

*The Book of  
Commandants  
VS.  
The Doctrine and  
Covenants*  
*Patrick McKay Sr.*

The Restoration work is founded on the principle of divine revelation that in every dispensation God reveals himself to prophets of his own choosing and commissions them to communicate his words. The latter-day dispensation began when our Lord revealed himself to Joseph Smith. The revelations received through the Palmyra Seer provide counsel and insight of such importance that the Lord commanded their publication. He said, "The voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth" (D&C 1:1d-2a).

The church intended to publish the revelations in a book entitled the *Book of Commandments*. Printing began in Independence shortly after the Saints arrived there, but before the book was bound, a mob destroyed the press and scattered its pages. Two years later, in 1835, a new publication of the revelations was made in Kirtland under the title, the *Doctrine and Covenants*. Unfortunately, differences between the revelations as printed in the *Book of Commandments* and the *Doctrine and Covenants* exist, prompting a debate as to which rendition is more accurate and divine.

Joseph III, Joseph Smith Jr.'s personally appointed successor, called the scattered saints to resume the latter-day work after he assumed his father's place. His kind and prophetic leadership steadied the church and clarified its tenets. From the beginning of his administration the Reorganization used the *Doctrine and Covenants*, not the *Book of Commandments*, as the official canon for the latter-day revelations. That decision merely maintained the position of the church prior to the death of the Martyr. To those who maintained that the *Book of Commandments* better presents the revelations, Joseph III replied, "A good deal of unnecessary distrust is thrown upon the *Book of Doctrine and Covenants* by ill advised persons, who, if they were better informed would neither distress themselves, nor disturb others, by giving undue prominence to the *Book of Commandments*."<sup>1</sup>

Now that many Saints have severed themselves from the leadership of the Reorganization and examined the scriptural and historical record, the debate concerning the validity of the *Book of Commandments* and the *Doctrine and Covenants* has

resurfaced. Joseph III's pronouncement no longer satisfies the saints. The question remains: "Does the Book of Commandments or the Doctrine and Covenants contain God's word for the saints today?"

## BRIEF HISTORY

The major surviving handwritten sources underlying the Book of Commandments are *The Book of the Law of the Lord* and *The Kirtland Revelation Book*, both of which are in the LDS Archives. More than 100 pages of transcription from these sources came to Independence for publication in the Book of Commandments. Most of the copied sheets are also in the LDS archives. Four sheets (eight pages) in John Whitmer's handwriting are in the RLDS Archives. These came to the Reorganization in 1903 from the Whitmer heirs at the same time that the church received the printer's copy of the Book of Mormon.

According to a brief history of the church by John Whitmer, he and Oliver Cowdery, being directed by revelation (D&C 69:1), left Kirtland for Independence on 20 November, 1831. They arrived in Independence on 25 January, 1832. In June 1832, W. W. Phelps began publishing the *Evening and Morning Star*. Phelps immediately included some of the revelations in the periodical, beginning with those that he considered most important (sections 17, 42, 1, 108 etc.). Meanwhile, his typesetting of the Book of Commandments proceeded slowly, only as conditions would allow. In all, 19 revelations appeared in the Star along with excerpts from five others. Of the 19 revelations, seven that were intended to be printed in the Book of Commandments were not type-set by the time the mob destroyed the press in July 1833. They are sections 65, 68, 72, 76, 82, 85, and 108. This fact shows that the Book of Commandments was never completed.

By July 1833, the setting for the Book of Commandments had progressed through five signatures.<sup>2</sup> Each signature contained 32 pages, 16 printed on each side for a total of 160 pages. This was the condition of the emerging Book of Commandants when the mob destroyed the press. Some members salvaged a small number of the five signatures and bound them together. At some point Joseph Smith read at least a portion of the printed sheets and found only a few errors. He wrote, "The following errors were found in the commandments as printed: fortieth chapter, tenth verse, third line, instead of corruptible put corrupt. Fourteenth verse of the same chapter, fifth line, instead of respecter to persons, put respecter of persons. Twenty-first verse, second line of the same chapter, instead of respecter to, put respecter of. Forty-fourth chapter, twelfth verse, last line, instead of hands put heads."<sup>3</sup>

Among the sheets of the Cowdery–Whitmer transcript of the Kirtland Book of the Law of the Lord, which was taken to Independence in 1831 and 1832 to be printed by Phelps's press, is section 64. The seventh paragraph (D&C 64:7d) has the printer's take-mark around the word Ephraim.<sup>4</sup> The take-mark indicates the end of the printer's progress at the time the mob wrecked the press and ended the operation. The Cowdery-Whitmer manuscript contains seven and one-half lines after the take-mark, clearly showing that section 64 was not completed—evidence that directly counters the claim made by several of the schismatic groups of the Restoration that the Book of Commandments was copyrighted, finished, and published in 1833. The Church of Christ (Temple Lot) holds

such a view.

Some conclude that the Book of Commandments was finished because it received a copyright. While a copyright was issued, that event is not evidence that the book was completed. In those days books were often copyrighted months ahead of publication schedules. This happened in the case of the Book of Commandants. The Missouri District Court at Jefferson City, Missouri, issued a letter bearing a date of 13 February, 1833, that grants the copyright for the book. It was addressed to W. W. Phelps & Co. for the title of "A Book of Commandments for the government of the Church of Christ organized according to Law, on 6th day of April, 1830."<sup>5</sup> Since some revelations, notably sections 85 and 108, were printed after February 13, 1833, the copyright must have been secured without the book being finished. Further evidence for the uncompleted book is provided by W.W. Phelps. He wrote in the Messenger and Advocate that the Book of Commandments was not quite finished when the mob destroyed the press.<sup>6</sup>

## **SECOND ATTEMPT TO PUBLISH THE REVELATIONS**

About one year after troubles in Missouri ended hopes that the revelations would be printed in Independence, a General Assembly meeting on 24 September, 1834 commissioned Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams to select and prepare the revelations for publication. That committee worked on the project into the following year and completed its assignment at the publication of the Doctrine and Covenants.<sup>7</sup>

The format for the Doctrine and Covenants differed from the Book of Commandments. As the name suggests, the former was divided into two sections: 1) The Doctrine of the Church and 2) the Covenants and Commandants. The Doctrine contained the Lectures of Faith delivered in the Kirtland Temple during the winter of 1834-1835. The presumed author is Joseph the Seer. However, nowhere does the historical record tell us for sure who authored or delivered them. All we know is that Joseph edited them.<sup>8</sup> The 1835 preface of the Doctrine and Covenants says, "The first part of the book will be found to contain a series of lectures as delivered before a theological class in this place, and in consequence of their embracing the important doctrine of salvation, we have arranged them in the following work." The lectures were retained as part of the book by the Reorganization from 1864 until 1897.

