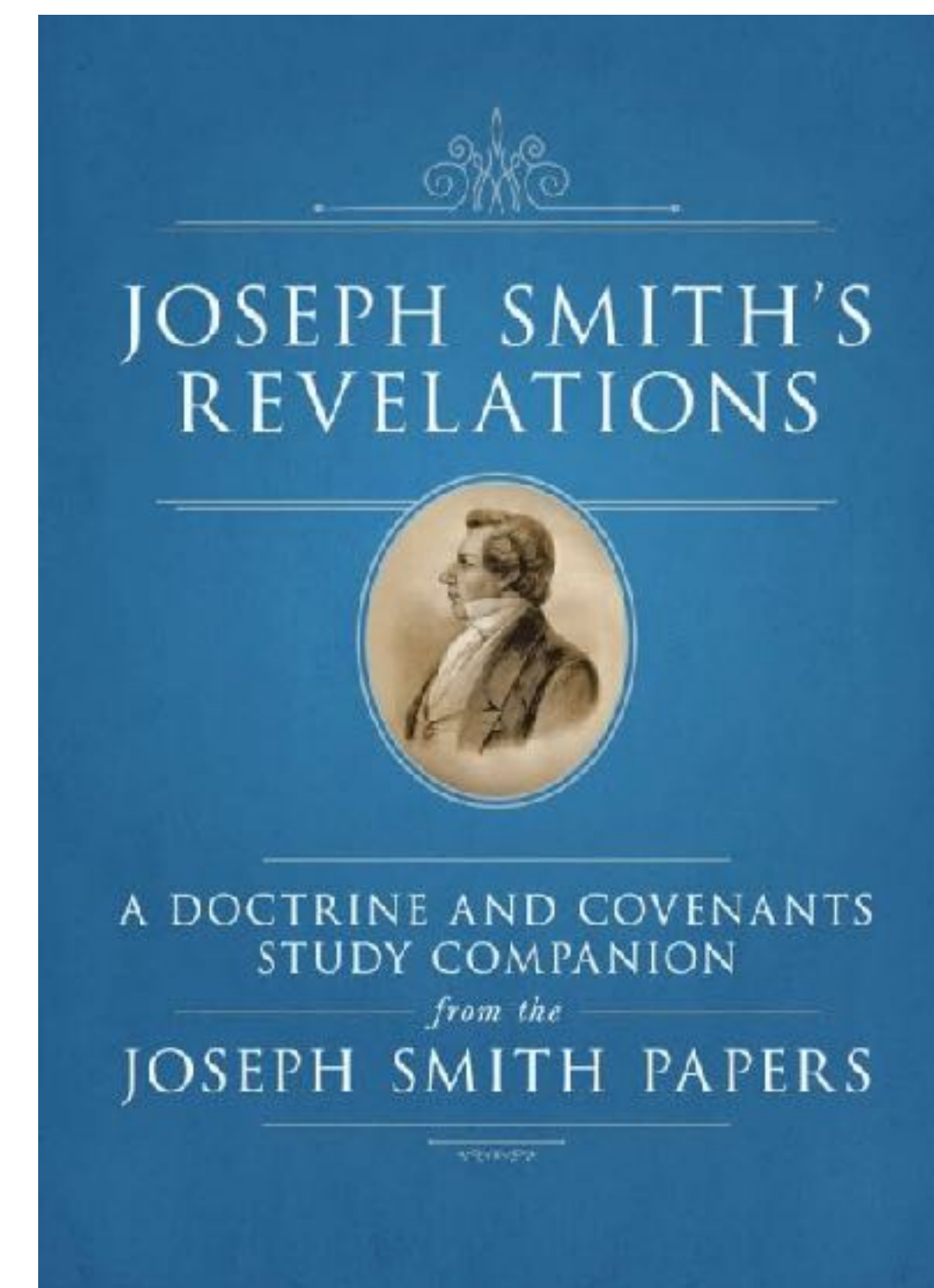
**Knight Jr. recalled, “We had to leave his [Copley’s] farm and pay sixty dollars damage,” adding bitterly that the payment was for “fitting up his houses and planting his ground.”**

**Because of the difficulties with Copley, Newel Knight, the presiding elder over the Colesville group, went to Kirtland to consult with JS before the conference held in early June. Knight later explained that as a result of a revelation on 6 June [Section 52], the last day of that conference, “we now understood that this [Ohio] was not the land of our inheritance—the land of promise, for it was made known in a revelation, that Missouri was the place chosen for the gathering of the Church, and several were called to lead the way to that state.” Though that 6 June revelation addressed the church generally, the 10 June revelation responded specifically to the concerns of the Colesville members living in Thompson. Knight later introduced the revelation with these words: “As I had come to see brother Joseph concerning our position in Thompson, he enquired of the Lord and received the following revelation.” John Whitmer similarly recalled “At this time the Church at Thompson Ohio**





presiding elder over the Colesville group, went to Kirtland to consult with JS before the conference held in early June. Knight later explained that as a result of a revelation on 6 June [Section 52], the last day of that conference, “we now understood that this [Ohio] was not the land of our inheritance—the land of promise, for it was made known in a revelation, that Missouri was the place chosen for the gathering of the Church, and several were called to lead the way to that state.” Though that 6 June revelation addressed the church generally, the 10 June revelation responded specifically to the concerns of the Colesville members living in Thompson. Knight later introduced the revelation with these words: “As I had come to see brother Joseph concerning our position in Thompson, he enquired of the Lord and received the following revelation.” John Whitmer similarly recalled, “At this time the Church at Thompson Ohio was involved in difficulty, because of the rebellion of Leman Copley. Who would not do as he had previously agreed. Which thing confused the whole church and finally the Lord spake unto Joseph Smith Jr the prophet.”





Rigdon and Edward Partridge take with them a <sup>a</sup>recommend from the church. And let there be one obtained for my servant Oliver Cowdery also.

42 And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of <sup>a</sup>Missouri, which is the

land of your <sup>b</sup>inheritance, which is now the land of your enemies.

43 But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with <sup>a</sup>joy and with rejoicing.

44 Behold, I am Jesus Christ, the Son of God, and I will <sup>a</sup>lift them up at the last day. Even so. Amen.

## SECTION 53

*Revelation given through Joseph Smith the Prophet to Algernon Sidney Gilbert, at Kirtland, Ohio, June 8, 1831. At Sidney Gilbert's request, the Prophet inquired of the Lord as to Brother Gilbert's work and appointment in the Church.*

*1–3, Sidney Gilbert's calling and election in the Church is to be ordained an elder; 4–7, He is also to serve as a bishop's agent.*

BEHOLD, I say unto you, my servant Sidney Gilbert, that I have heard your prayers; and you have called upon me that it should be made known unto you, of the Lord your God, concerning your <sup>a</sup>calling and <sup>b</sup>election in the church, which I, the Lord, have raised up in these last days.

2 Behold, I, the Lord, who was <sup>a</sup>crucified for the sins of the world, give unto you a commandment that you shall <sup>b</sup>forsake the world.

3 Take upon you mine ordination, even that of an elder, to preach faith and repentance and <sup>a</sup>remission of

sins, according to my word, and the reception of the Holy Spirit by the laying on of <sup>b</sup>hands;

4 And also to be an <sup>a</sup>agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

5 And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

6 Behold, these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard.

7 And again, I would that ye should learn that he only is saved who <sup>a</sup>endureth unto the end. Even so. Amen.

## SECTION 54

*Revelation given through Joseph Smith the Prophet to Newel Knight, at Kirtland, Ohio, June 10, 1831. Members of the Church living in Thompson, Ohio, were divided on questions having to do with the consecration of properties. Selfishness and greed were manifest. Following*

*his mission to the Shakers (see the heading to section 49), Leman Copley had broken his covenant to consecrate his large farm as a place of inheritance for the Saints arriving from Colesville, New York. As a consequence, Newel Knight (leader of the members living in Thompson) and other elders had come to the Prophet asking how to proceed. The Prophet inquired of the Lord and received this revelation, which commands the members in Thompson to leave Leman Copley's farm and journey to Missouri.*

*1–6, The Saints must keep the gospel covenant to gain mercy; 7–10, They must be patient in tribulation.*

BEHOLD, thus saith the Lord, even <sup>a</sup>Alpha and Omega, the beginning and the end, even he who was <sup>b</sup>crucified for the sins of the world—

2 Behold, verily, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office whereunto I have appointed you.

3 And if your brethren desire to escape their enemies, let them repent of all their sins, and become truly <sup>a</sup>humble before me and contrite.

4 And as the covenant which they made unto me has been <sup>a</sup>broken, even so it has become <sup>b</sup>void and of none effect.

5 And wo to him by whom this <sup>a</sup>offense cometh, for it had been better for him that he had been drowned in the depth of the sea.

6 But blessed are they who have kept the <sup>a</sup>covenant and observed the <sup>b</sup>commandment, for they shall obtain <sup>c</sup>mercy.

7 Wherefore, go to now and flee the land, lest your enemies come upon you; and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.

8 And thus you shall take your journey into the regions westward, unto the land of <sup>a</sup>Missouri, unto the borders of the Lamanites.

