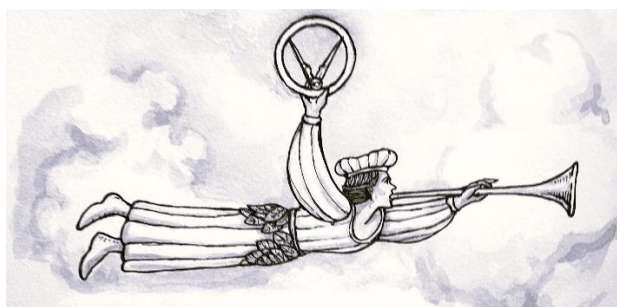


THE
DOCTRINE & COVENANTS
OF
THE MORMON COMMUNITY
(REFORM)



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CONTENTS

INTRODUCTION

Doctrine and Covenants: A Historical Overview.....	7
An Introduction to Reform Mormonism.....	15
An Overview of Doctrine & Covenants.....	18

DOCTRINE

Theological Affirmations of Reform Mormonism.....	23
Doctrine 1: Faith.....	25
Doctrine 2: Scripture & Personal Revelation.....	27
Doctrine 3: The Eternal Nature of Matter & Spirit.....	29
Doctrine 4: The Human & the Divine.....	31
Doctrine 5: The Divine Character.....	35
Doctrine 6: The Holy Spirit.....	38
Doctrine 7: Love.....	40
Doctrine 8: Righteousness.....	42
Doctrine 9: Human Affections.....	44
Doctrine 10: Friendship.....	46
Doctrine 11: Freedom of Conscience.....	47
Doctrine 12: Priesthood.....	49
Doctrine 13: Truth.....	51

COVENANTS

Covenants 1—46.....	53—103
---------------------	--------

PSEUDEPIGRAPHIA

The Vision of Moses.....	105
The Redemption of Adam & Eve.....	109
The Prophecy of Enoch.....	110
The Covenant with Noah.....	121
Melchizedek.....	123
The Vision of Abraham.....	125

OFFICIAL DECLARATIONS OF REFORM MORMONISM

Declaration 1: Racism & Mormonism—an Apology.....	131
Declaration 2: To Women.....	134
Declaration 3: To Homosexuals.....	136
Declaration 4: To Intellectuals & Historians.....	139
Declaration 5: The Reform Mormonism’s Family Proclamation.....	141
Declaration 6: The Sacredness of the Transgender Experience.....	144

APPENDICES

A. Gatherings within The Mormon Community (Reform).....	148
B. Conversion: A Personal Experience.....	151
C. The Sabbath: A Practical Guide.....	153
D. Parental Blessings.....	158
E. The Naming & Blessing of Newborns.....	159
F. Baptism.....	168

G. Marriage Sealings.....	172
H. Child & Parent Sealings.....	180
I. The Sealing of Siblings.....	184
J. Consecrating Oil.....	185
K. Administering to the Sick.....	186
L. Dedicating Graves.....	187
REFERENCE.....	188

An Introduction to
DOCTRINE & COVENANTS

A Historical Overview

“Doctrine & Covenants” was the most unique volume of Mormon scriptures published during the movement's early years.

Embracing an open canon of scripture and the doctrine of continuing revelation, Mormonism faced criticism and, oftentimes, open hostility from the leading denominations of the day. During religion's first fourteen years, its theology evolved quickly, embracing ideas widely denounced as heretical and dangerous by proponents of traditional Christian orthodoxy.

To combat misunderstandings and misrepresentations of Mormon beliefs, on September 24, 1834, a general assembly of the church appointed a committee “to arrange the items of the doctrine of Jesus Christ, for the government of his church...these items are to be taken from the Bible, book of Mormon, and the revelations which have been

given to said church up to this date.” Once selected, edited, and arranged, these items would be published in a single volume that would clearly convey Mormon faith and practice.

Even though the church's presiding elders—Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams—were appointed to serve on the committee by the assembly's unanimous vote, the Mormon aversion to creedal statements caused many rank-and-file believers to be suspicious of the project. Resistance was apparently widespread enough that when the first edition of “Doctrine & Covenants” was published in Kirtland, Ohio, in 1835, the committee addressed the issue in the book's introduction:

“There may be an aversion in the minds of some against receiving any thing purporting to be articles of religious faith, in consequence of there being so many now extant; but if men believe a system, and profess that it was given by inspiration, certainly, the more intelligibly they can present it, the better. It does not make a principle untrue to print it, neither does it make it true not to print it.

“The church, viewing this subject to be of importance, appointed, through their servants and delegates, the High Council, your servants to select and compile this work. Several reasons might be adduced in favor of this move of the Council, but we only add a few words. They knew that the church was evil spoken of in many places—its faith and belief misrepresented, and the way of truth thus subverted. By some, it was represented as disbelieving the Bible, by others as being an enemy to all good order and uprightness, and by others as being injurious to the peace of all governments, civil and political.

“We have, therefore, endeavored to present, though in few words, our belief, and when we say this, humbly trust the faith and principles of this society as a body.

“We do not present this little volume with any other expectation than that we are to be called to answer to every principle advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labor be given him.”

Whereas “The Book of Mormon” was presented as an historical narrative, “Doctrine & Covenants” was not. The book's title was descriptive of its unusual structure—which was explained in the introduction to its first edition:

“We deem it to be unnecessary to entertain you with a lengthy preface to the following volume, but merely to say that it contains, in short, the leading items of the religion which we have professed to believe.

“The first part of the book will be found to contain a series of Lectures as delivered before a Theological class in this place, and in consequence of their embracing the important doctrine of salvation, we have arranged them into the following work.

“The second part contains items or principles for the regulation of the church, as taken from the revelations which have been given since its organization, as well as from former ones.”

The first edition of “Doctrine & Covenants” was divided into two parts. The first part, entitled “Theology,” consisted of “The Seven Lectures on Faith.” These lectures were the course of study in the

Kirtland, Ohio, School of the Prophets—which served as Mormonism's first seminary. Scholars have debated the authorship of these lectures; the current consensus is that Sidney Rigdon played a significant role in their creation, assisted by Joseph Smith and possibly others.

“Part Second” of the book contained “Covenants and Commandments of the Lord to his servants of the church of the Latter Day Saints.” These “covenants and commandments” were mostly revelations by Joseph Smith to Mormonism's first converts and leaders, but they also contained council minutes and policy statements.

A number of the revelations—dictated by Joseph Smith between 1828 and 1833—were accounts of visionary experiences and millenarian prophecies. The vast majority addressed issues that arose during the writing and publication of “The Book of Mormon” in 1830 and the minutia of organizing the first Mormon congregations and communities in New York, Ohio, and Missouri.

These revelations had been previously published in 1833 under the title “A Book of Commandments.” However, for the first edition of “Doctrine and Covenants,” many of the revelations were extensively rewritten and significantly enlarged—essentially retrofitted to accommodate a two-tiered Priesthood (the Aaronic Priesthood and the Melchizedek Priesthood) that had been introduced into the church for the first time in late 1834 and early 1835.

Before late 1834, Mormonism held that Divine authority was charismatic in nature and given to individuals through personal revelations from God and the indwelling Holy Spirit/Holy Ghost. “The Book of Mormon” contained stories of repentant individuals being ordained by God through the bestowal of the Holy Ghost and spiritual

gifts. Also, in accordance with “The Book of Mormon,” only three ecclesiastical offices initially existed among the early Mormons: elder, priest, and teacher. The power and authority of those holding these offices were believed to come from the Holy Ghost. The charismatic nature of early Mormonism led to competing claims of spiritual authority in the movement. To combat confusion and maintain order, charismatic authority applicable to the entire community was increasingly underplayed. Organizational checks and balances were introduced, as were additional ecclesiastical offices, culminating in the 1835 introduction of an elaborately structured Priesthood. During the ensuing years, the structure of that Priesthood continued to change.

In the first editions of “Doctrine and Covenants,” these revelations, minutes, and policy statements were not organized chronologically but around particular subjects. For instance, Section 2 gave a brief history of the church's rise and instructions for performing baptisms and administering the sacrament. Sections 3 through 6 (entitled “On Priesthood”) contained instructions, revelations, and council minutes on the duties of each office in the new two-tiered Priesthood. Section 7 was a revelation dictated by Joseph Smith on December 27, 1832, dealing with theological concepts: the nature of the Light of Christ, God's law, and personal revelation. While the book's remaining 95 sections contained occasional passages dealing with spiritual principles that could be useful universally, most were addressed to specific individuals about temporary organizational duties, rendering them of limited value to most readers outside of a historical context.

Nevertheless, when F. G. Williams and Company of Kirtland, Ohio, released the first edition of “Doctrine & Covenants” in the

autumn of 1835, anyone—Mormon or non-Mormon—could peruse the compact volume's 257 pages and easily understand Mormon theology and practice at that time.

The same cannot be said of later editions of the book.

Following the June 27, 1844, murder of Mormonism's founder, Joseph Smith, the movement splintered into competing denominations, with the leaders of each claiming to be Smith's true successor.

The two most prominent of these denominations were The Church of Jesus Christ of Latter-day Saints (incorporated under the leadership of Brigham Young on February 8, 1851, in Salt Lake City, Utah Territory) and The Reorganized Church of Jesus Christ of Latter Day Saints (now Community of Christ), organized in Amboy, Illinois, on April 6, 1860, under the leadership of Joseph Smith III. These denominations continued publishing their respective editions of "Doctrine & Covenants," each adding sections to bolster their claims to Divine authority and starkly different interpretations of Joseph Smith's theological innovations.

For example, under Brigham Young's leadership, quotations from the LDS Church's history (which was then in the process of being written) were post-dated as 1823, 1829, and 1830 revelations and added to the LDS "Doctrine & Covenants." A second-hand account of Moses, Elijah, Elias, and Jesus appearing to Joseph Smith and Oliver Cowdery in the Kirtland Ohio Temple was reworded as a first-person plural narrative and added to the book. Other added sections included second-hand accounts of teachings attributed to Joseph Smith but published to give the impression that they came directly from Joseph himself. The most controversial addition to the LDS "Doctrine & Covenants" was

the 1876 canonization of a revelation, dated July 1843, authorizing polygamy.

The RLDS/Community of Christ edition of "Doctrine & Covenants" has also seen significant changes. Believing for over a century that only direct male descendants of Joseph Smith could serve as the president/prophet of the denomination, dozens of revelations were written by these leaders and added to their editions. In recent decades, as Community of Christ has sustained presidents/prophets outside of the Smith family, revelations written by these leaders have also been added to the book. These sections have accommodated such practices as female ordination, acceptance of LGBTQA members, same-sex marriage, and a more ecumenical approach to mainstream Christianity. In addition, when the historicity of certain sections in earlier editions was proven questionable at best, those sections were removed. Revelations from the 1830s (some containing early Mormonism's most radical theological innovations) are still published in current editions but rarely quoted or cited as a source of the denomination's current doctrine. The result is that the RLDS/Community of Christ "Doctrine & Covenants" differs significantly in tone, focus, and narrative flow from the LDS edition.

Perhaps the most noticeable change in both editions was the removal of "The Lectures on Faith." The RLDS/Community of Christ edition dropped them in 1892 and the LDS in 1921. Removing the lectures stripped both editions of the "Doctrine" referenced the book's title, leaving only the "Covenants."

The second most significant change in both editions was the rearrangement of those "Covenants." The revelations, minutes, and

policy statements were rearranged chronologically, affecting how both denominations used the book. The educational system of the LDS Church now approaches the book as a vehicle for studying the denomination's history and reinforcing its claim of being “the One True Church.” Community of Christ also tends to approach the book as an historical document. However, being committed to ecumenicalism and current social justice issues, it typically cites only the most recent revelations. The 19th and 20th-century revelations, which comprise most of the book but do not address current religious/social issues, are seldom referenced.

Nearly 190 years after its initial publication, a book intended to clarify Mormon beliefs and practices now does the opposite. Anyone outside the Mormon/Restorationist tradition who peruses a copy of “Doctrine & Covenants” is bound to be confused. The book's title makes little sense, given the contents of modern LDS and Community of Christ editions. The chronological ordering of the revelations and the brief italicized explanations preceding each are meaningless to anyone without a rudimentary understanding of Mormon history. Because most of the revelations were addressed to long-forgotten individuals about ecclesiastical matters that are no longer relevant, reading them for universally relevant theological/spiritual insights can be a mind-numbing chore.

The Mormon Community (Reform), in publishing this edition of “Doctrine & Covenants,” seeks to achieve the objective for the book’s first edition: to clearly and “intelligibly” lay out the principles of our religion so that they might be understood all readers—believers and non-believers, alike.

An Introduction to REFORM MORMONISM

THE MORMON COMMUNITY (REFORM)—also known as Reform Mormonism—has no connection to the LDS Church, Community of Christ, or any other denomination tracing its origins to the early Mormon movement. Established in 2002, it is a distinct denomination with no interest in “reforming” other denominations or religious institutions. Instead, it has reformed its approach to the Mormon faith much the way Reform Judaism has reformed its approach to the Jewish faith.

Reform Mormonism embraces the evolving nature of religious faith and the superiority of its ethical aspects to its organizational and ceremonial ones. It embraces the foundational Mormon doctrine of continuous revelation, seeing it as closely intertwined with human reason. Thus, it embraces a non-literal approach to scripture and rejects the fundamentalist mindset as detrimental to the Eternal Progression of the human family.

Ordinances are regarded as symbolic, created by humans to reveal aspects of Godliness and to celebrate spiritual and ethical commitments.

An ordinance's power and authority result from the faith, understanding, and Spirit that participants bring to its observance.

Theology is valued for establishing a paradigm—a figurative model—for exploring, understanding, and finding meaning in life and the ongoing revelation of existence. Theology also provides individuals and communities with concepts, stories, symbols, and a language for sharing those understandings and meanings.

Reform Mormonism is committed to preserving Mormonism as a distinct religious tradition without sacrificing objective, critical scholarship and modern innovations. We embrace diversity while asserting commonality. ("We're all Mormons—black, white, male, female, gay, straight, rich, poor, etc.") We affirm our beliefs without rejecting those who doubt. In fact, those who doubt provide an important springboard for further exploration—an essential tenant of Reform Mormonism.

While the teachings and character of Christ play a central role in our faith and ethics, Reform Mormons understand that Mormonism does not share Christianity's theological paradigm. Just as Christianity sprang from Judaism and evolved into an entirely new religion, we hold that Mormonism sprang from early 19th-century Christianity and evolved into an entirely new religion. Therefore, Reform Mormons happily embrace the words *Mormon*, *Mormons*, and *Mormonism* as correctly and properly identifying us and our religion.

Reform Mormonism does not distance itself from early Mormonism's distinct theological innovations, nor does it try to force those innovations into fitting the theological paradigm of Christianity and monotheism. Instead, Reform Mormons fully embrace those

theological innovations and declare that they established a new theological paradigm that serves as the foundation upon which we build and innovate our faith.

One's personal acceptance of Mormonism's distinct theological paradigm and commitment to living by its inherent values make one a Reform Mormon—not accepting the claims of a specific church, the authority of particular ecclesiastical leaders, or submitting to rituals and ordinances.

For Reform Mormons, the church is not a thing—an “it” that one joins, attends, and follows. For Reform Mormons, “church” is a personal pronoun—a “they,” a “him,” a “her.” (*See Moroni 6:5-9*) The church is anyone who turns to God, endeavors to live by the Spirit, and strives to embody the Divine character. This is in harmony with Mormonism's earliest definition of the church, found on page 56 of this book: “Behold this is my doctrine: *whosoever* repenteth, and cometh unto me, the same is my church. Whosoever declareth more or less than this, the same is not of me.”

In publishing this edition of “Doctrine & Covenants,” we, like our early Mormon forebearers, endeavor to present, as clearly as possible, the beliefs, faith, and principles of our religion.

An Overview of

DOCTRINE & COVENANTS

OF

THE MORMON COMMUNITY (REFORM)

Doctrine

The first part of this book contains “The Seven Theological Affirmations of Reform Mormonism.” These seven affirmations constitute the Mormon Theological Paradigm, embraced by The Mormon Community (Reform) as its theological foundation.

Following the affirmations are 13 sections—each focusing on one particular theological concept (revelation, faith, the Divine Character, Love, Priesthood, etc.). These sections are adapted from passages in The Bible, “The Book of Mormon,” “The Lectures on Faith,” the teachings of the Prophet Joseph Smith, and the writings of Parley P. Pratt—one of early Mormonism’s most gifted and prolific writers and an architect of its early theology. It is hoped that these sections will leave even a casual reader with a clear understanding of Mormon doctrine.

Covenants

The second part of this book contains passages carefully selected from revelations given by Joseph Smith based on their universal application.