The Covenants contained a number, but not all, of the revelations given the church through the Palmyra Seer. For instance, the Civil War prophecy was not included. In addition to the revelations, four other documents were placed in the book. They are

- 1) The appendix, which had been intended as the last revelation for the Book of Commandants;
- 2) The Statement on Marriage, section 111, authored by Cowdery and Phelps;
- 3) The Statement on Government and Laws in General, section 112; and

4) Minutes of two General Assemblies, which met on 24 September, 1834 and 17 August, 1835.

Once the church printed the Doctrine and Covenants, the Saints accepted it as the proper rendition of the revelations. The approval of the Doctrine and Covenants came from the General Assemblies that met on 24 September, 1834, and 17 August, 1835. No other conference in the original church ratified the book. This procedure differed from today's process. The method familiar to members of the Reorganized Church was introduced by Joseph III. The early church employed no mechanism for authorizing scripture, but trusted Joseph's prophetic leadership. When the elders faced issues, they appealed to the prophet to seek the Lord's direction and followed the counsel that came. The Lord had specified, "Thou shalt give heed unto all his words, and commandments which he shall give unto you" (D&C 19:2a). Because Joseph chaired the committee that arranged the Doctrine and Covenants and presided over the General Assemblies, members in the original church regarded his participation sufficient authority for the Doctrine and Covenants to be properly authorized.

### **COMPARISONS BETWEEN THE TWO RECORDS**

Several differences exist between the Book of Commandments and the 1835 Doctrine and Covenants. The latter contains the Lectures of Faith and several more revelations, but the significant differences that separate the two books and, as a result, separate some factions of the Restoration, are differences between the wording of the revelations contained in both publications.

The first explanation for the differences in the wording was stated by Oliver Cowdery. He began reprinting the Evening and Morning Star in January 1835 and at that time told his readers that the revelations now being published differed from their wording as printed by Phelps in Independence. Oliver explained, "On the revelations we merely say, that we were not a little surprised to find the previous print [Book of Commandments and the Star] so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is uncensurable. Thus saying we cast no reflections upon those who were interested with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle. For the special good of the church, we have added a few items from other revelations."<sup>9</sup> The significant comment that Cowdery made in his statement was that he compared the revelations to "the original."

Oliver's statement suggests that the Book of Commandments contained errors and that his 1835 printing corrected them by comparing the wording with the "copy furnished us," presumably the original. The fact that Oliver claims others assisted him in the comparison strengthens his assertion. No church official contradicted Oliver's testimony. Joseph, the spokesman through whom the revelations came, presided over the committee that

produced the 1835 Doctrine and Covenants, a committee on which Oliver served. These reasons so validate Oliver's statement that it has been the basis of the Reorganization's position as recorded in its church history,<sup>10</sup> the writings of Joseph Smith III,<sup>11</sup> and the book, *Our Beliefs Defended* by Apostle J. F. Curtis. All these maintain that the Doctrine and Covenants was printed from the original manuscript.

Recent developments in historical analysis do not support the proposition that the Doctrine and Covenants published the revelations as they first fell from the prophet's lips. David Whitmer, the Temple Lot Church, James Yates, Daniel Macgregor, Clarence Wheaton and others of note have repeatedly argued that the revelations were changed after the printing of the Book of Commandments but prior to the printing of the Doctrine and Covenants.<sup>12</sup> Their assertion is strengthened by the surviving manuscripts. At the time the Reorganization developed its position regarding the accuracy of the Doctrine and Covenants, the surviving manuscripts were unavailable to investigators. Some remained in private hands and others resided under the supervision of the Utah church—a church that until recently resisted investigation. Today, those manuscripts are in archives that allow a free and open exchange of materials. Full access to the handwritten transcripts has enabled investigators to gain a better understanding of the revelations as they appeared at specific points in time. Most archival material agrees with the wording found in the Book of Commandments. Among the documents now available but unavailable to investigators a century ago are *The Book of the Law of the Lord* and *The Kirtland Revelation Book*. As already noted, both word the revelations as printed in the Book of Commandments.<sup>13</sup>

The disclosure made by the surviving historical documents creates a difficulty for those Saints who maintain the traditional explanation given by the Reorganization. The Reorganized Church has taught that the changes to the revelations occurred prior to any publication in Independence, that both the Evening and Morning Star as published by Phelps and the Book of Commandments printed them after they were changed, and that the Doctrine and Covenants returned them to their original language. For that assertion to be true, both *The Book of the Law of the Lord* and *The Kirtland Revelation Book* must contain the changed revelations. While the possibility exists for both sources to have been so altered, the probability is too small to support that assertion. *The Book of the Law of the Lord* and *The Kirtland Revelation Book* were not written by the same person. Different men wrote in them at different times, some as they fell from the lips of the prophet. While individuals are free to dismiss the evidence that these manuscripts provide, modern historical analysis techniques accept their testimony and the conclusions they produce.

Does the evidence show that the Reorganization erred when it asserted that the Doctrine and Covenants better presents the word of the Lord to the Saints? Some believe so. It is the major reason why many people left the church and joined the Church of Christ (Temple Lot). However, I believe that the position reached by the Reorganization is correct. It is not their conclusion that is faulty but the path they traveled to reach it that is flawed.

## THE ORIGINAL MANUSCRIPT

The Reorganized Church did not have complete and full access to the handwritten manuscripts from which the early revelations had been copied at the time it rendered its decision. They assumed that Oliver's statement about an original manuscript meant that he compared the revelations with copies of the prophecies as the prophet first gave them. That assumption may be wrong. If it is, it creates an interesting dilemma.

