A Study of the Nature of and the Significance of the Changes in the Revelations As Found in A Comparison of the Book of Commandments and Subsequent Editions of the Doctrine and Covenants

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A STUDY OF THE NATURE OF AND THE SIGNIFICANCE OF THE CHANGES
IN THE REVELATIONS AS FOUND IN A COMPARISON OF THE
BOOK OF COMMANDMENTS AND SUBSEQUENT EDITIONS
OF THE DOCTRINE AND COVENANTS

A THESIS SUBMITTED TO
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MELVIN JE PETERSEN

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INTRODUCTION

An observation of literature extant regarding the revelations accepted by the Church of Jesus Christ of Latter-day Saints as being divinely given through Joseph Smith, discloses that the field has not been probed very thoroughly. Many are the sermons and discourses preached from the pulpit by exegetes of Mormonism vindicating the book of Doctrine and Covenants as being authentic. Few, however, have made a study of the history, origin, and development of this book.

From outside of the church criticisms have arisen concerning certain changes, additions, and omissions made in the revelations as first written by Joseph Smith. When confronted with these criticisms, attempts have been made to give an adequate answer to them. Without having access to source material wherein these criticisms have been discussed, many of those within the church have been at a loss as to how they might answer their antagonists.

The author felt that a study of the revelations from their earliest publication to the currently used publication would disclose much helpful information for those interested in a study of the commandments and their development; hence the problem: "To determine the nature of and the significance of the changes made in the revelations as found in a comparison of the Book of Commandments and subsequent editions of the Doctrine and Covenants."

Other theses have been written on problems of the Doctrine and
Covenants, and the author has availed himself of those works and used them to advantage. Credit should be given to John Fitzgerald who wrote a thesis entitled: "A Study of the Doctrine and Covenants, 1833-1921," in which changes between the Book of Commandments and the 1921 edition of the Doctrine and Covenants were shown. Fitzgerald opened up the problem of the changes and suggested that another study be made to determine their significance.

Recognizing how easily mistakes are made the author does not maintain this work to be inerrant, but it is asserted that this thesis will be more complete than other studies, having to do with changes found in the revelations, available at this time (1955).

In writing this thesis, the author has attempted to be objective and include within this study a candid and true picture of the problem at hand. When giving the view point of other writers, caution was taken to give a clear perspective of their works. The point of view stressed in this work was that pointed to by the weight of evidence after a careful research was made in order that any significant data pertinent to the problem of this study might be considered.

The problem of this thesis is found within the confines of the Church of Jesus Christ of Latter-day Saints; therefore, the term "the church" being used frequently in this study, is referring to the Church of Jesus Christ of Latter-day Saints.

An introduction to the problem at hand necessitates a consideration of the Latter-day Saint concept of revelation, who may receive it, and how it is received.

Inasmuch as this study will be confined to an observation of
revelations claimed by the Church of Jesus Christ of Latter-day Saints, the writer will feel at liberty to quote freely from testimonies of individuals who were closely associated with the growth and development of this church.

Source material will be testimonials of those who have claimed revelation themselves or have been a witness to others receiving it, and written accounts of revelation as found in scripture. As the theme of the thesis is developed, it will be observed that the scope of this source material will be quite broad.

What is revelation? Webster's dictionary defines revelation as the, "act of revealing or communicating divine truth." Elder James E. Talmage writes of revelation:

In a theological sense the term revelation\(^1\) signifies the making known of divine truth by communication from the heavens. The Greek word, *Apocalypsis*, which in meaning closely corresponds with our word *revelation*, expresses an uncovering or a disclosure of that which had been wholly or in part hidden—the drawing aside of a veil. An Anglicized form of the Greek term—*Apocalypse*—is sometimes used to designate the particular Revelations given to John upon the Isle of Patmos, the record of which forms the last book of the New Testament. Divine revelation, as illustrated by numerous examples in scripture, may consist of disclosures or declarations concerning the attributes of Deity, or of an expression of the will of God regarding the affairs of men.\(^2\)

As these definitions bear out, revelation is the source by which God reveals his will to man. Such a definition, however, is very general and needs further explanation.

\(^1\)Underlining by writer.

Wilford Woodruff answered his own question, "What is revelation?" as follows:

It is the inspiration of the Holy Ghost to man. Joseph Smith said to Brother John Taylor in his day: "Brother Taylor, you watch the impression of the Spirit of God; you watch the whisperings of Spirit to you; you carry them out in your life, and it will become a principle of revelation in you, and you will know and understand this spirit and power." This is the key, the foundation stone of all revelation.¹

Again Wilford Woodruff is quoted:

The Lord has taught us in a modern revelation contained in this book, the Doctrine and Covenants, that it matters not whether he speaks from heaven by his own voice, or by the ministration of angels, or by the mouth of his servants when they are moved upon by the Holy Ghost, it is all the same the mind and will of God; and although the heaven and the earth pass away, my words would not fall unfulfilled.²

John Taylor spoke of revelation in its broadest sense as being available to all men in the following manner:

I will mention a principle here. Outside of the Gospel, among all classes of men, among all nations, kindreds and peoples, of every color and clime everywhere, they have given unto them a portion of the Spirit of God to profit withal. We are told this in the Scriptures, that God has given to every man a portion of His Spirit; but that is not the gift of the Holy Ghost. Where good men have followed the influence of that Spirit, it has led them to do good acts, to be charitable, to be kind, to be benevolent, to cultivate good morals and correct principles, to be governed by the principles of honor, truth, integrity and virtue, and these principles prevail to a greater or less extent among the nations of the earth and in this nation. This is the portion of the Spirit of God, as I said before, which was given to every man to profit withal.³

¹ Wilford Woodruff, The Latter-day Saints' Millennial Star, LIII, (1891), 642.
According to John Taylor every person born into the world receives a portion of the Spirit of God, apart from the Holy Ghost, that reveals to them certain truths. In another sermon he added:

The apostle Paul, on a certain occasion said that God had not left himself without witness. This is a general principle that exists everywhere and among all mankind. But there is another principle which is separate and distinct from that, and that is the principle that brings men into closer communion with the Almighty. And what is that? It is the Spirit of the Lord in a more eminent degree and is called in the Scriptures the Holy Ghost. How do men obtain that? Through a certain medium that God has appointed, viz., by faith, repentance, baptism administered by proper authority and laying on of hands for the gift of the Holy Ghost.¹

It has now been pointed out that there are two major sources by which man might receive revelations from God. However, before a man can receive the Holy Ghost he must conform to certain principles. This of necessity limits the number of those who might receive this blessing to these obedient to God's mandates.

Brigham Young supports John Taylor's testimony that every person born into the world will receive some revelations from God. He said:

Christ is the light of the world, and lighteth every man that cometh into it. No human being has ever been born upon this earth without more or less enlightenment by that Spirit and influence that flows from the fountain of intelligence. All people have been more or less taught by the Spirit of revelation; and let me say further there never was a child born upon this earth that was not naturally endowed with Spirit; and when we try to make ourselves believe differently, we are mistaken.²

Brigham Young adds further:

God distributes his Spirit to all, both Christian and pagan. This to some may appear very strange, but it is true; for there is not a Christian or pagan nation, family, or individual upon the whole earth to whom the Lord has not more or less at times dispensed his Spirit. The pagan is as fervent in his desires to his god for a good and holy influence to attend him in the worship of his idols, as we are to the

¹John Taylor, "All Intelligence Comes From God," Journal of Discourses, XX, (1880), 222.
God of heaven—the Father of us all—the Being who has brought all mankind into existence and sustains them by his providence and fatherly care. He bestows blessings upon all his children, and enlightens them more or less by his Spirit, and guides the affairs of all nations, states, countries, and peoples. His kind benevolence and influence, by the power of his Spirit, are over them all. 

Again quoting from Brigham Young:

Many people believe that the Spirit of the Lord has not been upon the earth when the Gospel was not among men in its purity; they believe the Spirit of the Lord has been entirely taken from the earth since the apostacy of the church. I do not believe for one moment that there has been a man or woman upon the face of the earth, from the days of Adam to this day, who has not been enlightened, instructed, and taught by the revelations of Jesus Christ. "What! the ignorant heathen?" Yes, every human being who has possessed a sane mind.

The Church of Jesus Christ of Latter-day Saints quotes the following as the revealed word of God.

And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

This power is the Spirit of Christ that "lighteth every man that cometh into the world." If revelation comes to every man who cometh into the world, what is the difference in the revelation given through the Spirit of Christ and the revelations given by the Holy Ghost?

From the revelation quoted as Latter-day Saint scripture it appears that knowledge received through the Spirit of Christ would guide men into good moral lives and aid them in their search for knowledge. The Holy Ghost

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1 Ibid., "God's Spirit Distributed Among All Mankind," p. 134.
2 Ibid., "The Elders and the Nations," II, (1853-1855), 139.
4 Ibid., 93:2.
has a special mission of declaring unto the inhabitants of the world that Jesus is the Christ.¹

Reid Bankhead makes the following distinction between the revelations of the Holy Ghost and knowledge revealed by the Spirit of Christ:

In spite of references using revelation as being the means for all knowledge in general still there is a definite position taken by the leaders of the church relative to a definite type and source of revelation which is peculiar to the church of Jesus Christ of Latter-day Saints and which is based on certain laws and conditions. Brigham Young made it clear that the world at large does not possess the kind of revelation peculiar to the church and that there was a time when it was not upon the earth.²

What knowledge does the church claim beyond that possessed by the world at large? Primarily, a better understanding of the principles of the Gospel, knowledge of ordinances necessary for Salvation, and the authority of Priesthood that must accompany those ordinances in order to make them effective for mankind.

Knowledge revealed by the Spirit of Christ does not pertain to salvation.

John A. Widtsoe explains this knowledge in the following way:

By the use of the Holy Spirit, the Lord operates the universe, and guides and directs His children on earth. By the inspiration gained from this source, our sometimes indistinct path is often made clear. Many a problem is solved, we hardly know how, by the help of this divine agency. We understand meanings formerly hidden. Many a danger is avoided. By this message-bearer between us and God, darkness is dispersed, and we may always walk in the light. The Holy Spirit is a spirit of revelation.³

Also:

¹I Corinthians 12:3


Through the Holy Spirit messages are conveyed by the Father to every creature, and from every creature to the Father. It is the means by which all of God's creations are ever before His eyes and under His control. It is the means of man's constant access to His Father. 1

From foregoing references it is clear that revelation is a process experienced by everyone to a certain degree. Also it is indicated that there are two sources of revelation from God; revelation through the Spirit of Christ to all flesh and revelation through the Holy Ghost which may be received only upon meeting certain requirements.

As this study is to deal with revelations claimed for the Latter-day Saint church through the medium of the Holy Ghost, emphasis will be given to that area.

One Latter-day Saint writer approaches the subject as follows:

We know, only in part, the exact manner in which the revelations were given. We are quite certain that not all were given in precisely the same way. The first revelation was received by the boy Joseph direct from the mouth of God, the Father, himself, when, pointing to His Son, he said, "This is my beloved Son, hear him." Section 2, which is the oldest revelation in the book, is a record of words that were actually spoken in the hearing of the prophet, by the Angel Moroni. 2

It is further brought out that there were other means of obtaining revelations for the church. Joseph Smith speaks of receiving revelations through the Urim and Thummin. 3 Wilford Woodruff speaks of Joseph Smith receiving revelations without the use of an instrument. He said, "Joseph Smith was full of revelation. He could translate anything given to him of God. He could receive revelation without the Urim and Thummin." 4

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1Ibid., p. 45.
2Church of Jesus Christ of Latter-day Saints, Course of Study for the Quorums of the Priesthood, (Salt Lake City, Utah: 1910), p. 15.
3Doctrine and Covenants, Sections 3, 6, 10, 11, 12, 14, 15, 16, and 17.
4Wilford Woodruff, The Latter-day Saints' Millennial Star, LIII, (1891), 642.
A study of the Doctrine and Covenants will reveal that the majority of the revelations were given to the prophet without the aid of a medium.

Several individuals close to the prophet Joseph have commented on how he received revelation. It is rather significant however to note that Joseph himself did not explain how the revelations came to him except that they came from God.

Parley P. Pratt was with the prophet on several occasions when he received revelations, and in May, 1831, he testified as follows:

After we had joined in prayer in his translating room, he dictated in our presence the following revelation: --(Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand.
This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each."

Sanford Porter, while living in Jackson County, Missouri in 1832, was present when Joseph received a revelation. His observations were: --

"...that the Prophet would speak a sentence to be written by a scribe engaged for that purpose, the scribe would say, "It is written," and if written correctly the sentence before the Prophet would disappear and another sentence would appear likewise, but if not written correctly by the scribe the sentence would remain; and after the necessary correction had been made, the sentence would disappear.
Many years ago Father Porter related to me that it was shown unto him, that by the aid of the Urim and Thummim the Prophet could see a sentence as if in gold letters, which he would read, and when it was written another sentence would appear. Martin Harris stated to me as above that when he had written the sentence that was presented, if written correctly it would disappear and another sentence would appear, and so continue."


In addition to the testimonies of Sanford Porter and Martin Harris, Brigham Young related an experience he and his brother Joseph Young had while in the prophet's home. He said:

After we returned from Missouri, my brother Joseph Young and myself had been singing after preaching in a meeting; and when the meeting was dismissed, brother Joseph Smith said, "Come, go down to my house with me." We went and sang to him a long time, and talked with him. He then opened the subject of the Twelve and Seventies for the first time I ever heard of it. He said, "Brethren, I am going to call out Twelve Apostles... In 1835, the last of January or in February, or about that time, we held our meetings from day to day, and brother Joseph called out Twelve Apostles at that time. He had a revelation when we were singing to him. Those who were acquainted with him knew when the Spirit of revelation was upon him, for his countenance wore an expression peculiar to himself while under that influence. He preached by the Spirit of revelation, and taught in his council by it, and those who were acquainted with him could discover it at once, for at such times there was a peculiar clearness and transparency in his face.¹

That the Prophet's countenance changed while receiving revelation seems to be the opinion of all who saw him. As to whether the revelation was revealed before the Prophet's eyes, a sentence at a time, is not stated by everyone. It seems that each individual recognized certain things which were either omitted or not noticed by other witnesses.

When the different ways of receiving revelation are considered it is evident that the methods described above will not fit all of them. Parley P. Pratt speaks of a revelation which comes through dreams. He wrote:

In all dispensations God has revealed many important instructions and warnings to men by means of dreams. When the outward organs of thought and perception are released from their activity, the nerves unstrung, and the whole of mortal humanity lies hushed in quiet slumbers, in order to renew its strength and vigor, it is then that the spiritual organs are at liberty, in a certain degree, to assume their wonted functions, to recall some faint outlines, some confused and half-defined recollections of that heavenly world, and those endearing scenes of their former estate, from which they have descended in order to obtain and mature a tabernacle of flesh. Their kindred spirits, their guardian angels then hover about them with the fondest affection, the most anxious solicitude. Spirit communes with Spirit, thought meets thought,

¹Brigham Young, "Priesthood", Journal of Discourses, IX, (1862), 89.
soul blends with soul, in all the raptures of mutual, pure and eternal love.

In this situation the spiritual organs are susceptible of converse with Deity, or of communion with angels and the spirits of just men made perfect.

It has already appeared in this study that some revelations came through visitations of heavenly messengers. Also that some of the revelations were not written down at the time they were received.²

The testimony of Brigham Young relative to receiving revelation suggests quite a different method of reception from those mentioned. He said:

I am so far from believing that any government upon this earth has constitutions and laws that are perfect, that I do not even believe that there is a single revelation, among the many God has given to the Church, that is perfect in its fulness. The revelations of God contain correct doctrine and principle, so far as they go; but it is impossible for the poor, weak, low, grovelling, sinful inhabitants of the earth to receive a revelation from the Almighty in all its perfections. He has to speak to us in a manner to meet the extent of our capacities, as we have to do with these benighted Lamanites; it would be of no benefit to talk to them as I am now speaking to you. Before you can enter into conversation with them and give them your ideas, you are under the necessity of condescending to their low estate, so far as communication is concerned in order to exalt them.³

Brigham Young's concept that revelation came to man in his own language is also consonant with the Lord's words upon the subject. 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."⁴

To recognize that those who have written revelations from God have written in their own style and according to their ability to use the

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¹ Parley P. Pratt, Key to Theology, (8th ed., Salt Lake City, Utah: Deseret Book Co., 1938), pp. 119, 120.

² The Church of Jesus Christ of Latter-day Saints, Course of Study For the Quorums of the Priesthood; (Salt Lake City, Utah: 1910), p. 15.


⁴ Doctrine and Covenants 1:24.
language is important with reference to the above quotations.

Brigham Young explained the necessity of revelation being given according to an individual's understanding of the language in the following way:

You have to use the words they use, and address them in a manner to meet their capacities, in order to give them the knowledge you have to bestow. If an angel should come into this congregation, or visit any individual of it, and use the language he uses in heaven, what would we be benefited? Not any, because we could not understand a word he said. When angels come to visit mortals, they have to descend to our capacities in order to communicate with us.

The Lord reveals truth unto His children and they in turn seek to explain those truths according to their abilities. In that way Isaiah wrote differently from Jeremiah and so forth.

Today we have difficulty in understanding the writings of certain prophets and apostles. We have little reason to doubt that when those revelations were first made known, it was to the understanding of those to whom they were given. Brigham Young said:

When revelations are given through an individual appointed to receive them, they are given to the understandings of the people. These revelations, after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time they were given.

God reveals unto His children according to their ability to receive and understand. The revelations are true, but human limitations affect their expression.

Another thought of importance, regarding the receiving of revelation, is the conditioning of an individual to receive it. Orson Pratt suggests that an individual must put forth effort in attempting to find an answer to

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2Young, "Remarks on a Revelation Given in August 1831", Ibid., III, (1855-1856), 333.
his problem before he can expect assistance from the Lord. He wrote:

We must not expect the Holy Ghost to impart the future knowledge that will be necessary for us without any exertion on our part. In all things the Lord requires man as an agent to exert his faculties in order to obtain any blessing, of whatever nature it may be, whether it be the spirit of vision or the spirit of translation, or any other gift. We cannot let our minds remain dormant, taking no thought, expecting to be filled with the spirit of translation, or the spirit of inspiration, or revelation, or vision; but there must be an exertion of the mind, there must be an exercise of the agency of man, in order to receive these great and glorious gifts.2

This thought of Orson Pratt’s is congruous with the Lord’s words to Oliver Cowdery in regards to an attempt by Oliver to translate which resulted in failure. The Lord said:

Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.2

In summarizing this introductory chapter, revelation in the Latter-day Saint church is defined as the communication of divine truths from God to man.

Two major areas were considered in this study; revelations which come from the Holy Ghost and knowledge imparted by the Spirit of Christ. Those who receive the revelations of the Holy Ghost must obey the ordinances of the Gospel, while the Spirit of Christ is given to every man upon birth into the world.

Revelation to the Church comes through the medium of the Holy Ghost.3

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2 Doctrine and Covenants 9:6-8.

3 Ibid., 8:2.
Testimonies of individuals verify that revelations of the Holy Ghost may come in different ways, such as visions, dreams, etc. This study will consider one method of revelation that is referred to by Joseph Smith as follows:

A person may profit by noticing the first intimation of the spirit of revelation, for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation until you become perfect in Christ Jesus.¹

The witnesses quoted in this thesis have sought to explain how Joseph Smith received revelation. All seemed to agree that his physical appearance became changed. As to just how the message came to the prophet these witnesses are not in agreement.

The Lord, however, made it clear that revelation came to his servants according to their language. This concept, that the Lord revealed certain truths to Joseph Smith which were written by the prophet or a scribe as the prophet spoke, is in harmony with the scriptures.

As the mind of an individual is prepared to receive the word of the Lord, the Almighty reveals His truths according to man's understanding.

This viewpoint is very important in the development of this study.

The great challenge of this study is to determine whether the revelations as given to the prophet Joseph Smith were dictated by the voice of inspiration word for word and would therefore not be subject to any revision or change, or whether the concepts were revealed to the prophet Joseph Smith leaving him responsible to put them down in writing according

to his ability, thus leaving him free to change, revise, subtract or add as the need may be in order to best portray the truth which God had revealed to him.
PART I

Before a study of the changes found in the revelations can be pursued, it is necessary to know what changes were actually made. The author compared the Book of Commandments with the various editions of the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints and recorded the differences found.

On the left hand page of part I in parallel columns the verses in which differences occur between the Book of Commandments and the 1921 edition of the Doctrine and Covenants are given with the variations being underscored. The Book of Commandments is the first volume of modern revelations the Church of Jesus Christ of Latter-day Saints sought to publish and the 1921 edition of the Doctrine and Covenants is the current authorized edition of the Latter-day Saint church.

As differences between the Book of Commandments and the 1921 edition of the Doctrine and Covenants were found a search was made to discover in which of the intervening editions the change first occurred.

The right hand page of part I shows the section, verse and edition of the Doctrine and Covenants in which the variation first appeared. For example: Where the word "should" is used in chapter one, verse four of the Book of Commandments it appears as "shall" in the nineteenth verse of the 1835 edition of the Doctrine and Covenants. This was indicated as follows:

4:33 "should" to "shall".

19:35

The chapters of the 1833 edition and the section number or numbers of editions where the differences first occurred are given at the beginning of each chapter in part I of this thesis.
4. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph,....

5. ...after they having received the record of the Nephites; yea, even my servant Joseph might have power to translate through the mercy of God, the book of Mormon:....

Nevertheless he that repenteth and doeth the commandments of the Lord, shall be forgiven, and he that repenteth not from him shall be taken even the light which he hath received,....

6. And again, verily I say unto you, O inhabitants of the earth, for I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons,
verse:edition

4:33 "Joseph" to "Joseph Smith Jun."
17:35

4:33 "should" to "shall"
19:35

5:33 "they" omitted; "and" added
29:35

"Joseph" to "Joseph Smith, Jun."

"by the power of God" added

5:33 "repenteth" to "repents"
32:35

"doeth" to "does"

5:33 "repenteth" to "repents"
33:35

"hath" to "has"

6:33 "for" omitted
34:35
and willeth that all men shall know that the day speedily cometh,....

CHAPTER II

4. ...but remember God is merciful: Therefore, repent of that which thou hast done, and he will only cause thee to be afflicted for a season, and thou art still chosen, and wilt again be called to the work; and except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

6. Nevertheless, my work shall go forth and accomplish my purposes, for as the knowledge of a Savior has come into the world, even so shall the knowledge of my people, the Nephites, and the Jacobites, and the Josephites, and the Zoramites, come to the knowledge of the Lamanites, and the Lemuelites and the Ishmaelites, which dwindled in unbelief, because of the iniquities of

persons, and will that all men shall know that the day speedily cometh;....

SECTION 3

10. But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou are still chosen, and art again called to the work;

11. Except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

16. Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people--

17. And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers--

18. And this testimony shall
"willeth" to "will"  First changed in 1845 by Wilford Woodruff at Liverpool, England; John Taylor did not make the change in 1846, Nauvoo edition; it was changed in the Salt Lake City, 1876 edition.

CHAPTER II, 1833  
SECTION 3, 1921

"and he will only cause thee to be afflicted for a season" omitted;  
"which is contrary to the commandment which I gave you" added

"wilt" to "art"; "be" omitted

"and" omitted

"and accomplish my purposes" omitted; "as" to "inasmuch as"

"into" to "unto"

"through the testimony of the Jews," added

"a Savior come unto" added

"and to" added

"through the testimony of their fathers" added

"And this testimony shall" added

"which" to "who"

"iniquities" to "iniquity"
A BOOK OF COMMANDMENTS

their fathers, who have been suffered to destroy their brethren, because of their iniquities, and their abominations:

CHAPTER III

1. ...and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

2. Remember temperance, patience, humility, diligence, etc., ask and ye shall receive, knock and it shall be opened unto you: Amen

DOCTRINE AND COVENANTS

come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

SECTION 4

4. ...and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

5. And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

6. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

7. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.
Verse: edition

6:33  "whom the Lord has" to "who have been"
18:35

"the Nephites" added

CHAPTER III, 1833
SECTION 4, 1921

1:33  "perish" to "perisheth"
4:21

1:33  "qualifies" to "qualify"
2:54

2:33  "faith, virtue, knowledge, brotherly kindness, godliness, charity,"
2:35  added
1. Behold, I say unto you, that my servant Martin has desired a witness from my hand, that my servant Joseph has got the things of which he has testified, and borne record that he has received of me.