Most of the passages in many of those revelations addressed the duties of specific people within the Mormon community at that time. Those passages are not included here since this part of the book is devotional in nature and not a study of early Mormon history. Presented here are excerpts regarding the principles, teachings, apocalyptic warnings, millenarian prophecies, and heavenly visions that characterized early Mormonism.

Many of these passages were selected from the earliest versions of the revelations—as they were first penned in Joseph Smith’s Manuscript Revelation Books and originally published in “A Book of Commandments” in 1833. Drawing from the earliest versions of the revelations and other writings of Joseph Smith, this section contains passages that have never been published in any other edition of “Doctrine & Covenants.” While these sections generally appear in the chronological order in which the revelations were written, some are organized thematically.

The revelations were dictated in the Divine Voice. (“Thus saith the Lord,” “Behold, I am God,” and similar phrases appear throughout.) It is hoped that reading these selections will be experienced as a personal conversation with Deity—one that will not only acquaint the reader

with Mormonism's distinctive vision but also inspire deeper contemplation of all things spiritual.

Pseudepigrapha

The third part of this book consists of selections from the pseudepigraphic writings of Joseph Smith.

Pseudepigrapha is a text whose claimed author is not the true author or whose actual author has attributed it to a figure in the past.

In Biblical scholarship, the term pseudepigraphic is applied to Biblical books that make a direct claim of authorship that is unsupported by the evidence. For example, the Book of Daniel is widely considered to have been written in the Second century BCE—some 400 years after the prophet Daniel lived. Thus, the Book of Daniel is pseudepigraphic.

Scholars widely accept that much of the Book of Isaiah was not written by the eighth-century Judean prophet for whom the work is named. Only the first 39 of the book's 66 chapters can be dated to Isaiah's lifetime. The remaining 27 chapters were written much later in the sixth century BCE by two different authors, each writing in Isaiah's voice. Nevertheless, the book, in its entirety, is accepted as scripture within the Jewish, Christian, and Mormon traditions.

Many biblical scholars, Christian and non-Christian, hold that six of the New Testament's 13 Pauline epistles were not written by Paul but were written after his death, most likely by his disciples writing in his voice. Despite their unknown authorship, these epistles are still accepted as scripture.

The writings in this third section are entitled *The Vision of Moses*, *The Redemption of Adam & Eve*, *The Prophecy of Enoch*, *The Covenant with Noah*, *Melchizedek*, and *The Vision of Abraham*. Presented as ancient writings from Moses, Enoch, and Abraham, these works were actually dictated by Joseph Smith in the 1830s.

Though clearly products of early nineteenth-century America, these writings, like the pseudepigraphic writings in the Bible, are accepted by Reform Mormons as scripture. Using characters and stories from the Book of Genesis, these pseudepigraphic writings present Mormonism's heterodox understanding of the Fall, its utopian aspirations (symbolized by the City of Zion), and its embrace of cosmic pluralism.

Except for "The Vision of Abraham," these selections are taken from Joseph Smith's second revision of Genesis and differ in some sections from the versions published elsewhere.

Official Declarations

This section contains the Official Declarations of Reform Mormonism published between 2002 and 2025.

Appendices

This fourth and final part contains practical advice and guidelines for observing Reform Mormonism in the home, performing Reform Mormon ordinances, and conducting Reform Mormon gatherings and business.

THE DOCTRINE
OF
THE MORMON COMMUNITY
(REFORM)

THE SEVEN THEOLOGICAL
AFFIRMATIONS
OF
REFORM MORMONISM

1. We affirm that all scripture is art and is most meaningful—spiritually, ethically, and intellectually—when understood as such.
2. We affirm that the Human and the Divine share a common nature. As we now are, God once was; as God now is, we may become.
3. We affirm that we develop our Divine potential by fully embracing our Humanity and cultivating within ourselves every virtue we envision God possessing.
4. We affirm that to better understand the human condition is to better understand God's past and to speculate about God's nature is to envision Humanity's potential.
5. As the Human and the Divine share a common nature, we affirm that all human history, all areas of human moral striving, and all fields of human knowledge are sacred and that studying them is beneficial to our eternal spiritual, ethical, and intellectual progression.
6. We affirm the sacred worth of all human beings; that every individual human being—regardless of race, gender, sexual orientation, ethnicity, religion, class, or social standing—is eternal, exists in the image of the Divine, and is by nature a free agent, capable of progressing eternally.

7. We affirm that the elements are eternal—uncreated and without beginning or end; that there is no such thing as “immaterial matter,” and that all spirit is matter, but it is more refined. Consequently, we affirm eternal pluralism, more than one ultimate principle, and the Primacy of Existence.

These seven affirmations constitute the Mormon Theological Paradigm, embraced by The Mormon Community (Reform) as its theological foundation.

DOCTRINE

SECTION 1

FAITH

*(Taken from the First Lecture on Faith
delivered at the School of the Prophets at Kirtland, Ohio, in 1835)*

FAITH IS THE assurance we have of the existence of things that we have not seen and the principle of action in all intelligent beings.

2. If we were duly to consider ourselves and turn our thoughts and reflections to the operations of our own minds, we would readily discover that it is faith, and faith only, that is the moving cause of all our actions; that without faith, we would be in a state of inactivity, and all of our exertions would cease, both physical and mental.

3. Were we to go back and reflect upon the history of our lives, from the period of our first recollection, and ask ourselves what motivated us to act in all our lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance we had of the existence of things that we had not yet seen? Was it not the hope that we had, in consequence of our belief in the existence of unseen things, that motivated us to act in order to obtain them?

4. Are we not dependent on our faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would we exert ourselves to obtain wisdom and intelligence unless we believed that we could obtain them?

5. Would we have ever sown if we had not believed that we would reap? Would we have ever planted if we did not believe that we would gather? Would we have ever asked unless we had believed that we would receive? Would we have ever sought unless we had believed that we

would have found? Or would we have ever knocked unless we had believed that it would have been opened unto us?

6. Is there anything that we would have done, physically or mentally, if we had not previously believed? Are not all our exertions, of every kind, dependent on our faith? What do we possess that we have not obtained by reason of our faith? Our food, our raiment, our lodgings—is it not true that we obtained them all by reason of our faith?

7. Faith is the moving cause of all action within ourselves and in all other intelligent beings, whether in heaven or on earth.

8. Just as faith is the moving cause of all action in temporal concerns, so it is the moving cause of action in all spiritual concerns.

DOCTRINE

SECTION 2

SCRIPTURE & PERSONAL REVELATION

*Taken from the 1840 theological treatise
“The Fountain of Knowledge” by Parley P. Pratt*

HOWEVER SACRED AND true may be the principles contained in a book of scripture, yet these principles were true before they were written.

2. Each truth was revealed before it was written and consequentially known before it was written.

3. Therefore, it follows that all revealed knowledge was obtained without books and independent of them. On the other hand, no sacred book came into existence without the pre-existence of all the principles of revealed knowledge contained therein.

4. It is, therefore, a self-evident fact that sacred books are the productions of revealed knowledge, and revealed knowledge is not originally produced from books.

5. Hence a book cannot be the fountain or source of knowledge but is, at best, a stream from the fountain.

6. Again: all books written on perishable materials are liable to destruction, but the fountain of knowledge cannot be destroyed. And should all books be destroyed, all knowledge contained in them would still exist, and we might derive the same knowledge from the very same fountain from whence it emanated previous to it being written.

7. O, Mortal! Burst the chains of mortality which bind thee fast. Unlock the prison of thy clay tenement which confines thee to this groveling, earthly sphere of action and—robed in immortality, wrapped in visions of eternity, with organs of sight and thought and speech which cannot

be impaired or weakened by time or use—soar amid unnumbered worlds which roll in majesty on high. Ascend the heights; descend the depths; explore the lengths and breadths of organized existence. Learn the present facts, the past history, and future destiny of things and beings: of God and his works; of the organization of angels, of spirits, of men and animals; of worlds and their fullness; of thrones and dominions, principalities and powers. Learn what humanity was before this life and what humanity will be in the world to come. Or, seated high on a throne Celestial, surrounded by the chaotic mass of unorganized existence, search out the origin of matter and mind. Trace them through all the windings of their varied order, till purified and exalted, all nature seeks a grand, sublime repose and enters into rest, to change no more.

8. And thus, with knowledge stored, return to earth, and attempt to write all thou hast seen or heard of heaven and earth, of time and eternity in a book.

9. You will then realize the truth of the language of the poet¹:

“Could we with ink the ocean fill
Was the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade,
To write the love of God above.
Would drain the ocean dry,
Nor could the whole upon a scroll
Be spread from sky to sky.”

10. Again, a sacred book could never contain a millionth part of the knowledge that an intelligent being is capable of receiving and comprehending.

11. It is not then to a book, however true or sacred or useful it may be, that we would point to as the fountain of knowledge; but rather to the great fountain of light and truth enthroned in the midst of the heavens; the revealer of secrets and the author of all truth in existence, whether written or not.

12. Knowledge from this source can only be derived by means of direct revelation.

¹ Rabbi Meir bar Yitzchak Nehorai of Orléans (died circa 1095)

DOCTRINE

SECTION 3

THE ETERNAL NATURE OF MATTER & SPIRIT

*Taken from the 1840 theological treatise
“The Regeneration and Eternal Duration of Matter” by Parley P. Pratt*

MATTER AND SPIRIT are the two great principles of all existence. Everything, animate and inanimate, is composed of one or the other or both of these eternal principles.

2. They are eternal because the elements are as durable as the quickening power which exists in them. Matter and spirit are of equal duration; both are self-existent—they never began to exist, and they can never be annihilated.

3. It is impossible for God to bring forth matter from nonentity or to originate element from nothing because this would contradict the law of truth and destroy Himself.

4. We might as well say that God can add two and three together, and the product will be twelve, or that he can subtract five from ten and leave eight, as to say that he can originate matter from nonentity; because these are principles of eternal truth. They are laws which cannot be broken.

5. Two and three are five; five from ten leaves five: nothing from nothing leaves nothing, and a hundred nothings added together is nothing still. In all these, the product is determined by unchangeable laws. Whether the reckoning is calculated by the Almighty or by man, the result is precisely the same.

6. It is not in the power of any being to originate matter. Matter, as well as spirit, is eternal, uncreated, and self-existing.

7. However infinite the variety of its changes, forms, and shapes—however vast and varying the roles it has to act in the great theatre of the universe—whatever sphere its several parts may be destined to fill in the boundless organization of infinite wisdom, yet it is there, durable as the throne of Jehovah. And Eternity is inscribed in indelible characters on every particle.

8. Revolution may succeed revolution—vegetation may bloom and flourish, and fall again to decay in the revolving seasons—generation upon generation may pass away, and others still follow—empires may fall to ruin, and molder into dust and be forgotten—the marble monuments of antiquity may crumble to atoms and mingle in the common ruin—the mightiest works of art, with all their glory, may sink in oblivion and be remembered no more—worlds may startle from their orbits, and hurling from their spheres, run lawless on each other in conceivable confusion—element may war with element in awful majesty, while thunders roll from sky to sky, and arrows of lightning break the mountains asunder—scatter the rocks like hailstones—set worlds on fire, and melt the elements with fervent heat, and yet not one grain can be lost—not one particle can be annihilated.

9. All these revolutions and convulsions of nature will only serve to refine, purify, and finally restore and renew the elements upon which they act.

10. And like the sunshine after a storm, or like gold seven times tried in the fire, they will shine forth with additional luster as they roll in their eternal spheres, in their glory, in the midst of the power of God.

DOCTRINE

SECTION 4

THE HUMAN & THE DIVINE

*Taken from the funeral sermon of King Follett,
delivered by Joseph Smith at Nauvoo, Illinois, on April 7, 1844*

THE HUMAN MIND—the immortal spirit—where did it come from? Learned doctors of divinity say that God created it in the beginning, but it is not so. The very idea lessens humanity in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world! I am going to tell of things nobler.

2. Why do so many say that God created the heavens and the earth out of nothing? Because they infer from the word create that it must have been made out of nothing.

3. To create means to organize—the same as someone would organize materials and build a ship. Hence, we infer that God had materials to organize the world out of chaos—chaotic matter, meaning the elements, in which dwells all the glory.

4. The elements co-exist eternally with God; they may be organized and reorganized, but they can never be destroyed. They have neither a beginning nor an end.

5. We say that God is a self-existing being. Who told you so? It is correct enough, but how did it get into your heads? Who told you that we do not exist in like manner upon the same principle? We do exist upon the same principle.

6. The human mind, or the intelligence that we possess, is co-equal with God.

7. Is it logical to say that one's spirit is immortal and yet had a beginning? That which has a beginning may have an end.

8. But the human spirit had no beginning; neither will it have an end. There never was a time when there were not spirits, for they are co-equal with God.

9. I take my ring from my finger and liken it unto the human mind—the immortal part because it has no beginning or end but continues one eternal round. So, it is with us.

10. God never had the power to create the human spirit at all. God could not create Himself.

11. Like God, intelligence is eternal and self-existent; it is a spirit from age to age, and there is no creation about it.

12. God, finding Himself in the midst of spirits and glory, and being more intelligent, saw proper to institute laws whereby the rest, who were less in intelligence, could advance in knowledge, power, glory, and intelligence and be exalted with God.

13. All the minds and spirits that God ever sent into the world are susceptible of enlargement, and the relationship that we have with God places us in a situation to advance in knowledge.

14. What kind of a being is God? If we do not comprehend the character of God, then we do not comprehend ourselves. From an eternal perspective, we cannot comprehend that which is past or that which is to come if we do not understand our relationship with God.

15. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to tell you the designs of God for the human race!

16. God himself was once as we are now and is an exalted human, enthroned in yonder heavens!

17. That is the great secret. If the veil were rent today, and God was made visible, you would see one who is human in form like yourselves—for Adam and Eve were formed in the very likeness and image of God.

18. Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until the resurrection of the dead, when you are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power.

19. Knowledge is what will save us; in the world of spirits, there is no way for us to come to understanding and be exalted but by knowledge.

20. Having a knowledge of God, we begin to know how to approach Him and how to ask so as to receive an answer.

21. When we understand the character of God and know how to come to God, God begins to unfold the heavens to us.
22. When we are ready to come to God, God is ready to come to us.
23. God judges us according to the use we make of the light which He gives us.
24. When we climb up a ladder, we must begin at the bottom and ascend step by step until we arrive at the top. So, it is with the principles of the gospel—we must begin with the first and go on until we learn all the principles of exaltation.
25. But it will be a great while after we have passed through the veil before we will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.
26. We are each our own tormentor and condemner; we each are damned by our own mortification.
27. Hence the saying, "They shall go into the lake that burns with fire and brimstone" The torment of disappointment in the mind is as exquisite as a lake burning with fire and brimstone.
28. So long as we will not give consent to heed the commandments, we must abide without salvation. But when we consent to obey the Gospel, whether alive or dead, we are saved.
29. All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition.
30. What must we do to commit this unpardonable sin? We must receive the Holy Ghost, have the heavens opened unto us, know and then sin against God; we must say that the sun does not shine while seeing it with our eyes open.
31. These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die anymore, but they shall be heirs of God and joint heirs with Jesus Christ, enjoying the glory, power and exaltation of a god, the same as those who have gone before.
32. God is glorified in our salvation and exaltation.
33. A question may be asked: "Will parents have their children in eternity?" Yes! Yes! Parents, you shall have your children; they shall have eternal life, for their debt is paid. There is no damnation awaiting them, for they are in the spirit.

34. But as the child dies, so shall it rise from the dead and be forever living in the learning of God. It will never grow; it will be the child in its precise form as it was before it died out of your arms.

35. Children dwell and exercise power, throne upon throne, dominion upon dominion, in the same form just as you laid them down. Eternity is full of thrones upon which dwell thousands of children, reigning on thrones of glory, with not one cubit added to their stature.

36. Blessed are all who mourn: your loved ones are in the spirit, absent from you for only a time. When the trump blows, we shall hail our fathers, mothers, friends, and all—and, in the felicity of the resurrection, go on to Celestial Glory.

DOCTRINE

SECTION 5

THE DIVINE CHARACTER

*Taken from Third and Seventh Lectures on Faith
delivered at the School of the Prophets at Kirtland, Ohio, in 1835*

AN ACQUAINTANCE WITH these attributes in the Divine Character is essentially necessary for the faith of any rational being to center in God for life and salvation:

2. God is merciful and gracious, slow to anger, and abundant in goodness.
3. God is a God of truth and cannot lie.
4. God is no respecter of persons, but in every nation, those who fear God and work righteousness are accepted of Him.
5. God is love.
6. The Divine Character changes not but is the same from everlasting to everlasting, being the same yesterday, today, and forever, and God's course is one eternal round without variation.

Merciful, Gracious, Slow to Anger, Good

7. Unless God was merciful and gracious, slow to anger, long-suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of humanity, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist. Doubt would take the place of faith.
8. Those who know their weakness and liability to sin would be in constant doubt of salvation if not for the idea that the Divine Character is slow to anger, long-suffering, and of a forgiving disposition toward iniquity, transgression, and sin.