Oliver was intimately involved with the Book of Commandments project as well as both the reprinting of the Star and the printing of the Doctrine and Covenants. As such, he was aware of the origin and condition of the manuscripts from which each publication drew. The reason his statement is confusing is because he expressed surprise that the revelations as they appeared in the Book of Commandments differed from "the original." Did he not have access to the originals before printing on the Book of Commandments began? How did the originals differ from The Book of the Law of the Lord or The Kirtland Revelation Book? Oliver's surprise may be due to the fact that what he calls "the original" was a different transcript than what was used in the previous printing.

I believe that Oliver worked from the original manuscript from which the revelations in the Kirtland reprint, and the Star, and the Doctrine and Covenants were printed, but that the specified transcript was a new copy of the revelations provided by Joseph. As Joseph worked with his committee and prepared the revelations for inclusion in the Doctrine and Covenants, he would have made a new manuscript for the 1835 printer.<sup>14</sup> This conclusion is supported for the following reasons:

- 1) The revelations were now arranged topically not chronologically;
- 2) They were called sections, not chapters, and had new numbers;
- 3) The prefaces were not the same for each section; and
- 4) The wording in the revelations was changed.

All these changes must have been approved, if not made, by Joseph. In particular, I believe that the changes in the wording of the revelations were made by the prophet as he expanded and elucidated on what had come earlier. The original manuscript to which Oliver referred was a new copy of the revelations provided by Joseph, which transcript has been called the "new original".<sup>15</sup> The new original manuscript was necessary for the following reasons:

- 1) The failure at colonizing Independence;
- 2) Administrative growth of the church;
- 3) Joseph's own vocabulary
- 4) Anti-Mormon criticisms
- 5) The spirit of revelation.

## THE FAILURE AT INDEPENDENCE

The failure to colonize Independence is an extremely important point whose role cannot be ignored in its effect on the revelations received by the church. Ninety-seven revelations printed in the Doctrine and Covenants were received before the Saints were expelled from Jackson County. Joseph received nine more revelations that were printed in the Doctrine and Covenants. This means that over 91% of the revelations received through Joseph the Martyr and printed in the Doctrine and Covenants came before the Saints were driven from the land of Zion. The first revelation received, which is Section 2, bears the date of July 1828. The interval of time from that date until the Saints expulsion from Jackson County is five years four months, but the time period from their expulsion until the martyrdom of the prophet is ten years seven months. This means that the church averaged receiving over 18 revelations a year prior to its expulsion from Independence and averaged less than 1 revelation per year afterwards. Obviously, the Lord had much less to say after the Saints conduct in the land of Zion prompted their removal.

God revealed that the Saints treatment in Zion came because of their disobedience. He said, "They have been afflicted in consequence of their transgressions" (D&C 98:1b), adding, "There were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances" (D&C 98:3a). One significant transgression went to the civil courts. On 1 March, 1833, a man named Bates, who had come to Independence from New London, Ohio, and subsequently withdrew from the church, brought suit against Bishop Partridge and the church for the return of his consecrated property.<sup>16</sup> The law contained in section 51 as originally recorded in the Kirtland Revelation Book required the steward in Zion to turn over all his property to the Bishop. It said, "Let my servant Edward receive the properties of this people which have covenanted with me to obey the laws which I have given. . . and go and obtain a deed or article of this land unto himself of him who holdeth it."<sup>17</sup> After the consecration, the steward held his land and personal goods, but had no personal recourse to that property as owners if he departed from the faith and the community. The same revelation said, "Let my servant Edward when he shall appoint a man his portion give unto him a writing that shall secure unto him his portion that he shall hold it of the church until he transgress and is not counted worthy by the voice of the church."<sup>18</sup> While Bates contractually relinquished his rights to the properties, the court in Independence rescinded the contract because it determined that church law was contrary to the standards of fairness. It considered it unfair for the church to require its members to deed over all of their possessions to remain in good standing. American jurisprudence, which sprang from English common law, handed down certain traditions and historical precedence's, the most powerful among them being the premise that private property was for the enjoyment of its owners.<sup>19</sup>

When the case was decided in favor of the plaintiff, the law of the Lord came into conflict with the law of the land. God had already decreed, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and

subdues all enemies under his feet" (D&C 58:5b). God wanted his Saints to obey his law as they built the holy city in the land of Zion. When one person's faithlessness found sanction in the law of the land, the Saints could no longer obey all God's law. They must either consecrate all their property obeying section 51, and disobey section 58 or consecrate their surplus obeying section 58, and disobey section 51. God chose to remove the legal dilemma facing the Saints then, by rewriting his law. His revision did not mean that the first rendition was wrong. It was worded the way he wanted it. The change only meant that the revised version was how he wanted the Saints to live after the disobedience of one polluted his people.

God had rewritten his law in times past when his people proved unwilling to obey him. Moses received the celestial law when he fasted 40 days on Mount Sinai, but destroyed the tablets on which it was written when he returned to a people who were worshipping the golden calf. Although he sanctified the congregation, Moses did not receive the same divine law when he asked the Lord to rewrite the tablets. The Bible explains, "And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment" (Ex 34:1-2).

A similar circumstance occurred in the Restoration. In 1832 God commanded the saints to organize the Order of Enoch. Its purpose was to implement the Zionite standards employed in Enoch's city. While the fundamentals of the financial law were given to the church in section 42, the Order of Enoch knit the Saints together with bonds of equality. Consecration of goods was not just a divine rule to be obeyed in the presence of the Bishop, but a loving response to the needs of fellow-believers. Unfortunately, the Saints failed to support the Order of Enoch. When God dissolved it, he lamented, "Verily I say unto you, my friends, I give unto you counsel and a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant, by covetousness and with feigned words, I have cursed them with a very sore and grievous curse" (D&C 101:1a-c). This dissolution was followed in 1838 with the implementation of a lesser law what we call the law of tithing with its requirement to give one-tenth of one's increase (D&C 106:1).