9 And after you have done journeying, behold, I say unto you, seek ye a <sup>a</sup>living like unto men, until I prepare a place for you.

10 And again, be <sup>a</sup>patient in tribulation until I <sup>b</sup>come; and, behold, I come quickly, and my <sup>c</sup>reward is with me, and they who have <sup>a</sup>sought me early shall find <sup>e</sup>rest to their souls. Even so. Amen.

## SECTION 55

*Revelation given through Joseph Smith the Prophet to William W. Phelps, at Kirtland, Ohio, June 14, 1831. William W. Phelps, a printer, and his family had just arrived at Kirtland, and the Prophet sought the Lord for information concerning him.*

54 1a Rev. 1:8;  
D&C 19:1; 75:1.  
b 1 Cor. 15:3.  
TG Jesus Christ,  
Crucifixion of.

TG Offense.  
6a 1 Kgs. 8:23.  
TG Covenants.  
b 1 Kgs. 3:14 (12–14).  
c TG Mercy.

b Rev. 22:12.  
TG Jesus Christ,  
Second Coming.  
c TG Reward.  
d Prov. 8:17.



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3 And if your brethren desire to es-  
cape their enemies, let them repent  
of all their sins, and become truly  
<sup>a</sup>humble before me and contrite.

4 And as the covenant which they  
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even so it has become <sup>b</sup>void and of  
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5 And wo to him by whom this <sup>a</sup>of-  
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6 But blessed are they who have  
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appoint whom you will to be your  
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8 And thus you shall take your  
journey into the regions westward,  
unto the land of <sup>a</sup>Missouri, unto the  
borders of the Lamanites.

9 And after you have done jour-  
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souls. Even so. Amen.





**“Only covenant makers and covenant keepers can claim the ultimate blessings of the celestial kingdom. Yes, when we talk about covenant keeping, we are talking about the heart and soul of our purpose in mortality.**

**“A covenant is a binding spiritual contract, a solemn promise to God our Father that we will live and think and act in a certain way—the way of His Son, the Lord Jesus Christ. In return, the Father, Son, and Holy Ghost promise us the full splendor of eternal life. ...**

**“... If we really want to succeed in our callings, if we want to have access to every help and every advantage and every blessing from the Father, if we want to have the door of heaven thrown open to us that we might receive the powers of godliness, we must keep our covenants!”**

*(Elder Jeffrey R. Holland, “Keeping Covenants: A Message for Those Who Will Serve a Mission,” New Era, Jan. 2012, 2–4).*



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## SECTION 55

*Revelation given through Joseph Smith the Prophet to William W. Phelps, at Kirtland, Ohio, June 14, 1831. William W. Phelps, a printer, and his family had just arrived at Kirtland, and the Prophet sought the Lord for information concerning him.*

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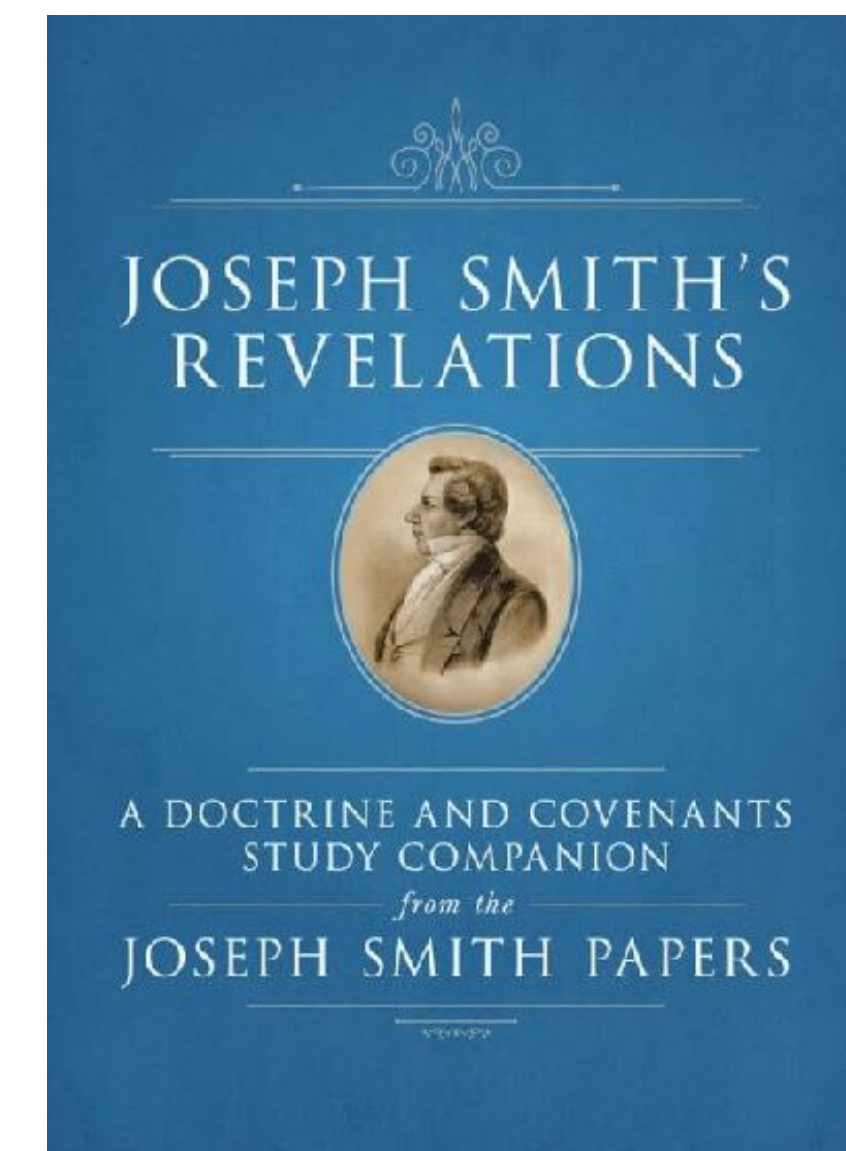
54 1 <sup>a</sup> Rev. 1:8;  
D&C 19:1; 75:1.  
<sup>b</sup> 1 Cor. 15:3.

TG Offense.  
6 <sup>a</sup> 1 Kgs. 8:23.  
TG Covenants.

<sup>b</sup> Rev. 22:12.  
TG Jesus Christ,  
Second Coming.



**This revelation was directed to William W. Phelps. In 1830, Phelps was the publisher of an anti-Masonic newspaper, the Ontario Phoenix, in Canandaigua, New York, about fourteen miles from Palmyra. On 9 April, two weeks after the Book of Mormon was offered for sale, Phelps purchased a copy. He later wrote, “Notwithstanding my body was not baptized into this church till ... June, 1831, yet my heart was there from the time I became acquainted with the book of Mormon.” In December 1830 he traveled to Fayette, New York, to meet JS and came away from the experience further committed to the new movement and convinced that he needed to “quit the folly of my way, and the fancy and fame of this world, and seek the Lord and his righteousness.” In late April 1831, shortly after the majority of church members left New York for Ohio, Phelps was arrested and imprisoned for thirty days in Lyons, New York, apparently over a delinquent debt he owed in Canandaigua. While incarcerated, Phelps relinquished the editorship of the Phoenix, and immediately after his release he journeyed with his family to Ohio to join the Saints. He reached Buffalo, New York, on 12 June 1831 and was in Kirtland, Ohio, by 14 June. His arrival prompted this revelation, which directed that he be ordained an elder and that he assist Oliver Cowdery in doing “the work of Printing.” Phelps was soon ordained an elder and later served as a printer for The Evening and the Morning Star.**





1–3, *William W. Phelps is called and chosen to be baptized, to be ordained an elder, and to preach the gospel; 4, He is also to write books for children in Church schools; 5–6, He is to travel to Missouri, which will be the area of his labors.*

BEHOLD, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole <sup>a</sup>earth, thou art called and chosen; and after thou hast been <sup>b</sup>baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of <sup>c</sup>hands;

2 And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and <sup>a</sup>remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God.

3 And on whomsoever you shall <sup>a</sup>lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

4 And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing <sup>a</sup>books for <sup>b</sup>schools in this church, that little <sup>c</sup>children also may receive <sup>d</sup>instruction before me as is pleasing unto me.

5 And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon, that you may be <sup>a</sup>planted in the land of your inheritance to do this work.