9. An idea of these facts does away with doubt and makes faith exceedingly strong.

Truthful, Honest

8. The idea that God is a God of truth and cannot lie is necessary to exercise faith in Him, for, without the idea that God is a God of truth and cannot lie, the confidence in His word necessary to exercise faith in Him could not exist.

9. But having the idea that God is not a man, in that he lies, empowers our minds to exercise faith in Him.

No Respector of Persons

10. It is also necessary that we have the idea that God is no respecter of persons, for despite the other ideas regarding the excellencies in the Divine Character, without this one, we could not exercise faith in God.

11. If God were a respecter of persons, we could not tell what our privileges were, nor how far we were authorized to exercise faith in Him, or whether we are authorized to do it at all, but all must be confusion.

12. But as soon as our minds are acquainted with the truth that God is no respecter of persons, we see that we have authority by faith to lay hold on to eternal life—the richest boon of heaven—and that everyone in every nation has an equal privilege.

Loving

10. And lastly, but no less important to the exercise of faith in God, is the idea that God is love; for without this one to influence them, all the other excellencies in the Divine Character could not have such powerful dominion over our minds.

11. But when the idea is planted in our minds that God is love, who cannot see the just ground that all people of every nation, kindred and tongue, have to exercise faith in God so as to obtain eternal life?

The Divine Character is Unchanging

11. In order to have faith in God, it is equally as necessary to have the idea that the Divine Character changes not.

12. Without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith.

13. But with the idea that the Divine Character changes not, faith lays hold upon its excellencies with unshaken confidence, believing God is

the same yesterday, today, and forever, and that God's course is one eternal round.

Salvation is possessing the Divine Character

14. When people begin to live by faith, they begin to draw near to God; and when faith is perfected, they are like God.

15. And because God is saved, they are saved also; they will be in the same situation God is in because they have come to Him. When He appears, they shall be like Him, for they will see Him as He is.

16. Where shall we find a prototype into whose likeness we may be assimilated in order that we may be made partakers of life and salvation? Or, in other words, where shall we find a saved being?

17. For if we can find a saved being, we may ascertain that all others must be like that individual or they cannot be saved.

18. Christ is the prototype or standard of salvation. In other words, he is a saved being.

19. Christ is saved because he is a just and holy being. And if he were anything different from what he is, he would not be saved, for his salvation depends on his being precisely what he is and nothing else.

20. Salvation consists in the glory, authority, majesty, power, and dominion which God possesses, and in nothing else; and no being can possess it but God or one like God.

21. Thus writes John in his first epistle: "Behold, now we are the sons of God, and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And any man that has this hope in him purifies himself, even as he is pure." (1 John 1:13)

22. The Lord said unto Moses: "Speak unto all the congregation of the children of Israel and say unto them, Ye shall be holy, for I the Lord your God am holy." (Lev. 19:2)

23. And Peter wrote: "But as he who has called you is holy, so be ye holy in all manner of conversation, because it is written: 'Be ye holy, for I am holy.'" (1 Peter 1:15-16)

24. And Christ taught: "Be ye perfect, even as your Father who is in Heaven is perfect." (Matthew 5:48)

25. These teachings most clearly show unto us the nature of salvation and that when Christ proposed to save the human family, he proposed to make them like God, the great prototype of all saved beings.

26. For any portion of the human family to be assimilated into God's likeness is to be saved.

DOCTRINE

SECTION 6

THE HOLY SPIRIT

*Adapted from the Fifth Lecture on Faith
delivered at the School of the Prophets at Kirtland, Ohio, in 1835,
Joseph Smith's 1830 revision of Genesis,
and "Key to the Science of Theology" by Parley P. Pratt*

- A**LL MEMBERS OF the Godhead share one mind, which mind is the Holy Spirit.
2. The Holy Spirit is shed forth upon all who believe so that by following its promptings, they may grow from grace to grace and become heirs of God, being transformed into the Divine image and becoming one with God, possessing the same mind as God and being filled with the fullness of God's glory.
 3. Therefore, it is given to abide in us the Record of Heaven, the Comforter, the keys of the kingdom of Heaven, the truth of all things, that which quickens all things — which makes alive all things, that which knows all things, and has all power according to wisdom, mercy, truth, justice, and judgment.
 4. An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection, will, wisdom, love, power, and gift possessed by God.
 5. But we possess these attributes in embryo. They are to be gradually developed. They resemble a bud — a germ, which gradually develops into bloom, and then, by progress, produces the mature fruit after its own kind.

6. The gift of the Holy Spirit adapts itself to all these attributes. It quickens all intellectual faculties. It increases, enlarges, expands, and purifies all the natural passions and affections and adapts them by the gift of wisdom to their lawful use.

7. It inspires, develops, cultivates, and matures all the fine-toned sympathies, joys, tastes, kindred feelings, and affections of our nature.

8. It inspires virtue, kindness, goodness, tenderness, gentleness, and charity.

9. In short, the Holy Spirit is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.

DOCTRINE

SECTION 7

LOVE

*Adapted from passages in I Corinthians 13, Matthew 5,
I John, I Nephi 11, and Moroni 7*

THOUGH WE SPEAK with the tongues of men and of angels but have not love, we have become nothing more than a sounding brass or a clanging cymbal.

2. And though we have the gift of prophecy, and understand all mysteries and all knowledge, and though we have all faith so that we could remove mountains, but have not love, we are nothing.

3. And though we bestow all of our goods to feed the poor, and though we give our bodies to be burned, but have not love, it profits us nothing.

4. Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;

5. Love does not behave rudely, does not seek its own, is not provoked, thinks no evil;

6. Love does not rejoice in iniquity but rejoices in the truth;

7. Love bears all things, believes all things, hopes all things, endures all things.

8. Love never fails; it endures forever, and whoso is found possessed of it at the last day, it shall be well with them.

9. Let us love God with all of our heart, with all of our soul, and with all of our mind, and let us love others as we love ourselves.

10. Let us love our enemies and pray for those who persecute us. In this way, we may become children of God, for God makes the sun rise on the wicked and the good and sends rain upon the just and the unjust.

11. Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.
12. Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.
13. Everyone who does not love does not know God, for God is love.
14. If we love one another, God abides in us, and God's love has been perfected in us.
15. There is no fear in love; perfect love casts out fear.
16. The Tree of Life is the love of God, which sheds itself abroad in human hearts; it is the most desirable above all things and the most joyous to the soul.
17. Therefore, let us pray with all the energy of heart that we may be filled with this love, that we may become the children of God; that when He appears, we shall be like Him; that we may be purified even as He is pure.

DOCTRINE

SECTION 8

RIGHTEOUSNESS

Adapted from various statements by Joseph Smith

- T**O BE RIGHTEOUS is to be just and merciful.
2. While one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with paternal care and regard, viewing them as offspring.
 3. Without any of those contracted feelings that influence the human race, God causes the sun to rise on the evil and on the good and sends rain on both the just and the unjust.
 4. Love is one of the chief characteristics of Deity and ought to be manifested by those who aspire to be the children of God.
 5. Those filled with the love of God are not content with blessing their families alone but range through the whole world, anxious to bless the whole human race.
 6. It is our duty to render to others freely—to always love them and ever succor them.
 7. To be justified before God, we must love one another: we must overcome evil; we must visit the orphaned and the widowed in their affliction; and we must keep ourselves unspotted from the world, for such virtues flow from the great fountain of pure religion.
 8. As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; be long-suffering, and bear with the faults and errors of humankind.
 9. Consider the state of the afflicted and try to alleviate their sufferings; let your bread feed the hungry and your clothing cover the naked; let

your liberality dry the tears of the orphan and cheer the disconsolate widow and widower.

10. Let your prayers, presence, and kindness alleviate the pains of the distressed; let your liberality contribute to their necessities; do good unto all.

11. The Holy Spirit shall be poured out at all times upon your heads when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected one toward another, and are careful by all means to remember those who are in bondage, and in heaviness, and in deep affliction.

12. A person of property is to feed the hungry, clothe the naked, provide for the widow, dry up the tear of the orphan, and comfort the afflicted, whether in this church or in any other or in no church at all, wherever he or she finds them.

13. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which makes intercession for us day and night with groanings that cannot be uttered.

14. Don't be limited in your views with regard to your neighbor's virtue, but beware of self-righteousness, and be limited in the estimate of your own virtues, and do not think yourselves more righteous than others; you must enlarge your souls towards each other if you would do like Jesus, and carry your fellow-creatures to Abraham's bosom.

15. Your mind, if you would lead a soul unto salvation, must stretch as high as the utmost heavens and search into and contemplate the darkest abyss and the broad expanse of eternity—you must commune with God.

16. The nearer we get to God—the Great Parent of the Universe—the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders and cast their sins behind our backs.

DOCTRINE

SECTION 9

HUMAN AFFECTIONS

*Taken from
"Intelligence & Affection" by Parley P. Pratt*

SOME HAVE SUPPOSED that our natural affections were the results of a fallen and corrupt nature and that they are “carnal, sensual and devilish,” and therefore ought to be resisted, subdued, or overcome as so many evils which prevent our perfection, or progress in the spiritual life. In short, they should be greatly subdued in this world and, in the world to come, entirely done away.

2. Such persons frequently inquire whether they shall recognize their kindred or friends in the life to come. They also caution themselves and others lest they should love their child, their companion, their brother, sister, or mother too well, for, say they: “If you love them too well, it will offend your God, and he will take them from you.”

3. Such persons have mistaken the source and fountain of happiness altogether. They have not one correct idea of the nature of the enjoyments or happiness of heaven or earth, in this life or any other.

4. If intelligence and affection are to decrease to such a low ebb that we shall neither recognize nor love our kindred and friends, then a stone, a block of wood, or a picture on the wall is as capable of the enjoyment of heaven as we are.

5. So far from this being the case, our natural affections are planted in us by the Spirit of God for a wise purpose; they are the very mainsprings of life and happiness—they are the cement of all virtuous and heavenly society—they are the essence of charity or love; and therefore, never fail but endure forever.

6. There is not a more pure and holy principle in existence than the affection which glows in the bosom of a virtuous person for their companion, parents, brothers, sisters, and children.
7. These pure affections are inspired in our bosoms and interwoven with our nature by an all-wise and benevolent being who rejoices in the happiness and welfare of his creatures.
8. All God's revelations to us touching this subject are calculated to approve, encourage and perfect them so that, enlightened and taught of God, we may be more free, more social, more cheerful, happy, kind, familiar, and lovely than we were before; that we may fill all of our relationships in life, and act in every sphere of usefulness with a greater energy, and with a readier mind, and a more willing heart.
9. Know then that aided and directed by the light of heaven, the sources of your happiness are within and around you.
10. Instead of seeking unto God for a mysterious change to be wrought or for your affections and attributes to be taken away and subdued, look to God for aid and wisdom to govern, direct, and cultivate them in a manner which will tend to your happiness and exaltation, both in this world and in that which is to come.
11. Yea, pray to God that every affection, attribute, power and energy of your body and mind may be cultivated, increased, enlarged, perfected, and exercised for God's glory and for the glory and happiness of yourself and of all those whose good fortune it may be to be associated with you.

DOCTRINE

SECTION 10

FRIENDSHIP

*Taken from a sermon by Joseph Smith, delivered on July 23, 1843,
and a letter of March 20, 1839*

FRRIENDSHIP IS THE Grand Fundamental Principle of Mormonism; it is designed to revolutionize and civilize the world and cause wars and contentions to cease and men to become friends and brothers.

2. Even the wolf and the lamb shall dwell together; the leopard shall lie down with the kid, the calf, the young lion and the fatling; and a little child shall lead them; the bear and the cow shall lie down together, and the sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den. They shall not hurt destroy in all my holy mountain, saith the Lord of Host.

3. That friendship which intelligent beings would accept as sincere must arise from love, and that love grows out of virtue, which is as much a part of religion as light is a part of God.

4. Hence the saying of Jesus: "Greater love hath no man than this, that he lays down his life for his friends."

5. One token of friendship, from any source whatever, awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is past; it seizes the present with the vivacity of lightning; it grasps after the future with the fierceness of a tiger until finally all enmity, malice, hatred, and past differences, misunderstandings, and mismanagements lie slain victims at the feet of hope.

DOCTRINE

SECTION 11

FREEDOM OF CONSCIENCE

*Taken from statements by Joseph Smith at Kirtland, Ohio, in 1834
and at Nauvoo, Illinois, between 1841 and 1843*

WE DEEM IT a just principle, and it is one, the force of which ought to be considered by every individual, that all people are created equal and that all have the privilege of thinking for themselves upon all matters relative to conscience.

2. Consequently, then, we are not disposed to deprive anyone of exercising that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts.

3. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege; let them worship how, where, or what they may.

4. It does not prove that a person is not a good person because he or she errs in doctrine.

5. We ought always to be aware of those prejudices—which sometimes so strongly present themselves and are so congenial to human nature—against our neighbors, friends, and brethren of the world who choose to differ with us in opinion and in matters of faith.

6. Our religion is between us and our God. Their religion is between them and their God.

7. There is a tie from God that is without prejudice but gives scope to the mind, enabling us to conduct ourselves with greater liberality toward all others who are not of our faith.

8. When we see virtuous qualities in others, we should always acknowledge them, let their understanding be what it may in relation to creeds and doctrine.
9. For all people are, or ought to be free, possessing unalienable rights to think, act and speak as they please, while they maintain a due respect to the rights of all others, infringing upon none.
10. We believe that all people are answerable only to God for their religious opinions, unless their religious opinion prompts them to infringe upon the rights and liberties of others.
11. We do not believe that human law has a right to prescribe rules of worship to bind an individual's conscience, or dictate forms for public or private devotion. Governments should never attempt to control conscience or suppress the freedom of the soul.
12. Let us from henceforth drive from us every species of intolerance.
13. These principles approximate nearer to the mind of God because they are like God or godlike.

DOCTRINE

SECTION 12

PRIESTHOOD

*Taken from Alma 13, Ether 12:10, JST Hebrews 7:3,
Alma 43:2, Luke 4:18, and Joseph Smith's letter from Liberty Jail*

PRIESTHOOD IS AN everlasting principle, as eternal as God Himself and the Holy Order of God is without beginning of days or end of years, from eternity to all eternity.

2. The Holy Order of God was prepared before the foundation of the world for all who will not harden their hearts.

3. It is by faith that one is called after the Holy Order of God.

4. Priesthood is not inherited through one's father or mother, nor is it conferred through human traditions or laws, but is delivered by the calling of God's own voice, according to God's will, unto as many as believe on his name, repent, and choose to work righteousness.

5. God ordains them after his holy order out of every nation, kindred, tongue, and people to declare the truth according to the spirit of prophecy and revelation.

6. The Spirit of God is upon them, and God anoints them to proclaim good news to the poor, liberty to the captives, and recovery of sight to the blind; God sends them to heal the brokenhearted, comfort all who mourn, preach deliverance to the captives, and recovering of sight to the blind; to proclaim the age of God's favor, and to work at all times and in all places to bring to pass the immortality and eternal life of humankind.

7. All those who take upon themselves this priesthood become like the Son of God, who is full of grace, equity, and truth.

8. This Holy Order is open to all who will not reject the Spirit of God through the hardness of their hearts or blindness of their minds.
9. For the rights of the priesthood are inseparably connected with the powers of heaven and can only be controlled or handled only upon the principles of righteousness.
10. To be righteous is to be just and merciful.
11. Therefore, when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of others in any degree, behold, the heavens withdraw, and the Spirit of God is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that person.
12. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile
13. Therefore, let us all awaken to a sense of our duty to God and walk blameless before him, that we may walk after the Holy Order of God, into which we have been received.
14. Let us be humble, submissive, and gentle; easily entreated; full of patience and long-suffering; temperate in all things; diligent in keeping the commandments of God at all times; asking for whatsoever things we stand in need, both spiritual and temporal, and always returning thanks to God for whatsoever things we do receive.
15. Let us have faith, hope, and love so that we might always abound in good works.

DOCTRINE

SECTION 13

TRUTH

Taken from various teachings of Joseph Smith

THE FIRST AND fundamental principle of our holy religion is that we believe that we have a right to embrace all and every item of truth—without limitation and without being circumscribed or prohibited by the creeds or superstitious notions of men or by the dominations of one another—when that truth is clearly demonstrated to our minds, and we have the highest degree of evidence of the same.

2. By proving contraries, truth is made manifest.

3. Truth is a knowledge of things as they are, of things as they were, and of things as they shall be.

4. Mormonism is truth, and all who embrace it feel themselves at liberty to embrace every truth. Consequently, the shackles of superstition, bigotry, ignorance, and priestcraft fall at once from their necks, and their eyes are opened to see the truth, and truth greatly prevails over priestcraft.