These examples show that God occasionally restates his law when his people prove unwilling to rise to its highest requirements. When the Saints' on the land of Zion refused to live there according to the celestial law, they were removed and his law was re-addressed to comply with the law of the land. Some differences between the wording in the Book of Commandments and the wording in the Doctrine and Covenants are simply



God's restatement of his law.

### **ADMINISTRATIVE GROWTH**

Another factor influencing the new manuscript was the administrative growth of the church. When section 17 was first received, the church was not organized. No elders or high priests had been ordained. By 1835, when the Doctrine and Covenants was published, these offices had taken their place in the fabric of church government. Many men had been called and ordained to their duties, providing rich spiritual ministry and administration for the Saints. Although the office of high priest may not have been mentioned in the 1830 revelation, it was revealed when the time came for it to be inserted into church structure. Because it was not part of a specific revelation, God inserted it into the new manuscript that he caused Joseph to provide for the 1835 Doctrine and Covenants. Since it naturally fit in section 17, God caused Joseph to place it there.

A similar circumstance occurred in the early Christian church. The Lord's apostles found that as the church grew, they could not personally perform all their specified duties, one of which was to wait on the Saints. The Lord provided them with helpers—servants, or deacons—to serve the tables. The Bible records, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). The office of deacon was placed in the church after Jesus instituted it after the need for its inclusion occurred. The same may be said for the office of bishop. We find no record, either in scripture or history, testifying that the Savior personally established that office before his ascension. This failure does not mean that the office is of human origin. Just as the apostles had divine authority to place the office of deacon in the church, they had the power to institute the office of bishop.

Consider the Reorganization. When the Lord authorized the church to ordain seven apostles, he also commanded them to ordain men to the Standing High Council.<sup>20</sup> They already knew how to order the seventy. This revelation placed three presiding councils in the Reorganization at its beginning. The First Presidency could not be organized until young Joseph took his father's place. Fifty years later in 1894, the Lord revealed that the Standing High Council has authority to guide the church in times of emergency (D&C 122:10a). The emergency that the Lord meant was when the First Presidency lies in disorder, like the time when Joseph and Hyrum were assassinated. This fact shows that the Lord causes his church to follow his will even before he reveals his will to his people. Thus, he called men to offices in the church before fully explaining their duties.

Critics denounce the Doctrine and Covenants for including items that were not printed in the Book of Commandments and instituted at later dates. As already noted, Section 17 did not mention the office of high priest when printed in the Book of Commandments. High priests were first ordained in June 1831. Similarly, in November 1831, when section 68 was received, there were high priests in the church, but no First Presidency. By 1835, the role of the conference of high priests was centralized in the First Presidency. It is

inconceivable to me that the phrase "First Presidency" (D&C 68:2-3) would appear in the original revelation when that office did not yet exist in the church. The same section further defines the office of bishop. It specifies that it be filled by literal descendants of Aaron, but allows one who is a high priest to occupy it when no literal descendant can be found (D&C 68:4a-b). Bishop Partridge was ordained as a bishop in February 1831, before the first high priest was ordained in the church. These facts are stumbling stones to those who perceive the word of God as a codified canon instead of a living oracle.

The office of high priest existed in the word of God before section 17 was given. After all, the Word of God is a high priest (Heb 3:1). Its presence in the word should be expected, particularly after its usage occurred among his people. The same logic applies to the words, First Presidency. The Book of Commandments specified that the bishop "shall be appointed by a conference of high priests." The revelation as it first appeared in "The Evening and Morning Star" specifies "a conference of high priests." By 1835 the First Presidency was the highest council of high priests and, as such, is the rightful quorum to nominate men for this office. Its insertion into a new transcription of the revelation better directed the church in its expansion and administration. The fact that Edward Partridge was ordained a bishop before others were ordained to the office of high priests does not contradict the divine requirement for bishops who are not literal descendants of Aaron to be high priests. Since the office already existed, authority to function in it as pertains to the office of bishop was granted in Brother Partridge's ordination.

### **JOSEPH'S OWN VOCABULARY**

The Bible teaches that the spirit of the prophets is subject to the prophets (1 Cor. 14:32). The specific context of this verse instructs the Saints to prophesy in order, holding their peace until others are finished speaking. The implication is that the person through whom a prophecy comes can and should exercise control over its utterance. The Book of Mormon elaborates this theme when it states, "For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding" (2 N 13:5). Part of the control over the revelation that a person may exert is the language in which it is couched. Sometimes the Lord wants his message framed with specific words. Other times he allows his servants liberty to decide some of its terminology. This is why the language of the revelations from one prophet to another, such as from Joseph Smith, Jr. to Joseph Smith III, differs.

God spoke to Joseph in terms that the Palmyra Seer could understand. The Lord said, "Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed" (D&C 1:5a-b). When Joseph received the first revelations, he was relatively unlearned. In the course of time, he grew in experience and knowledge. As his learning advanced, God could speak to him, and through him to the church, in more exact terminology.

When the light of revelation shined on Joseph, his prophetic eye saw more than he

spoke. His scribes recorded less than what came to the prophet. When you turn on a light in a dark room and immediately turn it off after finding the item that you want, you retain the memory of other objects in the room that you saw when the light was on. Because your attention was specifically drawn to the desired item, you paid little regard to the other items until after the light left. When you recalled the presence of those other objects, you could ponder their relation to the item that you sought. As the spirit of revelation continued to repeatedly shine on Joseph, he grew more aware of items in heavenly places that were not directly part of the revelation and began to understand how they related to what was revealed.

When Joseph prepared the new transcript of the revelations, he included parts of the revelations that were not spoken before. Perhaps the Lord told him to add them to the prophecy. Perhaps his increasing understanding allowed him to properly place them in the revelation. Either way, the new transcript was as divine a revelation when Joseph prepared it for the printing of the Doctrine and Covenants as when he first uttered the prophecy. This time it more accurately revealed the mind and will of God. For example, section 17 as recorded in the Book of Commandments said, "An apostle is an elder, and it is his calling to. . .administer the flesh and blood of Christ." The Doctrine and Covenants renders the scripture: "An apostle is an elder, and it is his calling to... administer bread and wine *the emblems of the flesh and blood of Christ*" (D&C 17:8b). The italic portion is the difference between the two books. Perhaps the Book of Commandments omitted that portion. More likely in my thinking, Joseph, acting in his role as prophet, clarified or elucidated for the church that the bread and wine were not thought to be the actual body and blood of Jesus Christ. Some changes that Joseph made to the Doctrine and Covenants were divinely directed clarifications made possible by Joseph's increased understanding. In this way the new manuscript is God's commentary on the revelations that he had already given.