6 And again, let my servant <sup>a</sup>Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.



1–3, *William W. Phelps is called and chosen to be baptized, to be ordained an elder, and to preach the gospel; 4, He is also to write books for children in Church schools; 5–6, He is to travel to Missouri, which will be the area of his labors.*

BEHOLD, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole <sup>a</sup>earth, thou art called and chosen; and after thou hast been <sup>b</sup>baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of <sup>c</sup>hands;

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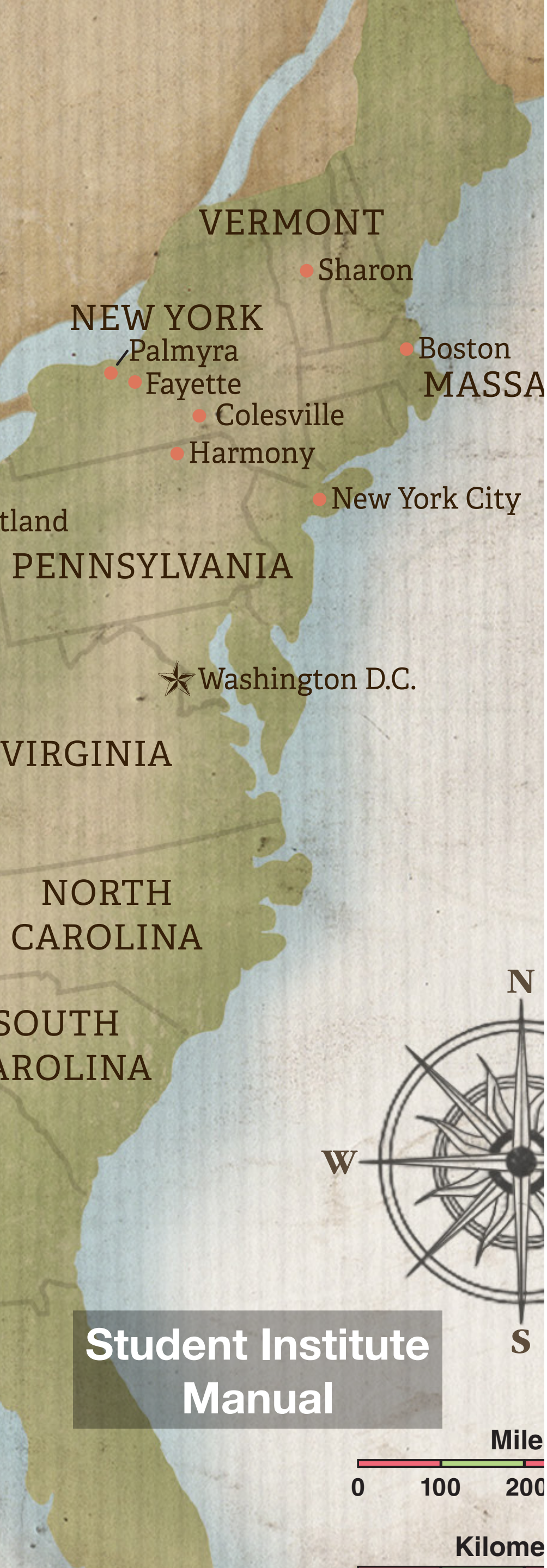
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6 And again, let my servant <sup>a</sup>Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.





**William was involved in many efforts to write for the Church and publish and print its written works. In Missouri, he printed the Book of Commandments and the first Church newspaper, The Evening and the Morning Star. He later helped prepare and print the 1835 edition of the Doctrine and Covenants and the first hymnbook of the Church. He also wrote the lyrics to many Latter-day Saint hymns, including “The Spirit of God,” “Praise to the Man,” and “Redeemer of Israel.”**



*1–3, William W. Phelps is called and chosen to be baptized, to be ordained an elder, and to preach the gospel; 4, He is also to write books for children in Church schools; 5–6, He is to travel to Missouri, which will be the area of his labors.*

BEHOLD, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole <sup>a</sup>earth, thou art called and chosen; and after thou hast been <sup>b</sup>baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of <sup>c</sup>hands;

2 And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and <sup>a</sup>remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God.

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## SECTION 56

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 15, 1831. This revelation chastises Ezra Thayre for not obeying a former revelation (the “commandment” referred to in verse 8), which Joseph Smith had received for him, instructing Thayre concerning his duties on Frederick G. Williams’ farm, where he lived. The following revelation also revokes Thayre’s call to travel to Missouri with Thomas B. Marsh (see section 52:22).*

*1–2, The Saints must take up their cross and follow the Lord to gain salvation; 3–13, The Lord commands and revokes, and the disobedient are cast off; 14–17, Wo unto the rich who will not help the poor, and wo unto the poor whose hearts are not broken; 18–20, Blessed are the poor who are pure in heart, for they will inherit the earth.*

HEARKEN, O ye people who <sup>a</sup>profess my name, saith the Lord your God; for behold, mine anger is <sup>b</sup>kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of <sup>c</sup>visitation and of wrath upon the nations.

2 And he that will not take up his <sup>a</sup>cross and <sup>b</sup>follow me, and keep my

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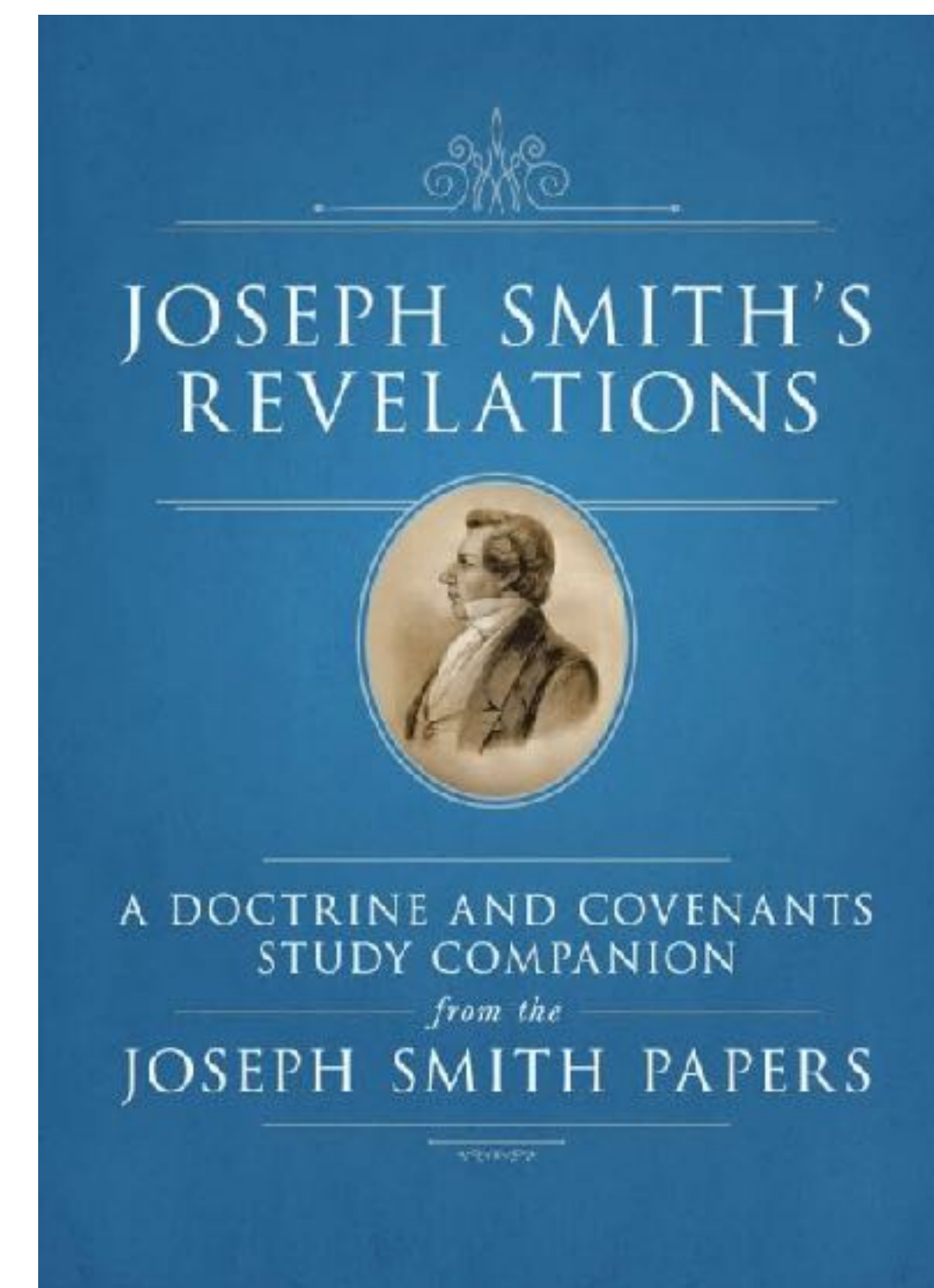
55 1<sup>a</sup> Deut. 10:14;  
1 Ne. 11:6;

<sup>b</sup> TG Education.  
<sup>c</sup> TG Children.

<sup>c</sup> Jer. 10:15;  
Hosea 9:7;



When he copied the following revelation into Revelation Book 1, John Whitmer introduced it by writing, “Thomas [B.] Marsh was desirous to know what he should do as the Lord had commanded him & Ezra Thayer to take their Journey to the land of Missorie but Thayer could not get ready as soon as Thomas wanted that he should.” Thayer and Marsh had been commanded in a 6 June 1831 revelation to “take their Journey also preaching the word by the way unto this same land [Missouri],” and nine days later, Marsh was apparently ready to depart with others traveling to Missouri while Thayer was not. An earlier revelation directed Thayer to board with Joseph Smith Sr. on Frederick G. Williams’s farm. That same revelation directed that “all the Brethren immediately assemble together & put up an house for my Servent Ezra” on Williams’s property. It also instructed Thayer to “humble himself & at the conference meeting he shall be ordained unto power from on high & he shall go from thence (if he be obedient unto my commandments) & proclaim my Gospel unto the western regions with my Servents that must go forth even unto the borders of the Lamanit[e]s.”