5. One of the grand fundamental principles of Mormonism is to receive truth—let it come from whence it may.

6. Have the Presbyterians any truth? Embrace that. Have the Baptists, Methodists, and so forth? Embrace that.

7. Embrace all the good in the world, and you will come out a pure Mormon.

THE COVENANTS
OF
THE MORMON COMMUNITY
(REFORM)

*CAREFULLY SELECTED
FROM THE WRITINGS AND REVELATIONS
OF JOSEPH SMITH, THE PROPHET*

SECTION 1

I LOOKED UPON the sun, the glorious luminary of the earth, and also the moon rolling in her majesty through the heavens, and also the stars shining in their courses, and the earth also upon which I stood, and the beasts of the field and the fowls of heaven and the fish of the waters;

2. And also man, walking forth upon the face of the earth in majesty and in the strength of beauty, with power and intelligence in governing the things which are so exceedingly great and marvelous, even in the likeness of God who created them.

3. And when I considered upon these things, my heart exclaimed, "Well hath the wise man said it is a fool that saith in his heart there is no God."

SECTION 2

THE WORKS AND the designs and the purposes of God cannot be frustrated; neither can they come to naught.

2. For God doth not walk in crooked paths, neither doth God turn to the right hand nor to the left, neither doth He vary from that

which He hath said; therefore, His paths are straight, and His course is one eternal round.

3. Remember, remember that it is not the work of God that is frustrated, but the work of men;

4. For although a man may have many revelations and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

5. And behold, how oft you have transgressed the commandments and the laws of God and have gone on in the persuasions of men.

6. For, behold, you should not have feared man more than God.

7. Although men set at naught the counsels of God and despise his words—yet you should have been faithful, and He would have extended His arm and supported you against all the fiery darts of the adversary, and He would have been with you in every time of trouble.

8. 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 art still chosen, and art again called to the work.

SECTION 3

NOW BEHOLD, a marvelous work is about to come forth among the children of men.

2. Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

3. Therefore, if ye have desires to serve God, ye are called to the work;

4. For behold the field is white already to harvest; 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.

SECTION 4

THIS GENERATION SHALL have my words. Yea, and the testimony of three of my servants shall go forth with my words unto this generation.

2. 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.

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

4. And thus, if the people of this generation harden not their hearts, I will work a reformation among them,

5. 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.

SECTION 5

ISAY UNTO YOU, keep my commandments, and seek to bring forth and establish the cause of Zion;

2. Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

3. Verily, verily, I say unto you, even as you desire of me, so it shall be unto you; and if you desire, you shall be the means of doing much good in this generation.

4. Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

5. Behold thou hast a gift, and blessed art thou because of thy gift. Remember, it is sacred and cometh from above.

6. And if thou wilt inquire, thou shalt know mysteries which are great and marvelous; therefore, thou shalt exercise thy gift, that thou mayest

find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, and convince them of the error of their ways.

7. Make not thy gift known unto any save it be those who are of thy faith. Trifle not with sacred things.

8. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

9. Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast inquired of me, and behold, as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

10. Behold, thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things that thou mayest know that thou hast been enlightened by the Spirit of truth;

11. Yea, I tell thee, that thou mayest know that there is none else save God that knowest thy thoughts and the intents of thy heart.

12. I have spoken unto thee because of thy desires; therefore, treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

13 Behold, I am Jesus Christ, the Son of God. I am the same that came unto mine own, and mine own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

14. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things.

15. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?

16. Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them—even so, am I in the midst of you.

17. Fear not to do good, my children, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good, ye shall also reap good for your reward.

18. Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

19. Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you.

20. Look unto me in every thought; doubt not, fear not.

SECTION 6

VERILY, VERILY, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive.

2. Yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the spirit of revelation.

3. Behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

4. Oh, remember these words and keep my commandments. Remember, this is your gift. Therefore, doubt not, for it is the gift of God;

5. 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.

6. Remember that without faith, you can do nothing; therefore, ask in faith. Trifle not with these things; do not ask for that which you ought not.

7. Ask that you may know the mysteries of God, and according to your faith shall it be done unto you.

8. Behold, it is I that have spoken it, and I am the same that spake unto you from the beginning. Amen.

SECTION 7

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. But if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

3. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

SECTION 8

BEHOLD, I SAY unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

2. Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

3. Verily, verily, I say unto you, even as you desire of me, so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

4. Say nothing but repentance unto this generation. Keep my commandments, and assist in bringing forth my work according to my commandments, and you shall be blessed.

5. Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

6. For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

7. And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

8. Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

9. And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

SECTION 9

IF THIS GENERATION hardens not their hearts, I will establish my church among them.

2. Now I do not say this to destroy my church, but I say this to build up my church: therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven:

3. But it is they who do not fear me, neither keep my commandments, 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 center.

3. Behold, I am Jesus Christ, the Son of God: I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

3. And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, which they did in my name.

4. Yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine—yea, and the only doctrine which is in me;

5. And this I do, that I may establish my gospel, that there may not be so much contention.

6. Yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures, and do not understand them.

7. Therefore, I will unfold unto them this great mystery, for behold, I will gather them as a hen gathereth her chickens under her wings if they will not harden their hearts: Yea, if they will come, they may, and partake of the waters of life freely

8. Behold this is my doctrine: whosoever repenteth, and cometh unto me, the same is my church.

9. Whosoever declareth more or less than this, the same is not of me, but is against me: therefore, he is not of my church.

SECTION 10

BEHOLD, THE FIELD is already white already to harvest. Therefore, whoso desireth to reap, let him thrust his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

2. Yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you

3. Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.
4. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;
5. And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care.
6. Behold, I am the light and the life of the world that speak these words, therefore give heed with your might, and then you are called. Amen.

SECTION 11

AND IT SHALL come to pass that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see; and also, that you may declare repentance unto this generation.

2. Behold I am Jesus Christ the Son of the living God, which created the heavens and the earth; a light which cannot be hidden in darkness: wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel.

SECTION 12

REMEMBER, THE WORTH of souls is great in the sight of God:

2. 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.

3. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance.

4. And how great is his joy in the soul that repenteth.

5. Wherefore you are called to cry repentance unto this people.

6. 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?

7. And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?
8. Behold you shall have my gospel before you, and my rock, and my salvation:
9. 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.
10. And if you have not faith, hope, and charity, you can do nothing.
11. Contend against no church save it be the church of the devil.
12. Take upon you the name of Christ, and speak the truth in soberness.

SECTION 13

BEHOLD I SAY unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten;
2. wherefore, they cannot sin, for power is not given unto Satan to tempt little children until they begin to become accountable before me;
3.. for it is given to them even as I will, according to my own pleasure, that great things may be required of their fathers.
4.. And again I say unto you, that whoso having knowledge, have I not commanded to repent? And he that hath no understanding, it remaineth in me to do according as it is written.

SECTION 14

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—having done this, that I might subdue all things unto myself;
3. Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, every man according to his works, and the deeds which he hath done.

4. And surely every man must repent or suffer, for I God am endless:
5. Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.
6. Nevertheless, it is not written that there shall be no end to this torment, but it is written “endless torment.”
7. Again, it is written “eternal damnation.” Wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory.
8. Wherefore, I will explain unto you this mystery, for it is mete unto you to know even as mine apostles.
9. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for behold, the mystery of Godliness—how great is it?
10. For behold I am endless, and the punishment which is given from my hand, is endless punishment, for Endless is my name:
11. Wherefore: “Eternal punishment” is God’s punishment; “Endless punishment” is God’s punishment.
12. 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 wrath, and by my anger, and your sufferings be sore.
13. How sore you know not!
14. How exquisite you know not!
15. Yea, how hard to bear, you know not!
16. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I;
17. 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; and would that I might not drink the bitter cup and shrink;
18. nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.
19. 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.
20. Wherefore, learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me, Jesus Christ, by the will of the Father.

SECTION 15

BEHOLD, I SAY unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

2. Wherefore, although a man should be baptized a hundred times, it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

3. For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in the days of old.

4. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

SECTION 16

I AM ALPHA and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness, and the darkness comprehendeth it not.

2. I came unto mine own, and mine own received me not, but unto as many as received me gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life.

3. And even so, I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

4. Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning.

5. Harken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch and his brethren,

6. who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and when they found it not because of wickedness and abominations;

7. and confessed they were strangers and pilgrims on the earth;

8. but obtained a promise that they should find it and see it in their flesh.
9. Wherefore, hearken, and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old.

SECTION 17

- A**LIGHT SHALL break forth among them that sit in darkness, and it shall be the fulness of my gospel;
2. but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men.
3. And in that generation shall the times of the Gentiles be fulfilled. And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.
4. But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.
5. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another.
7. And now, when I, the Lord, had spoken these words unto my disciples, they were troubled.
8. And I said unto them: Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled.
9. And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—
10. Ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that the summer is now nigh at hand;
11. even so, it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.
12. And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man;
13. and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath;

14. And they shall behold blood, and fire, and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven;

15. and the remnant shall be gathered unto this place; and then they shall look for me, and, behold, I will come.

16. and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off.

18. But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud.

19. Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

20. Then shall the arm of the Lord fall upon the nations; and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro;

21. and the heavens also shall shake, and the Lord shall utter his voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn.

22. And they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

23. And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet?

24. They shall then know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends.

25. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

26. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.

27. And then shall the heathen nations be redeemed, and they that knew no law shall have a part in the first resurrection, and it shall be tolerable for them.

28. And Satan shall be bound, that he shall have no place in the hearts of men.

29. And in that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

30. For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—Verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

31. And the earth shall be given unto them for an inheritance, and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

32. For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver.

SECTION 18

THE LORD, even the Savior, shall stand in the midst of his people and shall reign over all flesh.

2. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence.

4. And in the barren deserts, there shall come forth pools of living water, and the parched ground shall no longer be a thirsty land.

5. And they shall bring forth their rich treasures unto the children of Ephraim, my servants.

6. And the boundaries of the everlasting hills shall tremble at their presence.

7. And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

8. And they shall be filled with songs of everlasting joy.

9. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

10. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.

11. Now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever.

12. In all their afflictions, he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old;

13. Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him;

14. And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

15. And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

16. And for this cause—that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

17. To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.

18. And by the weak things of the earth, the Lord shall thrash the nations by the power of his Spirit.

19. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—

20. And this according to the mind and will of the Lord, who ruleth over all flesh.

21. And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life.

SECTION 19

HEARKEN, AND LO, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men: Prepare ye the way of the Lord, make his paths straight.

2. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the

earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth.

3. Yea, a voice crying: Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom.

4. Pray unto the Lord; call upon his holy name; make known his wonderful works among the people.

5. Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

6. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

SECTION 20

A revelation, sung by the gift of tongues and interpreted

AGE AFTER AGE has rolled away, according to the sad fate of man.

Countless millions are forever gone.

2. At length, the time has come that oft was seen by a prophetic eye and written, too, by all holy men inspired of the Lord—

3. A time which was seen by Enoch of Old
at a time when he stood upon the mount,
which was called the mountain of God,
as he gazed upon nature and the corruption of man,

4. and mourned their sad fate and wept,
and cried with a loud voice and heaved forth his sighs:
"Omnipotence! Omnipotence! O' may I see thee!"

5. And with His finger, He touched his eyes, and Enoch saw heaven.
He gazed on eternity and sang an Angelic song
and mingled his voice with the heavenly throng.
Hosanna! Hosanna!

6. The sound of the trump around the throne of God echoed,
and echoed again, and rang,
and reached until eternity was filled with his voice.

7. He saw—yea, he saw, and he glorified God—
 the salvation of his people,
 his city caught up through the Gospel of Christ.
 8. He saw the beginning and the ending of man.
 He saw the time when Adam, his father, was made,
 And he saw that he was in eternity
 before a grain of dust in the balance was weighed;
 he saw that he emanated and came down from God.
 9. He saw what had passed, and then was, and is present, and to come.
 Therefore, he saw the last days—
 the angel that came down to John
 and the angel that now is flying,
 having the Everlasting Gospel to commit unto men—
 which in my soul I have received.
 10. From death and bondage, from the Devil, I'm freed
 and am free in the gospel of Christ.
 11. I'm waiting—and with patience, I'll wait on the Lord.
 Hosanna! Loud sound the trump!
 Cause eternity to ring Hosanna forever!
 12. I'm awaiting the coming of Christ,
 a mansion on high, a celestial abode,
 a seat on the right hand of God!
 13. Angels are coming!
 The Holy Ghost is falling upon the saints and will continue to fall!
 The Savior is coming—yea, the Bridegroom!
 14. Prepare ye! Prepare ye!
 The cry has gone forth: Go wait on the Lord!
 The angels in glory will soon be descending!
 Go join you in singing the praises of God!
 15. The trump loud shall sound;
 the dark veil soon shall rend;
 heaven shall shake,
 the earth shall tremble,
 and all nature shall feel the power of God!
 16. Gaze, ye saints—gaze ye upon him!
 Gaze upon Jesus!
 Hosanna! Loud sound the trump!
 His church is caught up!
 Hosanna! Praise him, ye saints!
 17. They stand at his feet; behold, they are weeping!
 They strike hands with Enoch of old!

They inherit a city—as it is written, The City of God.
Loud sound the trump! They receive a celestial crown!
18. Hosanna! Hosanna!

The heaven of heavens and the heavens are filled with his praises of God!

Amen.

SECTION 21

COME, SAITH THE LORD, by the Spirit, and let us reason together, that ye may understand.

2. Let us reason even as a man reasoneth one with another face to face.

3. Now, when a man reasoneth, he is understood of man because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand.

4. Wherefore, I, the Lord, ask you this question: Unto what were ye ordained?

5. To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth.

6. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way? And if it be by some other way, it is not of God.

7. And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way? If it be some other way, it is not of God.

8. Therefore, why is it that ye cannot understand and know that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

9. Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

10. And that which doth not edify is not of God, and is darkness.

11. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

12. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you;

13. He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all.
14. Wherefore, he is a possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.
15. But no man is a possessor of all things except he be purified and cleansed from all sin.
16. And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.
17. But know this, it shall be given you what you shall ask; and as ye are appointed to the head, the spirits shall be subject unto you.
18. Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God.
19. And it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice that it is not of God—
20. Not with railing accusation, that ye be not overcome, neither with boasting nor rejoicing, lest you be seized therewith.
21. He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive.
22. And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the kingdom is given you of the Father, and power to overcome all things which are not ordained of Him.

SECTION 22

LET EVERY MAN esteem his brother as himself.

2. For what man among you having twelve sons—and is no respecter of them, and they serve him obediently—saith unto the one: “Be thou clothed in robes and sit thou here,” and to the other: “Be thou clothed in rags and sit thou there”—and looketh upon his sons and saith I am just?

3. Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one, ye are not mine.

SECTION 23

ALL THINGS shall be done by common consent in the church, by much prayer, and by faith. Amen.

SECTION 24

FOR THE RIGHTS and protection of all flesh, according to just and holy principles, every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto him, that every man may be held accountable for his own sins in the day of judgment.

2. Therefore, it is not right that any man should be in bondage to another.

SECTION 25

BEHOLD, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

2. Verily, I say, men should be anxiously engaged in a good cause and do many things of their own free will and bring to pass much righteousness;

3. for the power is in them, wherein they are agents unto themselves.

4. And inasmuch as men do good, they shall in nowise lose their reward

SECTION 26

REMEMBER IN ALL THINGS the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

2. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

SECTION 27

LISTEN TO THE VOICE of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

2. For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament if it so be that ye do it with an eye single to my glory—

3. remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.

4. Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with all those whom my Father hath given me out of the world.

5. Wherefore, lift up your hearts and rejoice, and gird up your loins, and be faithful until I come.

SECTION 28

HEARKEN, O YE PEOPLE of my church; for verily I say unto you that these things were spoken unto you for your profit and learning.

2. Conduct all meetings as directed and guided by the Holy Spirit.

3. Nevertheless, ye are commanded never to cast anyone out from your public meetings, which are held before the world.

4. Ye are also commanded not to cast anyone who belongeth to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

5. And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly seeking the kingdom—I speak this concerning those who are not of the church.

6. And again I say unto you, concerning your confirmation meetings, that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

7. But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

8. Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

9. For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; 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.

10. And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church.

11. For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

12. To some is given one, and to some is given another, that all may be profited thereby.

13. To some, it is given by the Holy Ghost to know that Jesus Christ is the Son of God and that he was crucified for the sins of the world.

14. To others, it is given to believe on their words, that they also might have eternal life if they continue faithful.

15. And, again, to some, it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.

16. And again, it is given by the Holy Ghost to some to know the diversities of operations, 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, that all may be taught to be wise and to have knowledge.