2. And now, behold, this shall you say unto him:—I the Lord am God, and I have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things, nevertheless I have caused him that he should enter into a covenant with me, that he should not show them except I command him, and he has no power over them except I grant it unto him;

and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift,
CHAPTER IV, 1833
SECTION 5, 1921

1:33 "as" added; "Martin" to "Martin Harris"
1:35 "from" to "at"
    "you" added; "Joseph" to "Joseph Smith Jun."
    "has" to "have"; "things" to "plates"
    "he has" to "you have"
    "he has" to "you have"

2:33 "he who spake unto you, said unto you" added
2:35 "I" omitted
    "you" added
    "Joseph" to "Joseph Smith, Jun.
    "I" omitted; "him" to "you"
    "he" to "you"

2:33 "nevertheless" to "and"; "him" to "you"
2:35 "he" to "you"
    "he" to "you"
    "to those persons to whom" added
    "command him" to "commanded you"
    "he has" to "you have"
    "him" to "you"
2:33 "he has" to "you have"
2:35 "book" to "plates"; "him" omitted
    "and this is the first gift that I bestowed upon you" added
for I will grant him no other gift.

3. And verily I say unto you,

...for, behold, if they will not believe my words, they would not believe my servant Joseph, if it were possible that he could show them all things.

O ye unbelieving, ye stiffnecked generation, mine anger is kindled against you!

4. Behold, verily I say, I have reserved the things of which I have spoken, which I have intrusted to my servant, for a wise purpose in me, and it shall be made known unto future generations:

DOCTRINE AND COVENANTS

you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

5. Verily, I say unto you,

...for hereafter you shall be ordained and go forth and deliver my words unto the children of men.

7. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you.

8. Oh, this unbelieving and stiffnecked generation—mine anger is kindled against them.

9. Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations;
verse:edition

2:33  "he shall" to "you should"
2:35  "until my purpose is fulfilled in this" added
      "him" to "unto you"
      "until it is finished" added
3:33  "and" omitted
2:35  "For hereafter you shall be ordained and go forth and deliver my
      words unto the children of men." added

      "for" omitted

      "you" added
      "he could" to "you should"
      "these" added
      "which I have committed unto you" added
      "ye" to "this"; "ye" to "and"

      "you" to "them"
4:33  "unto you" added
3:35  "the" to "those"
      "of which I have spoken" omitted
      "to" to "unto you"
      "Joseph" added
A BOOK OF COMMANDMENTS

But this generation shall have my words,
yea and the testimony of three of my servants shall go forth with my words unto this generation;
yea three shall know of a surety that these things are true,

for I will give them power, that they may behold and view these things as they are,
and to none else will I grant this power, to receive this same testimony among this generation.

And the testimony of three witnesses will I send forth and my word,

DOCTRINE AND COVENANTS

10. But this generation shall have my word through you;

11. And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you.

12. Yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them.

13. I will give them power that they may behold and view these things as they are;

14. And to none else will I grant this power, to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness--clear as the moon, and fair as the sun, and terrible as an army with banners.

15. And the testimony of three witnesses will I send forth
verse: edition

4:33 "words" to "word through you"
3:35 "yea and" omitted; "And in addition to your testimony" added

"whom I shall call and ordain, unto whom I will show these things, and they" added
"unto this generation" to "that are given through you"

"three" to "they"

"for from heaven will I declare it unto them." added

"for" omitted

"in this the beginning of the rising up and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners." added

"and" to "of"
and behold whosoever believeth in my word, them will I visit with the manifestation of my Spirit, and they shall be born of me,

and their testimony shall also go forth.

5. And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.

6. And now if this generation

DOCTRINE AND COVENANTS

of my word.

16. And behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit—

17. And you must wait yet a little while, for ye are not yet ordained—

18. And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them;

19. For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.
"in my word" to "on my words"

"even of water and of the Spirit--" added

"And you must wait yet a little while, for ye are not yet ordained--" added

"unto the condemnation of this generation if they harden their hearts against them" added

"And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.

"And now if this generation do harden their hearts against my work, behold I will deliver them up unto satan, for he reigneth and has much power at this time, for he hath got great hold upon the hearts of the people of this generation; and not far from the iniquities of Sodom and Gomorrah, do they come at this time; and behold the sword of justice hangeth over their heads, and if they persist in
A BOOK OF COMMANDMENTS

do harden their hearts against my work, behold I will deliver them up unto satan, for he reigneth and hath much power at this time, for he hath got great hold upon the hearts of the people of this generation; and not far from the iniquities of Sodom and Gomorrah, do they come at this time; and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them.

7. And now I command my servant Joseph to repent, and walk more uprightly before me, and yield to the persuasions of men no more; and that he be firm in keeping the commandments wherewith I have commanded him; and if he doeth this, behold I grant unto him eternal life, even if he should be slain.

8. And now I speak again concerning the man that desireth a witness:

21. And now I command you, my servant Joseph, to repent and walk more uprightly before me, and to yield to the persuasions of men no more.

22. And that you be firm in keeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you eternal life, even if you should be slain.

23. And now, again, I speak unto you, my servant Joseph, concerning the man that desires the witness--
5:33  the hardness of their hearts, the time cometh that it must fall upon them." omitted

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." added

7:33  "you" added
4:35

7:33  "to" added
21:21

7:33  "he" to "you"
4:35  "him" to "you"

"he doeth" to "you do"

"him" to "you"

"he" to "you"

8:33  "I speak again" to "Again, I speak"
5:35  "unto you my servant Joseph" added

"desireth" to "desires"; "a" to "the"
A BOOK OF COMMANDMENTS

behold I say unto him, he exalteth himself and doth not humble himself sufficiently before me, but if he will go out and bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desireth to know;

and then he shall say unto the people of this generation, behold, I have seen the things and I know of a surety that they are true, for I have seen them, and they have been shown unto me by the power of God and not of man.

And I command him that he shall say no more unto them, concerning these things, except he shall say, I have seen them, and they have been shown unto me by the power of God.

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24. Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see.

25. And then he shall say unto the people of this generation: Behold, I have seen the things which the Lord hath shown unto Joseph Smith, Jun., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man.

26. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say: I have seen them, and they have been shown unto me by the power of God;

29. And if this be the case,
verse:edition

8:33 "exalteth" to "exalts"
5:35 "doth" to "does"

"go out and" omitted

"desireth to know" to "desires to see."

"which the Lord hath shown unto Joseph Smith, Jun.," added

"and" to "for"

"the Lord" added

"my servant Martin Harris" added
A BOOK OF COMMANDMENTS

I command him that he shall do no more, nor trouble me any more concerning this matter.

10. And if this be the case, behold I say unto you, Joseph,...

11. And now, because I foresee the lying in wait to destroy thee: Yea, I foresee that if my servant humbleth not himself, and receive a witness from my hand, that he will fall into transgression;

CHAPTER V

1. ...behold I am God; and give heed unto my word,...

4. Verily, verily I say unto you, even as you desire of me, so shall it be unto you;....

5. ...Make not thy gift known unto any, save it be those which are of thy faith;....

7. ...I tell thee these things as a witness unto thee, that the words or the work which thou hast

DOCTRINE AND COVENANTS

I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

30. And if this be the case, behold, I say unto thee, Joseph,

32. And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin Harris humbleth not himself and receive a witness from my hand, that he will fall into transgression;....

SECTION 6

2. Behold, I am God; give heed unto my word,...

8. Verily, verily, I say unto you, even as you desire of me so it shall be unto you;....

12. Make not thy gift known unto any save it be those who are of thy faith;....

17. I tell thee these things as a witness unto thee—that the words or the work which thou hast
verse: edition

9:33 "him" to "you"; "my servant Joseph" added
5:35 "that you shall say unto him" added

10:33 "you" to "thee"
6:35

11:33 "Martin Harris" added

CHAPTER V, 1833
SECTION 6, 1921

1:33 "and" omitted
2:21

4:33 "so shall it be unto you" to "so it shall be unto you"
4:52

5:33 "which" to "who"
5:35
been writing is true;

10. Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own and my own received me not....

14. ...And if they do unto you, even as they have done unto me, blessed are ye,....

CHAPTER VI

1. And the Lord said unto me, John my beloved, what desirest thou?

and I said, Lord give unto me power that I may bring souls unto thee.

--And the Lord said unto me: Verily, verily I say unto thee, because thou desirest this, thou shalt tarry till I come in my glory:

2. And for this cause, the Lord said unto Peter: --If I will that he tarry till I come, what is

DOCTRINE AND COVENANTS

been writing are true.

21. Behold, I am Jesus Christ, the Son of God. I am the same that came unto mine own, and mine own received me not....

30. And even if they do unto you even as they have done unto me, blessed are ye,....

SECTION 7

1. And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you.

2. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

3. And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations kindreds, tongues and people.

4. And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is
CHAPTER VI, 1833
SECTION 7, 1921

1:33 "For if you shall ask what you will, it shall be granted unto you"
1:35 added
"unto him" added
"over death" added
"live and" added

till" to "until"

"and shalt prophesy before nations kindreds, tongues and people."
added
("shall" was changed to "shalt" in the above addition by Wilford
Woodruff in 1845 edition at Liverpool, England.)
A BOOK OF COMMANDMENTS

that to thee? for he desirest of me that he might bring souls unto me:
but thou desirest that thou might speedily come unto me in my kingdom:

I say unto thee, Peter, this was a good desire, but my beloved has undertaken a greater work.

CHAPTER VII

1. Oliver, verily, verily I say unto you, that assuredly as the Lord liveth, which is your God and your Redeemer, even so sure shall

SECTION 8

1. Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so
"undertaken" to "desired"

"that he might do more, or" added

"yet among men than what he has before done." added

2:33 "Yea, he has undertaken a greater work; therefore, I will make him
2:35 as flaming fire and a ministering angel: he shall minister for
those who shall be heirs of salvation who dwell on the earth; and I
will make thee to minister for him and for thy brother James; and
unto you three I will give this power and the keys of this ministry
until I come." added

CHAPTER VII, 1833
SECTION 8, 1921

1:33 "Oliver" to "Oliver Cowdery"
1:35

"which" to "who"
"sure" to "surely"
you receive a knowledge of whatsoever things you shall ask in faith, ....

3. ...Now this is not all, for 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:

3. ...and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know.

4. Remember that without faith you can do nothing. Trifle not with these things. Do not ask for that which you ought not.

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surely shall you receive a knowledge of whatsoever things you shall ask in faith, ....

6. Now this is not all thy gift; for you have another gift, which is the gift of Aaron; behold, it has told you many things;

7. Behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you.

8. Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God.

9. And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.

10. Remember that without faith you can do nothing; therefore ask in faith. Trifle not with these things; do not ask for that which
3:33  "thy gift" added
3:35

"working with the rod" to "Aaron"
"many" added

"save God" to "save the power of God"
"rod" to "gift"
"nature" to "Aaron"
"to work in your hands" to "to be with you"

"Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands." added

"that" to "and"
"shall know" to "shall have knowledge concerning it."

4:33  "therefore ask in faith" added
3:35
CHAPTER IX

1. Now, behold I say unto

you ought not.

11. Ask that you may know
the mysteries of God, and that you
may translate and receive knowledge
from all those ancient records which
have been hid up, that are sacred;
and according to your faith shall it
be done unto you.

12. Behold, it is I that
have spoken it; and I am the same
that spake unto you from the begin-
ing. Amen.

SECTION 10

1. Now, behold, I say unto
verse: edition

4:33 "and receive knowledge from" added
3:35

"which" to "that"

5:33 "which" to "that"
3:35

CHAPTER VIII, 1833
SECTION 9, 1921

1:33 "Joseph" to "Joseph Smith, Jun."
1:35

"you" to "ye"

"you" to "him"

4:33 "that" to "and"
4:35

CHAPTER IX, 1833
SECTION 10, 1921
you, that because you delivered up so many writings, which you had power to translate, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, nevertheless it has been restored unto you again; therefore, see that you are faithful and go on unto the finishing of the remainder of the work as you have begun.

Do not run faster than you have strength and means provided to translate, but be diligent unto the end, that you may come off conqueror; yea, that you may conquer satan, and those that do uphold his work.

2. Behold they have sought to you, that because you delivered up those writings which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them.

2. And you also lost your gift at the same time, and your mind became darkened.

3. Nevertheless, it is now restored unto you again; therefore, see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun.

4. Do not run faster or labor more than you have strength and means provided to enable you to translate; but be diligent unto the end.

5. Pray always, that you may come off conqueror; yes, that you may conquer satan, and that you may escape the hands of the servants of Satan that do uphold his work.

6. Behold, they have sought
verse: edition

1:33  "so many" to "those"
1:35  "given unto you" added
     "by the means of the Urim and Thummin" added

"and your mind became darkened" added

"has been" to "is now"

"go" to "continue"

"of translation" added

"or labor more" added

"to enable you" added

"Pray always" added

"those" to "that you may escape the hands of the servants of Satan"
destroy you; yea, even the man in whom you have trusted,

and for this cause I said, that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift,

and because you have delivered the writings into his hands, behold they have taken them from you:

therefore you have delivered them up; yea, that which was sacred unto wickedness.

And behold, satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands;...

...for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you pretended to

doctrine and covenants
to destroy you; yea, even the man in whom you have trusted has sought to destroy you.

7. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift.

8. And because you have delivered the writings into his hands, behold, wicked men have taken them from you.

9. Therefore, you have delivered them up, yea, that which was sacred, unto wickedness.

10. And, behold, Satan hath put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands.

13. For he hath put into their hearts to do this, that by lying they may say they have caught you in the words which you have
verse:edition

2:33  "has sought to destroy you" added
1:35

"intrusted" to "entrusted"

"they" to "wicked men"

"has" to "hath"

"has" to "hath"

"it" omitted

"have" added
for behold he has put it into their hearts to tempt the Lord their God;

for behold they say in their hearts, ....

4. Verily, verily I say unto you, that satan has great hold upon their hearts; he stirreth them up to do iniquity against that which is good,

that he may lead their souls to destruction,

and thus he has laid a cunning plan to destroy the work of God;

5. And their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me.

22. Satan stirreth them up, that he may lead their souls to destruction.

23. And thus he has laid a cunning plan, thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation.

15. For behold, he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again.

16. And then, behold, they say and think in their hearts....

20. Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good;
3:33 "to get thee" added
2:35
"their" to "thy"
"in asking to translate it over again" added
"for" to "And then"
"and think" added

4:33 "do" omitted
3:35

"And their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me. Satan stirreth them up," added

"thinking" added

"but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment." added
yea, he stirreth up their hearts
to anger against the work;....

6. Now behold they have al-
tered those words, because satan
saith unto them, He hath deceive
you, and thus he flattereth them
away to do iniquity, to tempt the
Lord their God.

7. ...for behold, they shall
not lie any more against those words;
for behold, if you should bring forth
the same words, they would say that
you have lied; that you have pretended
to translate, but that you have con-
tradicted your words;

and behold they would publish this,
and satan would harden the hearts of
the people, to stir them up to anger
against you, that they might not be-
lieve my words;

thus satan would overpower this gen-
eration that the work might not
come forth in this generation,

DOCTRINE AND COVENANTS

in the day of judgment.

24. Yea, he stirreth up
their hearts to anger against this
work.

29. Now, behold, they have
altered these words, because Satan
saith unto them: He hath deceived
you—and thus he flattereth them
away to do iniquity, to get thee
to tempt the Lord thy God.

31. For, behold, they shall
not accomplish their evil designs
in lying against those words. For,
behold, if you should bring forth
the same words they will say that
you have lied and that you have pre-
tended to translate, but that you
have contradicted yourself.

32. And, behold, they will
publish this, and Satan will harden
the hearts of the people to stir
them up to anger against you, that
they will not believe my words.

33. Thus Satan thinketh to
overpower your testimony in this
generation, that the work may not
verse: edition

4:33 "the" to "this"
3:35

6:33 "those" to "these"
5:35

"to get thee" added
"their" to "thy"

7:33 "lie any more" to "accomplish their evil designs in lying"
6:35

"would" to "will"

"and" added

"your words" to "yourself"
"would" to "will"
"would" to "will"

"might" to "will"

"would" to "thinketh to"
"your testimony in" added
"might" to "may"
but behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work.

9. And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraved upon the plates of Nephi;....

10. And now, because of the account which is engraved upon the plates of Nephi,....

11. Behold there are many things engraved upon the plates of Nephi, which do throw greater views upon my gospel;....

12. Now this is not all, their faith in their prayers were, that this gospel should be made known also,....

14. ...but it is they who do not fear me, neither keep my command-

DOCTRINE AND COVENANTS

come forth in this generation.

34. But behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.

38. And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, is engraved upon the plates of Nephi;

40. And now, because the account which is engraved upon the plates of Nephi....

45. Behold, there are many things engraved upon the plates of Nephi which do throw greater views upon my gospel;....

49. Now, this is not all—their faith in their prayers was that this gospel should be made known also,....

56. But it is they who do not fear me, neither keep my command-
verse: edition

7:33  "of translation" added
6:35

9:33  "are" to "is"
38:21

10:33  "of" omitted
9:35

11:33  "on" to "upon"
45:21

12:33  "were" to "was"
11:45
A BOOK OF COMMANDMENTS

ments, but buildeth up churches unto themselves, to get gain; yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

15. Behold, I am Jesus Christ, the Son of God: I came unto my own, and my own received me not....

19. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God: Amen.

CHAPTER X

1. ...behold I am God and give heed to my word,....

4. Verily, verily I say unto you, even as you desire of me, so shall it be done unto you;....

5. ...for behold it is I that speaketh:....

7. ...and then shall you know, or by this shall you know, all

DOCTRINE AND COVENANTS

ments but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

57. Behold, I am Jesus Christ, the Son of God. I came unto mine own, and mine own received me not.

70. And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. Amen.

SECTION XI

2. Behold, I am God; give heed to my word,....

8. Verily, verily, I say unto you, even as you desire of me so it shall be done unto you;....

11. For, behold, it is I that speak;....

14. And then shall ye know, or by this shall you know, all things
36-a

verse: edition
14:33 "buildeth" to "build"
13:45
 "buildeth" to "build"

"centre" to "center"
15:33 "my" to "mine"
57:21 "my" to "mine"

19:33 "the" omitted
18:52

CHAPTER X, 1833
SECTION 11, 1921
1:33 "and" omitted
2:21

4:33 "so shall it" to "so it shall"
4:45

5:33 "speaketh" to "speak"
5:45

7:33 "you" to "ye"
7:35
A BOOK OF COMMANDMENTS

things whatsoever you desire of me.

9. ...Yea, the translation of my works:....

10. ...seek not to declare my word, but first seek to obtain my word, and then shall your tongues be loosed;....

10. ...study my word which shall come forth among the children of men; or that which you are translating: Yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto.

11. ...Behold I speak unto all who have good desires, and have thrust in their sickles to reap.

12. ...I am the same which came unto my own, and my own received me not:

but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on

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whatsoever you desire of me....

19. ...yea, the translation of my work;....

21. Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed;....

22. ...study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

27. Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

29. I am the same who came unto mine own and mine own received me not;

30. But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God even to
"works" to "work"

"tongues" to "tongue"

"you are translating" to "is now translating"

"thereunto" to "thereto"

"sickles" to "sickle"

"which" to "who"

"my" to "mine"; "my" to "mine"

"receiveth" to "receive"
CHAPTER XI

1. ...behold I am God, and
give heed to my word,....
5. Behold I am the light and
the life of the world, that speaketh
these words:....

CHAPTER XII

1. ...behold I am God, and
give heed to my word,....
5. Behold I am Jesus Christ
the Son of the living God, which
created the heavens and the earth;
....

CHAPTER XIV

2. Behold, blessed are you
for this thing, and for speaking my
words which I have given you, ac-
cording to my commandments:

CHAPTER XV

1. Now behold, because of
the thing which you have desired to
know of me, I give unto you these
words.
CHAPTER XI, 1833
SECTION 12, 1921

1:33  "and" omitted
2:21

CHAPTER XII, 1833
SECTION 14, 1921

1:33  "and" omitted
2:21

CHAPTER XIII, 1833
SECTION 15, 1921

Identical

CHAPTER XIV, 1833
SECTION 16, 1921

2:33  "unto" added
2:44

CHAPTER XV, 1833
SECTION 18, 1921

1:33  "my servant Oliver Cowdery" added
1:35
A BOOK OF COMMANDMENTS

3. ...for in them are all things written, concerning my church, my gospel, and my rock.

4. Wherefore, if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you.

5. Wherefore, as thou hast been baptized by the hand of my servant, according to that which I have commanded him:

6. Wherefore he hath fulfilled the thing which I commanded him.

7. Wherefore, as thou hast been baptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him.

8. And now marvel not that I have called him unto mine own purpose, which purpose is known to me:

9. And now, Oliver Cowdery, I speak unto you, and also unto David, by the way of commandment:

10. And now Oliver, I speak unto you, and also unto David, by the way of commandment:

11. For behold I command all words:

4. For in them are all things written concerning the foundation of my church, my gospel, and my rock.

5. Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

7. Wherefore, as thou hast been baptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him.

8. And now, marvel not that I have called him unto mine own purpose, which purpose is known in me;

9. And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment;

10. And now Oliver, I speak unto you, and also unto David Whitmer, by the way of commandment;

11. For behold I command all
verse: edition

3:33 "the foundation of" added
1:35

4:33 "and" to "upon the foundation of"
1:35

6:33 "hand" to "hands"
2:35
"Joseph Smith, Jun.," added

7:33 "Wherefore" omitted
2:35

8:33 "to" to "in"
2:35

10:33 "Oliver" to "Oliver Cowdery"
3:35

"David" to "David Whitmer"
men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with the same calling with which he was called.

13. For behold the Lord your God suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him.

17. And if it so be that you should labor in all your days, in crying repentance unto this people, and bring save it be one soul only unto me, how great shall be your joy with him in the kingdom of my Father?

20. Ask the Father in my name in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men.

27. And now behold, there are others which are called to declare my gospel, both unto Gentile

DOCTRINE AND COVENANTS

where to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called.

11. For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

15. And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

18. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

26. And now, behold, there are others who are called to declare my gospel, both unto Gentile and
11:33 "the" to "that"
3:35

13:33 "God" to "Redeemer"
3:35

17:33 "in" omitted
3:35

"only" omitted

20:33 "is" to "are"
4:45

27:33 "which" to "who"
5:35
A BOOK OF COMMANDMENTS

and unto Jew:
Yea, even unto twelve:

29. And the twelve are they which shall desire to take upon them my name, with full purpose of heart:

31. And they are they which are ordained of me to baptize in my name, according to that which is written:....

33. And now I speak unto the twelve:

35. And behold you are they which are ordained of me to ordain priests and teachers....

42. And now behold I give unto you, Oliver, and also unto David, that you shall search out the twelve which shall have the desires of which I have spoken;....

46. For all men must repent and be baptized; and not only men, but women and children, which have arrived to the years of accountability.
verse: edition

27:33 "unto" omitted
5:35

29:33 "which" to "who"
5:35

31:33 "which" to "who"
5:35

33:33 "you" added
5:52

35:33 "which" to "who"
5:35

42:33 "Oliver" to "Oliver Cowdery"
6:35
"David" to "David Whitmer"
"which" to "who"

46:33 "which" to "who"
6:35
"arriven to" to "arrived at"
CHAPTER XVI

1. Yea, even I, I am he, the beginning and the end: Yea, Alpha and Omega, Christ the Lord, the Redeemer of the world:

2. I having accomplished and finished the will of him whose I am, even the Father:

9. Wherefore, I will explain unto you, this mystery; for it is meet unto you, to know even as mine apostles.

13. Wherefore, I command you by my name, and by my Almighty power, that you repent: repent, lest I smite you by the rod of my mouth, and by my anger, and your sufferings be sore—....

SECTION 19

1. I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world.

2. I, having accomplished and finished the will of him whose I am, even the Father, concerning me—....

8. Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles.

13. Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name:

14. And it is by my almighty power that you have received them;

15. Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—....
Therefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name; "And it is by my almighty power that you have received them;" added
A BOOK OF COMMANDMENTS

be sore:

16. Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, both body and spirit;

21. Wherefore, I command you again by my Almighty power, that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea even in the least degree you have tasted at the time I withdrew my Spirit.

22. And I command you, that you preach nought but repentance, and show not these things, neither speak these things unto the world, for they cannot bear meat, but milk they must receive.

24. Wherefore, learn of me, and listen to my words; walk in the meekness of my spirit and you shall have peace in me.

DOCTRINE AND COVENANTS

16. Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit——..

20. Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.