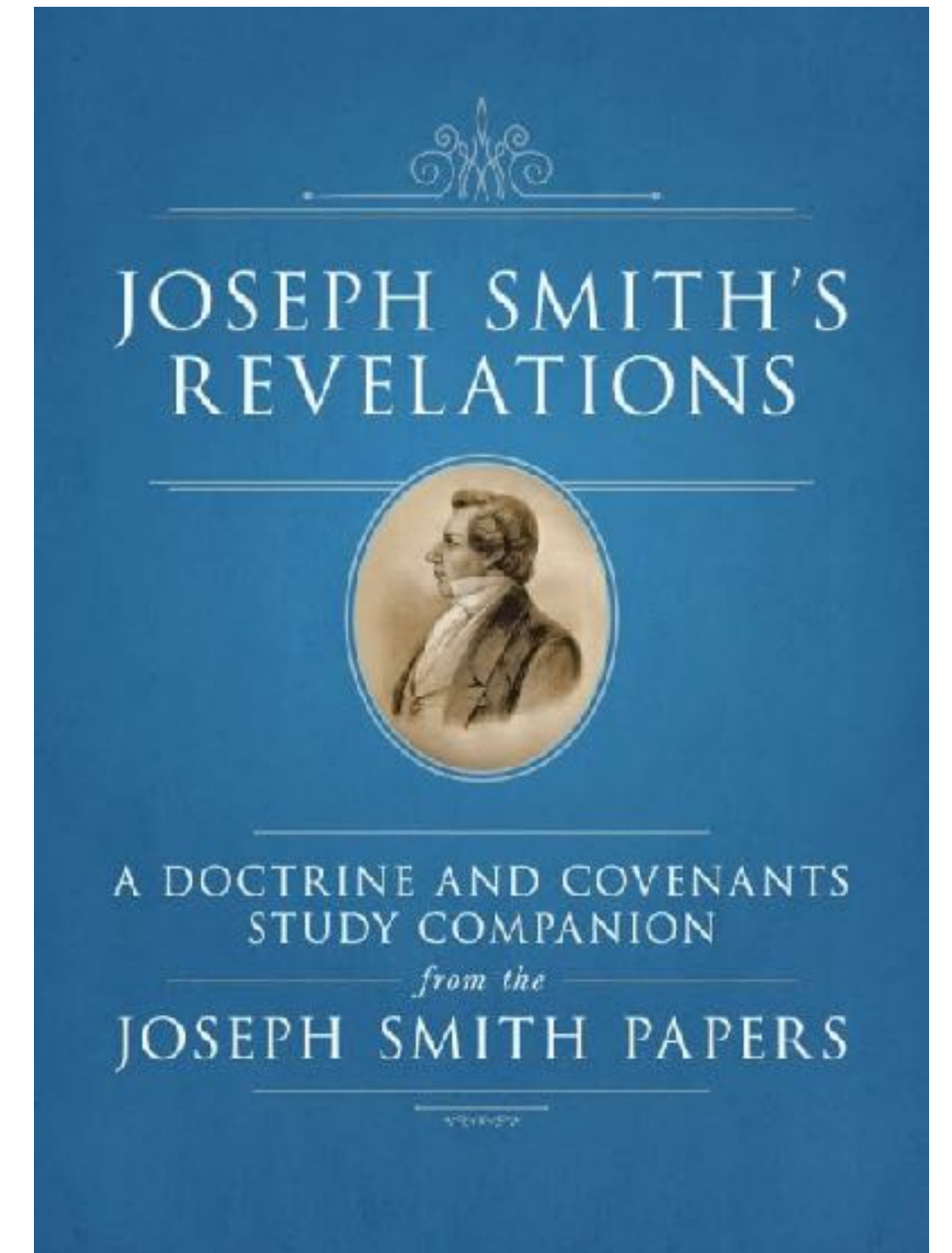




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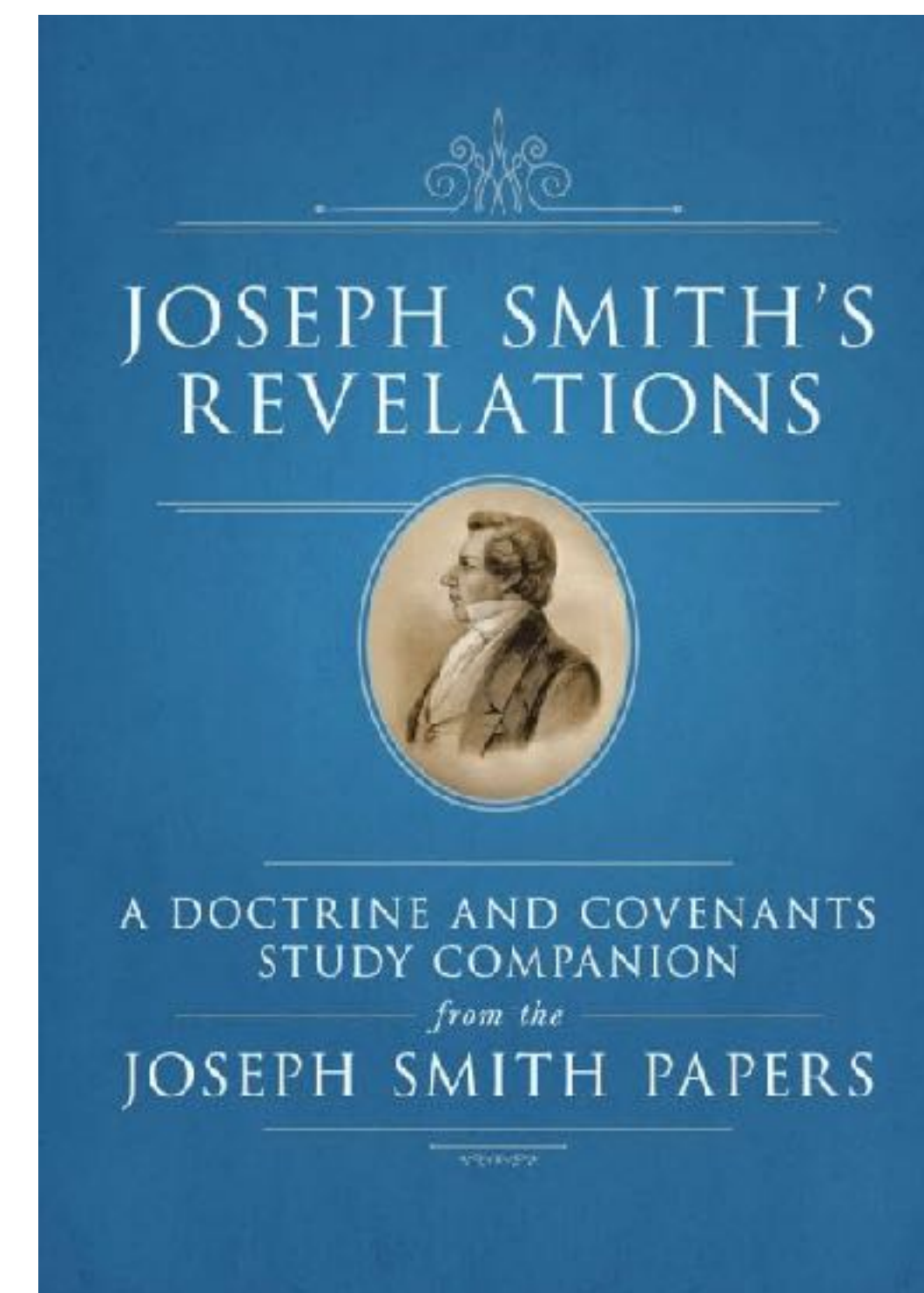
It is uncertain what prevented Thayer from accompanying Marsh, but this revelation refers to the “former commandment which I have given him [Thayer] concerning the place upon which he lives” and the money Thayer had apparently paid for it. It is likely that he paid some of the balance Williams owed Isaac Moore on the farm where he and the Joseph Smith Sr. family lived and worked. Because the revelation asserts that “there shall no divisions be made upon the land,” Thayer may have previously requested that before his departure for Missouri, a title be assigned to him for the portion of land he had paid for. The revelation also suggests that he might have requested that the money he had paid toward the debt be returned to him if he was not assigned title.

The 6 June 1831 revelation had also directed that Newel Knight, leader of the Colesville branch then located at Thompson, Ohio, and Selah Griffin travel together to Missouri. Both men received further instruction in this 15





The 6 June 1831 revelation had also directed that Newel Knight, leader of the Colesville branch then located at Thompson, Ohio, and Selah Griffin travel together to Missouri. Both men received further instruction in this 15 June revelation. Recent difficulties between the Colesville, New York, believers and landowner Leman Copley, who withdrew his offer to allow them to settle on his property, prompted a 10 June revelation that directed the Colesville group to move to Missouri. That revelation further instructed the Thompson members to “appoint whom you will to be your leader & to pay moneyes for you.” Upon learning that revelations had both dictated their removal to Missouri and assigned their leader Newel Knight to leave them for a preaching mission, some of the members in Thompson may have voiced concerns to JS. Whatever the impetus, this revelation rescinded the command for Knight to leave on a mission and instead assigned Knight’s previously named missionary companion, Selah Griffin, to accompany Marsh in place of Thayer.