### ANTI-MORMON CRITICISMS

In 1834, Eber D. Howe published the first expose on Mormonism entitled "*Mormonism Unveiled*". It contained affidavits and testimonies of former friends and neighbors of the Smith family from their days in Palmyra. Howe depicted Joseph as a money digger and supported his assessment with scurrilous accounts from these former friends who had turned against Joseph because the Seer refused to share the "Golden Bible" with them. Martin Harris testified that: "these former associates claimed that they had as much right to the plates as Joseph had, as they had been in company together. They claimed Joseph had been a traitor, and had appropriated to himself that which belonged to them. For this reason Joseph was afraid of them, and continued concealing the plates."<sup>21</sup> Joseph told Martin that "the angel told him he must quit the company of the money-diggers. That there were wicked men among them".<sup>22</sup> Joseph's new opinion of his former friends placed him at odds with them. They sought retribution, not only by trying to steal the plates but, after the work grew, denouncing it through partisan and biased testimonies. Although these enemies believed and practiced what we now consider folk magic as much as the Smith's, that fact was not disclosed in their published affidavits.

Howe painted Joseph as an unscrupulous and unsuccessful money-digger who found better fortune in religion, particularly as the leader of his own denomination. Proof, as far as he was concerned, partly lay in the tools by which some founding artifacts of Mormonism were uncovered, such as the seer stone. He implied that when the means to secure buried treasure failed, Joseph claimed that the same tool revealed buried scripture. Modern critics have used Howe's logic to accuse Joseph of occultic practices in the translation of the Book of Mormon and the production of latter-day revelation.

At first glance, two changes in the wording between the Book of Commandments and the Doctrine and Covenants seem to support that interpretation. Chapter seven of the Book of Commandments tells Oliver Cowdery that he had a gift. It said, "You have another gift, which is the gift of working with the rod; behold it has told you things; behold there is no other power save God, that can cause this rod of nature, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know." The 1835 Doctrine and Covenants substituted the phrase "the gift of Aaron" in the place of the phrases "working with the rod" and the "rod of nature." It says, "Now this is not all your gift, for you have another gift, which is the gift of Aaron; behold, it has told you many things; behold, there is no other power save the power of God that can cause this gift of Aaron to be with you" (D&C 8:3b). The terminology in the Book of Commandments reflects contemporary American terms to describe the operation of the forked divining rod.<sup>23</sup> Most likely, Oliver used his rod to discover water and minerals, as was commonly practiced by others throughout New England and New York at the time. The revelation acknowledged Oliver's special powers while simultaneously urging him to discipline them for the Lord's work.

A second example occurs in two revelations received in 1829. The Doctrine and Covenants uses the phrase "Urim and Thummim" (D&C 3:1a, 15:1b). The Book of Commandments simply says that Joseph delivered to Martin Harris writings "which you had power to translate." The Doctrine and Covenants expanded the phrase by saying that Joseph had power "*to translate, by means of the Urim and Thummim.*" Accounts written by witnesses to Joseph's translation of the Book of Mormon after Martin Harris lost the 116 pages have led most scholars to conclude that the Prophet used his seer stone. Critics contend that Joseph changed these revelations to hide the occultic origin of the Book of Mormon as well as Oliver's promised gift. Another reason is more likely.

Joseph's understanding of how God reveals his will grew as he performed his divinely appointed duties. At first, he relied on the artifacts that the magic world-view in which he lived had taught him to use in detecting the unseen.<sup>24</sup> Prominent and well respected Christians were using similar methods, particularly the casting of lots,<sup>25</sup> to ascertain God's will. God simply revealed himself according to Joseph's faith. As Joseph gained experience in the revelatory process, he came to the place where he could receive revelation without the aid of external artifacts, giving his seer stone to Oliver Cowdery sometime after completing the translation of the Book of Mormon.<sup>26</sup> His new ability coincided with his ordination to the Melchisedec priesthood.

The insertion of the phrase "Urim and Thummim" in two sections of the Doctrine and Covenants illustrates Joseph's enlarged understanding. This is amplified by the fact that the expanded text contains material that is anachronistic to the original setting of the revelations. W.W. Phelps was the first person to apply the phrase "Urim and Thummim" to the stones by which the Book of Mormon was translated. In 1833, he wrote, "The plates were translated by the gift and power of God, by an unlearned man, through the aid of a pair of interpreters, or spectacles (known, perhaps in ancient days as terraphim, or Urim and Thummim)"<sup>27</sup> Oliver Cowdery applied the phrase to the stone in a letter written to Phelps in 1834. He wrote, "He [Joseph Smith] translated, with the Urim and Thummim, or as the Nephites would have said, 'interpreters,' the history, or record, called the Book of Mormon."<sup>28</sup> Church members immediately began using the phrase to describe the translation process. By 1835, when Joseph was preparing the revelations for reprint, it was the best way for the Lord to explain how the translation of the Book of Mormon occurred. It also testifies to the fluid, dynamic and unfolding nature of revelation.

*Urim* is the plural of the Hebrew word *Ūr*, which is occasionally used in the singular for *light*. *Thummim*, likewise, is the plural form of *tôm*, meaning *perfection*. The phrase *Urim and Thummim* means lights and perfections. James Strong, the compiler of *Strong's Concordance*, explained that a free translation of the phrase is "full light as to the amount and perfect as to the kind, i.e., complete illumination."<sup>29</sup> The new nomenclature, while more acceptable to critics who preferred biblical terms, was also more descriptive. It testified that the revelatory process was both completely illuminating and obtained through an instrument. Today some saints believe that God only impressed Joseph with inspired concepts that the Seer placed in his own words and cultural setting. The wording of the revelation as contained in the Book of Commandments does not contradict that interpretation, but the expanded wording of the Doctrine and Covenants does. It plainly states that Joseph translated the book by stones and that the mechanical process produced a completely illuminated translation. God, who foreknows all, could see that the church in a time after the publication of the Doctrine and Covenants would conclude a different process of translation than what occurred. He changed the sacred text to safeguard the church against its recent interpretation.