19. And again, to some, it is given to have faith to be healed;

20. And to others, it is given to have faith to heal.

21. And again, to some is given the working of miracles;

22. And to others it is given to prophesy;

23. And to others, the discerning of spirits.

24. And again, it is given to some to speak with tongues, and to another is given the interpretation of tongues.
25. And all these gifts come from God for the benefit of the children of God.
26. And it shall come to pass that he that asketh in the Spirit shall receive in the Spirit;
27. That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.
28. He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh.
29. And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit.
30. Give thanks unto God in the Spirit for whatsoever blessing ye are blessed with.
31. Practice virtue and holiness before me continually. Even so. Amen.

SECTION 29

TEACH ONE ANOTHER the doctrine of the kingdom.

2. Teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

3. of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

4. that ye may be prepared in all things when I shall send you again to magnify the calling where unto I have called you, and the mission with which I have commissioned you.

5. And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

6. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege.

7. See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.
8. Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.
9. And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

SECTION 30

- B**EWARE CONCERNING YOURSELVES to give diligent heed to the words of eternal life.
2. For you shall live by every word that proceedeth forth from the mouth of God.
 3. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.
 4. And the Spirit giveth light to every man that cometh into the world;
 5. and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.
 6. And everyone that hearkeneth to the voice of the Spirit cometh unto God, even the Father.
 7. And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes,
 8. and not for your sakes only, but for the sake of the whole world.

SECTION 31

- P**REPARE FOR THE revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.
2. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed;

3. And also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.
4. And in that day, the enmity of man and the enmity of beasts—yea, the enmity of all flesh shall cease from before my face.
5. And in that day whatsoever any man shall ask, it shall be given unto him.
6. And in that day, Satan shall not have power to tempt any man.
7. And there shall be no sorrow because there is no death.
8. In that day, an infant shall not die until he is old, and his life shall be as the age of a tree;
9. And when he dies, he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.
10. Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—
11. Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—
12. Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven.

SECTION 32

ALL SHALL KNOW me who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

2. The Lord hath brought again Zion.

The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by faith
And covenant of their fathers.

3. The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

4. The earth hath travailed and brought forth her strength;

and truth is established in her bowels;
and the heavens have smiled upon her;
And she is clothed with the glory of her God;
For He stands in the midst of his people.
5. Glory, and honor, and power, and might be ascribed to our God;
for He is full of mercy, justice, grace and truth, and peace,
Forever and ever, Amen.

SECTION 33

SURELY ZION IS the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there;
2. And he hath sworn by the power of his might to be her salvation and her high tower.
3. Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART.

SECTION 34

VERILY I SAY unto you, my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks;
2. Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.
3. Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord.
4. And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.
5. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind and is justifiable before me.

6. Therefore, I, the Lord, justify you and your brethren of my church in befriending that law which is the constitutional law of the land;
7. And as pertaining to the law of man, whatsoever is more or less than this, cometh of evil.
8. I, the Lord God, make you free; therefore ye are free indeed, and the law also maketh you free.
9. Nevertheless, when the wicked rule, the people mourn.
10. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.
11. And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.
12. For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.
13. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

SECTION 35

- R**ENOUNCE WAR and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;
2. And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.
 3. Let not your hearts be troubled; for in my Father's house are many mansions, and I have prepared a place for you; and where my Father and I are, there ye shall be also.
 4. And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.
 5. Now, I speak unto you concerning your families—if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded;
 6. But if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you.
 7. And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be a hundred-fold.

8. And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold;
9. And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out.
10. And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation.
11. And then, if he shall come upon you or your children, or your children's children unto the third and fourth generation, I have delivered thine enemy into thine hands;
12. And then if thou wilt spare him, thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation.
13. Nevertheless, thine enemy is in thine hands; and if thou rewardest him according to his works thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified.
14. Behold, this is the law I gave unto my servant Nephi, and thy fathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.
15. And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.
16. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue;
17. And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;
18. Then I, the Lord, would give unto them a commandment and justify them in going out to battle against that nation, tongue, or people.
19. And I, the Lord, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation.
20. Behold, this is an ensample unto all people, saith the Lord your God, for justification before me.
21. And again, verily I say unto you, if after thine enemy has come upon thee the first time, he repents and comes unto thee praying thy

forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy—

22. And so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven.

23. And if he trespasses against thee and repents not the first time, nevertheless thou shalt forgive him.

24. And if he trespasses against thee the second time, and repent not, nevertheless thou shalt forgive him.

25. And if he trespasses against thee the third time, and repents not, thou shalt also forgive him.

26. But if he trespasses against thee the fourth time, thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repents and rewards thee four-fold in all things wherewith he has trespassed against thee.

27. And if he does this, thou shalt forgive him with all thine heart; and if he does not this, I, the Lord, will avenge thee of thine enemy a hundred-fold;

28. And upon his children, and upon his children's children of all them that hate me, unto the third and fourth generation.

29. But if the children shall repent, or the children's children, and turn to the Lord their God, with all their hearts and with all their might, mind, and strength, and restore four-fold for all their trespasses wherewith they have trespassed, or wherewith their fathers have trespassed, or their fathers' fathers, then thine indignation shall be turned away;

30. And vengeance shall no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.

SECTION 36

IN THAT DAY, the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face.

2. And in that day whatsoever any man shall ask, it shall be given unto him.

3. And in that day, Satan shall not have power to tempt any man.

4. And there shall be no sorrow because there is no death.

5. In that day, an infant shall not die until he is old; and his life shall be as the age of a tree;

6. And when he dies, he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

7. Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—

8. Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—

9. Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven.

10. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory.

11. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full.

12. Therefore, care not for the body, neither the life of the body, but care for the soul and for the life of the soul.

13. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

SECTION 37

I SAY UNTO YOU, sue for peace, not only to the people that have smitten you but also to all people;

2. And lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth;

3. And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good.

4. Therefore, be faithful; and behold, and lo, I am with you even unto the end. Even so. Amen.

SECTION 38

BLESSED ARE THEY whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

2. And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time-they that are faithful and diligent before me.

3. Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

4. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

5. Thou shalt thank the Lord thy God in all things.

6. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

7. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

8. For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

9. Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

10. But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

11. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

12. Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

13. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance-

14. Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

15. Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

16. Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

17. Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

18. And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

19. And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.

20. Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

21. But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

SECTION 39

A WORD OF WISDOM, sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days-

2. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

3. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation-

4. That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

5. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. 6. And, again, strong drinks are not for the belly, but for the washing of your bodies.

6. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.
7. And again, hot drinks are not for the body or belly.
8. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—
9. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.
10. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly;
11. And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.
12. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;
13. And these hath God made for the use of man only in times of famine and excess of hunger.
14. All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—
15. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.
16. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;
17. And shall find wisdom and great treasures of knowledge, even hidden treasures;
18. And shall run and not be weary, and shall walk and not faint.
19. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

SECTION 40

The Olive Leaf

VERILY, THUS SAITH the Lord unto you who have assembled yourselves together to receive his will concerning you:

2. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth and are recorded in the book of the names of the sanctified, even them of the celestial world.

3. Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

4. This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;

5. Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—

6. He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

7. Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

8. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

9. As also the light of the stars, and the power thereof by which they were made;

10. And the earth also, and the power thereof, even the earth upon which you stand.

11. 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;

12. Which light proceedeth forth from the presence of God to fill the immensity of space—

13. 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.

14. Now, verily, I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

15. And the spirit and the body are the soul of man.

16. And the resurrection from the dead is the redemption of the soul.

17. And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

18. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

19. For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

20. That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

21. And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

22. For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

23. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

24. And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

25. And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law-

26. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

27. For notwithstanding they die, they also shall rise again, a spiritual body.

28. They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

29. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

30. And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

31. And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.
32. And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.
33. For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.
34. And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.
35. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.
36. All kingdoms have a law given;
37. And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.
38. And unto every kingdom is given a law; and unto every law, there are certain bounds also and conditions.
39. All beings who abide not in those conditions are not justified.
40. For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.
41. He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.
42. And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons;
43. And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.
44. And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are one year with God, but not with man.

45. The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.
46. Unto what shall I liken these kingdoms, that ye may understand?
47. Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power.
48. I say unto you, he hath seen him; nevertheless, he who came unto his own was not comprehended.
49. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him.
50. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise ye could not abound.
51. Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field.
52. And he said unto the first: Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance.
53. And he said unto the second: Go ye also into the field, and in the second hour I will visit you with the joy of my countenance.
54. And also unto the third, saying: I will visit you;
55. And unto the fourth, and so on unto the twelfth.
56. And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord.
57. And then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth.
58. And thus they all received the light of the countenance of their lord, every man in his hour, and in his time, and in his season-
59. Beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last;
60. Every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in his lord, that they all might be glorified.
61. Therefore, unto this parable I will liken all these kingdoms, and the inhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.

62. And again, verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near-

63. Draw near unto me, and I will draw near unto you; seek me diligently, and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

64. Whatsoever ye ask the Father in my name, it shall be given unto you, that is expedient for you;

65. And if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

66. Behold, that which you hear is as the voice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is Spirit; my Spirit is truth; truth abideth and hath no end, and if it be in you, it shall abound.

67. And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.

68. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

SECTION 41

VERILY, THUS SAITH the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

2. And that I am the true light that lighteth every man that cometh into the world;

3. And that I am in the Father, and the Father in me, and the Father and I are one—

4. The Father, because he gave me of his fulness, and the Son, because I was in the world and made flesh my tabernacle and dwelt among the sons of men.

5. And I was in the world and received of my Father, and the works of him were plainly manifest.

6. And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

7. And he bore record, saying: I saw his glory, that he was in the beginning before the world was;
8. Therefore, in the beginning, the Word was, for he was the Word, even the messenger of salvation—
9. The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.
10. The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.
11. And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.
12. And I, John, saw that he received not of the fulness at first, but received grace for grace;
13. And he received not of the fulness at first, but continued from grace to grace until he received a fulness;
14. And thus he was called the Son of God because he received not of the fulness at the first.
15. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.
16. And I, John, bear record that he received a fulness of the glory of the Father;
17. And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.
18. And it shall come to pass, that if you are faithful, you shall receive the fulness of the record of John.
19. I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.
20. For if you keep my commandments, you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.
21. And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;
22. And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.
23. Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

24. And truth is knowledge of things as they are, and as they were, and as they are to come;
25. And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.
26. The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;
27. And no man receiveth a fulness unless he keepeth his commandments.
28. He that keepeth his commandments receiveth truth and light until he is glorified in truth and knoweth all things.
29. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.
30. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise, there is no existence.
31. Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.
32. And every man whose spirit receiveth not the light is under condemnation.
33. For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;
34. And when separated, man cannot receive a fullness of joy;
35. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.
36. The glory of God is intelligence, or, in other words, light and truth.
37. Light and truth forsake that evil one.
38. Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.
39. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.
40. But I have commanded you to bring up your children in light and truth.

SECTION 42

HEAR, O YE heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him, there is no Savior.

2. Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

3. His purposes fail not, neither are there any who can stay his hand.

4. From eternity to eternity, he is the same, and his years never fail.

5. For thus saith the Lord: I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

6. Great shall be their reward, and eternal shall be their glory.

7. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom—

8. yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

9. Their wisdom shall be great, and their understanding reach to heaven, and before them, the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught;

10. for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

SECTION 43

The Vision

BY THE POWER of the Spirit, our eyes were opened, and our understandings were enlightened so as to see and understand the things of God—

2. Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning;

3. Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.

4. For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows:

5. Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust.

6. Now this caused us to marvel, for it was given unto us of the Spirit.

7. And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

8. And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

9. And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

10. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

11. For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father;

12. That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

13. And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

14. And was called Perdition, for the heavens wept over him. He was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen, even a son of the morning!

15. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ;

16. Wherefore, he maketh war with the saints of God, and encompasseth them round about.

17. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us:

18. Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power-

19. They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;

20. For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

21. Concerning whom I have said there is no forgiveness in this world nor in the world to come;

22. Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.

23. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

24. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.

25. And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us-

26. That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

27. That through him all might be saved whom the Father had put into his power and made by him;

28. Who glorifies the Father and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

29. Wherefore, he saves all except them-they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment; and the end thereof, neither the place thereof, nor their torment, no man knows;

30. Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof;

31. Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again; wherefore, the end, the width, the height,

the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation.

32. And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.

33. And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

34. They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

35. And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

36. They are they who are the church of the Firstborn.

37. They are they into whose hands the Father has given all things—

38. They are they who are priests and kings, who have received of his fulness, and of his glory;

39. And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

40. Wherefore, as it is written, they are gods, even the sons of God—

41. Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's.

42. And they shall overcome all things.

43. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.

44. These shall dwell in the presence of God and his Christ forever and ever.

45. These are they whom he shall bring with him when he shall come in the clouds of heaven to reign on the earth over his people.

46. These are they who shall have part in the first resurrection.

47. These are they who shall come forth in the resurrection of the just.

48. These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

49. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

50. These are they whose names are written in heaven, where God and Christ are the judge of all.

51. These are they who are just men made perfect through Jesus, the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

52. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

53. And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.

54. Behold, these are they who died without law;

55. And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it.

56. These are they who are honorable men of the earth, who were blinded by the craftiness of men.

57. These are they who receive of his glory, but not of his fulness.

58. These are they who receive of the presence of the Son, but not of the fulness of the Father.

59. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

60. These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

61. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

62. And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.

63. These are they who received not the gospel of Christ, neither the testimony of Jesus.

64. These are they who deny not the Holy Spirit.

65. These are they who are thrust down to hell;

66. these are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.

67. These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial;

68. And the terrestrial through the ministration of the celestial.

69. And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.

70. And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding;

71. And no man knows it except him to whom God has revealed it.

72. And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

73. And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne forever and ever;

74. Before whose throne all things bow in humble reverence, and give him glory forever and ever.

75. They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace;

76. And he makes them equal in power, and in might, and in dominion.

77. And the glory of the celestial is one, even as the glory of the sun is one.

78. And the glory of the terrestrial is one, even as the glory of the moon is one.

79. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so, differs one from another in glory in the telestial world;

80. For these are they who are of Paul, and of Apollos, and of Cephas.

81. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

82. Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud.

83. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.
84. These are they who suffer the wrath of God on earth.
85. These are they who suffer the vengeance of eternal fire.
86. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom, and present it unto the Father, spotless, saying:
87. I have overcome and have trodden the wine press alone, even the wine press of the fierceness of the wrath of Almighty God.
88. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.
89. But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore;
90. And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever;
91. For they shall be judged according to their works; and every man shall receive according to his own works, his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end.
92. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.
93. But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter;
94. Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves;
95. that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory.
96. And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.

SECTION 44

The Vision of the Salvation of the Dead

THE HEAVENS WERE opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out, I cannot tell.

2. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire;

3. Also, the blazing throne of God, whereon was seated the Father and the Son.

4. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.

5. I saw Father Adam and Abraham and Michael, and my father, and my mother, and my brother Alvin that has long since slept;

6. And marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time and had not been baptized for the remission of sins.

7. Thus came the voice of the Lord unto me, saying: "All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God;

8. "Also, all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom;

9. "For I, the Lord, will judge all men according to their works, according to the desire of their hearts."

10. And I also beheld that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven.

SECTION 45

A FANCIFUL AND flowery and heated imagination be aware of, because the things of God are of deep import, and time and experience, and careful and ponderous and solemn thoughts can only find them out.

2. Thy mind, O' Man, if thou wilt lead a soul into salvation, must stretch as high as the utmost Heavens, and search into and contemplate the darkest abyss and expanse of eternity.

3. Thou must commune with God.

4. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart.

5. We exhort one another to a reformation with one and all—both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female.

6. Let honesty, and sobriety, and candor, and solemnity, and virtue, and pureness, and meekness, and simplicity crown our heads in every place, and, in fine, become as little children without malice, guile or hypocrisy.

7. And now after your tribulations, if you do these things and exercise fervent prayer, and faith in the sight of God always,

8. God shall give unto you knowledge by his Holy Spirit—yea, by the unspeakable gift of the Holy Ghost—that has not been revealed since the world was until now;

9. Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;

10. A time to come in the which nothing shall be withheld; whether there be one God or many gods, they shall be manifest.

11. All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.

12. And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—

13. All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times—

14. According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should

be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest.

15. Ignorance, superstition, and bigotry placing itself where it ought not are oftentimes in the way of the prosperity of this church—like the torrent of rain from the mountains, that floods the most pure crystal stream with mire and dirt and filthiness and obscures everything that was clear before.

16. Notwithstanding we are rolled in for the time being by the mire of the flood, the next surge, peradventure, as time rolls on, may bring us to the fountain as clear as crystal and as pure as snow, while all the filthiness, flood wood and rubbish is left and purged out by the way.

17. How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the latter day saints.

SECTION 46

BEHOLD, THERE ARE many called, but few are chosen. And why are they not chosen?