1–3, William W. Phelps is called and chosen to be baptized, to be ordained an elder, and to preach the gospel; 4, He is also to write books for children in Church schools; 5–6, He is to travel to Missouri, which will be the area of his labors.

BEHOLD, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole <sup>a</sup>earth, thou art called and chosen; and after thou hast been <sup>b</sup>baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of <sup>c</sup>hands;

2 And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and <sup>a</sup>remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God.

3 And on whomsoever you shall <sup>a</sup>lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

4 And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing <sup>a</sup>books for <sup>b</sup>schools in this church, that little <sup>c</sup>children also may receive <sup>d</sup>instruction before me as is pleasing unto me.

5 And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon, that you may be <sup>a</sup>planted in the land of your inheritance to do this work.

6 And again, let my servant <sup>a</sup>Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

## SECTION 56

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 15, 1831. This revelation chastises Ezra Thayre for not obeying a former revelation (the “commandment” referred to in verse 8), which Joseph Smith had received for him, instructing Thayre concerning his duties on Frederick G. Williams’ farm, where he lived. The following revelation also revokes Thayre’s call to travel to Missouri with Thomas B. Marsh (see section 52:22).*

1–2, The Saints must take up their cross and follow the Lord to gain salvation; 3–13, The Lord commands and revokes, and the disobedient are cast off; 14–17, Wo unto the rich who will not help the poor, and wo unto the poor whose hearts are not broken; 18–20, Blessed are the poor who are pure in heart, for they will inherit the earth.

HEARKEN, O ye people who <sup>a</sup>profess my name, saith the Lord your God; for behold, mine anger is <sup>b</sup>kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of <sup>c</sup>visitation and of wrath upon the nations.

2 And he that will not take up his <sup>a</sup>cross and <sup>b</sup>follow me, and keep my

commandments, the same shall not be saved.

3 Behold, I, the Lord, command; and he that will not <sup>a</sup>obey shall be <sup>b</sup>cut off in mine own due time, after I have commanded and the commandment is broken.

4 Wherefore I, the Lord, command and <sup>a</sup>revoke, as it seemeth me good; and all this to be answered upon the heads of the <sup>b</sup>rebellious, saith the Lord.

5 Wherefore, I revoke the commandment which was given unto my servants <sup>a</sup>Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri, and my servant Selah J. Griffin shall also go with him.

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7 Wherefore, let my servant Newel Knight remain with them; and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

8 And again, verily I say unto you, that my servant Ezra Thayre must repent of his <sup>a</sup>pride, and of his <sup>b</sup>selfishness, and obey the former commandment which I have given him concerning the place upon which he lives.

9 And if he will do this, as there shall be no divisions made upon the

land, he shall be appointed still to go to the land of Missouri;

10 Otherwise he shall receive the <sup>a</sup>money which he has paid, and shall leave the place, and shall be <sup>b</sup>cut off out of my church, saith the Lord God of hosts;

11 And though the heaven and the earth pass away, these words shall not <sup>a</sup>pass away, but shall be fulfilled.

12 And if my servant Joseph Smith, Jun., must needs pay the money, behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do;

13 For according to that which they do they shall receive, even in lands for their inheritance.

14 Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your <sup>a</sup>sins have come up unto me, and are not <sup>b</sup>pardoned, because you seek to <sup>c</sup>counsel in your own ways.

15 And your hearts are not satisfied. And ye obey not the truth, but have <sup>a</sup>pleasure in unrighteousness.

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**After the Lord offered a higher law to Moses and his people, the children of Israel rebelled and began worshiping a golden calf. The Lord then gave them a lesser law. (See Exodus 32–34; Joseph Smith Translation, Exodus 34:1–2; D&C 84:23–27.)**

**During the Savior’s mortal ministry, He sent the Apostles only to members of the house of Israel (see Matthew 10:5). Shortly after the Savior’s Resurrection, He told the Apostles to preach the gospel to people of all nations (see Matthew 28:19).**

**In this dispensation the Lord commanded some of the early Saints to practice plural marriage. The Prophet Joseph Smith and many other Church leaders found this commandment difficult, but they obeyed it. After receiving revelation, President Wilford Woodruff issued the Manifesto, which led to the ending of that command (see Official Declaration 1).**



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DOCTRINE AND COVENANTS 56:18–57:4

other men's goods, whose eyes are  
 full of <sup>b</sup>greediness, and who will  
 not <sup>c</sup>labor with your own hands!

18 But blessed are the <sup>a</sup>poor who  
 are pure in heart, whose hearts are  
 broken, and whose spirits are <sup>b</sup>con-  
 trite, for they shall see the <sup>c</sup>kingdom  
 of God coming in power and great  
 glory unto their deliverance; for the  
 fatness of the <sup>d</sup>earth shall be theirs.

19 For behold, the Lord will  
 recompense them, and he shall  
 pay them again, and he shall  
 give them a man, and the poor  
 shall receive their inheritance.

20 And their generation shall  
 inherit the earth forever, and  
 shall be a blessing unto all  
 generations, forever.  
 Now I make an end of  
 speaking unto you. Even so. Amen.

SECTION 57

*Revelation given through Joseph Smith the Prophet,  
 Independence, Missouri, July 20, 1831. In compliance  
 with the command to travel to Missouri, where He would receive  
 your inheritance" (section 52), the elders had journeyed  
 to Missouri's western border. Joseph Smith contemplated  
 the Lamanites and wondered: "When will the wilderness  
 be built up in her glory, and the temple stand, unto which all nations shall come in  
 the day of the Lord's coming. Subsequently he received this revelation.*

1–3, Independence, Missouri, is the  
 place for the City of Zion and the  
 temple; 4–7, The Saints are to pur-  
 chase lands and receive inheritances

I have appointed  
 for the <sup>d</sup>gathering  
 2 Wherefore, the  
 promise, and the

ce;	10a D&C 51:5. b TG Apostasy of	b TG Almsgiving; Generosity.		
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**“That is the situation of many of our own brothers and sisters in America with all the blessings that we enjoy—better wages, better homes, better opportunities for education than have ever been known before. Yet we have today men who not only will not work themselves, but they also will not permit somebody else to be employed. They are not willing to earn their living by work, but they propose to take it from the rich man. ...**

**“We must not fall into the bad habits of other people. We must not get into the frame of mind that we will take what the other man has. Refer back to the ten commandments, and you will find one short paragraph, ‘Thou shalt not covet.’ That is what is the matter with a good many people today. They are coveting what somebody else has, when as a matter of fact, many of them have been cared for and provided with means to live by those very ones from whom they would take away property.”**

*(President George Albert Smith In Conference Report, Oct. 1949, pp. 170, 172.)*



other men's goods, whose eyes are full of <sup>b</sup>greediness, and who will not <sup>c</sup>labor with your own hands!

18 But blessed are the <sup>a</sup>poor who are pure in heart, whose hearts are broken, and whose spirits are <sup>b</sup>contrite, for they shall see the <sup>c</sup>kingdom of God coming in power and great glory unto their deliverance; for the fatness of the <sup>d</sup>earth shall be theirs.

19 For behold, the Lord shall come, and his <sup>a</sup>recompense shall be with him, and he shall <sup>b</sup>reward every man, and the poor shall rejoice;

20 And their generations shall <sup>a</sup>inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.

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## SECTION 57

*Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, July 20, 1831. In compliance with the Lord's command to travel to Missouri, where He would reveal "the land of your inheritance" (section 52), the elders had journeyed from Ohio to Missouri's western border. Joseph Smith contemplated the state of the Lamanites and wondered: "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?"*





**“The Lord compensates the faithful for every loss. That which is taken away from those who love the Lord will be added unto them in His own way. While it may not come at the time we desire, the faithful will know that every tear today will eventually be returned a hundredfold with tears of rejoicing and gratitude”**

*(Elder Joseph B. Wirthlin, “Come What May, and Love It,” GC Oct. 2008, Ensign or Liahona, Nov. 2008, 28).*



other men's goods, whose eyes are full of <sup>b</sup>greediness, and who will not <sup>c</sup>labor with your own hands!