21. And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me.

22. For they cannot bear meat now, but milk they must receive;....

23. Learn of me, and listen to my words; walk in the meekness of my spirit, and you shall have peace in me.
verse: edition

18:33 "and to suffer" added
2:35

21:33 "to repent, lest I humble you" added
2:35

21:33 "by" to "with"
2:44
   "and" added

22:33 "nought" to "naught"
2:35
   "neither speak these things" omitted
   "until it is wisdom in me" added

22:33 "now" added
2:35

24:33 "therefore" omitted
2:35
A BOOK OF COMMANDMENTS

Jesus Christ by the will of the Father.

25. And again: I command you, that thou shalt not covet thy neighbor's wife.

27. And again: I command you, that thou shalt not covet thine own property,....

which is my word to Gentile, that soon it may go to the Jew, of which the Lamanites are a remnant; that they may believe the gospel, and look not for a Messiah to come which has already come.

28. And again: I command you, that thou shalt pray vocally as well as to thyself:

30. And thou shalt declare glad tidings; yea, publish it upon the mountains, and upon every high place, and among every people which thou shalt be permitted to see.

33. Behold this is a great and the last commandment which I shall give unto you:

DOCTRINE AND COVENANTS

24. I am Jesus Christ; I came by the will of the Father, and I do his will.

25. And again, I command thee that thou shalt not covet thy neighbor's wife;....

26. And again, I command thee that thou shalt not covet thine own property,....

27. Which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

28. And again, I command thee that thou shalt pray vocally as well as in thy heart.

29. And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

32. Behold, this is a great and the last commandment which I shall give unto you concerning this
verse: edition

24:33 "I am" added
2:35 "I came" added
   "and I do his will" added

25:33 "you" to "thee"
3:35

27:33 "you" to "thee"
3:35
   "the" added
   "which" to "whom"
   "which" to "who"

28:33 "you" to "thee"
4:35 "to thyself" to "in thy heart"

30:33 "which" to "that"
4:35

33:33 "concerning this matter" added
5:35
35. And misery thou shalt receive, if thou wilt slight these counsels; Yea, even destruction of thyself and property.

36. Impart a portion of thy property; Yea, even a part of thy lands and all save the support of thy family.

37. Pay the printer's debt.

39. Leave thy house and home, except when thou shalt desire to see them.

CHAPTER XXI
1. Behold I manifest unto you by these words,....

CHAPTER XXII
1. ...and the grace of our Lord, Jesus Christ;
3. ...in the year of our Lord....
13. Wherefore, it behooveth me, that he should be ordained by...
verse: edition

35:33 "the" added
5:35

36:33 "a" omitted
5:35

37:33 "Pay the printer's debt." to "Pay the debt thou hast contracted with the printer"
5:35

39:33 "them" to "thy family"
5:35

(Chapters XVII, XVIII, XIX, and XX, 1833, are identical with Section 23, verses 1 to 5, 1921 edition. Chapter XXI, 1833, corresponds to verses 6 and 7 of Section 23, 1921 edition.)

1:33 "Joseph Knight" added
5:35

CHAPTER XXII, 1833
SECTION 21, 1921

1:33 "our" to "your"

3:33 "our" to "your"
1:35
you, Oliver, mine apostle;

CHAPTER XXIV

3. Which commandments were given to Joseph, who was called of God and ordained an apostle of Jesus Christ, an elder of this church;

4. And also to Oliver, who was also called of God an apostle of Jesus Christ, an elder of this church, and ordained under his hand:

6. For, after that it truly was manifested unto this first elder, that he had received a remission of his sins, he was entangled again in the vanities of the world;

7. But after truly repenting, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, which inspired him

you, Oliver Cowdery mine apostle;

SECTION 20

2. Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church;

3. And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand;

5. After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world;

6. But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness;

7. And gave unto him commandments which inspired him;
verse: edition

13:33 "Oliver" to "Oliver Cowdery
3:35

(Chapter XXIII, 1833, is identical with Section 29, 1921.)

CHAPTER XXIV, 1833
SECTION 20, 1921

3:33 "Joseph" to "Joseph Smith, Jun.,"
1:35

"an" to "to be the first"

4:33 "also" omitted
1:35

"Oliver" to "Oliver Cowdery"

"an" to "to be the second"

6:33 "for" omitted
2:35

"that it truly was" to "it was truly"

7:33 "truly" omitted
2:35

"and humbling himself sincerely, through faith" added

"other" added

"And gave unto him commandments" added
A BOOK OF COMMANDMENTS

from on high and gave unto him power, by the means which were before prepared, that he should translate a book;

& Which book contained a record of a fallen people, and also the fulness of the gospel of Jesus Christ to the Gentiles;

9. And also to the Jews, proving unto them, that the holy scriptures are true;

10. And also, that God doth inspire men and call them to his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

11. Which book was given by inspiration, and is called the book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them.

12. Wherefore having so great witnesses, by them shall the world be judged, even as many as

DOCTRINE AND COVENANTS

8. And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

9. Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

11. Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

12. Thereby showing that he is the same God yesterday, today, and forever. Amen.

10. Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

13. Therefore, having so great witnesses, by them shall the world be judged, even as many as
verse: edition

7:33  "unto" omitted

2:35

"that he should" to "to"
"a book" to "the Book of Mormon"

8:33  "book" omitted

2:35

"contained" to "contains"
"also" omitted

9:33  "and also to the Jews" to "and to the Jews also"

2:35

"unto them" to "to the world"

10:33  "also" omitted

2:35

"doth" to "does"
"in these last days as well as in days of old" to "in this age and generation, as well as in generations of old"
"Thereby showing" added
"might be" to "is"
"yesterday, today, and" added

11:33  "book" omitted

2:35

"and is called the book of Mormon" omitted

"is" added

12:33  "Wherefore" to "Therefore"

3:35
shall hereafter receive this work, either to faith and righteousness, or to the hardness of heart in unbelief to their own condemnation, for the Lord God hath spoken it, for we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high;....

13. Therefore, by these things we know that there is a god in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of heaven and earth and all things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them;

14. And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

15. But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

16. For the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high,....

17. By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

18. And that he created man, male and female, after his own image and in his own likeness, created he them;
verse:edition
12:33  "receive" to "come to a knowledge of"
3:35
  "either to" to "and those who receive it in"
  "work" added
  "shall receive a crown of eternal life" added
  "or to the hardness of heart" to "But those who harden their hearts"
  "and reject it, it shall turn" added

  "hath" to "has"
  "for" to "and"

13:33  "Wherefore" omitted
4:35
  "maker" to "framer"
  "that in them is" to "which are in them"
  "and" omitted
A BOOK OF COMMANDMENTS

14. And that he gave unto

the children of men commandments,
that they should love and serve him
the only being whom they should
worship,
but by transgression of these holy
laws, man became sensual and devilish,
and became fallen man.

15. ...that he suffered
temptations, but gave no heed unto
them;

16. That he was crucified,
died, and rose again the third day,
and that he ascended into heaven to
sit down on the right hand of the
Father, to reign with Almighty
power according to the will of the
Father.

17. Therefore, as many as
would believe and were baptized in
his holy name, and endured in faith
to the end, should be saved;

18. Yea, even as many as
were before he came in the flesh,
from the beginning, who believed

DOCTRINE AND COVENANTS

19. And gave unto them
commandments that they should love
and serve him, the only living and
true God, and that he should be the
only being whom they should worship.

20. But by the transgres-
sion of these holy laws man became
sensual and devilish, and became
fallen man.

22. He suffered temptations
but gave no heed unto them.

23. He was crucified, died,
and rose again the third day;

24. And ascended into heav-
en, to sit down on the right hand
of the Father, to reign with al-
mighty power according to the will
of the Father;

25. That as many as would
believe and be baptized in his holy
name, and endure in faith to the end,
should be saved—

26. Not only those who be-
lieved after he came in the meridian
of time, in the flesh, but all those
verse:edition

14:33 "that he" omitted
4:35 "the children of men" to "them"
"only living and true God, and that he should be" added

"the" added

15:33 "that" omitted
5:35

16:33 "that" omitted
5:35
"that" omitted; "he" omitted

17:33 "Therefore" to "That"
5:35 "were" to "be"
"endured" to "endure"

18:33 "Yea," omitted
5:35 "Not only those who believed after he came in the meridian of time"
added
"but all those" added
A BOOK OF COMMANDMENTS

in the words of the holy prophets, who were inspired by gift of the Holy Ghost, which truly testified of him in all things,...

which Father and Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

23. Yea, and even he that is sanctified also.

24. And we know, that these things are true and agreeable to the revelation of John, neither adding to, nor diminishing from the prophecy of his book;

25. Neither to the holy scriptures;

26. Neither to the revelations of God which shall come hereafter, by the gift and power of the Holy Ghost;

27. Neither by the voice of God;

28. Neither by the ministering of angels.

DOCTRINE AND COVENANTS

from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life,

28. Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

34. Yea, and even let those who are sanctified take heed also.

35. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels.
18:33 "spake as they" added
5:35 "which" to "who"

"should have eternal life" added
"and" omitted
"is" to "are"

23:33 "he that is" to "let those who are"
6:35 "take heed" added

24:33 "agreeable" to "according"
6:35 "revelation" to "revelations"

25:33 "Neither to" omitted
6:35

26:33 "Neither to" omitted
6:35 "or" added

27:33 "Neither by" omitted
6:35

28:33 "Neither by" to "or"
A BOOK OF COMMANDMENTS

of angels,....

30. Behold whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the church of Christ.

32. ...to administer the flesh and blood of Christ according to the scriptures;

DOCTRINE AND COVENANTS

37. ...All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

40. And to administer bread and wine—the emblems of the flesh and blood of Christ—

41. And to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures;

43. And to confirm the church by the laying on of the hands.
verse:edition

30:33 "Behold whosoever humbleth himself" to "All those who humble themselves"
    "desireth" to "desire"
    "comes" to "come"
    "and comes forth with a broken heart and a contrite spirit" to "and come forth with broken hearts and contrite spirits"
    "witnesseth" to "witness"
    "unto" to "before"
    "Christ" to "Jesus Christ"
    "unto" to "to"

"of" added
"then" omitted
"they" omitted
"unto" to "by"
"the church of Christ" to "his church"

32:33 "And" added; "the" omitted
7:35 "bread and wine—the emblems of" added

"And to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost," added
the giving of the Holy Ghost,
and to take the lead of all meetings.

35. The elders are to conduct the meetings as they are led by the Holy Ghost.

36. ...and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties;

37. And ordain other priests, teachers and deacons,

and take the lead of meetings; but none of these offices is he to do when there is an elder present, but in all cases is to assist the elder.

44. And to take the lead of all meetings.

45. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

47. And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.

48. And he may also ordain other priests, teachers, and deacons.

49. And he is to take the lead of meetings when there is no elder present;

50. But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize.

51. And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties.

52. In all these duties the priest is to assist the elder if
"and the giving of the Holy Ghost" omitted

"according to the commandments and revelations of God" added

"also to" omitted

"he may also" added

"he is to" added

"when there is no elder present" added

"but none of these offices is he to do when there is an elder present, but in all cases is to assist the elder" to "But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize."

"And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties." added

"In all these duties the priest is to assist the elder if occasion requires." added
38. The teacher's duty is to watch over the church always, and be with them, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying nor backbiting, nor evil speaking;

40. ...and is to be assisted always, and in all his duties in the church by the deacons;

41. But neither the teachers nor deacons have authority to baptize nor administer the sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ.

42. Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

53. The teacher's duty is to watch over the church always, and be with and strengthen them;

54. And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

57. And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires.

58. But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands;

59. They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

60. Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who
38:33 "them" omitted
11:35

"nor" omitted

40:33 "if occasion requires" added
11:35

41:33 "the" omitted
11:35

"nor" omitted
"or lay on hands" added
"but are" to "They are, however"

42:33 "and he is to be ordained" added
12:35
43. The several elders composing this church of Christ, are to meet in conference once in three months, or from time to time as they shall direct or appoint, to do church business whatsoever is necessary.

44. And each priest or teacher, who is ordained by a priest, is to take a certificate from him at the time, which when presented to an elder, he is to give him a license, which shall authorize him to perform the duty of his calling.

61. The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint;

62. And said conferences are to do whatever church business is necessary to be done at the time.

63. The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences.

64. Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling; or he may receive it from a conference.

65. No person is to be ordained to any office in this church,
"they shall" to "said conferences shall"

"And said conferences are" added

"church business whatsoever" to "whatever church business"

"to be done at the time" added

"The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences" added

"And" omitted

"deacon" added

"is to" to "may"

"certificate" added

"he is to give him a license" to "shall entitle him to a license"

"duty" to "duties"

"or he may receive it from a conference" added

"No person is to be ordained to any office in this church," added
46. The elders or priests are to have a sufficient time to expound all things concerning this church of Christ to their understanding,....

49. Every member of this church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of the Lord, and bless them in the name of Jesus Christ, and bless them in his
44:33 "where there is a regularly organized branch of the same, without
16 and
17:35 the vote of that church;
"But the presiding elders, traveling bishops, high councilors,
high priests, and elders, may have the privilege of ordaining,
where there is no branch of the church that a vote may be called.
"Every president of the high priesthood (or presiding elder),
bishop, high councilor, and high priest, is to be ordained by the
direction of a high council or general conference." added

46:33 "this" to "the"
19:35

49:33 "this" to "the"
20:35

"the Lord" to "Jesus Christ"
50. There cannot anyone be received into this church of Christ, who has not arrived to the years of accountability before God, and is not capable of repentance.

51. And baptism is to be administered in the following manner unto all those who repent:

52. Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name:

53. Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son and of the Holy Ghost. Amen.

54. Then shall he immerse them in the water, and come forth again out of the water.

55. And it is expedient that the church meet together oft to partake of bread and wine, in

71. No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

72. Baptism is to be administered in the following manner unto all those who repent—

73. The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

74. Then shall he immerse him or her in the water, and come forth again out of the water.

75. It is expedient that the church meet together often to partake of bread and wine in the
verse: edition

49:33 "the name of Christ" to "His name"
20:35

50:33 "There cannot anyone" to "no one can"
21:35
  "this" to "the"
  "who has not" to "unless he has"
  "to" to "unto"
  "not" omitted

51:33 "And" omitted
22:35

52:33 "Whosoever being" to "The person who is"
22:35
  "having" to "has"
  "given them of" to "from"; "to baptize" added
  "them" to "the person who has presented himself or herself for baptism"
  "them" to "him or her"

53:33 "authority given me" to "been commissioned"
22:35

54:33 "them" to "him or her"
22:35

55:33 "And" omitted
23:35
  "oft" to "often"
  "the" added
remembrance of the Lord Jesus;

56. And the elder or priest shall administer it, and after this manner shall he do, he shall kneel with the Church, and call upon the Father in mighty prayer, saying:

57. ...and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

59. Behold they shall take the cup and say, ....

60. Any member of this church of Christ, transgressing or being overtaken in a fault, shall be dealt with according as the scriptures direct.

61. It shall be the duty of the several churches, composing this church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of this church, with a list of the names of the several members, uniting themselves to the church since
verse: edition

56:33  "do" to "administer it"
23:35

"mighty" to "solemn"

57:33  "hath" to "has"
23:35

59:33  "Behold they" to "he"
24:35  "also" added
60:33  "this" to "the"
25:35

"according" omitted

61:33  "this" to "the"
26:35

"this" to "the"

"to" to "with"
A BOOK OF COMMANDMENTS

the last conference, or send by the hand of some priest, so that there can be kept a regular list of all the names of the members of the whole church, in a book kept by one of the elders;

64. Any member removing from the church where he resides, if going to a church where he is not known, may take a letter certifying that he is a regular member and in good standing;

CHAPTER XXV

13. But endure them, for lo, I am with you, even unto the end of thy days.

16. And continue in the laying on of the hands, and confirming the churches.

CHAPTER XXVI

1. Emma, my daughter in Zion,

DOCTRINE AND COVENANTS

the last conference; or send by the hand of some priest; so that a regular list of all the names of the whole church may be kept in a book by one of the elders;

84. All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing,....

SECTION 24

8. ...but endure them, for, lo, I am with thee, even unto the end of thy days.

9. ...and continue in laying on of the hands and confirming the churches.

SECTION 25

1. Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are
"so that there can be kept a regular list of all the names of the members of the whole church in a book kept by one of the elders;"

"so that a regular list of all the names of the whole church may be kept in a book by one of the elders;"

"Any member" to "All members"

"he resides" to "they reside"

"he is" to "they are"

"he is" to "they are"; "a regular member" to "regular members"

CHAPTER XXV, 1833
SECTION 24, 1921

"you" to "thee"

"the" omitted

CHAPTER XXVI, 1833
SECTION 25, 1921
SECTION 48, 1835

"Hearken unto the voice of the Lord your God, while I speak unto you"

"Emma" to "Emma Smith"

"in Zion" omitted

"for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom." added
CHAPTER XXVIII

6. Behold this is wisdom in me, wherefore marvel not, for the

DOCTRINE AND COVENANTS

sons and daughters in my kingdom.

2. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion.

5. And the office of thy calling shall be for a comfort upon my servant Joseph, thy husband, in his afflictions, with consoling words, in the spirit of meekness.

6. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send Oliver Cowdery, whithersoever I will.

8. And thou needest not fear, for thy husband shall support thee from the church:....

SECTION 27

5. Behold, this is wisdom in me; wherefore, marvel not, for
"and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion." added

"Joseph" to "Joseph Smith, Jun.,"

"while there is no one to be a scribe for him" added

"my servant" added

"Oliver" to "Oliver Cowdery"

"from" to "in"

(Chapter XXVII, 1833; Section 49, 1835; and Section 26, 1921 are identical)

CHAPTER XXVIII, 1833
SECTION 50, 1835
SECTION 27, 1921
A BOOK OF COMMANDMENTS

hour cometh that I will drink of
the fruit of the vine with you, on
the earth,

(NOTE: An omission was made between
verse two of the 1835 edition and
verse two of the 1844 edition.

2:35 And also with Elias,
to whom I have committed the keys of
bringing to pass the restoration of,
or the restorer of all things spoken
by the mouth of all the holy prophets
since the world began, concerning
the last days;

("for the restorer of" was omitted in
the 1844 edition.)

DOCTRINE AND COVENANTS

the hour cometh that I will drink
of the fruit of the vine with you
on the earth, and with Moroni, whom
I have sent unto you to reveal the
Book of Mormon, containing the ful-
ness of my everlasting gospel, to
whom I have committed the keys of
the record of the stick of Ephraim;

6. And also with Elias, to
whom I have committed the keys of
bringing to pass the restoration
of all things spoken by the mouth
of all the holy prophets since the
world began, concerning the last
days;

7. And also John the son of
Zacharias, which Zacharias he (Elias)
visited and gave promise that he
should have a son, and his name
should be John, and he should be
filled with the spirit of Elias;

8. Which John I have sent
unto you, my servants, Joseph Smith,
Jun., and Oliver Cowdery, to ordain
you unto the first priesthood which
you have received, that you might
be called and ordained even as Aaron;

9. And also Elia, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse;

10. And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain;

11. And also with Michael, or Adam, the father of all, the prince of all, the ancient of days;

12. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

13. Unto whom I have committed the keys of my kingdom, and
6. continued—
and with all those whom my Father
hath given me out of the world:

7. Wherefore lift up your
hearts and rejoice, and gird up
your loins

DOCTRINE AND COVENANTS

a dispensation of the gospel for
the last times; and for the fulness
of times, in the which I will gather
together in one all things, both
which are in heaven, and which are
on earth;

14. And **also** with all those
whom my Father hath given me out of
the world.

15. Wherefore, lift up your
hearts and rejoice, and gird up
your loins and take upon you my
whole armor, that ye may be able to
withstand the evil day, having done
all, that ye may be able to stand.

16. Stand, therefore, hav-
ing your loins girt about with
truth, having on the breastplate of
righteousness, and your feet shod
with the preparation of the gospel
of peace, which I have sent mine
angels to commit unto you;

17. Taking the shield of
faith wherewith ye shall be able to
quench all the fiery darts of the
wicked;
6:33 "and with all those whom my Father hath given me out of the world"
2:35 is enlarged in 1835 edition and combined with a second revelation received by the prophet.¹

¹Joseph Smith, Jun., History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1902), I, 106.
7. continued—
and be faithful until I come:—
even so Amen.

CHAPTER XXIX

17. But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars fall from heaven:

24. And that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it was spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abominations shall not reign.

DOCTRINE AND COVENANTS

18. And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

SECTION 29

14. But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven,....

21. And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.
verse: edition

CHAPTER XXIX, 1833
SECTION 10, 1835
SECTION 29, 1921

17:33 "shall" added
4:35

24:33 "that" to "the"
14:21

24:33 "was" to "is"
5:35

24:33 "which" to "who"
5:54
38. Firstly spiritual, secondly temporal, which is the beginning of my work: 

39. And again, firstly temporal, and secondly spiritual, which is the last of my work: 

52. ... for they will love darkness rather than light,... 

CHAPTER XXX 

1. Behold I say unto you, Oliver,... 

2. But behold, verily, verily I say unto you, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph for he receiveth them even as Moses: 

7. And now, behold I say unto you, that you shall go unto the Lamanites and preach my gospel unto them, and cause my church to be established among them. And thou shalt have revelations but write them not by way of commandment. 

DOCTRINE AND COVENANTS 

32. First spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work— 

45. For they love darkness rather than light,... 

SECTION 28 

1. Behold, I say unto thee, Oliver,... 

2. But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses. 

8. And now behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them; and thou shalt have revelations, but
verse:edition

38:33  "Firstly" to "First"
32:21

39:33  "firstly" to "first"
32:21

52:33  "will" omitted
45:21

CHAPTER XXX, 1833
SECTION 51, 1835
SECTION 28, 1921

1:33  "you" to "thee"
1:35

2:33  "you" to "thee"
2:35

"Joseph" to "Joseph Smith, Jun."

7:33  "inasmuch as they receive thy teachings thou shalt" added
3:35
A BOOK OF COMMANDMENTS

8. And now behold I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter.

10. ...and my servant Joseph shall be appointed to rule the conference by the voice of it, and what he saith to thee, that thou shalt tell.

11. And again, thou shalt take thy brother Hyrum between him and thee alone,....

14. And thou shalt settle all these things according to the covenants of the church....

15. And it shall be given thee from the time that thou shalt go, until the time that thou shalt return, what thou shalt do.

CHAPTER XXXI

1. Behold I say unto you, David, that you have feared man and

DOCTRINE AND COVENANTS

9. And now, behold, I say unto you that it is not revealed, and no man knoweth where the city Zion shall be built, but it shall be given hereafter....

10. ...and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell.

11. And again, thou shalt take thy brother Hiram Page, between him and thee alone,....

14. And thou shalt assist to settle all these things, according to the covenants of the church,....

15. And it shall be given thee from the time thou shalt go, until the time thou shalt return, what thou shalt do.

SECTION 30

1. Behold, I say unto you, David, that you have feared man and
8:33 "Zion" added
9:21

10:33 "rule" to "preside over"
4:35

"that" omitted

11:33 "Hyrum" to "Hiram Page"
4:35

14:33 "assist to" added
5:35

15:33 "that" omitted
5:44
"that" omitted

CHAPTER XXXI, 1833
SECTION 30, 1921
A BOOK OF COMMANDMENTS
have not relied upon me for strength, as you ought:

CHAPTER XXXII
4. For I have given unto him to build up my church among your brethren, the Lamanites.
5. And none have I appointed to be over him in the church, except it is his brother Joseph.

CHAPTER XXXIII
2. And your labor shall be at your brother Philip's, and in that region round about:
4. And your whole labor shall be in my Zion, with all your soul, from henceforth;....

CHAPTER XXXIV
4. Lift up your heart and rejoice for the hour of your mission is come; and your tongue shall be loosed;
5. You shall declare the things which have been revealed to

DOCTRINE AND COVENANTS
have not relied on me for strength as you ought.

6. ...for I have given unto him power to build up my church among the Lamanites;
7. And none have I appointed to be his counselor over him in the church, concerning church matters, except it is his brother, Joseph Smith, Jun.

10. And your labor shall be at your brother Philip Burroughs' and in that region round about,....
11. And your whole labor shall be in Zion, with all your soul, from henceforth;....

SECTION 31
3. Lift up your heart and rejoice, for the hour of your mission is come; and your tongue shall be loosed,....
4. You shall declare the things which have been revealed to
verse:edition

1:33 "upon" to "on"
1:35

CHAPTER XXXII, 1833
SECTION 30, 1921

4:33 "power" added
2:35 "your brethren" omitted

5:33 "his counselor" added
2:35 "concerning church matters" added
"Joseph" to "Joseph Smith, Jun."