God led Joseph to change "rod of nature" to "gift of Aaron" for similar reasons. Originally, the Lord promised Oliver that he could translate, perhaps by using his rod. That did not happen, not because the promise was false, but because Oliver misunderstood. The Lord reproved Oliver, saying, "You have not understood; you have supposed that I would give it unto you, when you took not thought, save it was to ask me" (D&C 9:3b). Since Oliver did not properly exercise his gift, the opportunity to translate passed. God said, "You feared, and the time is past" (D&C 9:4a). That judgment did not mean Oliver no longer held prophetic responsibilities. At the church's organization, God called him "the first preacher of this church" (D&C 19:3c). Shortly thereafter, revelation made him Joseph's spokesman in the same way that Aaron was Moses' spokesman. It said, "No one shall be appointed to receive commandments and revelations in this church expecting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient to the things which I shall give unto him, even

as Aaron, to declare faithfully the commandments and revelations, with power and authority to the church" (D&C 27:2a-b). Just as Aaron used his rod at the command of Moses, Oliver could use his gift at the command of Joseph. This happened shortly after the publication of the Doctrine and Covenants. Joseph revealed that Oliver, along with the two other witnesses to the Book of Mormon, should select the twelve apostles. Oliver's fulfillment of that duty is best illustrated in the wording of the Doctrine and Covenants, not in the wording of the Book of Commandments.

When Joseph prepared the revelations for their reprinting in the Doctrine and Covenants at Kirtland, Joseph chose language that carried the original meaning of the revelations but that which was more palatable for the rationalist mind of both the clergy who rejected folk magic, and those persuaded by Howe's book. Although, the new language better insulated the church from anti-Mormon sentiment, minimizing, in the process, criticism caused by Howe's allegations, it applied the original meaning of the revelation to future events. Those adaptations not only protected Joseph, Oliver, and the work from opponents of the Restoration, but revealed greater insights and new responsibilities.

### **THE SPIRIT OF REVELATION**

The problem caused by different wording in two publications of God's word is not new. Consider the Bible. We know that the early Christians repeatedly complained that the Jews removed or changed the wording of some verses in the Old Testament, hoping thereby to hide those prophecies that revealed Jesus of Nazareth to be the Christ. Because of those alterations, early Christians used the Greek translation, called the Septuagint, made several centuries before in Alexandria. It had not suffered Jewish censorship. They believed that it had been divinely created and preserved so that they could inherit unsoiled scriptures. Curiously, some verses in the Greek translation that had no possible reference to Jesus differed from their Hebrew counterparts. Those differences cannot be logically charged to the Jews. One difference that Augustine believed that the Jews did not change occurs in Jonah in which the prophet revealed that the inhabitants of Nineveh must repent within a specified time or face destruction. The Hebrew text stipulates that time to be 40 days, but the Greek version specifies 3 days (Jonah 1:4).

In pondering the reason for this and other differences, the early Christians made a startling observation. Augustine best reflected it when he wrote, "If then we see, as we ought to see, nothing in those scriptures except the utterances of the Spirit of God through the mouths of men, it follows that anything in the Hebrew text that is not found in that of the seventy translators is something that the Spirit of God decided not to say through the translators but through prophets. Conversely, anything in the Septuagint that is not in the Hebrew texts is something which the same Spirit preferred to say through the translators, instead of through the prophets, thus showing that the former and latter alike were prophets...Moreover, anything that is found in both the Hebrew and the Septuagint is something which the same Spirit wished to say through both, but in such a way that the former gave the lead by prophesying, while the latter followed with prophetic translation."<sup>30</sup> These Christians concluded that the Lord's word said through the prophets

but changed by the translators was God's word to the Jews and that the word as changed by the translators was God's word to the Gentiles.

The same reasoning can apply to the differences between the revelations as written in the Book of Commandments and the Doctrine and Covenants. Beginning with the proposition that both are the word of the Lord through the Prophet Joseph, the words recorded in the Book of Commandments reveal the word of the Lord to the church prior to the Saint's expulsion from the land of Zion. That which is in the Doctrine and Covenants and not in the Book of Commandments reflects the word of the Lord to the church following the Saint's expulsion from Zion. Finally, what is the same in both books God wants to say to the church in both settings. Since we live after the time the Saints were expelled, the record of what God wants said to us is found in the Doctrine and Covenants, not the Book of Commandments.

Those who reject of the Doctrine and Covenants because it couches some parts of the revelations with new wording also reject Joseph Smith as prophet in his presidency over the publication of the Covenants. They assume that God could not have uttered both. Their assumption is false, for believers in other dispensations concluded that God restated his word when circumstances demanded additional explanation. Joseph was just as much a prophet in preparing the manuscript for the Doctrine and Covenants as he was in first bringing the revelations.

### **DIVINE VERIFICATION**

All of these reasons explain why a new original manuscript was necessary. They also explain why the reprinted revelations of the Evening and Morning Star for January 1835 through October 1836, which Oliver said agreed with the original, precisely conform with the wording in the Doctrine and Covenants. I conclude that the Doctrine and Covenants was accurately printed from the manuscript provided by Joseph and, if it differed from the revelations as first given, correctly stated the word the way the Lord wanted it for his church after it was expelled from the land of Zion.

The prophetic voice agrees, testifying that the revelations that Joseph caused to be printed in the 1835 Doctrine and Covenants are of God. In 1894 the Lord told the church, "The law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy, is as if it were given today" (D&C 122:6b). God specified that section 42 was "as if it were given today." Section 42 differs from the wording of the revelation as published in the Book of Commandments. This means that the revelation as contained in the Covenants, not as printed in the Book of Commandments, is the way God wants his revelation stated to the Saint's today. Any other position dismisses Joseph III as the Lord's prophet and contradicts the revelation that he brought forth.