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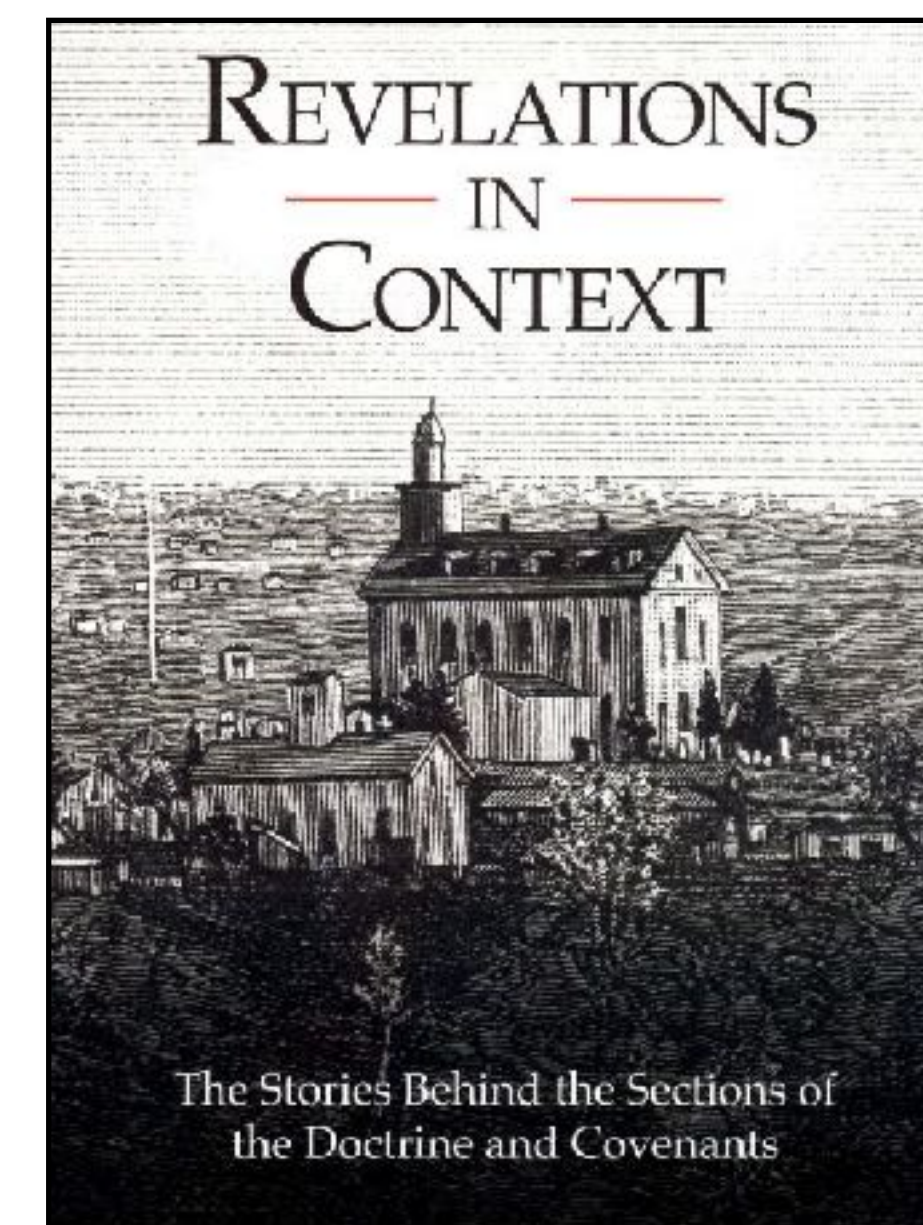
6a D&C 53:4; 64:18; 70:11.  
7a D&C 52:24;

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TG Darkness, Spiritual.



**For generations, a small number of Europeans—mainly Spanish and French traders—lived among the Indians along the Missouri River, intermarried, and entered into commerce with them. But as white families pushed westward, settling in lands then occupied by Indians, they overwhelmingly rejected these cultural exchanges. Whites demanded that all Indian tribes be removed from the state. Between 1824 and 1830, tribes who had lived within Missouri’s borders for centuries ceded virtually all of their territory. The mighty Osage sold their lands in 1825 and migrated further west to Kansas and Oklahoma. By the time the Latter-day Saints arrived in Jackson County in 1831, Indians had vacated their settlements and evacuated beyond a newly established line dividing Indian and white territories.**

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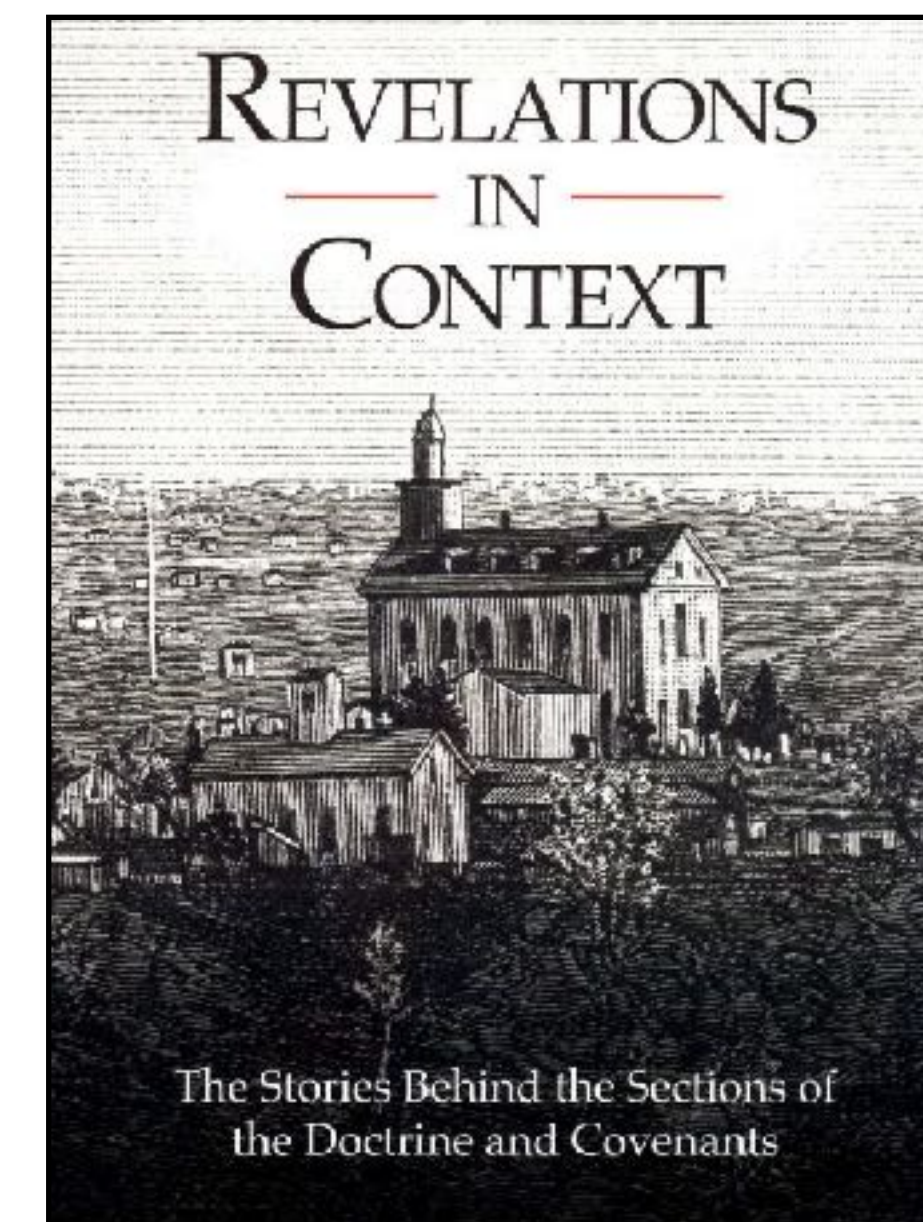


**The Center Place**



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**The categories of Jew and Gentile, however, indicated a distinction between groups but not an incompatibility between them. According to the Book of Mormon, both Jew and Gentile had a vital role in God’s unfolding plan. God invited them to work together. The gospel in ancient times would go from the Jews, God’s ancient covenant people, unto the Gentiles, who would be grafted into the covenant. In the latter days the relationship would be reversed—the gospel would proceed from the Gentiles unto**