CHAPTER XXXIII, 1833
SECTION 30, 1921

2:33 "Phillip's" to "Philip Burroughs!"
3:35

4:33 "my" omitted
3:35

CHAPTER XXXIV, 1833
SECTION 53, 1835

4:33 "losed" to "loosed"
2:35
A BOOK OF COMMANDMENTS

my servant Joseph.

11. Be patient in afflictions, and in sufferings, revile not against those that revile.

15. Pray always, lest you enter into temptation, and lose your reward.

CHAPTER XXXV

3. For behold the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard....

13. ...Yea, upon this rock ye are built, and the gates of hell shall not prevail against you;....

CHAPTER XXXVII

2. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the

DOCTRINE AND COVENANTS

my servant, Joseph Smith, Jun....

9. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

12. Pray always, lest you enter into temptation and lose your reward.

SECTION 33

3. For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.

13. ...Yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

SECTION 35

2. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the
verse:edition

5:33 "Joseph" to "Joseph Smith, Jun."
2:35

11:33 "and in sufferings" omitted
3:35

"Govern your house in meekness, and be steadfast." added

15:33 "loose" to "lose"
4:35

CHAPTER XXXV, 1833
SECTION 55, 1835

3:33 "for" omitted
3:21

13:33 "if ye continue" added
3:35

(Chapter XXXVI, 1833; Section 56, 1835; and Section 34, 1921 are identical.)

CHAPTER XXXVII, 1833
SECTION 11, 1835

2:33 "one" added
2:21
A BOOK OF COMMANDMENTS

Father, as the Father is one in me, that we may be one.

6. Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come, and thou knew it not.

7. ...and they shall receive the Holy Ghost by the laying on of hands, even as the apostles of old.

13. And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth to this generation.

14. Wherefore, I have called upon the weak things of the world,....

15. And their arm shall be mine arm,....

CHAPTER XXXVIII

1. ...and I will lay my hand upon you by the hand of my servant Sidney,....

3. And now this calling and commandment give I unto all men,

DOCTRINE AND COVENANTS

Father, as the Father is one in me, that we may be one.

4. ...Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not.

6. ...and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

12. And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation.

13. Wherefore, I call upon the weak things of the world,....

14. And their arm shall be my arm,....

SECTION 36

2. And I will lay my hand upon you by the hand of my servant Sidney Rigdon,....

4. And now this calling and commandment give I unto you concern-
CHAPTER XXXVIII, 1833
SECTION 57, 1835

1:33 "Sidney" to "Sidney Rigdon"
1:35

3:33 "all men" to "you concerning all men"
2:35
A BOOK OF COMMANDMENTS

that as many as shall come before
my servant Sidney and Joseph,....

CHAPTER XXXIX

4. ...against the time that
my servant Oliver shall return unto
them.

CHAPTER XL

10. ...for all flesh is
corruptible before me,....

23. Ye hear of wars in far
countries, but ye know not the hearts
of them in your own land:

28. ...and from thence,
whomsoever I will shall go forth
among all nations,....

31. See that all things are
preserved, and when men are endowed
with power from on high, and are
sent forth, all these things shall
be gathered unto the bosom of the
church.

DOCTRINE AND COVENANTS

ing all men--

5. That as many as shall
come before my servants Sidney
Rigdon and Joseph Smith, Jun.,

SECTION 37

3. ...against the time that
my servant Oliver Cowdery shall re-
turn unto them.

SECTION 38

11. For all flesh is cor-
rupted before me;....

29. Ye hear of wars in far
countries, and you say that there
will soon be great wars in far
countries, but ye know not the hearts
of men in your own land.

33. And from thence, who-
soever I will shall go forth among
all nations,....

38. See that all things are
preserved; and when men are endowed
with power from on high and sent
forth, all these things shall be
gathered unto the bosom of the
church.
verse:edition

3:33  "servant" to "servants"
2:35

"Sidney and Joseph" to "Sidney Rigdon and Joseph Smith, Jun."

CHAPTER XXXIX, 1833
SECTION 58, 1835

4:33  "Oliver" to "Oliver Cowdery"
2:35

CHAPTER XL, 1833
SECTION 38, 1921

10:33  "corruptible" to "corrupted"
3:52

23:33  "and you say that there will soon be great wars in far countries"
6:35
added

23:33  "them" to "men"
6:44

28:33  "whomsoever" to "whosoever"
33:21

31:33  "are" omitted
8:35
A BOOK OF COMMANDMENTS

33. And it must needs be that the riches of the earth is mine to give:

CHAPTER XLII

2. The same which came in the meridian of time unto my own, and my own received me not;....

8. But behold the days of thy deliverance are come.

14. And inasmuch as my people shall assemble themselves to the Ohio,....

21. The day nor the hour no man knoweth,....

CHAPTER XLIII

1. Behold, verily I say unto you, that his heart was right before me, for he covenanted with me, that he would obey my word.

3. Wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good.

DOCTRINE AND COVENANTS

39. ...And it must needs be that the riches of the earth are mine to give;

SECTION 39

3. The same which came in the meridian of time unto mine own, and mine own received me not;

10. But, behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee:....

15. And inasmuch as my people shall assemble themselves at the Ohio,....

21. ...the day or the hour no man knoweth;....

SECTION 40

1. Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me that he would obey my word.

3. Wherefore he broke my covenant, and it remaineth with me to do with him as seemeth me good.
verse: edition

33:33  "is" to "are"
9:54

CHAPTER XLI, 1833
SECTION 39, 1921

2:33  "my" to "mine"
3:21
"my" to "mine"

8:33  "if thou wilt hearken to my voice, which saith unto thee" added
3:35

14:33  "to" to "at"
15:21

21:33  "nor" to "or"
21:21

CHAPTER XLII, 1833
SECTION 60, 1835

1:33  "his heart" to "the heart of my servant James Covill"
1:35

3:33  "in" to "with"
1:44
A BOOK OF COMMANDMENTS

Amen.

CHAPTER XLIII

1. Hearken and hear, O ye my people, saith your Lord and your God, ye whom I delight to bless with the greatest of blessings, ye that hear me:

9. And again, it is meet my servant Joseph should have a house built, in which to live and translate.

10. And again, it is meet that my servant Sidney should live as seemeth him good.

11. And again, I have called my servant Edward,....

CHAPTER XLIV

2. Inasmuch as they believe on my name and keep my commandments;

5. ...excepting my servants Joseph and Sidney.

DOCTRINE AND COVENANTS

Amen.

SECTION 41

1. Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings ye that hear me;....

7. And again, it is meet that my servant Joseph Smith, Jun., should have a house built in which to live and translate.

8. And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments.

9. And again, I have called my servant Edward Partridge;....

SECTION 42

1. ...inasmuch as ye believe on my name and keep my commandments.

4. ...excepting my servants Joseph Smith, Jun., and Sidney Rigdon.
1:33 "your" to "the"
1:35 "all" added

9:33 "Joseph" to "Joseph Smith, Jun.,"
3:35

10:33 "Sidney" to "Sidney Rigdon"
3:35 "inasmuch as he keepeth my commandments" added

11:33 "Edward" to "Edward Partridge"
3:35

CHAPTER XLIV, 1833
SECTION 13, 1835

2:33 "they" to "ye"
1:21

5:33 "Joseph" to "Joseph Smith, Jun."
2:35 "Sidney" to "Sidney Rigdon"
A BOOK OF COMMANDMENTS

6. ...and it shall be given by the power of my Spirit when they shall return:

10. And again, I say unto you, that my servant Edward shall stand in the office wherewith I have appointed him.

12. ...and it is known to the church that he has authority, and has been regularly ordained by the hands of the church.

13. And again, the elders, priests, and teachers of this church, shall teach the scriptures which are in the bible and the book of Mormon, ....

14. And they shall be directed by the Spirit, which shall be given them by the prayer of faith; and if they receive not the Spirit, they shall not teach.

15. And all this they shall observe to do, as I have commanded concerning their teachings, until the fulness of my scriptures are

DOCTRINE AND COVENANTS

5. ...and it shall be given by the power of the Spirit when they shall return.

10. And again, I say unto you, that my servant Edward Partridge shall stand in the office whereto I have appointed him.

11. ...and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

12. And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, ....

13. ...as they shall be directed by the Spirit.

14. And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.

15. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given.
verse: edition

6:33 "my" to "the"
5:21

10:33 "Edward" to "Edward Partridge"
3:35 "wherewith" to "whereunto"

12:33 "hands" to "heads"
4:35

13:33 "scriptures" to "principles of my gospel"
5:35

14:33 "And" to "as"
5:35 "which" to "And the Spirit"
"them" to "unto you"
"they" to "ye"
"they" to "ye"

15:33 "they" to "ye"
5:35

"their" to "your"; "teachings" to "teaching"

15:33 "are" to "is"
15:76
A BOOK OF COMMANDMENTS

16. And as they shall lift up their voices by the Comforter, they shall speak and prophesy as seemeth me good;....

18. Thou shalt not kill; and he that killeth, shall not have forgiveness, neither in this world, nor in the world to come.

19. And again, thou shalt not kill; he that killeth shall die.

22. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else;....

...and if he repent not, he shall be cast out.

23. ...and he that committed adultery and repenteth with all his heart, and forsaketh and doeth it no more, thou shalt forgive him:....

24. Thou shalt not speak evil of thy neighbor, or do him any harm.

25. Thou knowest my laws, DOCTRINE AND COVENANTS

16. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good;

18. ...Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

19. And again, I say, thou shalt not kill; but he that killeth shall die.

22. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.

23. ...and if he repents not he shall be cast out.

25. But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive;

27. Thou shalt not speak evil of thy neighbor, nor do him any harm.

28. Thou knowest my laws
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<thead>
<tr>
<th>Verse</th>
<th>Changes</th>
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<tr>
<td>16:33</td>
<td>&quot;they&quot; to &quot;ye&quot;</td>
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<td>5:35</td>
<td>&quot;their&quot; to &quot;your&quot;</td>
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<td>&quot;they&quot; to &quot;ye&quot;</td>
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<td>18:33</td>
<td>&quot;killeth&quot; to &quot;kills&quot;</td>
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<td>6:35</td>
<td>&quot;neither&quot; omitted</td>
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<td>19:33</td>
<td>&quot;I say&quot; added</td>
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<td>22:33</td>
<td>&quot;shall&quot; to &quot;shalt&quot;</td>
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<td>7:35</td>
<td>&quot;repent&quot; to &quot;repents&quot;</td>
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<td>&quot;him&quot; omitted</td>
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<td>24:33</td>
<td>&quot;or&quot; to &quot;nor&quot;</td>
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<td>7:35</td>
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they are given in my scriptures, he that sinneth and repenteth not, shall be cast out.

26. ...and behold thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and a deed which cannot be broken;

and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose.

27. And it shall come to pass, that the Bishop of my church, after that he has received the properties of my church, that it cannot be taken from the church, he shall appoint every man a steward over his own property or that which he has

concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out.

30. And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken.

31. And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose.

32. And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken
verse: edition

25:33 "they" omitted; "concerning these things" added

7:35

26:33 "shalt" to "wilt"

8:35 "remember the poor, and" added

"all" to "of"

"for their support" added

"unto me" to "to impart unto them"

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me" added

"his counselors" added

"or high priests" added

"or has appointed" added

27:33 "after they are laid before" added

9:35 "and" added

"these testimonies concerning the consecration of" added

"it" to "they"
A BOOK OF COMMANDMENTS

received, inasmuch as is sufficient for himself and family:

28. And the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need:

29. And the residue shall be kept in my storehouse to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop;

and for the purpose of purchasing

DOCTRINE AND COVENANTS

from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.

33. And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

34. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council;

35. And for the purpose of
verse: edition

27:33 "agreeable to my commandments" added

9:35
"he shall appoint every man" to "every man shall be made accountable unto me"
"by consecration" added
"in" omitted

28:33 "again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is" added

"the" to "a"
"to be consecrated unto the bishop, it" added
"him" to "those"
"has" to "have"
"from time to time" added
"who has need" added
"be amply supplied and" added
"as he stands in need" to "to his wants"

29:33 "And" to "Therefore"

10:35
"the" added
"elders" to "high council"

"and his council" added
A BOOK OF COMMANDMENTS

lands, and the building up of the new Jerusalem, which is hereafter to be revealed;

that my covenant people may be gathered in one, in the day that I shall come to my temple:

31. And it shall come to pass, that he that sinneth and repenteth not shall be cast out, and shall not receive again that which he has consecrated unto me:

32. For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of the Gentiles, unto my people which are of the house of Israel.

DOCTRINE AND COVENANTS

purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed--

36. That my covenant people may be gathered in one in that day when I shall come to my temple....

37. And it shall come to pass, that he that sinneth and repenteth not shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me--

38. For inasmuch as ye do it unto the least of these, ye do it unto me.

39. For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel.
verse: edition

29:33"for the public benefit of the church, and building houses of wor-
ship" added
"the" omitted

"in the day that" to "in that day when"

31:33"of the church" added
11:35

"unto the poor and the needy of my church, or in other words" added

"For inasmuch as ye do it unto the least of these, ye do it unto me" added

32:33"of" added
11:35

"those who embrace my gospel among" added
"the poor of" added
"which" to "who"
A BOOK OF COMMANDMENTS

35. And whosoever among you that are sick, and have not faith to be healed, but believeth, shall be nourished in all tenderness with herbs and mild food, and that not of the world;....

38. And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed.

39. He who has faith to see, shall see;
the who has faith to hear, shall hear;
the lame who have faith to leap, shall leap;

42. ...that all things may be done according to that which I have spoken.

43. Thou shalt ask and my scriptures shall be given as I have appointed; and for thy safety it is expedient that thou shouldst hold thy peace concerning them until

DOCTRINE AND COVENANTS

43. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

48. And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed.

49. He who hath faith to see shall see.

50. He who hath faith to hear shall hear.

51. The lame who hath faith to leap shall leap.

55. ...that all things may be done according to that which I have said.

56. Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety;

57. And it is expedient that thou shouldst hold thy peace con-
verse: edition

35:33 "that" omitted
12:35 "believeth" to "believe"
"in" to "with"

"of the world" to "by the hand of an enemy"

38:33 "has" to "hath"
13:44

39:33 "has" to "hath"
13:44

"has" to "hath"

39:33 "have" to "hath"
13:45

42:33 "spoken" to "said"
14:35 "shall" to "shalt"

43:33 "and for thy safety" to "and they shall be preserved in safety"
15:35

"and" added
A BOOK OF COMMANDMENTS

ye have received them:

44. Then I give unto you a commandment that ye shall teach unto all men; and they also shall be taught unto all nations, kindreds, tongues and people.

45. Thou shalt take the things which thou hast received, which thou knowest to have been my law, to be my law, to govern my church;

and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continue.

46. ...that thou mayest know the mysteries, and the peaceable things of the kingdom; that which bringeth life eternal.

47. Thou shalt ask and it shall be revealed unto you in my own due time where the New Jerusalem shall be built.

48. And behold, it shall come to pass, that my servants shall
cerning them, and not teach them until ye have received them in full.

58. And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people.

59. Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church;

60. And he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continue.

61. ...that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal.

62. Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built.

63. And behold, it shall come to pass that my servants shall
verse:edition
43:33 "and not teach them" added
15:35 "in full" added
44:33 "Then" to "And"
15:35 "then" added
"them" added; "and" to "for"; "also" omitted

45:33 "thou knowest to have been my law" to "have been given unto thee in
16:35 my scriptures for a law"

"so" added

46:33 "the" omitted
17:35 "of the kingdom" omitted
"that which bringeth joy" added

47:33 "my" to "mine"
be sent both to the east, and to the west, to the north, and to the south;....

and this in consequence of that which is to come on the earth,....

50. Thou shalt observe to keep the mysteries of the kingdom unto thyself, for it is not given to the world to know the mysteries.

51. The laws which ye have received, and shall hereafter receive, shall be sufficient for you both here, and in the New Jerusalem.

52. Therefore, he that lacketh knowledge, let him ask of me and I will give him liberally and upbraid him not.

53. Lift up your hearts and rejoice, for unto you the kingdom

DOCTRINE AND COVENANTS

be sent forth to the east and to the west, to the north and to the south.

64. ...and this in consequence of that which is coming on the earth,....

65. Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them.

66. Ye shall observe the laws which ye have received and be faithful.

67. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem.

68. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not.

69. Lift up your hearts and rejoice, for unto you the kingdom,
verse: edition

48:33 "both" to "forth"
18:35

"to come" to "coming"

50:33 "Behold" added
18:35
"to keep the mysteries of the kingdom unto thyself" to "all these things, and great shall be thy reward"
"For unto you it is given to know the mysteries of the kingdom" added
"for" to "but unto"
"the mysteries" to "them"
Also rearrangement of words

51:33 "Ye shall observe" added
18:35
"and be faithful" added
"ye" added
"church covenants, such as" added
"for you" to "to establish you"

52:33 "knowledge" to "wisdom"
18:35
54. The priests and teachers, shall have their stewardship given them even as the members; and the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise as may be thought best by the elders and the bishop.

55. Thou shalt contract no debts with the world, except thou

or in other words, the keys of the church have been given. Even so. Amen.

70. The priests and teachers shall have their stewardships, even as the members.

71. And the elders or high priests who are appointed to assist the bishop as counselors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned;

72. Or they are to receive a just remuneration for all their services either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop.

73. And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.
53:33 "or in other words, the keys of the church" added
18:35 "has" to "have"

54:33 "stewardship" to "stewardships"
19:35 "given them" omitted
"or high priests who" added
"appointed" added
"as counselors" added
"and he is to see that their families are supported" to "are to have their families supported"
"Lord" to "bishop"
"for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services" added

"by the elders and the bishop" to "or decided by the counselors and bishop"

"And the bishop, also, shall receive his support, or a just remuneration for all his services in the church." added

55:33 "Thou shalt contract no debts with the world, except thou art commanded." omitted
A BOOK OF COMMANDMENTS

56. And again, the elders and bishop shall counsel together, and they shall do by the direction of the Spirit as it must needs be necessary.

57. There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they may be together as much as can be, and as they are directed by the Holy Spirit; and every family shall have a place, that they may live by themselves. --And every church shall be organized in as close bodies as they can be; and this for a wise purpose:

--even so. Amen.

CHAPTER XLV

8. And now behold I give unto you a commandment, that when ye are assembled together ye shall note with a pen how to act, and for my church to act upon the points of my law and commandments, which I
56:33 "And again, the elders and bishop shall counsel together, and they shall do by the direction of the Spirit as it must needs be necessary." omitted

57:33 "There shall be as many appointed as must needs be necessary to assist the bishop in obtaining places for the brethren from New York, that they may be together as much as can be, and as they are directed by the Holy Spirit; and every family shall have a place, that they may live by themselves. —And every church shall be organized in as close bodies as they can be; and this for a wise purpose: —even so. Amen." omitted

CHAPTER XLIV, 1823
SECTION 14, 1835

8:33. "note with a pen" to "instruct and edify each other, that ye may know"

3:35 "for" to "direct"

"how" added
have given:

9. And thus it shall become a law unto you, being sanctified by that ye have received, that ye shall bind yourselves to act in all holiness before me;....

11. ...appoint ye my servant Joseph and uphold him before me by the prayer of faith.

24. For if I, who am man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking in the ears of all that live, saying, Repent, and prepare for the great day of the Lord;

29. 0 ye nations of the earth, how often would I have gathered you, together as a hen gathereth her chickens under her wings, but you would not?
9:33 "it shall become a law unto you" to "ye shall become instructed in
3:35 the law of my church"
"being" to "and be"
"which" added
"that" to "and"

11:33 "Joseph" to "Joseph Smith, Jun."
3:35

24:33 "a" added
5:35

"in" to "to"

29:33 "you" to "ye"
6:35
A BOOK OF COMMANDMENTS

34. For the last time call ye upon the inhabitants of the earth,....

36. For the great Millennium, which I have spoken by the mouth of my servants, shall come;

42. Treasure these things up in your heart,....

CHAPTER XLVI

6. ...that every bond may be broken wherewith the enemy seeketh to destroy my people.

7. Behold I say unto you, that ye must visit the poor and needy....

CHAPTER XLVII

1. Every person who belongeth to this church of Christ,....

4. And it shall be proven according to the laws of the land.

5. But if any man shall commit

DOCTRINE AND COVENANTS

28. ...for the last time call upon the inhabitants of the earth.

30. For the great Millennium, of which I have spoken by the mouth of my servants, shall come.

34. ...Treasure these things up in your hearts,....

SECTION 44

5. ...that every bond may be broken wherewith the enemy seeketh to destroy my people.

6. Behold, I say unto you, that ye must visit the poor and the needy....

(Section 42:78-93, corresponds to Chapter XLVII in A Book of Commandments.)

78. And again, every person who belongeth to this church of Christ,....

79. ...and it shall be proved according to the laws of the land.

80. And if any man or woman
verse: edition

34:33 "ye" omitted
7:35

36:33 "Millennial" to "Millennium"
30:76 "of" added

42:33 "heart" to "hearts"
8:35

CHAPTER XLVI, 1833
SECTION 62, 1835

6:33 "band" to "bond"
5:21

CHAPTER XLVII, 1833
SECTION 13, 1835 (last half)
SECTION 42, 1921

1:33 "And again," added
21:35

4:33 "proven" to "proved"
79:21

5:33 "But" to "And"
22:35
"or woman" added
adultery, he shall be tried before two elders of the church or more, and every word shall be established against him by two witnesses of the church, and not of the world.

7. But he shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against them, that they may be dealt with according to the law.

8. And if it can be, it is necessary that the bishop is present also....

9. And if a man shall rob, he shall be delivered up unto the law.

10. And if he shall steal, he shall be delivered up unto the law.

11. And if he lie, he shall be delivered up unto the law.

shall commit adultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy;....

81. But he or she shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God.

82. And if it can be, it is necessary that the bishop be present also.

84. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

85. And if he or she shall steal, he or she shall be delivered up unto the law of the land.

86. And if he or she shall lie, he or she shall be delivered
verse:edition

5:33 "or she" added
22:35

"or her" added

"of the world" to "of the enemy"

7:33 "or she" added
22:35

"them" to "him or her"

"of God" added

8:33 "is" to "be"
22:35

9:33 "or woman" added
22:35
"or she" added

"of the land" added

10:33 "or she" added
22:35
"or she" added

"of the land" added

11:33 "or she" added
22:35
"or she" added
A BOOK OF COMMANDMENTS

12. If he do any manner of iniquity, he shall be delivered up unto the law, even that of God.

13. And if thy brother offend thee, thou shalt take him between him and thee alone; and if he confess, thou shalt be reconciled.

14. And if he confess not, thou shalt take another with thee; and then if he confess not, thou shalt deliver him up to the church, not to the members but to the elders.

15. And it shall be done in a meeting and that not before the world.

16. And if thy brother offend many he shall be chastened before many.

17. And if any one offend openly, he shall be rebuked openly, that he may be ashamed.

18. And if he confess not, he shall be delivered up into the

DOCTRINE AND COVENANTS

up unto the law of the land.

87. And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

88. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled.

89. And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders.

And it shall be done in a meeting, and that not before the world.

90. And if thy brother or sister offend many, he or she shall be chastened before many.

91. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered
verse:edition

11:33 "of the land" added
22:35

12:33 "or she" added
22:35 "or she" added

13:33 "or sister" added
23:35 "or her" added
   "or her" added
   "or she" added

14:33 "or she" added
23:35 "thou shalt take another with thee; and then if he confess not"
   omitted
   "or her" added
   "to" to "unto"

16:33 "or sister" added
23:35 "or she" added

17:33 "or she" added
23:35 "or she" added

18:33 "or she" added
23:35 "or she" added
A BOOK OF COMMANDMENTS

19. If any shall offend in secret, he shall be rebuked in secret, that he may have opportunity to confess in secret to him whom he has offended, and to God, that the brethren may not speak reproachfully of him.

(Note: verses 21-24 correspond to Section 42:74-77 inclusive.)

21. Behold, verily I say unto you, that whatsoever persons among you....

CHAPTER XLVIII

5. Listen to him who is the Advocate with the Father, who is pleading your case before him:

6. Saying Father behold the suffering and death of him who did no sin,....

9. I came unto my own and my own received me not:

14. Wherefore hearken ye together and let me show it unto you, even my wisdom,...

DOCTRINE AND COVENANTS

up unto the law of God.

92. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

74. Behold, verily I say unto you, that whatever persons among you,...

SECTION 45

3. Listen to him who is the advocate with the Father, who is pleading your cause before him--

4. Saying: Father, behold the sufferings and death of him who did no sin,....

8. I came unto mine own, and mine own received me not;....

11. Wherefore, hearken ye together and let me show unto you even my wisdom--....
verse: edition
18:23 "of God" added
23:35
19:33 "or she" added
23:35 "or she" added

"or her" added; "or she" added
"brethren" to "church"

"or her" added

21:33 "whatsoever" to "whatever"
20:35

CHAPTER XLVIII, 1833
SECTION 15, 1835

5:33 "case" to "cause"
1:35
6:33 "suffering" to "sufferings"
1:35
9:33 "my own and my own received me not" to "mine own and mine own re-
8:21 ceived me not"
14:33 "it" omitted
2:35
A BOOK OF COMMANDMENTS

who were separated from the earth, and were reserved unto myself,

and confessed that they were strangers and pilgrims on the earth;

27. ...and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness,....

30. ...and they take up the sword, one against another,....

33. ...and ye say when they begin to shoot forth and their leaves are yet tender, ye say that summer is now nigh at hand;

35. And it shall come to pass that he that feareth me shall be looking for the great day of the Lord to come,....

36. ...and stars fall from heaven;

48. ...and they which knew no law shall have part in the first resurrection;

DOCTRINE AND COVENANTS

12. Who were separated from the earth, and were received unto myself--....

13. And confessed they were strangers and pilgrims on the earth;

28. And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness,....

33. ...and they will take up the sword, one against another,....

37. ...and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

39. And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come,....

42. ...and the stars fall from heaven.

54. ...and they that knew no law shall have part in the first resurrection;....
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<td>5:35</td>
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<td>35:33</td>
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<td>36:33</td>
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</tbody>
</table>
A BOOK OF COMMANDMENTS

54. And now, behold I say unto you, it shall not be given unto you to know any farther than this until the new testament be translated, and in it all these things shall be made known;

57. ...but behold I say unto you they are nigh even unto your doors,....

CHAPTER XLIX

6. And again I say unto you, ye shall not cast any one out of your sacrament meetings, who is earnestly seeking the kingdom;

8. ...that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out;

11. ...that all may be benefited, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

DOCTRINE AND COVENANTS

60. And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known;

63. ...but, behold, I say unto you, they are nigh, even at your doors,....

SECTION 46

5. And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly seeking the kingdom,--

6. ...that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

9. ...that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.
88-a

verse: edition

54:33 "farther" to "further"
11:35 "than this" to "concerning this chapter"

57:33 "unto" to "at"
11:35

CHAPTER XLIX, 1833
SECTION 16, 1835

6:33 "one" omitted
2:44

6:33 "is" to "are"
2:54

8:33 "is" to "are"
3:54 "is" to "are"

11:33 "seeketh" to "seek"; "asketh" to "ask"
9:21 "asketh" to "ask"
"he" to "they"
"his" to "their"
A BOOK OF COMMANDMENTS

13. To some it is given one, and to some is given another, that all may be profited thereby;

16. ...whether it be of God that the manifestations of the Spirit may be given to every man to profit withal.

17. And again, verily I say unto you, to some it is given by the Spirit of God, the word of wisdom; to another it is given, the word of knowledge;....

19. And again, to some it is given the working of miracles;

21. ...and to another it is given the interpretation of tongues;

22. And all these gifts cometh from God, for the benefit of the children of God.

CHAPTER L

1. Behold it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which

DOCTRINE AND COVENANTS

12. To some is given one, and to some is given another, that all may be profited thereby.

16. ...whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.

17. And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom.

18. To another is given the word of knowledge,....

21. And again, to some is given the working of miracles;

25. And to another is given the interpretation of tongues;

26. And all these gifts come from God, for the benefit of the children of God.

SECTION 47

1. Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which
verse: edition
13:33 "it" omitted
12:21

16:33 "it" to "they"
16:21

17:33 "it" omitted
17:21

17:33 "it" omitted
18:21

19:33 "it" omitted
21:21

21:33 "it" omitted
25:21

22:33 "cometh" to "come"
26:21

CHAPTER L, 1833
SECTION 63, 1835
A BOOK OF COMMANDMENTS

shall be given you.

3. ...for Oliver I have appointed to another office:

CHAPTER LI

4. ...that in time ye may be enabled to purchase lands for an inheritance, even the city.

6. And then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the bishop and elders of the church, according to the laws and commandments,....

CHAPTER LII

1. Hearken unto my word, my servant Sidney, and Parley, and Lemon,...

8. But the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he come:

9. ...for all are under sin,

DOCTRINE AND COVENANTS

shall be given you, until he is called to further duties.

3. ...for Oliver Cowdery I have appointed to another office.

SECTION 48

4. ...that in time ye may be enabled to purchase land for an inheritance, even the city.

6. ...and then shall ye begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments....

SECTION 49

1. Hearken unto my word, my servants Sidney, and Parley, and Leman;....

7. ...but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes.

8. ...for all are under sin,
verse:edition

1:33 "until he is called to further duties" added
1:35

3:33 "Oliver" to "Oliver Cowdery"
2:35

CHAPTER LI, 1833
SECTION 64, 1835

4:33 "lands" to "land"
2:52

6:33 "And then ye shall" to "and then shall ye"
2:35

6:33 "bishop" to "presidency"
2:35
"elders" to "the bishop"

CHAPTER LII, 1833
SECTION 65, 1835

1:33 "servant" to "servants"
1:45

8:33 "come" to "comes"
2:35
A BOOK OF COMMANDMENTS
except those which I have reserved unto myself,....

15. ...by the laying on of the hands of the elders of the church.

16. And again, I say unto you,....

CHAPTER LIII

4. Behold I the Lord have looked upon you, and have seen abominations in the church, which profess my name;

7. Behold verily I say unto you, there are hypocrites among you, and have deceived some,....

13. Wherefore I the Lord asketh you this question, unto what were ye ordained?

17. ...and if by some other say, it be not of God.

18. ...if it be some other way, it be not of God:

22. ...for he that is ordained of God and sent forth, the same is appointed to be the greatest,
91-a

verse: edition

9:33 "them" to "those"
8:21

15:33 "this" to "the"
14:21

16:33 "verily" added
15:21

CHAPTER LIII, 1833
SECTION 17, 1835
SECTION 50, 1921

4:33 "which" to "that"
2:35

7:33 "and" to "who"
3:54

13:33 "asketh" to "ask"
13:21

17:33 "it be" added
18:21 "be" to "is"

18:33 "be" to "is"
20:21
22:33 "for" omitted
26:21
A BOOK OF COMMANDMENTS

notwithstanding he is least, and the servant of all:

27. Wherefore it shall come to pass, that if you behold a spirit manifested that ye cannot understand,....

31. And the kingdom is given unto you of the Father, and power to overcome all things, which is not ordained of him:

33. Let my servant Joseph (W.) in whom I am well pleased, and my servant Parley, go forth among the churches and strengthen them by the word of exhortation;

34. And also my servant John (C.) or as many of my servants as are ordained unto this office, and let them labor in the vineyard;

35. And let no man hinder them of doing that which I have appointed unto them;

36. Wherefore in this thing my servant Edward is not justified,....

DOCTRINE AND COVENANTS

withstanding he is the least and the servant of all.

31. Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand,....

35. ...and the kingdom is given you of the Father, and power to overcome all things which are not ordained of him--

37. Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley E. Pratt go forth among the churches and strengthen them by the word of exhortation;

38. And also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the vineyard;

39. Wherefore, in this thing my servant Edward Partridge is not justified;
verse:edition

22:33 "the" added
26:21

27:33 "ye" to "you"
7:35

31:33 "unto" omitted
7:35

31:33 "is" to "are"
7:54

33:33 "Joseph (W.)" to "Joseph Wakefield"
8:35

"Parley" to "Parley P. Pratt"

34:33 "John (C.)" to "John Corrill"
8:35

35:33 "of" omitted
38:21

36:33 "Edward" to "Edward Partridge"
8:35
A BOOK OFCOMMANDMENTS

39. And none of them which
my Father hath given me shall be
lost:

41. ...wherefore I am in
your midst; and I am the good
shepherd.

CHAPTER LIV

1. ...and them who are heirs
according to the covenant.

2. Wherefore, verily I say
unto you, let my servants Joseph and
Sidney take their journey as soon
as preparations can be made to
leave their homes,....

6. And again, verily I say
unto you, let my servant Lyman (W.)
and my servant John (C.) take their
journey speedily:

7. And also my servant John
(M.) and my servant Hyrum, take
their journey unto the same place
by the way of Detroit.

11. For the days come

DOCTRINE AND COVENANTS

42. And none of them that
my Father hath given me shall be
lost.

44. Wherefore, I am in
your midst, and I am the good shep-
herd, and the stone of Israel. He
that buildeth upon this rock shall
never fall.

SECTION 52

2. ...and those who are
heirs according to the covenant.

3. Wherefore, verily I say
unto you, let my servants Joseph
Smith, Jun., and Sidney Rigdon take
their journey as soon as prepara-
tions can be made to leave their
homes,....

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.

11. ...for the days come
verse:edition

39:33 "which" to "that"
8:35

41:33 "and the stone of Israel. He that buildeth upon this rock shall
8:35 never fall." added

CHAPTER LIV, 1833
SECTION 66, 1835

1:33 "them" to "those"
1:35

2:33 "Joseph" to "Joseph Smith, Jun."
2:35 "Sidney" to "Sidney Rigdon"

6:33 "Lyman (W.)" to "Lyman Wight"
3:35 "John (C.)" to "John Corrill"

7:33 "John (M.)" to "John Murdock"
3:35 "Hyrum" to "Hyrum Smith"

11:33 "cometh" to "come"
11:21
A BOOK OF COMMANDMENTS

that I will send forth judgment
unto victory.

12. And let my servant Lyman
beware, for satan desireth to sift
him as chaff.

22. ...let my servant Thomas,
and my servant Ezra, take their
journey also,...

23. ...let my servant Isaac
and my servant Ezra (B.) take their
journey,...

24. And again, let my ser-
vant Edward and Martin take their
journey with my servants Sidney and
Joseph.

25. Let my servant David and
Harvey, also take their journey,...

26. Let my servants Parley
and Orson (P.) take their journey,...

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

DOCTRINE AND COVENANTS

that I will send forth judgment
unto victory.

12. And let my servant
Lyman Wight beware, for Satan de-
sireth to sift him as chaff.

22. ...let my servant Thomas
B. Marsh and my servant Ezra
Thayre take their journey also,...

23. ...let my servant Isaac
Morley and my servant Ezra Booth
take their journey,...

24. And again, let my ser-
vants 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,...

26. And let my servants
Parley P. Pratt and Orson Pratt
take their journey,...

27. And let my servants
Solomon Hancock and Simeon Carter
also take their journey unto this
same land, and preach by the way.
12:33  "Lyman" to "Lyman Wight"
3:35

22:33  "Thomas" to "Thomas B. Marsh"
5:35  "Ezra" to "Ezra Thayre"

23:33  "Isaac" to "Isaac Morley"
5:35  "Ezra (B.)" to "Ezra Booth"

24:33  "servant" to "servants"
6:35  "Edward" to "Edward Partridge"
    "Martin" to "Martin Harris"
    "Sidney" to "Sidney Rigdon"
    "Joseph" to "Joseph Smith, Jun."

25:33  "David" to "David Whitmer"
6:35  "Harvey" to "Harvey Whitlock"

26:33  "And" added
6:35  "Parley" to "Parley P. Pratt"
    "Orson (P.)" to "Orson Pratt"

27:33  "Solomon" to "Solomon Hancock"
6:35  "Simeon" to "Simeon Carter"
28. Let my servants Edson and Jacob (S.) also take their journey.

29. Let my servants Levi and Zebidee, also take their journey.

30. Let my servants Reynolds and Samuel, also take their journey.

31. Let my servants Wheeler and William (C.) also take their journey.

32. And let my servants Newell (K.) and Selah, both be ordained and also take their journey:

35. And again, I say unto you, let my servant Joseph (W.) and Solomon (H.) take their journey into the eastern lands.

37. In consequence of transgression, let that which was bestowed upon Heman, be taken from him, and placed upon the head of Simonds.
verse: edition

28:33 "Edson" to "Edson Fuller"
   6:35  "Jacob (S.)" to "Jacob Scott"

29:33 "Levi" to "Levi Hancock"
   6:35  "Zebidee" to "Zebedee Coltrin"

30:33 "Reynolds" to "Reynolds Cahoon"
   6:35  "Samuel" to "Samuel H. Smith"

31:33 "Wheeler" to "Wheeler Baldwin"
   6:35  "William (C.)" to "William Carter"

32:33 "Newell (K.)" to "Newell Knight"
   7:35  "Selah" to "Selah J. Griffin"

35:33 "servant" to "servants"
   8:35  "Joseph (W.)" to "Joseph Wakefield"
       "Solomon (H.)" to "Solomon Humphrey"

37:33 "Heman" to "Heman Basset"
   8:35  "Simonds" to "Simonds Ryder"
A BOOK OF COMMANDMENTS

38. And again, verily I say unto you, let Jared be ordained a priest, and also George be ordained a priest.

39. Let the residue of the elders watch over the churches, and declare the word in the regions among them.

40. ...And remember in all things the poor and needy,....

41. And again, let my servant Joseph and Sidney and Edward, take with them a recommend from the church.

42. And let there be one obtained for my servant Oliver also.

CHAPTER IV

1. Behold I say unto you, my servant Sidney, that I have heard your prayers,....concerning your calling, and election in this church,....

2. Behold I the Lord, who was crucified for the sins of the world, giveth unto you a commandment,

DOCTRINE AND COVENANTS

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

39. Let the residue of the elders watch over the churches, and declare the word in the regions round about them;....

40. And remember in all things the poor and the needy,....

41. And again, let my servants Joseph Smith Jun., and Sidney Rigdon and Edward Partridge take with them a recommend from the church.

And let there be one obtained for my servant Oliver Cowdery also.

SECTION 53

1. Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers;....concerning your calling and election in the church,....

2. Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment
verse:edition

38:33 "Jared" to "Jared Carter"
    9:35 "George" to "George James"

39:33 "among" to "round about"
    39:21

40:33 "the" added
    9:35

41:33 "servant" to "servants"
    9:35
    "Joseph" to "Joseph Smith, Jun."
    "Sidney" to "Sidney Rigdon"
    "Edward" to "Edward Partridge"

42:33 "Oliver" to "Oliver Cowdery"
    9:35

CHAPTER LV, 1833
SECTION 66, 1835
SECTION 67, 1844

1:33 "Sidney" to "Sidney Gilbert"
1:35
1:33 "this" to "the"
1:21

2:33 "giveth" to "give"
2:52
A BOOK OF COMMANDMENTS

that you shall forsake the world.

3. Take upon you mine ordinances,....

5. ...you shall take your journey with my servants Joseph and Sidney.

7. And the residue shall be made known unto you in a time to come, according to your labor in my vineyard.

8. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end; even so: Amen.

CHAPTER LVI

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

CHAPTER LVII

3. And then thou shalt be ordained by the hand of my servant Joseph, to be an elder unto this church,....

DOCTRINE AND COVENANTS

that you shall forsake the world.

3. Take upon you mine ordination,....

5. ...you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

6. ...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 endureth unto the end. Even so. Amen.

SECTION 54

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

SECTION 55

2. And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church,....
verse:edition

3:33 "ordinances" to "ordination"
3:21

5:33 "Joseph" to "Joseph Smith, Jun."
3:35 "Sidney" to "Sidney Rigdon"

7:33 "unto you" omitted
3:35

8:33 "it is" omitted
7:21 "who" omitted; "that" to "who"

CHAPTER LVII, 1833
SECTION 27, 1835

2:33 "Newel" to "Newel Knight"
1:35

2:33 "wherewith" to "whereunto"
2:21

CHAPTER LVII, 1833
SECTION 27, 1835

3:33 "Joseph" to "Joseph Smith, Jun."
1:35
A BOOK OF COMMANDMENTS

5. And again, you shall be ordained to assist my servant Oliver Cowdery.

6. ...for this cause you shall take your journey with my servants Joseph and Sidney.

7. And again let my servant Joseph (C.) also take his journey with them.

CHAPTER LVIII

1. Hearken O ye people which profess my name.

3. Behold I the Lord commandeth, and he that will not obey shall be cut off in mine own due time:

4. And after that I have commanded and the commandment is broken,

5. Wherefore I revoke the commandment which was given unto my servants Thomas and Ezra, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri;

DOCTRINE AND COVENANTS

4. And again, you shall be ordained to assist my servant Oliver Cowdery.

5. ...for this cause you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

6. And again, let my servant Joseph Coe also take his journey with them.

SECTION 56

1. Hearken, O ye people who profess my name.

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

5. Wherefore, I revoke the commandment which was given unto my servants 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,
5:33 "Oliver" to "Oliver Cowdery"
2:35

6:33 "Joseph" to "Joseph Smith, Jun."
2:35
   "Sidney" to "Sidney Rigdon"

7:33 "Joseph (C.)" to "Joseph Coe"
3:35

CHAPTER LVIII, 1833
SECTION 69, 1835
SECTION 70, 1844

1:33 "which" to "who"
1:35

3:33 "commandeth" to "command"
2:35

4:33 "And" omitted; "that" omitted
2:35

5:33 "Thomas" to "Thomas B. Marsh"
2:35
   "Ezra" to "Ezra Thayre"
6. And my servant Selah shall also go with him:

7. For behold I revoke the commandment which was given unto my servants Selah and Newel, in consequence of the stiffneckedness of my people which are in Thompson; and their rebellions:

8. Wherefore let my servant Newel 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.

9. And again, verily I say unto you, that my servant Ezra must repent of his pride,....

13. And if my servant Joseph must needs pay the money....

21. ...whose eyes are full of greediness, who will not labor with their own hands!

CHAPTER LIX

4. ...and the glory which

DOCTRINE AND COVENANTS

and my servant Selah J. Griffin shall also go with him.

6. For behold, I revoke the commandment which was given unto my servants Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions.

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 pride,....

12. And if my servant Joseph Smith, Jun., must needs pay the money,....

17. ...whose eyes are full of greediness, and who will not labor with your own hands!

SECTION 58

3. ...and the glory which
verse: edition

6:33 "Selah" to "Selah J. Griffin"
2:35

7:33 "Selah" to "Selah J. Griffin"
2:35
"Newel" to "Newel Knight"

8:33 "Newel" to "Newel Knight"
2:35

9:33 "Ezra" to "Ezra Thayre"
3:35

13:33 "Joseph" to "Joseph Smith, Jun."
4:35

21:33 "and" added
5:44
5:54 "their" to "your"

CHAPTER LIX, 1833
SECTION 18, 1835
A BOOK OF Commandments

shall follow, after much tribulation.

5. For after much tribulation cometh the blessings.

7. Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow....

8. And also, that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand;

10. Yea, a feast of fat things, of wine on the less well refined,....

12. Firstly the rich, and the learned, the wise and the noble;

18. And have selected my servant Edward....

23. Let no man think that he is ruler,....

26. Wherefore be subject to the powers that he,....

30. And now as I spake concerning my servant Edward:....

DOCTRINE AND COVENANTS

shall follow after much tribulation.

4. For after much tribulation come the blessings....

5. Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow.

7. And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand;

8. ...yea, a feast of fat things, of wine on the lees well refined,

10. First, the rich and the learned, the wise and the noble;

14. ...and have selected my servant Edward Partridge,....

20. Let no man think he is ruler;....

22. Wherefore, be subject to the powers that be,....

24. And now, as I spake concerning my servant Edward Partridge,....
verse: edition

4:33 "must" to "much"
2:35

5:33 "cometh" to "come"
4:21

7:33 "shall" to "is to"
5:21

8:33 "of" to "in"
7:21 "of" to "in"

10:33 "less" to "lees"
3:35

12:33 "Firstly" to "First"
10:21

18:33 "Edward" to "Edward Partridge"
4:35

23:33 "that" omitted
5:44

26:33 "he" to "be"
5:35

30:33 "Edward" to "Edward Partridge"
6:35
A BOOK OF COMMANDMENTS

32. Wherefore let them bring their families to his land,....

39. ...that obey not my commandments?

41. I command and a man obeys not,....

45. It is wisdom in me, that my servant Martin should be an example unto the church.

50. And other directions, concerning my servant Martin, shall be given him of the Spirit,....

51. And also let my servant William stand in the office which I have appointed him,....

52. ...for I the Lord am not pleased with him,....

53. ...and I the Lord remember them no more.

56. ...except they desire it through prayer, only as it shall be appointed unto them of the Lord.

DOCTRINE AND COVENANTS

25. Wherefore, let them bring their families to this land,....

30. ...that obeys not my commandments?

32. I command and men obey not;....

35. It is wisdom in me that my servant Martin Harris should be an example unto the church,....

38. And other directions concerning my servant Martin Harris shall be given him of the Spirit,....

40. And also let my servant William W. Phelps stand in the office to which I have appointed him,....

41. ...for I, the Lord, am not well pleased with him....

42. ...and I, the Lord, remember them no more.

44. ...except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord.
## 101-a

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A BOOK OF COMMANDMENTS

63. And I give unto my servant Sidney a commandment,....

to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct.

69. ...but let it be done as it shall be counselled by the elders of the church at the conference,....

70. And let my servant Sidney consecrate and dedicate this land, and the spot of the temple, unto the Lord.

71. ...and after that, let my servant Sidney and Joseph return, and also Oliver with them, to accomplish the residue of the work,....

74. Let that which has been bestowed upon Ziba be taken from him:

76. Let the residue of the elders of this church, which are

DOCTRINE AND COVENANTS

50. And I give unto my servant Sidney Rigdon a commandment,....

51. ...of himself or the agent, as seemeth him good or as he shall direct, to purchase lands for an inheritance for the children of God.

56. ...but let it be done as it shall be counseled by the elders of the church at the conferences....

57. And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot for the temple, unto the Lord.

58. ...and after that let my servants Sidney Rigdon and Joseph Smith, Jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work....

60. Let that which has been bestowed upon Ziba Peterson be taken from him;....

61. Let the residue of the elders of this church, who are
A rearrangement of sentence structure; but no word changes.

"conference" to "conferences"

"of" to "for"

"servant" to "servants"

"Joseph" to "Joseph Smith, Jun."

"Oliver" to "Oliver Cowdery"

"Ziba" to "Ziba Peterson"

"which" to "who"
A BOOK OF COMMANDMENTS

coming to this land,....

77. And let my servant Edward direct the conference, which shall be held by them.

CHAPTER LX

2. For them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them,....

26. The beasts of the fields, and the fowls of the air,....

27. Yea, and the herb, and the good things which cometh of the earth,....

28. Yea, all things which cometh of the earth, in the season thereof, is made for the benefit and the use of man,....

CHAPTER LXI

3. ...but hide the talent which I have given unto them, because of the fear of man.

5. ...for I the Lord ruleth in the heavens above,....

DOCTRINE AND COVENANTS

coming to this land,....

62. And let my servant Edward Partridge direct the conference which shall be held by them.

SECTION 59

2. For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them;....

16. ...the beasts of the field and the fowls of the air,....

17. Yea, and the herb, and the good things which come of the earth,....

18. Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man,....

SECTION 60

2. ...but they hide the talent which I have given unto them, because of the fear of man....

4. For I, the Lord, rule in the heavens above,....
verse: edition

77:33 "Edward" to "Edward Partridge"
15:35

CHAPTER LX, 1833
SECTION 19, 1835

2:33 "them" to "those"
2:21
"them" to "those"

26:33 "fields" to "field"
4:45

27:33 "cometh" to "come"
17:21

28:33 "cometh" to "come"
4:45
28:33 "is" to "are"
4:45

CHAPTER LXI, 1833
SECTION 70, 1835

3:33 "they" added
2:21

5:33 "ruleth" to "rule"
2:45
9. And from thence let my servants Sidney and Joseph and Oliver, take their journey for Cincinnati:

14. And let my servant Edward impart of the money which I have given him, a portion unto mine elders, which are commanded to return:

15. And now I speak of the residue which are to come unto this land.

20. ...thou shalt speedily return proclaiming the word among the congregations of the wicked.