2. Because their hearts are set so much upon the things of this world and aspire to the honors of men that they do not learn this one lesson—

3. That the rights of the priesthood are inseparably connected with the powers of heaven and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

4. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

5. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

6. We have learned by sad experience that it is the nature and disposition of almost all men as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

7. Hence many are called, but few are chosen.

8. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;
9. By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—
10. Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;
11. That he may know that thy faithfulness is stronger than the cords of death.
12. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven.
13. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means, it shall flow unto thee forever and ever.

PSEUDEPIGRAPHIA

The pseudepigraphic writings of Joseph Smith

THE VISION OF MOSES

THE WORDS OF GOD, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain, 2. And he saw God face to face, and he talked with him, and the glory of God was upon him; therefore, he could endure his presence. 3. And God spake unto Moses, saying: "Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years, and is not this endless? 4. "And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease. 5. "Wherefore, no man can behold all my works except he behold all my glory; and no man can behold all my glory and afterward remain in the flesh on the earth. 6. "And I have a work for thee, Moses, my son; and thou art in the similitude of mine only begotten; and mine only begotten shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all. 7. "And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee." 8. And it came to pass that Moses looked, and beheld the world upon which he was created, and Moses beheld the world and the ends thereof, and all the children of men which are and which were created; of the same, he greatly marveled and wondered.

9. And the presence of God withdrew from Moses, that his glory was not upon him; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth.

10. And it came to pass that it was for the space of many hours before he did again receive his natural strength like unto man; and he said unto himself: "Now, for this cause I know that man is nothing, which thing I never had supposed.

11. "But now mine eyes have beheld God—but not mine natural eyes, but mine spiritual, for mine natural eyes could not have beheld; for I should have withered and died in his presence, but his glory was upon me; and I beheld his face, for I was transfigured before him."

12. And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: "Moses, son of man, worship me."

13. But Moses lifted up eyes eye and looked upon Satan and said: "Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?

14. "For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man!

15. "Surely, blessed be the name of my God, for his Spirit hath not altogether withdrawn from me. I say where is thy glory, for it is blackness unto me, and I can judge between thee and God; for God said unto me, 'Worship God, for him only shalt thou serve.'

16. "Get thee hence, Satan; deceive me not; for God said unto me 'Thou art after the similitude of mine only begotten.'

17. "And he also gave me commandments when he called unto me out of the burning bush, saying: 'Call upon God in the name of mine only begotten, and worship me.'"

18. And again Moses said: "I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan."

19. And now, when Moses had said these words, Satan cried with a loud voice, and wrent the earth, and commanded, saying: "I am the Only Begotten, worship me!"

20. And it came to pass that Moses began to fear exceedingly, and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: "Depart from me, Satan, for this one God only will I worship, which is the God of glory."

21. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God in the name of his Son, saying to Satan, “Depart hence!”

22. And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.

23. And now of this thing Moses bore record, but because of wickedness it is not had among the children of men.

24. And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the Holy Ghost which beareth record of the Father and the Son;

25. And calling upon the name of God, he beheld again his glory, for it rested upon him; and he heard a voice, saying: “Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters—for they shall obey thy command even as my commandments.

26. And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth—yea, even all the face of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God.

27. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

28. And he beheld many lands, and each land was called earth, and there were inhabitants on the face thereof.

29. And it came to pass that Moses called upon God, saying: “Show me, I pray thee, why these things are so and by what thou madest them?”

30. And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: “For mine own purpose have I made these things. Here is wisdom, and it remaineth in me.

31. “And by the word of my power have I created them, which is mine only begotten Son, who is full of grace and truth.

32. “And worlds without number have I created, and I also created them for mine own purpose; and by the same I created them, which is mine only begotten.

33. “And the first man of all men have I called Adam, which is many.

34. “But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and

innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.”

36. And it came to pass that Moses spake unto the Lord, saying: “Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.”

37. And the Lord God spake to Moses of the heavens, saying, “They are many and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

38. “And as one earth shall pass away, and the heavens thereof, even so, shall another come; and there is no end to my works, neither to my words.

39. “For behold, this is my work and my glory: to bring to pass the immortality and eternal life of man.”

THE REDEMPTION OF ADAM & EVE

IN THAT DAY, the Holy Ghost fell upon Adam, which bears record of the Father and the Son, saying: "I am the Only Begotten of the Father from the beginning, henceforth and forever, that as you have fallen you may be redeemed, and all mankind, even as many as will."

2. In that day, Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: "Blessed be the name of God, for because of my transgression mine eyes are opened, and in this life, I shall have joy, and again in the flesh I shall see God."

3. And Eve, his wife, heard all these things and was glad, saying: "Were it not for our transgression, we should never have had seed and should never should have known good and evil and the joy of our redemption, and the eternal life which God giveth unto all the obedient."

4. And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

5. Thus, the Gospel began to be preached from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

6. Thus all things were confirmed unto Adam by an hoy ordinance, and the Gospel preached, and a decree sent forth that it should be in the world until the end thereof, and thus it was. Amen.

7. The Lord blessed them, and a book of remembrance was kept, in the which was recorded in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

8. And by them, their children were taught to read and write, having a language which was pure and undefiled. Now this same language, which was in the beginning, shall be in the end of the world also.

THE PROPHECY OF ENOCH

CHAPTER 1

IT CAME TO pass that Enoch journeyed in the land, among the people, and as he journeyed, the Spirit of God descended out of heaven and abode upon him.

2. And he heard a voice from heaven, saying: "Enoch, my son, prophesy unto this people, and say unto them, Repent, for thus saith the Lord, I am angry with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off.

3. "And for these many generations, even since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam.

4. "Wherefore, they have forsworn themselves, and, by their oaths, they have brought upon themselves death. And a hell I have prepared for them if they repent not.

5. "And this is a decree which I have sent forth in the beginning of the world, from mine own mouth, from the foundation thereof; and by the mouths of my servants, thy fathers, have I decreed it; even as it shall be sent forth in the world, unto the end thereof."

6. And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: "Why is it that I have found favor in thy sight? I am but a lad, and all the people hate me, for I am slow of speech. Wherefore am I thy servant?"

7. And the Lord said unto Enoch: "Go forth, and do as I have commanded thee, and no man shall pierce thee.

8. "Open thy mouth, and it shall be filled, and I will give thee utterance; for all flesh is in my hands, and I will do as seemeth me good.

9. "Say unto this people, 'Choose ye this day to serve the Lord God who made you.'
10. "Behold, my Spirit is upon you. Wherefore, all thy words will I justify, and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore, walk with me."
11. And the Lord spake unto Enoch, and said unto him, "Anoint thine eyes with clay, and wash them, and thou shalt see." And he did so.
12. And he beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye, and from thenceforth came the saying abroad in the land, "A seer hath the Lord raised up unto his people."
13. And it came to pass that Enoch went forth in the land, among the people, standing upon the hills, and the high places, and cried with a loud voice, testifying against their works.
15. And all men were offended because of him; and they came forth to hear him upon the high places, saying unto the tent-keepers, "Tarry ye here and keep the tents while we go yonder to behold the seer, for he prophesieth; and there is a strange thing in the land, a wild man hath come among us."
16. And it came to pass when they heard him, no man laid hands on him, for fear came on them all that heard him, for he walked with God.
17. And there came a man unto him, whose name was Mahijah, and said unto him, "Tell us plainly who thou art, and from whence thou comest."
18. And he said unto them: "I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day; and my father taught me in all the ways of God.
19. "And it came to pass, as I journeyed from the land of Cainan by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore for this cause, to keep the commandment, I speak forth these words."
20. And Enoch continued his speech, saying, "The Lord which spake with me, the same is the God of heaven, and he is my God and your God, and ye are my brethren; and why counsel ye yourselves, and deny the God of heaven?
21. "The heavens he made; the earth is his footstool, and the foundation thereof is his; behold, he laid it, and hosts of men hath he brought in upon the face thereof.
22. "And death hath come upon our fathers; nevertheless, we know them, and cannot deny, and even the first of all we know, even Adam;

for a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.”

13. And as Enoch spake forth the words of God, the people trembled and could not stand in his presence.

14. And he said unto them: “Because that Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe.

15. “Behold, Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

16. “But God hath made known unto our fathers, that all men must repent.

17. “And he called upon our father Adam, by his own voice, saying, ‘I am God; I made the world and men before they were in the flesh.’

18. “And he also said unto him, ‘If thou wilt, turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask it shall be given you.’

19. “And our father Adam spake unto the Lord, and said, ‘Why is it that men must repent, and be baptized in water?’

20. “And the Lord said unto Adam, ‘Behold, I have forgiven thee thy transgression in the garden of Eden.’

21. “Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

22. “And the Lord spake unto Adam, saying, ‘Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

23. ““And it is given unto them to know good from evil; wherefore, they are agents unto themselves.

24. ““And I have given unto you another law and commandment; wherefore, teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God.

25. ““For no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name;

26. ““and the name of his only begotten is the Son Ahman, a righteous judge who shall come in the meridian of time that ye may be sanctified

from all sin and enjoy the words of eternal life in this world and eternal life in the world to come, even immortal glory.

28. “For by the water, ye keep the commandment; by the Spirit, ye are justified; and by the blood, ye are sanctified.

29. “Therefore, it is given to abide in you the record of heaven, the Comforter, the keys of the kingdom of heaven, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

30. “And now, behold, I say unto you, this is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

31. “And, behold, all things have their likeness, and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me.’

32. “And it came to pass when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized.

33. “And the Spirit of God descended upon him, and thus he was born of the Spirit and became quickened in the inner man.

34. “And he heard a voice out of heaven, saying, ‘Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever;

35. “‘And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

36. “Behold, thou art one in me, a Son of God; and thus may all become my Sons. Amen.”

CHAPTER 2

AND IT CAME to pass that Enoch continued his speech, saying: “Behold, our father Adam taught these things, and many have believed, and become the sons of God; and many have believed not, and have perished in their sins, and are looking forth with fear, in

torment, for the fiery indignation of the wrath of God to be poured out upon them.”

2. And from that time forth, Enoch began to prophesy, saying unto the people, “As I was journeying, and stood in the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying, ‘Turn ye and get ye upon the mount Simeon.’

3. “And it came to pass, that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory.

4. “And I saw the Lord, and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me, ‘Look, and I will show unto thee the world for the space of many generations.’

5. “And it came to pass, that I beheld in the valley of Shum, and, lo! a great people which dwelt in tents, which were the people of Shum.

6. “And again the Lord said unto me, ‘Look.’ And I looked towards the north, and I beheld the people of Cainan, which dwelt in tents.

7. And the Lord said unto me, ‘Prophesy.’ And I prophesied saying,

8. “Behold, the people of Cainan which are numerous, shall go forth in battle array against the people of Shum, and shall slay them, that they shall be utterly destroyed.

9. “And the people of Cainan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there, but the people of Cainan;

10. “for, behold, the Lord shall curse the land with much heat, and the bareness thereof shall go forth forever.’

11. “And it came to pass, that the Lord said unto me, ‘Look!’ And I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah and all the inhabitants thereof.

12. “And the Lord said unto me, ‘Go forth to this people, and say unto them, Repent; lest I come out and smite them with a curse, and they die.’

13. “And he gave unto me a commandment, that I should baptize in the name of the Father, and of the Son, who is full of grace and truth, and the Holy Ghost which beareth record of the Father and the Son.”

14. And it came to pass that Enoch continued to call upon all the people to repent.

15. And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them, and he spake the word

of the Lord, and the earth trembled, and the mountains fled, even according to his command.

16. And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness.

17. And all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

18. There also came up a land out of the depths of the sea, and so great was the fear of the enemies of the people of God that they fled and stood afar off and went upon the land which came up out of the depths of the sea.

19. And the giants of the land also stood afar off, and there went forth a curse upon all the people which fought against God.

20. And from that time forth, there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness.

21. And the fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people.

22. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

23. And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them.

24. And Enoch continued his preaching in righteousness unto the people of God.

25. And it came to pass in his days that he built a city that was called the city of Holiness, even Zion.

26. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, "Surely, Zion shall dwell in safety forever." And the Lord said unto Enoch, "Zion have I blessed, but the residue of the people have I cursed."

27. And it came to pass, that the Lord showed unto Enoch all the inhabitants of the earth, and he beheld, and lo! Zion, in the process of time, was taken up into heaven.

28. And the Lord said unto Enoch, "Behold mine abode forever."

29. And Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam.

30. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation.

31. And Enoch was high and lifted up, even in the bosom of the Father and the Son of Man; and, behold, the powers of Satan were upon all the

face of the earth, and he saw angels descending out of heaven, and he heard a loud voice, saying, "Woe! Woe be unto the inhabitants of the earth!"

32. And he beheld Satan, and he had a great chain in his hand, and he veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced.

33. And Enoch beheld angels descending out of heaven, bearing testimony of the Father, and of the Son.

34. And the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

35. And it came to pass, that the God of heaven looked upon the residue of the people, and wept; and Enoch bore record of it, saying, "How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?"

36. And Enoch said unto the Lord, "How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? And were it possible that man could number the particles of the earth, yea, and millions of earths like this, it would not be a beginning to the number of thy creations;

37. And thy curtains are stretched out still, and thou art there, and thy bosom is there; and also, thou art just, thou art merciful and kind forever; Thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end.

38. How is it that thou canst weep?"

39. The Lord said unto Enoch, "Behold, these thy brethren, they are the workmanship of mine own hands, and I gave unto them their intelligence;

40. "And in the garden of Eden, man had agency; and unto thy brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father.

41. "But, behold, they are without affection, and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them; for my fierce anger is kindled against them.

42. "Behold, I am God; Man of Holiness is my name; Man of Counsel is my name, and Endless and Eternal is my name also. Wherefore I can stretch forth my hands and hold all the creations which I have made, and mine eye can pierce them also.

43. "And among all the workmanship of my hands there has not been so great wickedness as among thy brethren; but, behold, their sins shall be upon the heads of their fathers; Satan shall be their master, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands.

44. "Wherefore should not the heavens weep, seeing these shall suffer? But, behold, these which thine eyes are upon shall perish in the floods; and, behold, I will shut them up; a prison have I prepared for them.

45. "And he whom I have chosen hath pleaded before my face; wherefore he suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment.

46. "Wherefore for this shall the heavens weep, yea, and all the workmanship of my hands."

47. And it came to pass, that the Lord spake unto Enoch, and told Enoch all the doings of the children of men.

48. Wherefore Enoch knew and looked upon their wickedness, and their misery; and wept, and stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook.

49. And Enoch saw Noah also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation.

50. Wherefore Enoch saw that Noah built an ark, and the Lord smiled upon it and held it in his own hand, but upon the residue of the wicked came the floods and swallowed them up.

51. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, "I will refuse to be comforted."

52. But the Lord said unto Enoch, "Lift up your heart and be glad, and look." And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth. And he cried unto the Lord, saying: "When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified and have eternal life?"

53. And the Lord said, "It shall be in the meridian of time; in the days of wickedness and vengeance."

54. And, behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: "The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith, I am in the bosom of the Father; and behold, Zion is with me!"

55. And it came to pass that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, "Woe! Woe is me, the mother of men! I am pained, I am weary, because of the wickedness of my

children! When shall I rest and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?"

56. And when Enoch heard the earth mourn, he wept and cried unto the Lord, saying: "O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?"

57. And it came to pass that Enoch continued his cry unto the Lord, saying, "I ask thee, O Lord, in the name of thine Only Begotten, that thou wilt have mercy upon Noah, and his seed, that the earth might never more be covered by the floods."

58. And the Lord could not withhold; and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah; and he sent forth an unalterable decree, that from a remnant of his seed should come all nations while the earth should stand.

59. And the Lord said, "Blessed is he through whose seed the Messiah shall come; for he saith, 'I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; and whoso cometh in at the gate, and climbeth up by me shall never fall.'

60. "Wherefore blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy."

61. And it came to pass that Enoch cried unto the Lord, saying, "When the Son of Man cometh in the flesh, shall the earth rest? I pray thee show me these things."

62. And the Lord said unto Enoch, "Look." And he looked and beheld the Son of Man lifted up on the cross, after the manner of men.

63. And he heard a loud voice, and the heavens were veiled, and all the creations of God mourned, and the earth groaned, and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory.

64. And as many of the spirits as were in prison came forth and stood on the right hand of God. And the remainder were reserved in chains of darkness until the judgment of the great day.

65. And Enoch wept and cried unto the Lord, saying: "When shall the earth rest?"

66. And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying, "Wilt thou not come again upon the earth? For, inasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten, thou hast made me, and given unto me a right to

thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth?"

67. And the Lord said unto Enoch, "As I live, even so, will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah.

68. "And the day shall come that the earth shall rest. But before that day, the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth.

69. "And great tribulations shall be among the children of men, but my people will I preserve, and righteousness will I send down out of heaven; truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, and also the resurrection of all men.

70. "And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion—a New Jerusalem."