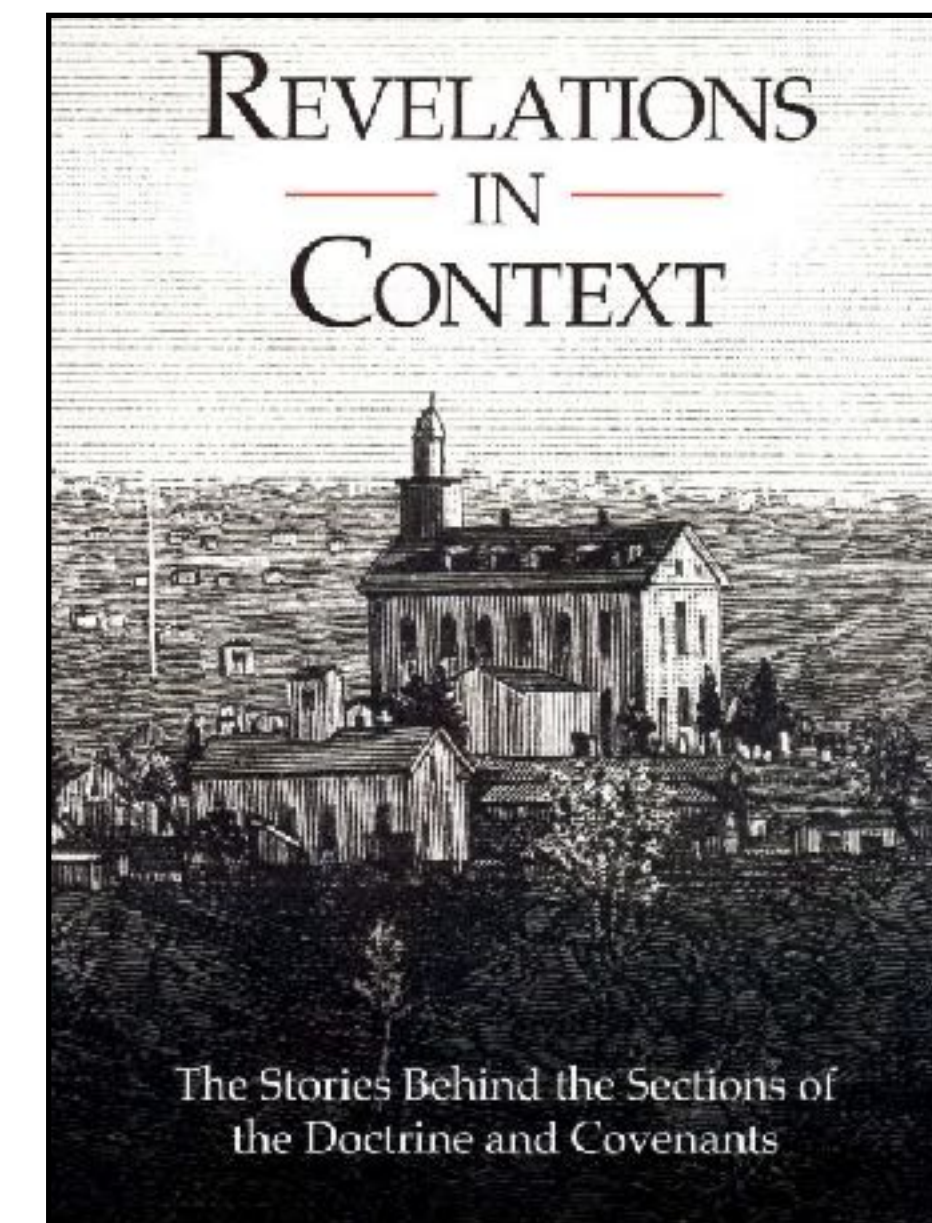


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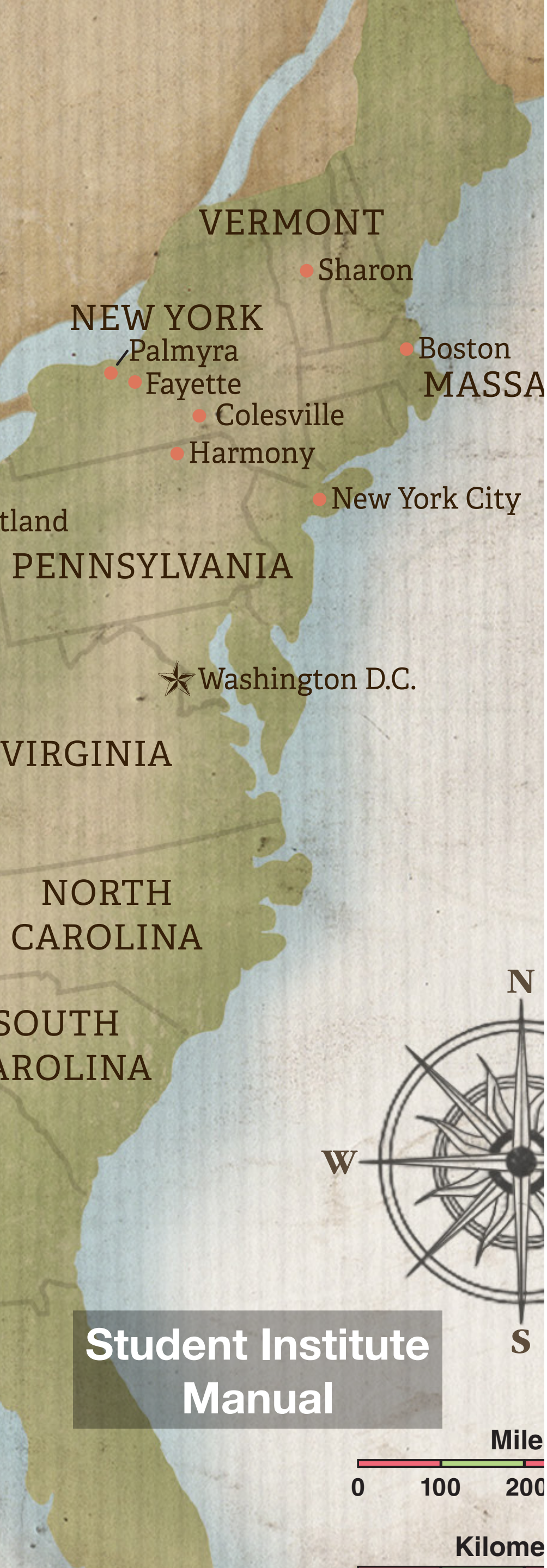
**together. The gospel in ancient times would go from the Jews, God’s ancient covenant people, unto the Gentiles, who would be grafted into the covenant. In the latter days the relationship would be reversed—the gospel would proceed from the Gentiles unto the Jews, who would come to recognize Jesus as the Messiah. Doctrine and Covenants 57 echoes this covenantal structure by designating Indians as Jews, in this way recognizing the group as part of God’s covenant people. The Indians were of the house of Israel, chosen, beloved, and remembered by God.**

**At the time when Indian removal—the separation of one race from another—had become a national policy of the U.S. government, Joseph Smith’s revelations moved in another direction. Rather than marginalizing Indians, pushing them to the outskirts of civilization, the revelations brought Zion to them, putting God’s holy city in their midst. Zion was to be found between Jew and Gentile, between the races. In this arrangement, people of multiple races could play an essential role in God’s work. People on every compass point of the center, if they were willing, could become “the pure in heart” and dwell in Zion in safety and peace.**



**The Center Place**

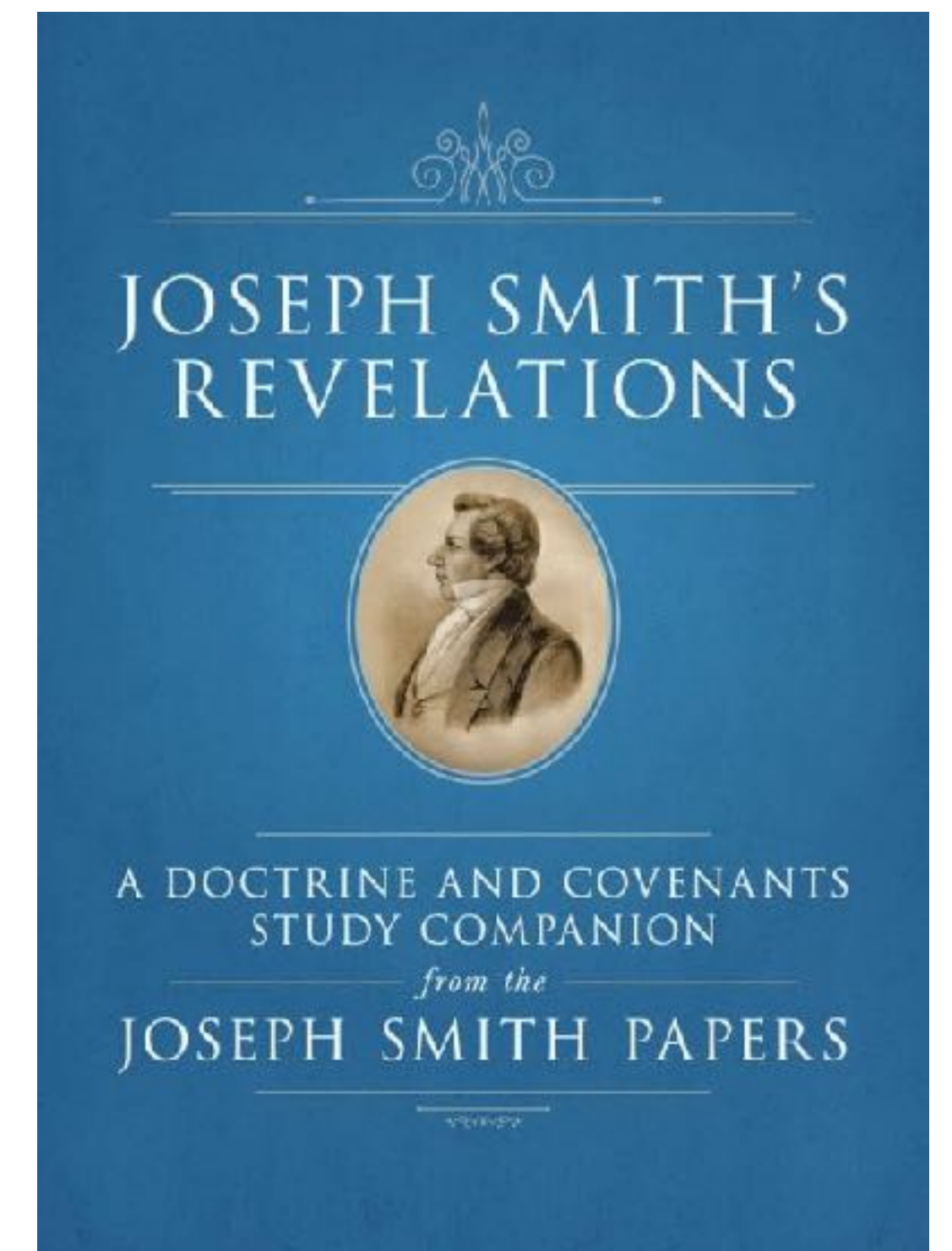




**After traveling approximately 900 miles, the Prophet and his companions arrived first in Independence, Jackson County, Missouri, on July 14, 1831. There they were met by Oliver Cowdery, Peter Whitmer Jr., and Ziba Peterson, who had been called in the fall of 1830 as missionaries to preach the gospel to the Lamanites (see D&C 28:8; 30:5–8; 32:2–3). These missionaries were accompanied by a recent convert to the Church, Frederick G. Williams, who asked Oliver Cowdery if he could join them in their travels.**