24. And by the mouth of my servant Joseph, it shall be made known concerning Sidney and Oliver.

CHAPTER LXII

2. ...for I the Lord forgive sins, and am merciful unto those who confess their sins with humble hearts:

8. Wherefore it is expedient

6. And from thence let my servants Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, take their journey for Cincinnati;

10. And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine elders who are commanded to return;

12. And now I speak of the residue who are to come unto this land.

14. ...thou shalt speedily return, proclaiming my word among the congregations of the wicked,...

17. And by the mouth of my servant Joseph Smith, Jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery....

SECTION 61

2. ...for I, the Lord, forgive sins, and am merciful unto those who confess their sins with humble hearts;

7. Wherefore, it is expedient
104-a

verse:edition

9:33 "Sidney" to "Sidney Rigdon"
2:35 "and" omitted
   "Joseph" to "Joseph Smith, Jun."
   "Oliver" to "Oliver Cowdery"
14:33 "Edward" to "Edward Partridge"
3:35 "which" to "who"

15:33 "which" to "who"
3:35

20:33 "the" to "my"
4:35

24:33 "Joseph" to "Joseph Smith, Jun."
4:35 "Sidney" to "Sidney Rigdon"
   "Oliver" to "Oliver Cowdery"

CHAPTER LXII, 1833
SECTION 71, 1835

2:33 "forgiveth" to "forgive"
1:45
A BOOK OF COMMANDMENTS

that my servant Sidney (G.) and my
servant William be in haste upon
their errand and mission:

11. ...wherefore let my ser-

vants Sidney and William, take their
former company,....

14. Let my servant Sidney
take that which is not needful with
him, as you shall agree.

19. And now I give unto you
a commandment, and what I say unto
one I say unto all, that you shall
forewarn your brethren concerning
these waters, that they come not in
journeying upon them, lest their
faith fail and they are caught in
her snares:

25. And now, concerning my
servants Sidney, and Joseph, and
Oliver,...

26. Behold I the Lord have
appointed a way for the journeying
of the saints, and behold this is
the way:

30. And unto you it is given
the course for the saints,...

DOCTRINE AND COVENANTS

that my servant Sidney Gilbert and
my servant William W. Phelps be in
haste upon their errand and mission.

9. ...Wherefore let my ser-

vants Sidney Gilbert and William W.
Phelps take their former company,....

12. Let my servant Sidney
Gilbert take that which is not need-
ful with him, as you shall agree.

18. And now I give unto you
a commandment that what I say unto
one I say unto all, that you shall
forewarn your brethren concerning
these waters, that they come not in
journeying upon them, lest their
faith fail and they are caught in
snares;

23. And now, concerning my
servants, Sidney Rigdon, Joseph
Smith, Jun., and Oliver Cowdery,...

24. Behold, I, the Lord, have
appointed a way for the journeying
of my saints; and behold, this is
the way—....

29. And unto you is given
the course for the saints,...
verse: edition

8:33 "Sidney (G.)" to "Sidney Gilbert"
2:35 "William" to "William W. Phelps"

11:33 "Sidney" to "Sidney Gilbert"
2:35 "William" to "William W. Phelps"

14:33 "Sidney" to "Sidney Gilbert"
2:35

19:33 "and" to "that"
3:44

19:33 "her" omitted
18:21

25:33 "Sidney" to "Sidney Rigdon"
4:35 "and" omitted
"Joseph" to "Joseph Smith, Jun."
"Oliver" to "Oliver Cowdery"

26:33 "the" to "my"
4:35

30:33 "it" omitted
29:21
31. And again, verily I say unto you, my servants Sidney and Joseph and Oliver,....

33. Yea, unto him whose anger is kindled against their wickedness; a people which is well nigh ripened for destruction;

36. ...only let my servant Reynolds, and my servant Samuel, with whom I am well pleased, be not separated until they return to their homes,....

CHAPTER LXIII

12. I the Lord am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, shall receive this blessing,....

13. These things remain with you to do according to judgment and the direction of the Spirit.

CHAPTER LXIV

4. ...and destroyeth when he please;....

DOCTRINE AND COVENANTS

30. And again, verily I say unto you, my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery,....

31. ...yea unto him whose anger is kindled against their wickedness, a people who are well-nigh ripened for destruction.

35. ...only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am will pleased, be not separated until they return to their homes,....

SECTION 62

7. I, the Lord, am willing, if any among you desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing,....

8. These things remain with you to do according to judgment and the directions of the Spirit.

SECTION 63

4. ...and destroyeth when he pleases,....
verse: edition

31:33 "Sidney" to "Sidney Rigdon"
5:35 "and" omitted
"Joseph" to "Joseph Smith, Jun."
"Oliver" to "Oliver Cowdery"

33:33 "which is" to "who are"
5:35

36:33 "Reynolds" to "Reynolds Cahoon"
6:35 "Samuel" to "Samuel H. Smith"

CHAPTER LXIII, 1833
SECTION 72, 1835

12:33 "desireth" to "desire"
7:21

12:33 "he" added
3:35

13:33 "direction" to "directions"
3:35

CHAPTER LXIV, 1833
SECTION 20, 1835

4:33 "please" to "pleases"
1:45
A BOOK OF COMMANDMENTS

9. Verily I say unto you, there are those among you, who seeketh signs;....

11. Yea, signs cometh by faith;....

12. Yea, signs cometh by faith;....

15. Nevertheless, I gave commandments;....

17. Let such beware and repent speedily, lest judgments shall come upon them as a snare;....

19. ...and the sorcerer, should have their part in that lake which burneth with fire and brimstone, which is the second death.

21. And now behold, I the Lord saith unto you;....

24. ...and the same shall be in him a well of living water, springing up unto everlasting life.

26. Behold the land of Zion, I the Lord holdeth it in mine own hands:

27. Nevertheless, I the Lord rendereth unto Caesar the things which

DOCTRINE AND COVENANTS

8. Verily, I say unto you, there are those among you who seek signs;....

10. Yea, signs come by faith;....

11. Yea, signs come by faith;....

13. Nevertheless, I give commandments;....

15. Let such beware and repent speedily, lest judgment shall come upon them as a snare;....

17. ...and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

19. And now behold, I, the Lord, say unto you;....

23. ...and the same shall be in him a well of living water, springing up unto everlasting life.

25. Behold, the land of Zion-I, the Lord, hold it in mine own hands;

26. Nevertheless, I, the Lord, render unto Caesar the things
verse: edition

9:33 "seeketh" to "seek"
2:44

11:33 "cometh" to "come"
3:45

12:33 "cometh" to "come"
3:45

15:33 "gave" to "give"
4:44

17:33 "judgments" to "judgment"
15:82

19:33 "should" to "shall"
5:35

21:33 "saith" to "say"
6:45

24:33 "ever-everlasting" to "everlasting"
7:35

26:33 "holdeth" to "hold"
8:45

27:33 "rendereth" to "render"
8:45
A BOOK OF COMMANDMENTS

are Caesar's:

28. Wherefore I the Lord willeth, that you should purchase the lands,....

36. Nevertheless, I the Lord am with them, and will come down in heaven from the presence of God,....

38. ...I willeth that my saints should be assembled upon the land of Zion;

41. Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell upon this farm.

42. Let my servant Titus,....

43. And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, sent up unto the land of Zion,....

44. Behold I the Lord, will give unto my servant Joseph power,....

45. Let my servant Newel

DOCTRINE AND COVENANTS

which are Caesar's.

27. Wherefore, I the Lord will that you should purchase the lands,....

34. ...nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father....

36. ...I will that my saints should be assembled upon the land of Zion;

38. Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm.

39. Let my servant Titus Billings,....

40. And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion,....

41. Behold, I, the Lord, will give unto my servant Joseph Smith, Jun., power....

42. Let my servant Newel K.
verse:edition

28:33 "willeth" to "will"
     8:45

36:33 "God" to "my Father"
     9:35

38:33 "willeth" to "will"
     9:45

41:33 "which" to "who"
     38:21

42:33 "Titus" to "Titus Billings"
     10:35

43:33 "be" added
     10:45

44:33 "Joseph" to "Joseph Smith, Jun."
     11:35

45:33 "Newel" to "Newel K. Whitney"
     12:35
A BOOK OF COMMANDMENTS

retain his store,....

49. ...with my servant Oliver.

53. ...they shall rise from the dead and shall not die,....

61. ...I the Lord am not pleased with my servant Sidney,....

63. ...behold he standeth no longer in the office which I have appointed him.

64. And again: verily I say unto you, let those who desire in their hearts,....

68. I am over all, and in all, and through all, and searcheth all things.

69. And the days cometh that all things shall be subject unto me.

73. Who useth the name of the Lord, and useth it in vain, having not authority.

77. Let my servants Joseph and Sidney, seek them a home as they are taught through prayer, by

DOCTRINE AND COVENANTS

Whitney retain his store,....

46. ...with my servant Oliver Cowdery....

49. ...they shall rise from the dead and shall not die after,....

55. ...I, the Lord, am not pleased with my servant Sidney Rigdon;....

56. ...behold he standeth no longer in the office to which I have appointed him.

57. And again, verily I say unto you, those who desire in their hearts,....

59. ...I am over all, and in all, and through all, and search all things, and the day cometh that all things shall be subject unto me.

62. ...who use the name of the Lord, and use it in vain, having not authority.

65. Let my servants, Joseph Smith, Jun., and Sidney Rigdon, seek them a home, as they are taught
verse:edition

49:33 "Oliver" to "Oliver Cowdery"
12:35

53:33 "after" added
13:35

61:33 "Sidney" to "Sidney Rigdon"
14:35

63:33 "to" added
56:21

64:33 "let" omitted
15:35

68:33 "searcheth" to "search"
15:45

69:33 "days" to "day"
15:35

73:33 "useth" to "use"
15:45
"useth" to "use"

77:33 "Joseph" to "Joseph Smith, Jun."
16:35
"Sidney" to "Sidney Rigdon"
A BOOK OF COMMANDMENTS

the Spirit.

CHAPTER LXV

7. ...shall not be taken from my servant Joseph, while he liveth,....

9. I the Lord forgiveth sins unto those who confess their sins before me,....

14. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church,....

15. And this ye shall do that God might be glorified,....

17. Behold I the Lord was angry with him who was my servant Ezra (B.)

18. And also my servant Isaac;....

20. Nevertheless I have forgiven my servant Isaac.

21. And also my servant Edward,....

22. But when these things are made known unto them, they repent of the evil, and they shall

DOCTRINE AND COVENANTS

through prayer by the Spirit.

SECTION 64

5. ...shall not be taken from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth,....

7. ...I, the Lord, forgive sins unto those who confess their sins before me....

12. And him that repenteth not of his sins, and confesseth them not, ye shall bring before the church,....

13. And this ye shall do that God may be glorified—....

15. Behold, I, the Lord, was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley,....

16. ...nevertheless I have forgiven my servant Isaac Morley.

17. And also my servant Edward Partridge,....

but when these things are made known unto them, and they repent of the evil, they shall be forgiven.
CHAPTER LXV, 1833
SECTION 21, 1835

7:33 "Joseph" to "Joseph Smith, Jun."
2:35 "through the means I have appointed" added

9:33 "forgiveth" to "forgive"
2:45

14:33 "he" to "him"
12:21

"then" omitted
"him" omitted

15:33 "might" to "may"
2:54

17:33 "Ezra (B.)" to "Ezra Booth"
3:35

18:33 "Isaac" to "Isaac Morley"
3:35

20:33 "Isaac" to "Isaac Morley"
3:35

21:33 "Edward" to "Edward Partridge"
3:35

22:33 "and" added
3:35
"and" omitted
be forgiven.

23. ...that it is expedient in me that my servant Sidney (G.)

26. ...that my servant Isaac may not be tempted above that which he is able to bear,....

27. I willeth not that my servant Frederick, should sell his farm, for I the Lord willeth to retain a strong hold in the land of Kirtland,....

30. Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people;

31. For he that is tithed shall not be burned;....

34. And I will not spare any that remaineth in Babylon.

36. And it is not meet that my servants, Newel and Sidney (G.) should sell their store, and their possessions here,....

39. Wherefore as ye are

18. ...that it is expedient in me that my servant Sidney Gilbert,

20. ...that my servant Isaac Morley may not be tempted above that which he is able to bear,....

21. I will not that my servant Frederick G. Williams should sell his farm, for I, the Lord, will to retain a strong hold in the land of Kirtland,....

23. Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

24. ...and I will not spare any that remain in Babylon.

26. And it is not meet that my servants, Newel K. Whitney and Sidney Gilbert, should sell their store and their possessions here;....

29. Wherefore, as ye are
verse:edition

23:33  "Sidney (G.)" to "Sidney Gilbert"
   4:35

26:33  "Isaac" to "Isaac Morley"
   4:35

27:33  "willeth" to "will"
   4:45

27:33  "Frederick" to "Frederick G. Williams"
   4:35

27:33  "willeth" to "will"
   4:45

30:33  "until the coming of the Son of Man" added
   5:35

31:33  "at his coming" added
   5:35

34:33  "remaineth" to "remain"
   5:45

36:33  "Newel" to "Newel K. Whitney"
   5:35
   "Sidney (G.)" to "Sidney Gilbert"
agents, and ye are on the Lord's
errand;....

39. ...and it is the Lord's
business to provide for his saints
in these last days, that they may
obtain an inheritance in Zion;

41. But all things must come
to pass in its time;

47. For verily I say that
the rebellious are not of the blood
of Ephraim.

agents, ye are on the Lord's
errand;....

30. And he hath set you to
provide for his saints in these
last days, that they may obtain an
inheritance in the land of Zion.

32. But all things must
come to pass in their time.

36. For, verily I say that
the rebellious are not of the blood
of Ephraim, wherefore they shall be
plucked out.
39:33 "and" omitted
29:21

39:33 "and it is the Lord's business" to "And he hath set you"
6:35

"the land of" added

41:33 "its" to "their"
6:35

47:33 "wherefore they shall be plucked out" added
7:35
TABLE 1

TYPES OF VARIATIONS FOUND IN THE REVELATIONS

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THE BOOK OF COMMANDMENTS TO THE VARIOUS EDITIONS 
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PART II

The second part of this thesis will consider some of the criticisms made towards the revelations, both from within and without the church; a search for reasons found as to why changes were made in the revelations; also an examination of the variations found between the Book of Commandments and the 1921 edition of the Doctrine and Covenants to determine how significant those differences are in the light of what this study has revealed.

CRITICISMS OF THE REVELATIONS WITHIN AND WITHOUT

THE LATTER-DAY SAINT CHURCH

Joseph Smith testified that the new dispensation was ushered in with the appearance to him of God the Father and His Son Jesus Christ.\(^1\) Three years after this event he stated that an angel announcing himself as Moroni visited him several times.\(^2\) He stated that in March of 1828, he received a revelation by means of the Urim and Thummin.\(^3\) Revelations came from time to time to Joseph Smith as he began the task of ushering in a new dispensation. How much importance should be attached to these oracles was considered by the leadership of the young organization at a special conference at Hiram, Ohio, and it was decided that the revelations should be

\(^{1}\)Pearl of Great Price, Joseph Smith 2:17.

\(^{2}\)Doctrine and Covenants 2.

\(^{3}\)Doctrine and Covenants 3.
published. During the conference Joseph came forward with a revelation in which the Lord directed the commandments to be proclaimed to the world. ¹ Some of the elders were reserved in accepting the revelations claimed by Joseph Smith on a par with other scripture, and discussed the apparent grammatical mistakes found therein. To what extent the revelations were criticized before this time we have little information. However, a statement found in the writings of John Whitmer indicates there was some; for instance, in January of 1831 a revelation² was given to the church by Joseph Smith after which:

There were some divisions among the congregation; some would not receive the above as the word of the Lord, but that Joseph had invented it himself to deceive the people that in the end he might get gain.³

Upon examination of the revelation we find it was given to the saints at Fayette, New York, telling them to sell, rent or leave their property and gather to Ohio where the Lord would give unto them His law. Some apparently were suspicious of the prophet's motives as John Whitmer's statement reveals. Reassurance of the intentions of Joseph Smith must have satisfied these skeptics, as history records nothing further concerning the matter.

William E. McLellin, a convert to the new faith since the summer of 1831, was attending the November conference and was one of the leading critics of the language of the revelations.

Joseph Smith produced a revelation for the conference making known the motives of the critics and challenging them to duplicate one of the

¹ Doctrine and Covenants 1:18.
² Doctrine and Covenants 38.
least of the commandments.¹ McLellin accepted the challenge but failed. The result of McLellin's failure caused Joseph Smith to write:

The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world.²

Not all who affiliated themselves with the Latter-day Saint church remained loyal members. There were many who apostatized and became avowed enemies of the church and its leadership. One such individual was Ezra Booth who joined the church because of a miraculous healing.³ He went to Missouri as a missionary companion of Isaac Morley but was soon disappointed and left the church.⁴ Shortly after renouncing the church he wrote a series of articles which were published by E. D. Howe in the Painesville Telegraph criticizing the church and especially Joseph Smith.⁵

Ezra Booth wrote concerning Joseph Smith and revelation:

...the right of delivering written commandments and revelations, belongs exclusively to Smith,....Some others, and especially Cowdery, have earnestly desired to relieve Smith of some part of his burden. Cowdery's desires for this work were so keen and excessive, as to use his own language, "it was unto me a burning fire shut up in my bones, and I was weary with forbearing, and I could forbear no longer;" And he did in fact, issue some productions which he said bore the divine impress, but Smith fixed upon them the stamp of devilish.⁶

¹Doctrine and Covenants 67:5-8.
²Joseph Smith, History of the Church, (2d ed.; Salt Lake City, Utah: Published by the Church of Jesus Christ of Latter-day Saints, The Deseret Book Co., 1953, p. 226.
³Ibid., p. 215.
⁴Ibid., p. 216.
⁶Ibid.
David Whitmer, one of the witnesses to the Book of Mormon, left the church and criticized the leaders and their activities. David claims he opposed the publishing of the revelations, predicted destruction of the press at Independence, Missouri, and the expulsion of the saints from Jackson County if the revelations were published.\footnote{David Whitmer, An Address To All Believers In Christ, (Richmond, Missouri: David Whitmer, 1887), p. 69.}

In reference to changes made in the revelations David Whitmer said:

In the winter of 1834 they saw that some of the revelations in the Book of Commandments had to be changed, because the heads of the church had gone too far, and had done things in which they had already gone ahead of some of the former revelations. So the book of "Doctrine and Covenants" was printed in 1835, and some of the revelations changed and added.\footnote{Ibid., p. 72.}

Numerous are the writers outside of the Latter-day Saint church who have written critically of the church's doctrine of revelation. In this study only some of those writers who challenged the changing of the revelations or were censorious of the language are quoted.

John Bobb, in an article in the \textit{Western Examiner} entitled, "Ancient and Modern Mormonism", seeks to point out Mormonism's weaknesses by calumniating those affiliated with the church. He stated:

They are with few exceptions, the very dregs and sediment of society! Destitute, alike, of all literary and mental acquirements. I have seen the epistles of some of their leading ministers, in which there was not one sentence of correct language. But they say the Lord chooses the weak things of this world, to confound the wise.\footnote{John Bobb, "Ancient and Modern Mormonism", \textit{Western Examiner}, (St. Louis, Mo.), December 10, 1835, p. 6-7.}

From Missouri, a book was published in 1843 by Henry Caswall condemning Joseph Smith and his work. Reverend Caswall described the "Book of Covenants and Revelations" and then wrote:
Two editions of this work were published, the first in 1833, and the second in 1835. Great inconsistencies exist between the several parts of the book and the editions of 1833 and 1835 are in several respects repugnant to each other. In 1833, before the prophet had fully defined his own position, a 'revelation' was published, dated in March 1829, while Smith was engaged in his 'translation'. In this the Lord is represented as commanding Smith to pretend to 'no other gift' except to translate, and expressly declares that he will 'grant him no other gift'. But in publishing the second edition, it was found expedient to leave the prophet free to usurp whatever power he pleased. The clause, therefore, was made to read as follows, the words in italics (underlined)\(^1\) being now interpolated: "I have commanded that you should pretend to no other gift save to translate, until my purpose is fulfilled in this, for I will grant you no other gift until it is finished."\(^2\)

George Arbaugh, a more modern critic of the revelations, wrote a book, "Revelation in Mormonism", in which he explained that the revelations were plagiaristic and aped the style of the New Testament.\(^3\) In referring to the changes made he said: "In the winter of 1834 it was realized that the oracles would have to be changed to allow for priestly changes which had been made."\(^4\)

Again he wrote:

Some oracles were modified where the leaders' plans had appeared too transparently. God had promised to "consecrate the riches of the Gentiles" unto the Mormons, but in the revision he promises to take money from the rich Mormons and give it to the poor ones.\(^5\)

Arbaugh said Oliver Cowdery had anticipated criticisms of the changes made in the revelations but was surprised to find "the previous print so different from the original" manuscript.\(^6\)

\(^1\)Added by author
\(^4\)Ibid., p. 89.
\(^5\)Ibid., p. 91.
\(^6\)Ibid.
However, he said: "The changes could not have been accidental as he implied. They are intentional and consistent." ¹

A final critic of the changes made in the revelations for the use of this study was Daniel Macgregor, an apostle of the Church of Christ, Independence, Missouri. He said:

A deliberate changing of a revelation after it comes from God is an affront unto God himself. It is a gross exhibition of presumption and self-exaltation on the part of man that would set up his wisdom against that of God.²

William E. McLellin³ and David Whitmer⁴ are quoted as authority that the changes made were unauthorized.

To show the inconsistency of the revelations being changed, he wrote: "That the revelations were right when first given, goes without questioning. If not, they never were right, for no amount of human doctoring could possibly inject the divine into a human product."⁵

Mr. Macgregor feels that the Lord would have corrected any errors. He said:

Now if there was any error in receiving or transcribing the revelations, here was an opportune time for the Lord to say so. To the contrary they invoked His approval since special protection was ordered for them in transit to Independence.⁶

A statement quoted from the "Times and Seasons" indicates Joseph Smith's approval of the Book of Commandments:

¹Ibid.
³Ibid., p. 6.
⁴Ibid., p. 7.
⁵Ibid., p. 9.
⁶Ibid., p. 10.
The Book of Revelations now to be printed being the foundation of the church in these last days and a benefit to the world, showing that the keys of the mysteries of the Kingdom of our Savior are again entrusted to man...therefore the conference prized the revelations to be worth to the church the riches of the whole earth.¹

The changing of the revelations is labored in great detail by McGregor with a final analysis that the end result was the rejection of the church which accepted these changes.²

The selected quotations found in this study are only a few of many that might be used, but in the point of view of the author these are typical and do represent the major types of criticisms.

WHY WERE CHANGES MADE?

The next part of this thesis will present available evidence to determine why the changes were made.

It should be noted that those who criticize changes in Latter-day Saint revelations base their views upon a fixed concept of how revelation comes. To them revelation must be dictated from God to man in such a manner that there should be no corrections, revisions, additions or omissions; all revelation is absolute, in the sense that once received the final word has been said; revelation is not the language of man but the language of God; hence man speaks the words God puts into his mouth. The words of God therefore are given to each prophet who in turn records them for the people to whom they were directed.

To acknowledge the postulate that revelation comes in God's language would necessitate that it be given in perfection. There would be no need

¹Ibid.
²Ibid., p. 6.
for revision, additions, omissions or corrections for it would be perfect. Furthermore all revelation would be of one style and that style would be God's. We would not find any human coloring. As God revealed His words to the prophets they would spell and punctuate as though God Himself were doing it.

A close examination of revelations extant portrays a different picture from the one portrayed above. Anyone who has studied the scriptures with a degree of thoroughness will recognize that the style of Isaiah's writings are different from the phraseology of the writings of Ezekiel or Jeremiah or Malachi. An examination of the New Testament will likewise reveal different styles of writing. John wrote differently than did Paul. If God's words are revealed to each prophet what style could there be but God's style? How could we account for individual differences in the writings of the various books of scripture?

The question we need to answer is: what does God do in giving revelation and what contribution does man make in seeing that those instructions are given to the party concerned?

Brigham H. Roberts wrote an account of a senatorial committee investigating certain doctrines and teachings of the Church of Jesus Christ of Latter-day Saints. The subject of revelation came up in connection with a discussion of the Manifesto. In referring to this he said:

When the subject of the Manifesto (the instrument of 1890 through which plural marriages were discontinued) was under discussion, one of the brethren chanced to remark that he assisted in framing the document for publication, correcting the grammar, without changing the sense or meaning. Then another senator put the question: "You mean to say, that in an inspired communication from the Almighty, the grammar was bad, was it? You corrected the grammar of the Almighty, did you?"