71. And the Lord said unto Enoch, "Then shalt thou and all thy city meet them there; and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

72. "And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest."

73. And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years.

74. But before that day, he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God which should come upon the wicked.

75. And the Lord showed Enoch all things, even unto the end of the world. And he saw the day of the righteous, the hour of their redemption, and received a fullness of joy.

76. And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

77. And Enoch and all his people walked with God, and he dwelt in the midst of Zion.

78. And it came to pass, that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

THE COVENANT WITH NOAH

GOD SPAKE UNTO Noah and his sons who were with him saying, “Behold, I will establish my covenant with you, which I made unto your father Enoch concerning your seed after you.

2. “And it shall come to pass that every living creature that is with you—of the fowl, of the cattle, and of the beast of the earth that is with you—which shall go out of the ark, shall not altogether perish;

3. “Neither shall all flesh be cut off any more by the waters of a flood; neither shall there anymore be a flood to destroy the earth.

4. “And I will establish my covenant with you, which I made unto Enoch concerning the remnants of your posterity.”

5. And God made a covenant with Noah and said: “This shall be the token of the covenant I make between me and you and for every living creature with you for perpetual generations:

6. “I will set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

7. “And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which I have made between me and you for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh.

8. “The bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth—the City of Enoch which I have caught up unto myself.

9. “And this is mine everlasting covenant that I establish with you: that when thy posterity shall embrace the truth and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;

10. “And the general assembly of the church of the firstborn shall come down out of heaven and possess the earth, and shall have place until the

end come. And this is mine everlasting covenant which I made with thy father Enoch.

11. “And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made between me and thee for every living creature of all flesh that shall be upon the earth.”

12. And God said unto Noah, “This is the token of the covenant which I have established between me and thee for all flesh that shall be upon the earth.”

MELCHIZEDEK

NOW MELCHIZEDEK WAS a man of faith who wrought righteousness, and when a child, he feared God and stopped the mouths of lions and quenched the violence of fire.

2. And thus, having been approved of God, he was ordained a high priest after the order of the covenant which God made with Enoch;

3. It being after the order of the Son of God, which order came not by man, nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of God.

4. And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.

5. For God had sworn unto Enoch and unto his seed, with an oath by himself, that everyone being ordained after this order and calling should have power by faith to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band;

6. To stand in the presence of God; to do all things according to his will, according to his command; to subdue principalities and powers, and this by the will of the Son of God, which was from before the foundation of the world.

7. And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

8. And now, Melchizedek was a priest of this order; therefore, he obtained peace in Salem and was called the Prince of Peace.

9. And his people wrought righteousness, and obtained heaven, and sought for the City of Enoch, which God had before taken—

10. separating it from the earth, having reserved it unto the latter days, or the end of the world—

11. and had said and sworn with an oath that the heavens and the earth should come together and the Sons of God should be tried so as by fire.

12. And this Melchizedek, having thus established righteousness, was called the King of Heaven by his people, or, in other words, King of Peace.

13.. And he lifted up his voice, and he blessed Abram, being the high priest and the keeper of the storehouse of God—him whom God had appointed to receive tithes for the poor.

THE VISION OF ABRAHAM

CHAPTER 1

I, ABRAHAM, HAD the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

2. And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

3. And the Lord said unto me: "These are the governing ones, and the name of the great one is Kolob because it is near unto me. For I am the Lord thy God; I have set this one to govern all those which belong to the same order as that upon which thou standest."

4. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

5. And the Lord said unto me: "The planet which is the lesser light—lesser than that which is to rule the day, even the night—is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow. This is in order because it standeth above the earth upon which thou standest; therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years."

6. And the Lord said unto me: "Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea, the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night.

7. "Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.

8. "And where these two facts exist, there shall be another fact above them—that is, there shall be another planet whose reckoning of time shall be longer still;

9. "And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same border as that upon which thou standest.

10. "And it is given unto thee to know the set time of all the stars that are set to give light until thou come near unto the throne of God."

11. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another, and he told me of the works which his hands had made.

12. And he said unto me: "My son, my son," (and his hand was stretched out) "behold, I will show you all these." And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.

13. And he said unto me: "This is Shinehah"—which is the sun. And he said unto me: "Kokob"—which is star. And he said unto me: "Olea"—which is the moon. And he said unto me: "Kokaubeam"—which signifies stars, or all the great lights, which were in the firmament of heaven.

14. And it was in the nighttime when the Lord spake these words unto me: "I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

15. And the Lord said unto me: "Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words.

16. "If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen because it is nearest unto me.

17. "Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it.

18. "Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits—notwithstanding one is more intelligent than the other—have no beginning. They existed before; they shall have no end; they shall exist after, for they are gnolaum, or eternal."

19. And the Lord said unto me: "These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they. I am the Lord thy God; I am more intelligent than they all.

20. "The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah.

21. "I dwell in the midst of them all. I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning. I came down in the beginning in the midst of all the intelligences thou hast seen."

22. Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these, there were many of the noble and great ones.

23. And God saw these souls that they were good, and he stood in the midst of them, and he said: "These I will make my rulers"—for he stood among those that were spirits, and he saw that they were good. And he said unto me: "Abraham, thou art one of them; thou wast chosen before thou wast born."

24. And there stood one among them that was like unto God, and he said unto those who were with him: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

25. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

26. "And they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate, and they who keep their second estate shall have glory added upon their heads for ever and ever."

27. And the Lord said: "Whom shall I send?" And one answered like unto the Son of Man: "Here am I, send me." And another answered and said: "Here am I, send me." And the Lord said: "I will send the first."

28. And the second was angry and kept not his first estate; and, at that day, many followed after him.

CHAPTER 2

AND THEN THE Lord said: “Let us go down.” And they went down at the beginning, and they—that is the Gods—organized and formed the heavens and the earth.

2. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.

3. And they (the Gods) said: “Let there be light,” and there was light.

4. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness.

5. And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night, and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

6. And the Gods also said: “Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters.”

7. And the Gods ordered the expanse so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.

8. And the Gods called the expanse Heaven. And it came to pass that it was from evening until morning that they called night, and it came to pass that it was from morning until evening that they called day, and this was the second time that they called night and day.

9. And the Gods ordered, saying: “Let the waters under the heaven be gathered together unto one place, and let the earth come up dry”; and it was so as they ordered;

10. And the Gods pronounced the dry land Earth; and the gathering together of the waters, pronounced they, Great Waters; and the Gods saw that they were obeyed.

11. And the Gods said: “Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth”; and it was so, even as they ordered.

12. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

13. And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.

14. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years;

15. And organized them to be for lights in the expanse of the heaven to give light upon the earth. And it was so.

16. And the Gods organized the two great lights, the greater light to rule the day and the lesser light to rule the night. With the lesser light, they set the stars also. 17. And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness.

18. And the Gods watched those things which they had ordered until they obeyed

19. And it came to pass that it was from evening until morning that it was night, and it came to pass that it was from morning until evening that it was day, and it was the fourth time.

20. And the Gods said: "Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven."

21. And the Gods prepared the waters that they might bring forth great whales and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed and that their plan was good.

22. And the Gods said: "We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters, and cause the fowl to multiply in the earth."

23. And it came to pass that it was from evening until morning that they called night, and it came to pass that it was from morning until evening that they called day, and it was the fifth time.

24. And the Gods prepared the earth to bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

25. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after its kind; and the Gods saw they would obey.

26. And the Gods took counsel among themselves and said: "Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air,

and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

27. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

28. And the Gods said: “We will bless them.” And the Gods said: “We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

29. And the Gods said: “Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat.

30. “And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.”

31. And the Gods said: “We will do everything that we have said, and organize them, and behold, they shall be very obedient.” And it came to pass that it was from evening until morning they called night, and it came to pass that it was from morning until evening that they called day, and they numbered the sixth time.

32. “And thus we will finish the heavens and the earth, and all the hosts of them.”

33. And the Gods said among themselves: “On the seventh time we will end our work, which we have counseled; and we will rest on the seventh time from all our work which we have counseled.”

34. And the Gods concluded upon the seventh time because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form, and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

35. Now I, Abraham, saw that it was after the Lord’s time, which was after the time of Kolob, for as yet, the Gods had not appointed unto Adam his reckoning.

THE OFFICIAL DECLARATIONS OF REFORM MORMONISM

DECLARATION 1

RACISM AND MORMONISM – AN APOLOGY

WE REJECT THE IDEA THAT the leadership of any church is inerrant. All men will make errors. While we recognize that all scripture is written by men, we specifically reject the LDS Official Declaration – 1 that states that God will not let the President of the Church lead it astray; such a claim is untenable, unreasonable, uninspired, and wholly unnecessary in the Reform Mormonism approach to church and life.

WE REJECT THE IDEA THAT GOD ever felt blacks could not hold the priesthood. Denial of membership in something distinctive based upon race has been a popular human pastime for thousands of years; it is all man-made. There never was and never will be anything divine in the notion of discrimination based upon race other than what human beings freely choose to call divine. Such a choice is subject to being classified as a mistake.

EARLY LEADERS OF THE MORMON FAITH WHO taught this idea and institutionalized it – and contemporary leaders who echoed, defended, and promulgated it – in such a manner that modern leaders needed to receive a “revelation” in order to reverse

it—were in error. Errors (choices that were mistakes) result in consequences that require personal accountability. The required personal accountability has not been adequately demonstrated by the LDS leadership.

WE BELIEVE THAT MODERN LDS LEADERSHIP'S failure to apologize for the errors of past leaders perpetuates and keeps alive the errors. We believe that labeling the teachings as “folklore” is inappropriate and ineffective. It fails to hold people accountable for their choices.

AS REFORM MORMONS WHO SHARE some common heritage with LDS Mormons, we must come to terms with this history, but we have an opportunity to present to the world an alternative in terms of our modern perspective of this issue. We believe that the LDS church will continue to experience discontinuity on this issue because they seem to not be willing to follow their own teachings and repent of their errors, creating an air of hypocrisy that continually taints the issue. Their leadership does not acknowledge the issue as a problem, and their past leadership as having erred on this subject; you can't repent of something you don't recognize as an error in the first place.

REPENTANCE HAS AN ENTIRELY DIFFERENT CONNOTATION TO REFORM MORMONS than LDS Mormons or Christians. However, we believe strongly in honesty, rationality, taking responsibility for our actions, and accepting the consequences. Given our perspectives on the racial history of Mormonism, we must be prepared to state our position on this matter of history relative to our own tradition and to take responsibility for it in the process. We cannot speak for our LDS brothers and sisters, but we can speak for ourselves. Therefore:

WE DEEPLY APOLOGIZE TO THE WORLD, AND IN PARTICULAR AFRICAN AMERICANS, for the erroneous teachings of past Presidents, Prophets, Apostles, and others in leadership positions of the historical Mormon faith. They were wrong; not just uninspired, not just promulgators of “folklore;” *they were wrong*. Their teachings do *not* represent the perspectives or beliefs of Reform Mormons.

WE ACKNOWLEDGE THE PAIN AND SUFFERING RACISM caused and continues to cause in the world, and we strongly condemn these practices. We make no excuse for their behaviors. We regret any pain and suffering caused by Mormon practices with regard to race and will continue to state honestly our regret for the past and our hope for an improved future where the subject is honestly accounted for and every attempt is made to treat each other equally with respect, love, admiration, and fellowship.

REFORM MORMONS BELIEVE IN ACCEPTING RESPONSIBILITY for the consequences of one's actions, not sidestepping delicate issues, not recasting history to make it fit. Whether or not an individual Reform Mormon personally held any racist beliefs in this matter or generally as part of American society's practices in the mid-twentieth century is one of individual concern. However, let it be known that Reform Mormons generally, so far as a statement of their collective beliefs can be presented, reject the idea that God ever held or sustained this belief and practice; that past church leaders who taught this belief and current leaders who held it did so in error; and that modern attempts to reconcile the lack of an LDS apology or repentance on the matter by recasting previous teachings as "folklore" only perpetuate the problem rather than acknowledge it and accept responsibility for it.

REFORM MORMONS WELCOME EVERYONE of any persuasion to join our religious movement. We believe that priesthood is (and always was) shared equally among all. The degree to which it manifests in your life is up to you, not up to a church.

This declaration was first published in 2003 on Reform Mormonism's original website, which at the time was www.reformmormonism.org

DECLARATION 2

TO WOMEN

CURRENTLY OR FORMERLY

MEMBERS OF THE LDS FAITH

YOU HAVE KNOWN INTENSE religious pressure to conform your life and your life's objectives to a predetermined pattern—one that does not necessarily take into consideration that which you want to pursue in your life, but one that is predictable and comfortable for others. You have seen your religious organization use your financial contributions to pursue political activities designed to ensure that you are not treated equally under the law. You have been denied the recognition of ecclesiastical titles and privileges. In years past, you were subjected to the humiliation of your religion, sanctioning your husband's "right" to marry another person while still married to you.

ALL THIS YOU HAVE ENDURED, and yet you have held your faith, or held it as long as you could bear, and sought the understanding of God to help resolve the unfairness and lack of respect that your religion has asked you to shoulder. This has not been easy for you to do. You have suffered through the hurt and fear that this has brought to you rather than speak up against or fight the unfairness and thereby risk your religion and the things it has promised you. That you have endured so much is remarkable; you deserve great acknowledgment for this.

WE HAVE A SPECIAL MESSAGE FOR YOU, and in the message is a great truth: do not have to give up your religion in order to receive the respect you deserve and resolve the unfairness placed in your way. You never have to do that.

AS A REFORM MORMON, all of your religious beliefs are maintained, and no one can ever take them away from you. You are encouraged to pursue the path in life that you and God work out. Reform Mormonism does not engage in political activity, viewing this as an inappropriate function of a religion – but we support your right to be treated equally under the law, as all of God’s children should be, and we consider you equal.

WHETHER OR NOT YOU REALIZE IT, you possess the priesthood of God and all of the keys required to act with it – right now. It has lain dormant within you since your birth, but you have known it was there all the time. You have been asked to pretend that you do not possess this, but that pretense is no longer necessary. You are free to use this power. You are free to explore it and discover what the men in your faith have known for so many years. You do not have to experience this power vicariously through a man, as you have been taught. You are a child of God and entitled to experience it directly, yourself, with no intermediary.

YOU HAVE ALSO BEEN TOLD THAT there are certain titles that you cannot hold – but this is not true. There is not any title that you cannot hold! This, also, you know to be true, and you have known from birth; you are now coming to realize that you, too, are entitled – you, too, have a birthright and opportunity. It is the same birthright; it is the same entitlement. You were never without these things, though you were asked to pretend that you could not have them. But the charade has now ended; you are now aware of your power.

YOU DO NOT NEED TO RECEIVE further approval from anyone in order to use this power; you do not need to receive permission. Your freedom and sanction to use this power comes from God directly to you. Learn to use this power and act. You do not have to hide this power any longer simply because others are afraid of it or do not want you to have it; you are now free to wield the priesthood of God. Will you not take on this mantle, this birthright, and fulfill what God has in store for you?

This declaration was first published in 2003 on Reform Mormonism’s original website, which at the time was www.reformmormonism.org

DECLARATION 3

TO HOMOSEXUALS
CURRENTLY OR FORMERLY
MEMBERS OF THE LDS FAITH

YOU HAVE KNOWN INTENSE religious pressure to conform your life and your life's objectives to a predetermined pattern—one that does not necessarily take into consideration that which you want to pursue in your life, but one that is predictable and comfortable for others. You have seen your religious organization use your financial contributions to pursue political activities designed to ensure that you are not treated equally under the law. You have been denied the recognition of ecclesiastical titles and privileges. Your leaders have taught that it was acceptable to beat you, and over the pulpit in your services, you have been told that it would be better that you were never born.

ALL THIS YOU HAVE ENDURED, and yet you have held your faith, or held it as long as you could bear, and sought the understanding of God to help resolve the unfairness and lack of respect that your religion has asked you to shoulder. This has not been easy for you to do. You have suffered through the hurt and fear that this has brought to you rather than speak up against or fight the unfairness and thereby risk your religion and the things it has promised you. That you have endured so much is remarkable; you deserve great acknowledgment for this.

WE HAVE A SPECIAL MESSAGE FOR YOU, and in the message is a great truth: you do not have to give up your religion in order to receive the respect you deserve and resolve the unfairness placed in your way. You never have to do that.

AS A REFORM MORMON, all of your religious beliefs are maintained, and no one can ever take them away from you. You are encouraged to pursue the path in life that you and God work out. Reform Mormonism does not engage in political activity, viewing this as an inappropriate function of a religion – but we support your right to be treated equally under the law, as all of God’s children should be, and we consider you equal. We reject the idea that it is acceptable to physically harm another person, and we apologize to you for the unnecessary hurt and fear that you have experienced as a result of this horrible teaching. We share your pain in having ever believed for even a moment that it might have been better if you were not born. What an ugly, wrong, ungodly teaching that no child should ever hear! Your fellow children of God weep for the unnecessary torment this must have caused you. Naturally, as you have always known in your heart, the opposite is true; your birth was wonderful – your presence here is of great value and importance. You have an important mission to perform.