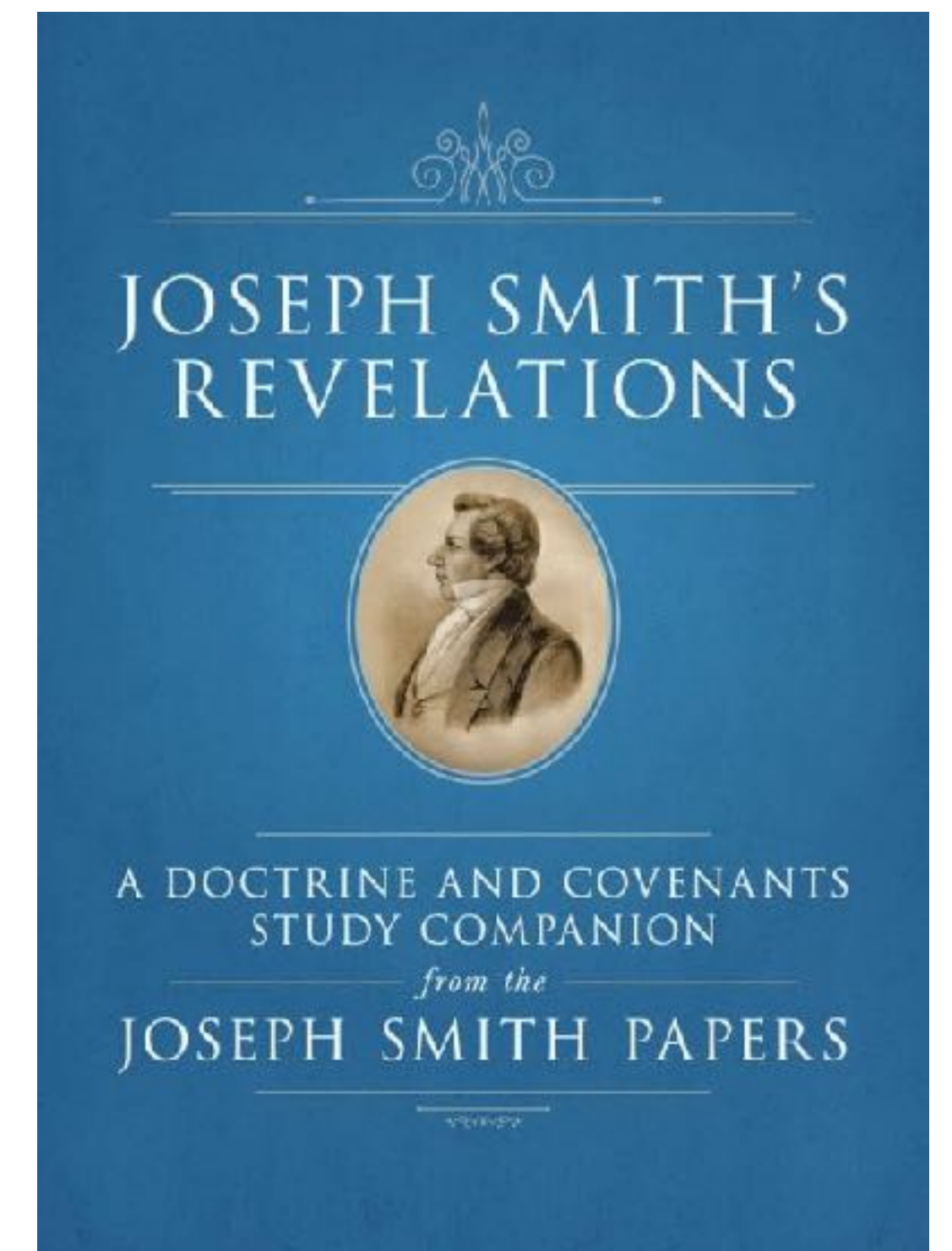


According to a history JS initiated in 1838, JS spent time upon his arrival in Independence ruminating on the situation of the American Indians living in the “wilderness” across the border. Perhaps because an earlier revelation explained that the city of Zion was to be built “among the Lamanites,” these meditations prompted him to ask questions about when and where the city would be built: “When will the wilderness blossom as the rose; when will Zion be built up in her glory, and where will thy Temple stand unto which all nations shall come in the last days?” In another account, JS remembered “viewing the country” before “seeking diligently at the hand of God”; according to that account, God “manifested himself unto me, and designated to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an holy city, which should be called Zion.” The revelation designated Missouri as the “Land of Zion,” established Independence as the place at which to build the city of Zion, and designated the spot on which to build the temple. It also provided instruction to Partridge,





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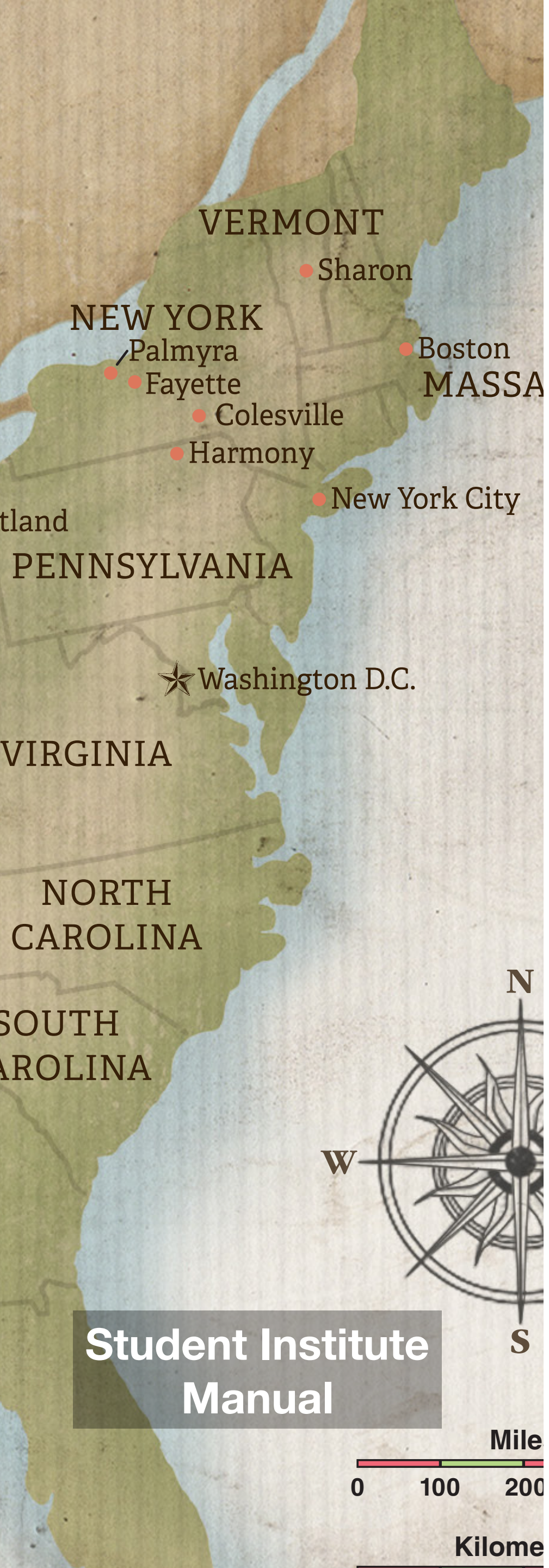
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b D&C 28:9; 42:9 (9, 62);  
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**The site for the city of Zion was located just below a bend in the Missouri River and about 10 miles east of the Missouri-Indian territory line (currently the Missouri-Kansas border). The land that makes up Missouri and several surrounding states had become part of the United States after the Louisiana Purchase in 1803. After the purchase, new settlers, mostly from other southern states, moved into Missouri to settle the land. Missouri became a state in 1821, and in 1826 the state legislature created Jackson County. The newly settled town of Independence, which was located along a trade road called the Santa Fe Trail, became the county seat. At the time of this revelation, Jackson County had only a few hundred residents and a few public buildings, including the county courthouse.**



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