1Brigham H. Roberts, "Relation of Inspiration and Revelation to Church Government," The Improvement Era, VIII (1905), 358-359.
The Senator's questions reflect the point of view that God reveals His words unto a prophet, and therefore any changes or corrections would be a reflection upon God.

Some of the members of the Church of Jesus Christ of Latter-day Saints indicated that they believed a prophet used God's language and not His own. The author has already cited the view point of Parley P. Pratt, Father Sanford, and Martin Harris. Simons Rider apostatized from the Church of Jesus Christ of Latter-day Saints because Joseph Smith misspelled his name when it was written in a revelation.

Edward Partridge and Fredrick G. Williams criticized the revelations of Joseph Smith because of grammar and spelling and drew from Joseph Smith the following comment:

Firstly, you have given us to understand that there are glaring errors in the revelations, or rather have shown us the most glaring ones which are not calculated to suit the refinement of the age, in which we live, of the great men, etc. We would say by way of excuse that we did not think so much of the orthography or the manner as (32) we did of the subject matter; as the word of God means what it says....Now the fact is, if we have made any mistakes in punctuation, or spelling, it has been done in consequence of Brother Oliver having come from Zion in great afflictions, through much fatigue and anxiety, and being sent contrary to his expectations to New York, and obtaining press and types, and hauling them up in the midst of mobs, when he and I and all the church in Kirtland, had to lie every night for a long time upon our arms, to keep off mobs of forties, of eighties, and of hundreds to save our lives and the press and that we might not be scattered and driven to the four winds.

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3Ibid.

4Joseph Smith, History of the Church, (Salt Lake City, Utah: Deseret Book Store, 1953) I, 261.

5Letter from Joseph Smith to Edward Partridge, Fredrick G. Williams and others. Unpublished -- Microfilm copy found in Brigham Young University Library, Provo, Utah.
Joseph Smith's statement that Oliver Cowdery was assisting with the punctuation and spelling bears out that Joseph Smith's grammar needed revision and was not that of God's.

Brigham H. Roberts presented this same idea when he wrote:

...Where the Almighty uses a man as an instrument, the manner in which that revelation is imparted to men may receive a certain human coloring from the prophet through whom it comes. We know this to be true, because the message delivered to Israel through Jeremiah, differs in style of phraseology from that delivered by Isaiah, Amos, or Ezekiel. The inspiration of the Lord need not destroy the personality of the man through whom it is made....And so there is nothing of weight in the phrase "correcting the grammar of the Almighty." We do not correct his grammar. Perhaps the brethren made slight corrections in the grammar of Wilford Woodruff. The grammar may be the prophet's; the idea, the truth, is God's.1

These ideas place the responsibility of clothing the revelations with language upon the prophet who speaks. The individual differences of each prophet would be recognized in his writings.

The words used in a revelation today may not be used in a future day to reveal the same meaning, as word concepts may change.

Words in a dictionary have definitions of first, second, third, usage, pointing out the variations that appear through time and place. As an example, the word "corn" is defined in Webster's New International Dictionary as: "Collectively, the seeds of any of the cereal grasses used for food; grain, as wheat, rye, barley, oats, maise, etc. Corn is often specifically used for the important cereal crop of a given region; thus in England it is so used of wheat, and in Scotland and Ireland of oats; and in the United States and Australia the word is restricted to Indian corn or maize, the other cereals there collectively called grain, and separately wheat, rye, oats, etc." In the New Testament the word "corn" referred to wheat.2

1 Brigham H. Roberts, "Relation of Inspiration and Revelation to Church Government," The Improvement Era, VIII (1905), 364-365.

while to us today it would depend where we live as to what meaning we would attach to it.

In direct communication when the voice of the Lord is heard audibly by a prophet, the Lord speaks in the language of the prophet. Brigham Young said:

The revelations of God contain correct doctrine and principle, so far as they go; but it is impossible for the poor, weak, low, groveling sinful inhabitants of the earth to receive a revelation from the Almighty in all its perfections. He has to speak to us in a manner to meet the extent of our capacities, as we have to do with these benighted Lamanites; it would be of no benefit to talk to them as I am now speaking to you. Before you can enter into conversation with them and give them your ideas, you are under the necessity of condescending to their low estate, so far as communication is concerned, in order to exalt them. You have to use the words they use, and address them in a manner to meet their capacities, in order to give them the knowledge you have to bestow. If an angel should come into this congregation, or visit any individual of it, and use the language he used in heaven, what would we be benefited? Not any, because we could not understand a word he said. When angels come to visit mortals, they have to descend to our capacities in order to communicate with us.  

This concept of Brigham Young is harmonious with scriptures accepted by the Church of Jesus Christ of Latter-day Saints. In the book of Doctrine and Covenants is found, "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."  

In the Book of Mormon Moroni is quoted as saying:

And then shall ye know that I have seen Jesus and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things; and only a few have I written, because of my weakness in writing.  

God reveals the concept or truth unto man, and man is responsible

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2 Doctrine and Covenants 1:24.

3 Ether 12:39, 40.
for writing the concept down in the language he understands and uses.

Truths from God often come in regards to circumstances of a particular time or period, and God speaks to men pertaining to those circumstances, revealing His aid unto them. As time passes people of latter generations may not be familiar with the conditions of this particular period and fail to catch the meaning of the revelation. Brigham Young wrote:

When revelations are given through an individual appointed to receive them, they are given to the understandings of the people. These revelations, after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time.¹

Having developed the idea that Joseph Smith had the responsibility of furnishing words, grammar, spelling, punctuation, etc., to the commandments accredited to him, it will now be feasible to determine what problems he faced when putting those impressions down in writing.

Joseph Smith's formal education was very meager, and he was not a qualified grammarian. To write or dictate would necessitate assistance from some source with regards to spelling, punctuation, etc. Oliver Cowdery was one source of such help² and William W. Phelps was another.³

It appears that Joseph Smith studied the revelations he produced, with the intention of making any corrections he felt were needed. At a special conference in November of 1831, permission was given to Joseph Smith to correct the errors found in the Revelations, as directed by the Spirit. In the Conference minutes we find:


²Letter from Joseph Smith to Edward Partridge, Fredrick G. Williams and others. Unpublished — Microfilm copy found in Brigham Young University Library, Provo, Utah.

Remarks by Brother Sidney Rigdon on the errors or mistakes which are in the commandments and revelations, made either by the translation in consequence of the slow way of the scribe at the time of receiving or by the scribes themselves. Resolved, by this conference that Brother Joseph Smith, Jr. correct those errors or mistakes which he may discover by the Holy Spirit while reviewing the revelations and commandments and also the fulness of the scriptures.\(^1\)

In the private journal of Joseph Smith he recorded the following, December 1, 1832, "Wrote and corrected revelations."\(^2\) In 1833, Joseph Smith, Sidney Rigdon, and Frederick G. Williams, while living in Kirtland, Ohio, wrote a letter to W. W. Phelps, who was residing in Jackson County, Missouri in which they said:

We have found the following errors in the commandments, as printed: forty-first chapter, tenth verse, third line, instead of "corruptible," put "corrupted." 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."\(^3\)

This letter was written to Phelps June 27, 1833, and the press was destroyed July 20, 1833. Why the changes were not made as directed is not known save the persecution was very intense in Missouri during that period. Corrections were made in Chapter forty, verses fourteen and twenty-one in 1833; chapter forty-four, verse twelve in 1835, and chapter forty, verse ten in 1852. Phelps had been appointed by commandment two years earlier to be the church printer\(^4\) and was attempting to publish the oracles written by Joseph Smith. This revision of the commandments was still being processed.

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\(^1\)"Far West Record," (Unpublished material, found in the Church Historians Office, Salt Lake City, Utah).

\(^2\)"Private Journal of Joseph Smith," (unpublished, found in the Church Historians Office, Salt Lake City, Utah.)

\(^3\)Joseph Smith, "Journal History," 1830-1833, (Unpublished material found in the Church Historians Office, Salt Lake City, Utah.)

\(^4\)Doctrines and Covenants 57:11.
by Joseph Smith in 1843. In his history he wrote, "Tuesday 14, 1843 Read proof of the Doctrine and Covenants with brother Phelps."¹

That the errors corrected in the commandments were mistakes made in writing them down is brought out in a statement made by Joseph Smith in May of 1844:

When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect; but there is no error in the revelations which I have taught. Must I, then, be thrown away as a thing of naught?²

Joseph Smith testified that the commandments he had received were from God and were correct.

An incident that took place between Joseph Smith and Oliver Cowdery points out that Joseph Smith was the one responsible for any changes made in the commandments.

While the prophet was arranging and copying the revelations he had received from time to time he received a letter from Oliver Cowdery informing him that there was an error in one of the commandments. "And truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins." The above quotation he said, was erroneous, and added: "I command you in the name of God to erase those words, that no priestcraft be amongst us."³

Joseph Smith made it clear to Oliver Cowdery that it was not his prerogative to command anyone in the church who was over him in authority. Furthermore, he explained the questionable passage to the satisfaction of Oliver Cowdery and others who had been certain of its error.⁴

³Ibid.,(1953), I, 105.
⁴Ibid., p. 105.
Joseph Smith discovered that when he reviewed the written revelations some of them did not make the subject as clear as he desired, and so he enlarged upon many of them by adding words and clauses to make them more easily understood. Brigham H. Roberts wrote:

"...that some of the early revelations first published in the Book of Commandments, in 1833, were revised by the prophet himself in the way of correcting errors made by the scribes and publishers; and some additional clauses were inserted to throw increased light upon the subjects treated in the revelations, and paragraphs added, to make the principles or instructions apply to officers not in the church at the time some of the earlier revelations were given."

Orson Pratt wrote an article for the Millennial Star in which he stated:

The revelation, called Section II (Section 20, 1921 edition,) was not all revealed in 1830. The sixteenth and seventeenth paragraphs of this section, relating to some of the higher councils of the priesthood, were given several years after the rise of the church.

Joseph, the prophet, in selecting the revelations from the manuscripts, and arranging them for publication, did not arrange them according to the order of the date in which they were given, neither did he think it necessary to publish them all in the Book of Doctrine and Covenants, but left them to be published more fully in his history. Hence, paragraphs taken from revelations of a latter date, are, in a few instances, incorporated with those of an earlier date. Indeed, at the time of compilation, the prophet was inspired in several instances to write additional sentences and paragraphs to the earlier revelations. In this manner the Lord did truly give "line upon line, here a little and there a little," the same as He did to a revelation that Jeremiah received, which, after being burned by the wicked king of Israel, the Lord revealed over again with great numbers of additional words. (See Jeremiah 36:32)

Both Brigham H. Roberts and Orson Pratt indicate that additions were made to the revelations as the church organization grew and developed.

It is necessary to gain a true perspective of how the various

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1. Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City, Utah: pub. by the Church, Deseret News, 1953), I, 173.


3. Ibid.
offices of the church of Jesus Christ of Latter-day Saints came into existence, before the above thought becomes meaningful.

When the church of Jesus Christ of Latter-day Saints was organized in 1830 Joseph Smith and Oliver Cowdery were sustained as teachers and ordained elders. The elders were the authorized leaders, and as the minutes of early church meetings reveal, the names of the elders present were recorded and their decisions were carried by vote of the group as the decisions of church leadership.

On January 2, 1831, a commandment was presented to the conference of the church directing them to remove the Saints into Ohio, and that certain men should be appointed by the voice of the church to take care of the poor and needy and administer to their relief and govern the affairs of the property of the church. On February 4, 1831, this office was organized in the appointment of Edward Partridge to be ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church.

In January, 1832, at a church conference at Amherst, Lorain county, Ohio, Joseph Smith was sustained and ordained as president of the High Priesthood. March 8, 1833, Sidney Rigdon and Frederick G. Williams were appointed as counselors to Joseph Smith to be accounted as equal with him.

1Brigham H. Roberts, A Comprehensive History of the Church, (Salt Lake City, Utah: Deseret News Press, 1930), I, 196.

2"Far West Record, Minutes of Conference Held September 26, 1830," (Unpublished material, Church Historians Office, Salt Lake City, Utah.)

3Doctrine and Covenants 38:32, 34-36.

4Doctrine and Covenants 41:9.

5Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City, Utah: pub. by the Church, Deseret News, 1953), I, 241.
in holding the keys of this last kingdom. These three men constituted a Quorum known as the First Presidency of the church. "This quorum has been perpetuated in the church to the present day, as the directing power." December 5, 1834, Oliver Cowdery was ordained to be Assistant President to the church, the only time that office has been existent.

In February, 1834, a stake was organized in Kirtland with the First Presidency of the church also being the Kirtland Stake Presidency. A High Council of the Kirtland Stake was organized at this same time. One year later, February, 1835, a Quorum of Twelve Apostles came into existence along with the First Quorum of Seventy of the New Dispensation.

This picture of growth and development points out that the church of Jesus Christ of Latter-day Saints came into being gradually and that the various offices of the church were established as certain needs arose. There appears to be no arbitrary or static method in organizing, but rather a consideration of what was needed to fulfill the commandments of God. History reveals that certain methods were abandoned after being tried; for example, the First Presidency acting in a dual capacity as the Presidency over all the church and the Presidency of the Kirtland Stake and Oliver Cowdery being the only Assistant President to the church.

In 1835, one month after the organization of the Quorum of Twelve

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1 Doctrime and Covectants 90:6.
3 Ibid., p. 129.
4 Ibid., p. 130.
5 Doctrime and Covccntants 102.
6 Berrett, op. cit., p. 131.
Apostles and Quorum of Seventies, Joseph Smith received a revelation on Priesthood which explained that Priesthood was the power and authority by which the various offices of the church were organized and regulated.\(^1\)

In some of the oracles that Joseph Smith gave to the church, duties were assigned to the "Elders" speaking to the leadership of the church collectively and not specifically. As Joseph Smith's concept of church organization grew and new offices were appointed in the church, those duties that were assigned to the Elders collectively were now specifically assigned to a particular group of the Elders under a specific title.

The economic law that was given to the church in 1831 spoke of certain duties devolving upon the Bishop.\(^2\) Later, when the Bishop had assistants or counselors to assist him with the work, the term "counselors" was added to the revelation indicating that they shared the responsibilities of the Bishop. Likewise, as the high council\(^3\) was organized and their duties were made known they were also included in the revelations to assume their responsibilities.

In section 48 a change was made from "bishop" and "elders" to "presidency" and "bishop".\(^4\) The office of the First Presidency was unknown in March of 1831 but later was instituted and therefore was added to the revelations to take over its respective duties.

If Joseph Smith had known about these offices of the Priesthood, and their various duties he could have assigned them to their responsibilities when the revelation was first written. From this study, however, it appears

\(^1\)Doctrine and Covenants 107.

\(^2\)Ibid., 42.

\(^3\)Ibid., 42:34.

\(^4\)Ibid., 48:6, also Book of Commandments 51:4.
that his concept of church growth developed as progress was made within the
church. He wrote the revelations down according to his own language and he
could put into the revelations only the offices with which he was familiar.

Having discussed the problem of additions to the commandments as
being necessary and practical with a growing organization, we find another
problem arising concerning words that were omitted. Many of the omissions
were of a grammatical nature. For example, in Chapter one of the Book of
Commandments, verse five, "they" is deleted as being unnecessary. In Chap-
ter four of the Book of Commandments verses five and six were entirely
omitted. In the 1835 edition, Section thirty-two, verse three was added in
the place of verses five and six. Why such a change? Joseph Smith, while
reviewing the revelation, was dissatisfied with the wording of verses five
and six in portraying the concept he had received, and therefore he omitted
verses five and six of Chapter four and rewrote in their place verse three
of the 1835 edition which is identical with Section five, verse nineteen of
the present 1921 edition.

In Chapter forty-four of the Book of Commandments (Section forty-
two, 1921 edition) the last three verses were left off. These verses are:

Thou shalt contract no debts with the world, except thou art com-
mmanded.
And again, the elders and bishop, shall counsel together, and they
shall do by the direction of the Spirit as it must needs be necessary.
There shall be as many appointed as must needs be necessary to
assist the bishop in obtaining places for the brethren from New York,
that they may be together as much as can be, and as they are directed
by the Holy Spirit; and every family shall have a place, that they may
live by themselves. And every church shall be organized in as close
bodies as they can be; and this for a wise purpose: --even so. Amen.

The above words were directed towards a specific problem facing the
church—the moving of the Saints from New York to Ohio. In May of 1831 the

1Book of Commandments 44:55-57.
New York Saints began to arrive in Ohio. Edward Partridge, Bishop to the church, solicited Joseph Smith for further light concerning this movement and Section fifty-one.\(^1\) 1921 edition, was given. This revelation instructed Bishop Partridge to appoint those new settlers their portion of an inheritance according to their needs and wants.\(^2\) In 1835 when Joseph Smith was going through the revelations preparatory for publication in the Doctrine and Covenants, those three verses, fifty-five to fifty-seven, of Chapter forty-four, were omitted, as the incident was in the past. Those examples will point out the problem of deletions with which Joseph Smith was faced.

**THE SIGNIFICANCE OF THE CHANGES FOUND IN THE REVELATIONS**

The final investigation of this study will deal with the significance of the changes made in the revelations in the light of what this study has revealed. There is a certain amount of importance attached to every correction, addition or deletion. Whether the purpose is to make the sentence read more clearly or omit that which is unnecessary, it is all important.

It is important to establish the fact that Joseph Smith did not make these corrections nor even write revelations for the church without the sanction and approval of the same. In the minutes of the second conference held by the elders of the church, September 26, 1830, we read, "Brother Joseph Smith, Jun., was appointed by the voice of the conference to receive and write revelations and commandments for this church."\(^3\) In the minutes

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\(^1\) Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, (Salt Lake City, Utah: pub. by the Church, Deseret News, 1935), I, 173.

\(^2\) Doctrine and Covenants 51:3.

\(^3\) Far West Record," Unpublished material, found in Church Historians Office, Salt Lake City, Utah.
of a special conference held in Hiram, Portage County, Ohio, November 8, 1831, the conference, "Resolved that Brother Joseph Smith, Jun., correct those errors or mistakes which he may discover by the Holy Spirit while re-viewing the revelations and commandments and also the fulness of the scriptures."1 Joseph Smith was acting with the complete approbation of the church when he revised the revelations. There was no indication of secrecy connected with these variations. Copies of the uncompleted 1833 Book of Commandments were used openly by some of the missionaries before the 1835 edition of the Doctrine and Covenants was published. Wilford Woodruff, in February, 1834, wrote:

In company with Elder Holton, I walked some sixty miles to the town of Fabius, in Onandago County, New York, to attend an evening meeting of the Saints in that place, where Elder (Zerah) Pulsipher was presiding; I saw the Book of Commandments or revelations given through Joseph Smith, and I believed them with all my heart and rejoiced therein; and after spending several days, and holding several meetings, we returned home rejoicing.2

When the 1835 edition of the Doctrine and Covenants was published he accepted it and all subsequent editions as long as he lived. In fact, Wilford Woodruff was responsible for the 1845 Liverpool edition of the Doctrine and Covenants, in which a few corrections were made over the 1835 edition.3

It is significant that all of the criticisms of the revelations, came from without the Church of Jesus Christ of Latter-day Saints, either from individuals who once had had membership in the church or from critics who had never been affiliated with the organization.

Considering the differences found between the Book of Commandments

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1Ibid.
2"Journal History," February 1834, (Unpublished material found in the Church Historians Office, Salt Lake City, Utah).
and subsequent editions of the Doctrine and Covenants, the author has divided them into three major groupings: (1) corrections, additions and omissions where syntax was concerned; (2) corrections, additions, and omissions for clarity of thought; and, (3) omissions due to incidents completed and pertaining only to a few individuals. The idea of Joseph Smith deleting any of the revelations may be difficult for some to understand, but as has been pointed out, Joseph Smith had the approval of the church to receive and write revelations for the church; therefore, the responsibility of placing in the hands of the world those things that were needful for them to know was his. Many revelations that were written down were not published. It is apparent from a statement by Brigham Young that some of the revelations had been in use in the church up until the 1835 edition of the Doctrine and Covenants and then were omitted from that edition. He said, "Brother Hyde spoke of a revelation which he tried to find in the Book of Doctrine and Covenants. That revelation was reserved at the time the compilation for that book was made by Oliver Cowdery and others, in Kirtland."¹

A committee had been appointed September 24, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the government of the church. The names of those selected were: Joseph Smith, Jun., Sidney Rigdon, Oliver Cowdery and Frederick G. Williams.² This committee selected and arranged the revelations prior to their being presented to the church for approval.³ The revelations were presented to the various Quorums


²Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City, Utah: pub. by the Church, Deseret Book Co., 1904), II, 243.

³Ibid.
of the church who bore testimony to their being divine.\(^1\)

William W. Phelps printed the Book of Commandments in Missouri and knew how the revelations read at that time. If there had been any tendency upon the part of Joseph Smith of changing the commandments to better suit his personal desires, Phelps and others would have easily detected it.

Phelps, however, in a letter to his wife wrote:

> We received some of the commandments from Cleveland last week. I shall try and send one hundred copies to the Saints in Zion this fall by Brother William Tippets; he starts next week. I know there are one hundred Saints who will have their dollar ready when he arrives for a book. We put them at a dollar in order to help us a little, considering how much we have lost by the Jackson mob. I would not be without one for five dollars.\(^2\)

John Whitmer also was closely associated with the Book of Commandments being commanded to accompany Oliver Cowdery to Missouri with the first selection of revelations to be published.\(^3\) In March, 1836, John Whitmer wrote concerning the Doctrine and Covenants:

> I would do injustice to my own feelings, if I did not here notice, still further the work of the Lord in these last days. The revelations and commandments given to us, are, in my estimation, equally true with the Book of Mormon, and equally necessary for salvation; it is necessary to live by every word that proceedeth from the mouth of God: And I know that the Bible, book of Mormon and book of Doctrine and Covenants of the Church of Christ of Latter-day Saints, contain the revealed will of heaven. I further know that God will continue to reveal himself to his church and people, until he has gathered his elect into his fold, and prepared them to dwell in his presence.\(^4\)

These testimonies from men so closely associated with both the Book of Commandments and the Doctrine and Covenants, written during the period

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\(^1\)Ibid., p. 244.

\(^2\)A letter written by William W. Phelps in Kirtland, Ohio, September 16, 1835, to his wife, Sally in Liberty, Missouri. (Unpublished material found in the Church Historians Office, Salt Lake City, Utah.)

\(^3\)Doctrine and Covenants 69:2.

of their compilations, are most important in pointing out how the members of the church felt about the Doctrine and Covenants. It is not feasible to think these men who worked in the capacity of printers and writers would not detect any differences between the Book of Commandments and the Doctrine and Covenants. The differences they detected were apparently considered to be for good, and they bore testimony to the commandments with their additions and corrections.

On the left hand page of Part I of this thesis, the author has shown in parallel columns the variations found between the Book of Commandments and subsequent editions of the Doctrine and Covenants. It is pointed out that the majority of differences occurred between the Book of Commandments and the 1835 edition of the Doctrine and Covenants. There are corrections made, however, in several of the editions, with the latest being made in our present (1921) edition. Syntax covers a great bulk of the changes made, and with very few exceptions would be the answer to all differences found later than the 1835 edition. The author feels that it would be superfluous to explain why each grammatical correction was made, as the answer is obvious. Especially is it obvious in the light of how Joseph Smith received revelation. Any interested reader may have access to this work and may easily determine for himself whether the change was tense, verb conjugation, or some other rule of grammar. It must be admitted that a correction of grammar certainly may diffuse light upon the topic considered to the extent that new ideas and thoughts may be gleaned. For example, whether a certain event is past, present or future certainly would determine what subject matter you might associate it with. In the Book of Commandments Chapter one, verse four, it reads, "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth,..." In the 1835
edition Section one verse nineteen, "should" was changed to "shall". "Should" is the past tense of "shall" and indicates these calamities should have come, without definite assurance that they will. By changing the tense to conform with the rest of the sentence which was future, "shall" replaces "should" and leaves no doubt as to whether these calamities will come or not.

Often words are changed from their archaic use to a more modern usage without any change of meaning. Examples are, "repenteth" to "repents", "hath" to "has"; "asketh" to "asks".

Corrections, additions, and omissions for clarity of thought will next be considered. To the reader, these changes may be obvolute and may qualify in more than one area of the major types of changes. Recognizing this fact, the author's classifications are not to be considered inerrant.