At the suggestion and request of the Church of Christ, commonly called "Hedrickites," joint committees representing that church and the Reorganized Church of Jesus Christ met to consider differences in belief and policy and to find common ground from which

to work. It must be remembered that the Church of Christ believes that the Book of Commandments is the divine wording of the revelations. During their meetings, they agreed to seek the Lord's will. Their resolution stated, "Whereas, it is evident that we need special divine help and revelation to enable us to agree upon the best methods by which to unite and cooperate for the accomplishment of the work under advisement among us, therefore, resolved that we engage in a season of solemn prayer and fasting that our heavenly Father may give us the light needed." The time for fasting and prayer was fixed by motion and was duly and solemnly observed by the council. The answer came through Alexander H. Smith, a member of the First Presidency of the Reorganized Church at the time, who was also acting in the capacity of chairman of the council of the joint committee. The revelation follows:

"Verily, thus saith the Spirit: My children of the Church of Christ are not sufficiently humble or willing to submit to my will; they still contend against my words, and thus deprive themselves from receiving many of the blessings I have in store for them. Let them cease to contend against my servant Joseph, whom I called to bring forth my church out of obscurity and restore mine ancient order, and ordinances. And this he did, and was faithful to me; but because of the wickedness of the world, and the falling away of his brethren, and the failure of my children to keep my commandments given through him, I have taken him to myself.

"Let my children of the Reorganization of my church and my children of the Church of Christ cease to contend one against the other in the spirit of contention for the mastery but commune one with the other in peace and loving kindness; and let my children of the Church of Christ cease to contend against the revelations I have given through my servant, because they do not understand all the things I have given. Behold, I have spoken as it seemed good in me, and in mine own time will I make it plain.

"Behold, it is my will that you become reconciled to the brethren of the Reorganization of my church, and join with them in the work of building up Zion, and the gathering of my people, and the building of my temple, which I will command in mine own time to be built. Be not overly anxious, thy sacrifices and sufferings I have witnessed, and am well pleased; yet in many things ye have been deceived. It is my will now that my children no longer stand in the way of the progress of my work, neither make thy brother an offender for a word. There are and will be mistakes, but they are the mistakes of men. They can not hinder my work but will cause loss to those who suffer themselves to be deceived thereby. Be ye wise and obedient, and I will bless thee, and thou shalt in no wise lose thy reward. Amen."<sup>31</sup>

In this divinely given message, the Lord told those who questioned the veracity of the 1835 wording of the revelations to stop contending against the revelations that God gave through Joseph the prophet. The prophecy clearly shows that the 1835 wording of the revelations was given by God. It also declares that Joseph remained a prophet during the preparation and publication of the Covenants. The Doctrine and Covenants is God's word and should be regarded by believers as scripture.



## CONCLUSION

The position of the Reorganization is that the Doctrine and Covenants is the word of the Lord and that differences between the Doctrine and Covenants and the Book of Commandments represent corruptions to the revelations introduced before Phelps printed the latter book. Believers are free to accept this explanation. Doing so will secure them to what I believe is the word of the Lord to his church and help fasten them to the teachings advanced by stalwart church leaders whose spiritual stature is notable and noteworthy. However, the historical documents now available to researchers strongly suggest that the Book of Commandments published the revelations in harmony with the words that first fell from the prophet's lips. Parroting the traditional church explanation cannot answer advocates for the Book of Commandments and may create fissures through which doubt and despair can seep, undermining the faith of some and hindering them from embracing the traditional teachings of the Reorganization.

If the Book of Commandments accurately publishes the revelations as Joseph first gave them, that fact does not mean that Doctrine and Covenants should not be accepted as God's word to the Saints today. The following reasons require that conclusion:

1) Joseph, the Martyr, approved the Doctrine and Covenants as correctly publishing the revelations. He served on the committee that prepared the book and edited at least some of it. He served as president of the General Assemblies that approved the Covenants and, if not present in all their councils, was responsible for their decisions. If they decided the matter contrary to the Lord's will, it was his responsibility to bring a divine rebuke. His silence shows his approval, for silence means consent. In this light, to reject the Doctrine and Covenants is to reject Joseph as the Lord's spokesman from the time that he accepted the Covenants.

2) Joseph Smith III approved the Doctrine and Covenants as the correct version of the revelations. Those that reject the Covenants reject Joseph III in his prophetic role, if not directly, at least by implication. He presented to the church a revelation, which it received as the word of the Lord. That revelation said, "My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members. The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time" (D&C 122:1a-2b). The tenor of this divine instruction imparts the duty for teaching the revelations to the prophet and his counselors. They taught that the revelations are best recorded in the Doctrine and Covenants. Those who reject the teaching of Joseph III reject this section as the word of the Lord.

3) God did not protect the Book of Commandments, allowing the mob to destroy the press upon which it was being printed and scatter its unbound pages. This destruction

occurred in conjunction with the Saints removal from Zion showing that the Book of Commandments was not to be distributed among Saints unworthy of residency in that holy land. If the Book of Commandments presented God's word the way he wanted it preserved, then I believe that he would have protected it as he did with the Inspired Version manuscript (D&C 42:15a). When the church published the revelations in the Doctrine and Covenants, God kept silent. If the Covenants was a false book, the Lord should have rebuked the church for publishing it and teaching from its contents. Instead, he confirmed the church with spiritual signs and wonders, pouring his spirit on the Saints in a divine demonstration that revealed the sublime solemnities available in the latter day work. Those marvelous manifestations not only occurred in the early church after the publication of the Doctrine and Covenants, but attended the Reorganization, an institution that never embraced the Book of Commandments. The abiding presence of the Holy Spirit with its accompanying spiritual manifestations in the church that embraced the Doctrine and Covenants, especially in the absence of any divine rebuke, stands as a clear testimony that the Lord approved of the Doctrine and Covenants.

4) The Book of Commandments was never received nor approved by any council, quorum, or conference of the church. It is only an uncompleted book. As such, it is neither binding on the church nor the Saints.