As has already been pointed out, grammatical changes can certainly make an issue more easily understood and therefore could be considered as a means of clarification. Examples of a correction and omission for clarification are: 1. In the fourth chapter of the Book of Commandments verse seven reads, "And now I command my servant Joseph to repent, and walk more uprightly before me; and yield to the persuasions of men no more: and that he be firm in keeping the commandments wherewith I have commanded him; and if he doeth this, behold I grant unto him eternal life, even if he should be slain." In the quotation God is represented as speaking in the third person. In the 1835 edition the verse (4) was changed to the second person and reads more clearly. "And now I command you, my servant Joseph, to repent

1Book of Commandments 1:5; Doctrine and Covenants 1:32.
2Ibid.; Ibid., 1:33
3Ibid., 49:11; Ibid., 46:9.
and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you eternal life, even if you should be slain." Inasmuch as this verse was directed to Joseph Smith it is easier to understand written in the second person. 2. In Chapter ten of the Book of Commandments verse one it reads, "behold I am God and give heed to my word,..." In the revision, "and" was left out that the sentence might read more clearly, "behold I am God; give heed to my word,..."¹ A semi-colon following "God" and the omission of "and" throws much more meaning into the statement. There are many such illustrations that could be used pointing out how Joseph Smith was trying to apply the rules of rhetoric to the commandments he had written.

Many words were added to the revelations in order to more clearly state what Joseph Smith intended to write. Names of individuals in the Book of Commandments were usually restricted to an individual's first given name,² but in the 1835 edition of the Doctrine and Covenants the surname was added.³ This was generally the rule but there were exceptions.⁴ Many times phrases were added to increase the ability of the reader to get the meaning of the verse. As an example, in Chapter one of the Book of Commandments verse five we read, "After having received the record of the Nephites, yea, even my servant Joseph might have power to translate through the mercy of God, the Book of Mormon." In the 1835 edition Section one verse twenty-nine reads, "And after having received the record of the Nephites,

¹Doctrine and Covenants 11:2; 12:2; 14:2.
⁴Ibid., 47:1; 49:1; (1921 edition).
yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon." Three types of additions helped make the preceding verse more complete and clear. A conjunction "and" ties the thought up with that which precedes it; Joseph Smith's surname is added to state positively who is being addressed, and the phrase "by the power of God" more clearly states by what means the translation referred to would be done.

Chapter three verse two of the Book of Commandments reads, "Remember temperance, patience, humility, diligence, etc.,...." In the 1835 edition the et cetera was enlarged upon and reads as follows, "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."¹

Even by enlarging upon his writings for clarification purposes, Joseph Smith did not always succeed in making the commandment easily understood by his followers. Chapter seven of the Book of Commandments (Section thirty-four, 1835 edition) refers to a gift promised to Oliver Cowdery. Originally this gift was called the "rod of nature" and would work in the hands of Oliver Cowdery. In the 1835 edition this "gift" was called the "gift of Aaron" and Oliver was told to "doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands." There is much theory expounded as to what the "gift of Aaron" means. In the Doctrine and Covenants Commentary it is explained as follows:

Oliver Cowdery also had the "gift of Aaron." Aaron was the elder brother of Moses. Being prompted by the Spirit of the Lord, he met his younger brother in the wilderness and accompanied him to Egypt. He introduced him to the children of Israel in the land of Goshen. He was his spokesman before Pharaoh, and he assisted him in opening up the

¹ Doctrine and Covenants 31:2.
dispensations which Moses was commissioned to proclaim (Exodus 4:27-31).
This was the gift of Aaron. In some respects Oliver Cowdery was the
Aaron of the new and last dispensation. 1

This explanation is not satisfactory to some who feel that an in-
strument of some sort must have been referred to inasmuch as Oliver was
told he could hold this gift in his hands. Some have associated this in-
strument with the Urim and Thummin. Verse eleven of Section eight (1921
edition) speaks of translating, "And that you may translate and receive
knowledge from all those ancient records which have been hid up, that are
sacred." The idea of Oliver Cowdery receiving a gift that could be held in
his hands and translate ancient records strongly suggests the Urim and Thum-
min. William B. Smith in his "Rod of Iron", Vol. I, wrote:

The Urim and Thummin was set in a double silver bow which was twist-
ed into the shape of a figure eight, and the two stones were placed
literally between the two rims of a bow. At one end was attached a rod
which was connected with the outer edge of the right shoulder of the
breastplate. 2

Again Mr. Smith wrote:

By pressing the head a little forward, the rod held the Urim and
Thummin before the eyes much like a pair of spectacles. A pocket was
prepared in the breastplate in the left side, immediately over the
heart. When not in use the Urim and Thummin was placed in the pocket
the rod being of just the right length to allow it to be deposited.
This instrument could, however, be detached from the breastplate when
away from home, but Joseph always used it in connection with the breast-
plate when translating, as it permitted him to have both hands free to
touch the plates. 3

If this description by William Smith is accurate there would be
strong incentive to think this rod would fit very properly with the rod
mentioned in the revelation Joseph Smith gave to Oliver Cowdery.

1Hyrum M. Smith, Janne M. Sjodahl, Doctrine and Covenants Commen-

2Arch S. Reynolds, The Urim and Thummin, (Springville, Utah: Art

3Ibid.
In this study the primary concern of the author is to determine any significance resulting from changes initiated. The "gift of Aaron" is just as obscure as the "rod of nature"; therefore any clarification of the initial writing of the commandment resulting from additions cannot be determined. Suffice it to say that Oliver Cowdery must have known what was meant because it was directed to him, and to the knowledge of the author he does not mention this gift in his writings.

In the Book of Commandments Chapter nine verse four we read, "Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good that he may lead their souls to destruction." In the revision this verse reads:

Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good; and their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me. Satan stirreth them up, that he may lead their souls to destruction. 1

The underscored part of the verse was added. Upon reading the added part, one is informed of the conditions of the people referred to in the particular commandment and why they were in that condition. There is no change of doctrine or concept but merely an enlargement of that which is already written.

Section nineteen of the 1921 edition has two particular additions the author will consider in this study. Verses thirteen and fourteen were added to the original commandment beginning with verse eleven:

Eternal punishment is God's punishment.
Endless punishment is God's punishment.
Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name;
And it is by my almighty power that you have received them;

Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.¹

A close examination of the underscored part of the verses indicates no doctrinal change but additional information for clarification. The commandments received by Joseph Smith are given of God and are to be obeyed as a part of repentance which is the great theme of those verses.

The second change will also include an omission. In Chapter sixteen of the Book of Commandments (Section 19, 1921 edition) verse twenty-two, it reads, "And I command you, that you preach nought but repentance; and show not these things, neither speak these things unto the world, for they cannot bear meat, but milk they must receive." This verse was changed to read, "And I command you that you preach naught but repentance, and show not these things unto the world until it is wisdom in me. For they cannot bear meat now, but milk they must receive."² "Neither speak these things" was omitted, as the idea Joseph Smith intended to portray was to teach simple things first before complex doctrines. It was not his purpose to refrain from speaking them forever, but to withhold certain information until permission was granted to him to make it known, "until it is wisdom in me." Again there is no doctrinal change, but a clarification of what Joseph Smith desired to say in the beginning.

Some of the critics of Joseph Smith's revelations use Chapter twenty-four, (Section twenty, 1921) as an example to show how he drew unto himself authority and power in the Latter-day Saint church. In Chapter twenty-four of the Book of Commandments Joseph Smith was to be "an" elder in the church.

¹Doctrine and Covenants 19:11-15.
²Ibid., 19:21, 22.
When this revelation was published in the 1835 edition of the Doctrine and Covenants, Joseph Smith was to be "the first" elder of the church and Oliver Cowdery was to be "the second" elder of the church. This change was made because of instructions given unto Joseph Smith and Oliver Cowdery by the resurrected John the Baptist when conferring the Aaronic Priesthood upon them. Joseph Smith's History reveals that:

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchizedek, which priesthood he said would in due time be conferred on us, and that I should be called the first Elder of the church, and he (Oliver Cowdery) the second.\(^1\)

Oliver Cowdery being present with Joseph Smith adopted this change as did the rest of the church. If John the Baptist had not given the above instructions Oliver would have challenged the change as he challenged verse thirty-seven of Section twenty, 1921 edition.\(^2\)

Chapter forty-four of the Book of Commandments (Section forty-two, 1921 edition) contains a number of changes and additions, some of which will be considered in this study. Verse twenty-nine reads, "And the residue shall be kept in my storehouse to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop." In the 1835 edition verse ten reads, "Therefore, the residue shall be kept in my store house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council." This example points out changes in the revelations to conform with growth in the administrative offices. "Elder" is a term designating any person holding the Melchizedek

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1. Joseph Smith, "Journal History 1830-1833," (Unpublished material found in the Church Historians Office, Salt Lake City, Utah.)

2. Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City, Utah: Deseret Book Co., 1951), 1, 105.
Priesthood. As the church grew specific offices were organized which were filled by "elders" who were also called "bishops", high councilmen; stake presidents, etc. The powers of office were not removed from the "Elders" but merely delegated to their specific channels.

The bishop had recognized the need of counselors\(^1\) by the time of the 1835 edition, hence, "the bishop and his council."

Verse fifty-four of Chapter forty-four of the Book of Commandments reads, "And the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise, as may be thought best by the elders and bishop." The 1921 edition concerning these same verses was changed to read as follows:

And the elders or high priests who are appointed to assist the bishop as counselors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes as before mentioned; or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop. And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.

Joseph Smith was informed that the elders who served as counselors must be high priests or a literal descendent of Aaron.\(^2\) "Lord" was changed to "Bishop". The word consecrate means to set apart for sacred purposes.

The bishop had been assigned to take care of the poor and needy\(^3\) and was receiving further instructions as to his duties.\(^4\) The additions and changes of these verses reflect the development of the church and the enlarged

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\(^1\) Doctrine and Covenants 42:71.

\(^2\) Ibid., 107:16, 17.

\(^3\) Ibid., 38:35.

\(^4\) Ibid., 42.
concept of Joseph Smith as he sensed more fully the task before him. That
the concept of church growth and organization was constantly growing in
Joseph Smith's mind is very apparent, but there is no justification to sug-
gest that doctrinally Joseph Smith groped about until he finally crystallized
a concept by trial and error.

In the opinion of the author Joseph Smith did not change the doc-
trines he taught. That he changed words and phrases in his written reve-
lations will not be denied, but he made changes to establish the doctrine
he intended to teach from the beginning. Joseph Smith's earliest sermons
and doctrinal discourses harmonize with his revelations.

The examples used in this study to demonstrate the significance of
the changes found in the revelations have been selected with the purpose in
mind of not passing up any important change or addition. The author feels
that all of the changes, additions and omissions found in this study could
be illustrated as easily as those examples used.

In Chapter six of the Book of Commandments we find a revelation
which was a translation from parchment upon which the Apostle John wrote
his Gospel. When the 1835 edition of the Doctrine and Covenants was pub-
lished this revelation had many additions and a few changes. (Section thirty-
four.) The additional words and sentences reveal more concerning John
and his ministry. How Joseph Smith had this information revealed to him,
by means of the Urim and Thummin, is not clear. The superscription of
Chapter six points out it was a translation from parchment. In the super-
scription of the 1921 edition of the Doctrine and Covenants it reads, "The
revelation is the translated version of the record made on parchment by
John and hidden up by himself."¹ What part revelation played in receiving

¹Doctrine and Covenants 7.
this information concerning John is not known, nor is it known as to how
the translation was enacted. We do know that additions and changes were
made by Joseph Smith. As to the changes that were made, Joseph Smith was
within his rights as a translator, for translators must put down the meanings
they find in their own thought-forms.¹

Joseph Smith left nothing in his writings to indicate why he added
to this translated version of John the Revelator, and so any plausible
answers will be merely conjecture. Doctor Sidney B. Sperry, a man trained
in languages with a thorough knowledge of translation problems, has sug-
gested that it is possible that Joseph Smith edited the translation in its
first published form and then later wrote down the complete translation as
it is found in our present text.² Whether this suggested answer be right
or wrong cannot be determined until further evidence is brought to light
upon the problem.

In the light of this study how significant are the criticisms made
towards the revelations claimed by Joseph Smith? Joseph Smith furnished
the language or thought-forms in which the commandments were written. Un-
less Joseph Smith was a perfect grammarian there would be errors, yet Joseph
Smith was consistent in the doctrines he taught, and there is no evidence
of uncertainty concerning any doctrine revealed to him from God.

Ezra Booth's statement that Joseph Smith alone was to receive reve-
elations for the church is true.³ It is also true that Oliver Cowdery de-
sired to translate, but there is no evidence of Oliver ever bringing forth

¹Cecil McGavin, An Apology for the Book of Mormon, (Salt Lake City,
²Disclosed to the author in private conversation.
³Ezra Booth, "Mormonism," Painesville Telegraph, No. 27, Vol. III,
1831.
revelations or commandments and having Joseph Smith brand them as devilish.\textsuperscript{1} The commandment revealing Oliver's unhappy experience in attempting to translate indicates that he did not understand the way translation was done;\textsuperscript{2} also Oliver Cowdery told Hiram Page the revelations he (Hiram) had received were spurious.\textsuperscript{3} Oliver Cowdery did desire to translate, which desire he experienced sufficient to satisfy him. Ezra Booth's connecting Oliver Cowdery with the bringing forth of spurious revelations is without fact.

Both David Whitmer and George Arbaugh point out that some of the commandments had to be changed because the heads of the church had gone ahead of some of the former revelations.\textsuperscript{4} In this study the topic of church growth has already been discussed; however, the author feels certain other points should be considered.

Joseph Smith has been charged by Arbaugh as teaching his people that God would give unto them the riches of the Gentiles for the people of the house of Israel. As evidence for this assumption, Chapter forty-four verse thirty-two of the Book of Commandments was cited where it reads, "for I will consecrate the riches of the Gentiles, unto my people which are of the house of Israel." When this passage was changed in the 1835 edition of the Doctrine and Covenants to read, "for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel,"\textsuperscript{5} it was insinuated that Joseph Smith's

\textsuperscript{1}Ibid.
\textsuperscript{2}Doctrine and Covenants 9.
\textsuperscript{3}Ibid., 28.
\textsuperscript{4}David Whitmer, \textit{An Address To All Believers In Christ}, (Richmond, Missouri: David Whitmer, 1887), p. 69; also George Arbaugh, \textit{Revelation in Mormonism}, (Chicago: The Univ. of Chicago Press, 1932), p. 91.
\textsuperscript{5}Doctrine and Covenants 42:39.
motives were too apparent, and he sought to cover up his real intentions by making the commandment read as a motive for charity. What Joseph Smith intended to teach in the verse cited will be more apparent when the organization he effected and led is brought under close observation. The attitude of the Church of Jesus Christ of Latter-day Saints has been clearly portrayed through the years regarding moral principles. The very commandment in question denounces theft and condemns the unrepentant thief to be cast out from among the people.\(^1\) It would be ridiculous for Joseph Smith to establish moral codes if his intentions were of a contrary nature. The commandment was changed to indicate what Joseph Smith originally desired to write.

Arbaugh claims Oliver Cowdery had anticipated criticisms of the variations found in the revelations but was surprised to find, "the previous print so different from the original" manuscript. Oliver Cowdery compared the revelations as printed in the original "Evening and Morning Star" with the original manuscript of the revelations themselves and found many errors. He was preparing to make a reprint of the copies of the "Evening and Morning Star" as it was printed in Missouri. Upon finding errors between those revelations printed in the "Star" and the original manuscript he wrote:

On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is uncensorable. Thus saying we cast no reflections upon those who were entrusted 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

\(^1\)Doctrine and Covenants 42:20.

special good of the church we have also added a few lines from other revelations. Editor of the Latter-day Saints' Messenger and Advocate 1

Arbaugh does not mention the "Evening and Morning Star" but leads the reader to think the comparison was between the Book of Commandments and the original manuscript of the revelations. He points out that the errors were "intentional" and "consistent". Why would there be "consistent" and "intentional" changes of the revelations printed in a newspaper when those same revelations were in the process of being published in book form and would have immediately revealed a variation between the two accounts? And again, what corrections had Oliver Cowdery made in order to say, "we believe they are now correct. If not in every word, at least in principle."? Why would corrections be made at all if the changes were "consistent" and "intentional"? Arbaugh quoted only the part of Oliver Cowdery's statement that would assist him in putting over a point, but from a more thorough investigation it is easily discerned that he used the quotation erroneously and developed false implications.

Another charge thrown at Joseph Smith's revelations by Arbaugh was that they leaned heavily on the New Testament. A study made by Ellis Rasmussen concerning textual parallels between the Bible and Doctrine and Covenants reveals that:

The Doctrine and Covenant's text is related to the Biblical text to the extent of having in every two verses about three phrases or clauses quite parallel to some Biblical phrase or clause, in vocabulary and syntax and often also in concept expressed. That there is, however, much original material in the Doctrine and Covenants—evident to any student of its content and contributions—is suggested by the fact that, in this present study, of every five parallels suspected or sought, only two were found. Admittedly, before a general statement of fact with regard to the ratio of new material to old in the Doctrine and Covenants could be made more studies and more technical measurements would be necessary, but still it seems a safe hypothesis that the

1Evening and Morning Star, January, 1835, p. 16.
Doctrines and Covenants contains much more than a mere conglomeration of Biblical texts.\(^1\)

Joseph Smith used the language he knew to produce the revelations he claimed. The Bible being his major source of study would naturally influence him greatly in what he wrote. His vocabulary would be largely made up of Biblical verses and expressions that would be readily observed when he attempted to write anything. As this study has made known a prophet's contribution in receiving revelation, it would be naive indeed to place the stamp of imposter upon a prophet whose cultural background was made manifest through his prophetic writings; for one to claim the title of revelator and speak or write other than his cultural background would disclose the feeling of false prophet.

Henry Caswall described the Book of Commandments and the 1835 edition of the Doctrine and Covenants as being "inconsistent" and "repugnant" to each other. As proof for this assertion, Caswall, pointed out "interpolations" made by Joseph Smith in order to assure him of more freedom and power.\(^2\)

It is admitted that Joseph Smith revised the commandments, claiming to do so under the direction of the Spirit.\(^3\) As to what Reverend Caswall meant by "inconsistencies" and "repugnance" it is not clear. This study has disclosed that the changes made between the Book of Commandments and the 1835 edition of the Doctrine and Covenants were due to syntax and clarification. There is no justification to say doctrinally these two publications

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3"Far West Record", November 8, 1831, (Unpublished material in the Church Historians Office, Salt Lake City, Utah.)
oppose one another. A study of the two has pointed out that Reverend Cas-
wall's statement was not based upon fact but was made with intent of slan-
der.

Daniel Macgregor has based his criticisms upon the premise that
Joseph Smith's revelations were written in God's language and not that of
man.¹ Under the disclosures of this study, as to how revelation does come
to a prophet, his criticisms are automatically answered. Joseph Smith
changed the oracles because he had a right to do so. He had received per-
mission from the church to receive and write revelations for the church,
and also he was authorized to make any necessary corrections in the writings;
for inasmuch as they were in his own language and not the language of God,
he was responsible to see that the truth of God was clearly defined.

¹Daniel Macgregor, Changing of the Revelations, (221 Wisconsin
SUMMARY AND CONCLUSION

In introducing the problem of this thesis, "To determine the nature of and significance of the changes made in the revelations as found in a comparison of the Book of Commandments and subsequent editions of the Doctrine and Covenants," the author briefly discussed the Latter-day Saint concept of revelation, what it is, and how it comes. It was pointed out that there are several ways of disclosing information from God to man; visions, dreams, the still small voice, visitation of angels, etc. This study was confined to a particular method of receiving revelation, namely, "thought impressions by means of the Holy Ghost", still small voice.

Testimonies of several leading elders in the church of Jesus Christ of Latter-day Saints were quoted to indicate their viewpoint as to how revelation was received. There were some variations found in the testimonies used, indicating all did not see alike regarding how revelation came.

It was concluded that revelation came as sudden strokes or ideas which entered the heart and mind of the receiver making known unto him certain truths.

The recipient of the new ideas and thoughts was left upon his own resourcefulness and language ability in revealing to others what he himself had received. His method of expression would be limited to his command of the language he used.

In Part I of this thesis, (on the left hand side of the page in
parallel columns,) the verses were shown where variations occur in comparing the Book of Commandments with the various editions of the Doctrine and Covenants. On the right hand side of the page those differences were pointed out, and also it was shown in which edition the changes were made to correspond with the present 1921 edition.

Three tables were made to indicate how many words were added, omitted or changed; in which editions of the Doctrine and Covenants variations first appear and how numerous; and how many of the changes could be classified as grammatical changes, differences resulting from additions, corrections or omissions needed to portray more clearly a concept, and omissions of irrelevant material concerning past events. It was disclosed that the great bulk of the changes were either due to syntax or for purposes of clarification.

Charges of those who criticized Joseph Smith for changing the revelations were presented. It was claimed that he initiated changes because of seeking personal gain and power. Extra offices he added had to be included in the commandments. The changes in the revelations were effected secretly, even surprising Oliver Cowdery who was closely associated with the publishing of the commandments. It was claimed that the Book of Commandments and the 1835 edition of the Doctrine and Covenants were "repugnant" to each other and showed great inconsistencies. It was assumed that revelations are given in God's own language, and therefore any human revisions would be polluting that which originally was divine.

Why the changes were made was considered next. It was pointed out that Joseph Smith's language, as found in the revelations credited to him, needed correcting. There were many grammatical errors in the revelations he first published. It was also concluded that Joseph Smith, in revising
the first published commandments, found many of them needing clarification; therefore he enlarged upon them in order that the original meaning might be more easily discerned. It was observed that Joseph Smith's doctrinal sermons were in harmony with the revelations he published. Certain omissions were made when unnecessary material was deleted from the revelations; also incidents that were past and of no significance except to a few. Not all of the revelations printed and used in the church found their way into the Doctrine and Covenants.

Testimonies of William W. Phelps and John Whitmer, both being closely associated with the Book of Commandments and the Doctrine and Covenants, were quoted indicating their approval of the 1835 edition of the Doctrine and Covenants.

Also it was noted that criticisms of the changes came from individuals who were not affiliated with the Church of Jesus Christ of Latter-day Saints at the time they wrote their disapproval. In this study not one disapproving testimony was found among the people who accepted Joseph Smith's revelations for what he purported them to be. The criticisms found and included in this study came from apostates or individuals who had never been members of the church. Most of those individuals did not believe in the revelations with or without changes.

Just how significant the changes were in the revelations was considered as a final discussion. Recognition was given to the fact that through correcting a sentence by either omitting a word or changing a verb conjugation, or adding a word, new ideas and thoughts could be portrayed. Those ideas, made clear as a result of the corrections, were what Joseph Smith intended to teach originally. This conclusion was drawn as a result of harmony between his teachings from the pulpit and his written revelations.
It was important that changes and corrections be made where needed, in order that the true meaning of the commandments might be understood.

It was recognized that changes were made as church organization grew and must be included in the written oracles. This increased growth of church organization fitted very easily into the commandments by adding their new offices or callings and enlarging upon their duties.

In conclusion, it is necessary to point out that those who criticize the changing of the revelations attributed to Joseph Smith, do so upon the premise that what Joseph Smith claimed to reveal was written in God's own language and should, therefore, be free from any human coloring. As this study has disclosed such a premise to be faulty, the strength of the criticism is greatly mitigated regarding changing of the revelations. When we assign to a prophet the role and responsibility of writing down concepts and ideas that come to him from God, we also must recognize that a first or second or third writing of those ideas may not be recorded to the complete satisfaction of the prophet. Joseph Smith is quoted as saying that it is "an awful responsibility to write in the name of the Lord." To recognize how important it is to make known God's truths in as precise a manner as possible, and to realize the role a prophet plays in making God's laws known to the people, and to be cognizant of the limitations and inadequacies of expressing everything we feel and see in language in order that others may experience what we experience, is to demonstrate quite forcibly to us the problems a prophet would face in his assignment as a "seer" and a "revelator". It was not enough that he be understood, but he had to write so that he could not be misunderstood—a much more difficult and demanding task.

Once a man has been recognized and accepted as a prophet and favored with communications from God, his great responsibility is to make sure,
inasmuch as he has power to do so, that those to whom the communications are directed, understand what God has revealed for them. The power is his to revise, correct, omit, or change any of his writings in order that he might manifest more clearly what God revealed through him.

Inasmuch as criticisms of changing of revelations were based upon a false premise, any amount of scholarly research, thought, or study will result in error. It is impossible to obtain a true answer from a faulty hypothesis.

A prophet cannot be justly criticized when he rewrites the commandments he received from God, for he is only doing that which is part of his role as a prophet.

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