5) Advocates of the Book of Commandments have not formed a church or other institution that has grown or prospered. Such bodies have remained by either keeping their youth or attracting other critics. If those who advocate the Book of Commandments better present the Lord's message, then one can safely conclude that God would prosper their ministerial efforts. Yet such groups do not enjoy the anticipated missionary success. This is because sound institutions are not built on criticism, but the positive, accurate presentation of the Lord's message.

The Book of Commandments does not present the revelations given the church through Joseph the Seer as the Lord wants them preserved, but the Doctrine and Covenants does. Since the historical record strongly suggests that the Covenants is different from the first wording of the revelations, I believe that the best explanation is that Joseph, under divine directives and guidance, prepared a new original manuscript of the revelations and that manuscript, which was faithfully printed as the Doctrine and Covenants, represents God's word to his Saints today.

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#### Endnotes

<sup>1</sup> *Book of Commandments and Book of Doctrine and Covenants*, Reviewed by Joseph Smith III; Published and Distributed by the Reorganized Church of Jesus Christ of Latter

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Day Saints. See also *The Saints' Herald*, 23 January, 1882, vol. 39, No. 4, p. 50

<sup>2</sup>A signature is a letter or figure placed usually at the bottom of the first page on each sheet or printed pages (as a book) as direction to the binder in arranging and gathering sheets.

<sup>3</sup>*Times and Seasons* Vol.6:800

<sup>4</sup>Sheet from printer's manuscript, *A Book of Commandments*; LDS Archives; p. 41. Reproduced by Richard Howard; *Restoration Scriptures, A Study of their Textual Development*; Herald House; 1995; p 311

<sup>5</sup>Robert J. Woodford reproduces a typescript of the copyright letter, certified by the Missouri District Court, Jefferson City, Missouri. The original letter was dated 13 February, 1833 and secured copyright to W.W. Phelps & Co., for the title of "A Book of Commandments for the government of the Church of Christ organized according to Law, on 6th day of April, 1830". See the *Historical Development of the Doctrine and Covenants*, Vol. 1 (Ph.D. Dissertation, April 1974, on deposit in the RLDS Library Archives, Independence, Missouri), 31

<sup>6</sup>*Latter-day Saint Messenger and Advocate*, Kirtland, Ohio, August, 1835 p.170. See J.F. Curtis, *Our Beliefs Defended* p. 12 for identification of W.W. Phelps as the author of this article.

<sup>7</sup>Doctrine and Covenants 108A

<sup>8</sup>Church History: Vol:1:539

<sup>9</sup>*The Evening and Morning Star* (reprint) 1, No. 1 (Kirtland, Ohio: 1835):16

<sup>10</sup>*The History of The Reorganized Church of Jesus Christ of Latter Day Saints*, Vol. 2:277-582

<sup>11</sup>Pamphlet *The Book of Commandments and Book of Doctrine and Covenants*, Reviewed by Joseph Smith III

<sup>12</sup>*Comprehensive Comparison Of Changes To The Revelations*, First Edition, 1978, Published By Board of Publications; Church of Christ (Temple Lot); Independence, Missouri, *Changing of the Revelations*, By Apostle Daniel Macgregor, Church of Christ (Temple Lot), Independence, Missouri, *The Book of Commandments Controversy Reviewed*, Apostle Clarence L. Wheaton and Angela Wheaton, Church of Christ, (Temple Lot), Independence, Missouri, 1950

<sup>13</sup>*The Joseph Smith Revelations*, H. Michael Marquardt, Signature Books, Salt Lake City, Utah, 1998, *Restoration Scriptures, Their Textual Development*, Richard Howard, Second Edition, Herald Publishing House, Independence Missouri, 1995. *The Historical Development of the Doctrine and Covenants*, Robert J. Woodford, (Ph. D. Dissertation, April 1974 on deposit in the RLDS Library-Archives, Independence, Missouri.)

<sup>14</sup>See Howard, p. 150

<sup>15</sup>ibid, p150

<sup>16</sup>*The Evening and Morning Star* (Independence) July, 1833 p. 110

<sup>17</sup>Kirtland Revelation Book, 20 May, 1831 MS d, Fd. 1, pp. 86-88, LDS Archives, Salt Lake City, Utah; Microfilm copy, RLDS Archives, Independence, Missouri.

<sup>18</sup>ibid

<sup>19</sup>*Joseph Smith and the Law of Consecration*, Lyndon W. Cook, p. 21.

<sup>20</sup>*The History of the Reorganized Church of Jesus Christ of Latter Day Saints*, Vol. 3:217-218

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<sup>21</sup>*Tiffany's Monthly*, 1859, Interview with Martin Harris, Reproduced in *Early Mormon Documents*, Edited by Dan Vogel, Signature Books, Salt Lake City, Utah), Vol. 2: 307.

<sup>22</sup>*ibid*, p. 309

<sup>23</sup>D. Michael Quinn; *Early Mormonism and the Magic World View*; Signature Books; Salt Lake City, Utah, 1988, p. 38

<sup>24</sup>Lucy Smith stated that Josiah Stool came to New York in 1825 to seek Joseph's assistance in digging a silver mine, "on account of having heard that he possessed certain keys, by which he could discern things invisible to the natural eye." *Joseph Smith and His Progenitors*; 1912, Lamoni Edition; p. 103.

<sup>25</sup>*Christian History*; Vol. 1; 1982; p. 25

<sup>26</sup>David Whitmer, *An Address To All Believers In Christ*, Richmond, MO; p. 56

<sup>27</sup>*Evening and Morning Star*, First Edition; Vol; No. 8; January, 1833; p. 58b.

<sup>28</sup>Cowdery to Phelps; September 7, 1834; as quoted in the *Messenger & Advocate*; Vol; No. 1; October, 1834; p. 14.

<sup>29</sup>James Strong; *The Tabernacle of Israel*; Kregel Publications; Grand Rapids, Michigan,; pp. 110-111.

<sup>30</sup>*City of God*, St. Augustine, Book 18, Ch. 43, (Modern Library edition, 1993), pp. 652-653

<sup>31</sup>*General Conference Minutes* for 1900, p. 182.