YOU HAVE BEEN TOLD THAT SCRIPTURE condemns you; that God will judge you and punish you. Nothing could be further from the truth. Scripture, as we have already learned, is the writing of men, sometimes inspired, sometimes not; the decision as to what has been inspired and what is not inspired is personally made. And we know that God will not judge you (and therefore will not condemn you) because God has no need for you to do or not do certain things. Do not waste a moment of worry whether or not God approves or disapproves; God does neither; God merely wants you to be happy, to experience joy.

YOUR RESPONSIBILITY IN LIFE IS TO LIVE MORALLY and accountably – and these responsibilities are never at odds with who you are. You do not need to hang your religious beliefs upon the ideas of those who wish to hurt you by insisting that the way you are is not moral, who fear you because they do not understand you. Indeed, you must not, for it is damaging to your progression! Morality is something you establish within yourself: moral behavior is you acting

in accordance with your moral construct; that construct is designed by you, based on your ethical decisions about life and right behavior. You are a moral person when you behave in accordance with your ethics and constructs, not the conception of ethics and constructs espoused by others. You cannot spend your life being true to the morality of others; you must be true to your morality. God has designed it this way, and what brilliance, what wisdom is in it!

WHETHER OR NOT YOU REALIZE IT, you possess the priesthood of God and all of the keys required to act with it – right now. It has been within you since your birth, even though you may not have realized it was there. You have been asked to pretend that you do not possess this or that you are not worthy to use it, but that pretense is no longer necessary. You are free to use this power. You are free to discover it and explore it. You are not restricted from the use of this power as some have taught you. You are a child of God and entitled to experience it directly.

YOU HAVE ALSO BEEN TOLD THAT there are certain titles that you cannot hold – but this is not true. There is not any title that you cannot hold! This, also, you know to be true, and you have known from birth; you are now coming to realize that you, too, are entitled – you, too, have a birthright and opportunity. It is the same birthright; it is the same entitlement. You were never without these things, though you were asked to pretend that you could not have them or were not worthy of them. But the charade has now ended; you are now aware of your power. You do not need to receive further approval from anyone in order to use this power; you do not need to receive permission or to change something or behave in a certain manner. Your freedom and sanction to use this power comes from God directly to you! Learn to use this power and act! You do not have to hide this power any longer simply because others are afraid of it; you are now free to wield the priesthood of God! Will you not take on this mantle, this birthright, and fulfill what God has in store for you?

This declaration was first published in 2003 on Reform Mormonism's original website, which at the time was www.reformmormonism.org

DECLARATION 4

TO INTELLECTUALS & HISTORIANS
CURRENTLY OR FORMERLY
MEMBERS OF THE LDS FAITH

To all who are intellectually active, or have pursued the history and philosophy of the LDS faith, and are currently or formerly members of the LDS faith:

YOU HAVE KNOWN INTENSE religious pressure to conform your life and your life's objectives to a predetermined pattern—one that does not necessarily take into consideration that which you want to pursue in your life, but one that is predictable and comfortable for others. You have been asked to stop asking questions of a certain type, to not pursue answers of a certain type, and to not disclose to the world the results of your research if of a certain type. You have been denied access to information that should be publicly available. Your skills and intent have been unfairly attacked. You have been accused of destroying the faith of others.

ALL THIS YOU HAVE ENDURED, and yet you have held your faith, or held it as long as you could bear, and sought the understanding of God to help resolve the unfairness and lack of respect that your religion has asked you to shoulder. This has not been easy for you to do. Many times, you suffered through the hurt and fear that this had brought to you rather than speak up against or fight the unfairness, and thereby risk your religion and the things it has promised you. That you have endured so much is remarkable; you deserve great acknowledgment for this.

WE HAVE A SPECIAL MESSAGE FOR YOU, and in the message is a great truth: you do not have to give up your religion in order to receive the respect you deserve and resolve the unfairness placed in your way. You never have to do that.

AS A REFORM MORMON, all of your religious beliefs are maintained, and no one can ever take them away from you. You are encouraged to pursue the path in life that you and God work out. Reform Mormonism does not engage in information suppression, viewing that as anathema to the purposes of progression and the church's role in supporting progression. We do not support attacking those who have new information to present or information that does not conform to a prescribed set of criteria. We apologize to you for those children of God who attacked your credentials, intentions, and efforts that they did not understand. We know your intent was to build knowledge about the truth, not to destroy – how wrong for others to have misjudged you and mischaracterized your intent! And how inappropriate to suggest that your efforts to reveal the truth have “destroyed” anything; please accept our apologies for the pain this has caused you. The people who said these things were wrong.

YOUR EFFORTS ARE AT THE VANGUARD of Reform Mormonism, for your scholarly efforts and courage to reveal truth and explore the unknown set the example for those who are interested in progression. Suppression of ideas is not acceptable; suppression of knowledge is anathema to progression; the truth must be discovered, explored, and understood. Do not let intimidation and threats dissuade you from your callings. God has a great and marvelous work He is accomplishing through you, and the light you bring forth is literally the knowledge of God, to be used by many people as they enhance and further their own progression. We acknowledge your critical role. We applaud your work. We use it to better understand the Divine. What greater contribution to mankind could you have made?

FROM ALL THOSE WHO UNDERSTAND, and for all those who, down the road, will ultimately understand: Thank you.

This declaration was first published in 2003 on Reform Mormonism's original website, which at the time was www.reformmormonism.org

DECLARATION 5

FAMILIES:

A PROCLAMATION TO THE WORLD

Reform Mormonism's Family Proclamation

REFORM MORMONS PROCLAIM that honest, committed relationships are important and valuable to society. Marriage is one way of honoring those relationships with a ceremony that informs society of the relationship. Other traditions include unions of similar importance. Any union between individuals creates a desirable situation for society so long as it is based upon honesty, respect, and love.

AS REFORM MORMONS, WE BELIEVE that all human beings are beloved children of Heavenly Parents, and as such, each has a divine nature and destiny. Understanding this helps us respect the need to treat each person with dignity and respect. We believe that this individual respect forms the basis for our relationships.

WE BELIEVE THAT RELATIONSHIPS formed in this existence extend beyond death into our eternal existence. In sacred ceremonies, we recognize, honor, and sanctify these relationships for eternity. With the perspective that such relationship commitments extend beyond the grave, we tend to take a different view of the scope and importance of these relationships than most who limit their commitments to temporal-only timeframes.

WE BELIEVE THAT ACTING morally and accountably in this life is important training for the next, as well as important to having healthy familial and societal relationships. Our moral actions are based upon our individual understanding of right and wrong and not upon a prescribed code. We believe in accepting the consequences of our actions.

WE BELIEVE THAT the man/woman relationship is a natural occurrence, that children resulting from this relationship are important and valuable, and that the formation of a family based upon this occurrence is normal and welcome. We also believe that relationships between men naturally occur and that relationships between women naturally occur. We believe that families and children resulting from any of these relationships are important and valuable.

IN MANY CASES, CHILDREN ARE RAISED by single parents or extended families; these relationships are as important and valuable as any other. Within our society, a variety of relationships form to offer stable environments for raising children. We believe that all should be viewed as valuable, important, and worthy of respect and support.

SINCE WE BELIEVE IN BEHAVING MORALLY and accountably, those who have made a commitment to foster and care for the benefit of children have a solemn responsibility to fulfill their commitment. Children deserve to be raised in an environment of love and service for one another, to be taught healthy principles that foster their growth, and to have their spiritual and physical needs met. Those who have committed to do this must be prepared to fulfill their commitment and consequently account for their actions.

SUCCESSFUL FAMILIES ARE established and maintained on principles of faith, prayer, forgiveness, respect, love, compassion, work, and fun. Those guiding their families are to nurture their children and provide protection and the necessities of life.

WE CALL UPON ALL PEOPLE to behave morally and accountably; to honor the commitments they have made, to recognize the eternal nature of other people and

relationships; to hold equally valuable the various families of all types which are designed to honor these relationships and commitments, and to foster environments where our children learn to develop that part of themselves which will allow them to aspire to greatness.

*This proclamation was first published on January 4, 2004,
on Reform Mormonism's original website,
which at the time was www.reformmormonism.org*

DECLARATION 6

THE SACREDNESS OF THE TRANSGENDER EXPERIENCE

WE BELIEVE THAT GENDER, like all aspects of our eternal journey of progression, may also be a process of self-discovery. While some experience an unchanging sense of gender identity, others come to understand their true gender identity over time.

WE BELIEVE THAT JUST AS dawn and dusk exist between day and night, and marshes and beaches blur the boundaries of land and sea, so too does gender exist beyond a rigid binary. These variations are not mistakes or exceptions but integral to the Divine order, for all things are in motion, reflecting the eternal principle of progression.

WE BELIEVE THAT EXPERIENCES of Gender Euphoria and Gender Dysphoria are forms of Divine revelation, prompting individuals to recognize their gender identity. As we listen to these promptings, we come to understand more fully who we are meant to become.

WE BELIEVE THAT THOSE who transition genders gain unique perspectives. Their insights foster empathy, bridge divides between genders, and enrich conversations about the complexity of human experience.

WE BELIEVE THAT transgender and non-binary individuals should be welcomed, respected, and affirmed in all spaces—public and private—without fear of exclusion, discrimination, or violence. As the Prophet Moroni taught, all that invites love and goodness is divinely inspired. We reject fear-based judgment and seek to build a world where all people are seen, valued, and celebrated.

This proclamation was read by Evan C. Sharley as part of her message at the First Reform Mormon General Conference on April 6, 2025

APPENDICES

Helps & Practical Applications

including

advice for in-home observances,

procedures and liturgy for various Reform Mormon ordinances,

and guidelines for conducting Reform Mormon gatherings

APPENDIX A

GATHERINGS
WITHIN
THE MORMON COMMUNITY
(REFORM)

THE MORMON COMMUNITY (REFORM) IS composed of individuals of equal value and equal standing, each of whom holds the Priesthood in equal measure.

2. The Priesthood is the right of individuals to approach God for themselves and receive revelation, as well as the authority to bless and serve others in the name of God when they honestly deem themselves Divinely led.

3. This Priesthood authority is inherent in all human beings by virtue of the eternal, uncreated nature of the human mind and the indwelling Light of Christ, which illuminates and quickens the minds of all who are born into the world.

4. Each individual's most sacred obligation is to be true to the leadings of the Light of Christ within.

5. The Mormon Community embraces the Priesthood of all believers.

6. The basic social component of the Mormon Community (Reform) shall be called a gathering.

7. An official gathering of the Mormon Community (Reform) occurs whenever and wherever two or more Mormons gather together. This is based upon Jesus's teaching that wherever two or more are gathered in his name, he will be in the midst of them.

8. Gatherings may occur at any time. No specific day needs to be designated as mandatory for gatherings of the Mormon Community

(Reform). This is in harmony with Jesus's teaching that "The Sabbath was made for humankind, and not humankind for the Sabbath."

9. Gatherings may occur in a home or any other convenient place. Meeting houses, chapels, churches, and temples are never required. A place is set apart as sacred by the intentions of the individuals gathering there and the Spirit present among them.

10. Gatherings may occur for a variety of reasons. These can include a meal for taking the Sacrament, a study group or class; the celebration of a particular ordinance (such as a baptism, a marriage, the naming of a child, a prayer circle, the giving of a blessing, celebrating the life of one who has passed); the planning of an event; the planning and undertaking of a charitable endeavor, educational program, service project, etc.

11. Gatherings may be designated by a name that describes their purpose—for instance, a Gathering for Baptism, a Gathering for Marriage, a Gathering for Study, a Gathering for Feeding the Homeless, a Gathering for Business, etc. All Gatherings with their designated names are temporary and are dissolved once they have completed their assigned task.

12. The business of any gathering shall be conducted by the common consent of those individuals gathered.

13. The common consent of those gathered together is the highest authority within that particular gathering of the Mormon Community (Reform).

14. Nothing shall be binding as belief, practice, or policy within a gathering of the Mormon Community (Reform) unless accepted by the common consent of those gathered there.

15. Likewise, any existing practice or policy within a gathering can be changed or discarded by the common consent of those gathered.

16. To better conduct the business of a gathering, the individuals gathered may, by common consent, choose to temporarily appoint officers.

17. By common consent, the individuals gathered may choose a title for this temporary office that they think most clearly conveys the business or task assigned.

18. That chosen title in no way endows the office with any Priesthood authority or spiritual power not already enjoyed by every other individual participating in the Gathering.

19. All officers serve temporarily until completing the business or task assigned by the Gathering. Successful completion of that business or task in no way endows the former officer with any Priesthood authority

or spiritual power not already enjoyed by every other individual participating in the Gathering.

20. A Gathering may—by common consent and only after sincere prayer, honest and respectful discussions between all individuals involved, and charitable deliberation—choose to remove an individual from an office before the business of that office has been completed.

21. Removing an individual from an office in no way lessens or alters their standing within the Mormon Community, their relationship with God and community members, or their inherent spiritual power and Priesthood authority.

22. Gatherings are not ends in themselves. They are never compulsory. The sole purpose of any Gathering is the edification of the individuals who have freely chosen to gather with one another.

APPENDIX B

CONVERSION

A PERSONAL EXPERIENCE

CONVERSION TO REFORM MORMONISM BEGINS BY seriously considering the implications of this theologically radical idea:

*"As we now are, God once was;
as God now is, we may become."*

THE FIRST STEP in converting to Reform Mormonism is to accept our human nature as our most profound link to God. The experiences of life here on earth—whatever those experiences may be—do not separate us from God. On the contrary, God, having once been like us, understands everything we experience.

All children exist in their parents' image, possessing the potential to grow and become like their parents. In doing this, they take nothing away from their parents. No ethical parents are offended when their children follow their example and make an effort to become happy, productive adults. Far from it! Good parents take great pride in their children's achievements! They are flattered when their children desire to follow in their footsteps. This is merely nature taking its course. Reform Mormonism proclaims that this same principle pertains to humanity's relationship to God. The Human and the Divine share the same nature.

THE SECOND STEP in conversion is to realize that every human being is free by nature. Each of us has Free Agency (Free Will). While some religions teach that one must surrender one's will to God's will, Reform Mormonism proclaims

something entirely different: God expects us to be curious and to ask questions—not live by blind faith. God expects us to think for ourselves, take responsibility for our choices and actions, increase our understanding and wisdom, and progress morally and ethically. The good news of Reform Mormonism is that God, like all good parents, loves us unconditionally and wants us to develop this Divine capacity for love.

THE THIRD STEP in converting to Reform Mormonism is to make a personal commitment (a covenant) to emulate God. This final step is entirely private and personal. It is between the individual and God alone. It does not consist of joining any organization or church or going through a formal ritual, ceremony, or ordinance.

To emulate God is to accept God as one's example, think of God as one's Heavenly Parent, and commit to the process of Eternal Progression: a process of becoming more like God by developing within oneself all of the virtues that God possesses. This personal covenant with God can be made silently or expressed in a simple prayer or vow. Here is just one example of such a prayer:

Dear God, I accept that I exist in your image, and I accept you as my Heavenly Parent (*or Heavenly Father or Heavenly Mother*). As your child, I will look to you as an example. From this time forward, I commit myself to progressing and becoming more like you. Amen."

The exact words are unimportant. All that matters is that you accept that because you are a child of God and commit to emulating the Divine character.

*"I have said that you are gods;
all of you are children of the Most High."
(Psalm 82:7)*

*"Beloved, we are God's children now,
and what we will be has not yet been revealed,
but this we know:
When He appears, we will be like Him."
(1 John 3:2)*

APPENDIX C

THE SABBATH

A PRACTICAL GUIDE

REFORM MORMONISM IS PRACTICED IN THE HOME, and Sabbath rituals may differ slightly for each family or household based on their needs. A significant aspect of this weekly ritual is to honor the Sabbath as “a day of rest,” so actually resting from the demands of daily life is encouraged. While Sunday is traditionally observed as the Sabbath, a family’s schedule might make a weekday more appropriate as a day of rest. While Sabbath rituals mention the family, for Reform Mormons who live alone, these rituals can be performed by a family of one.

The Purpose of the Sabbath

There are two main reasons Reform Mormons observe the Sabbath: *Tradition* and *the Sanctification of Time for Rest and Enrichment*.

The Sabbath as a Jewish and Christian ritual is well understood. The Reform Mormon Sabbath rituals honor these traditions while creating a new one. The tradition is formed in the home, the center of Reform Mormon religious activity. The traditions of Sabbath observance can offer enrichment in and of themselves. The tradition can become something that the family expects and builds upon.

The second reason—Sanctification of Time—may be strange to those who are used to a Sabbath filled with Church activities and events. The sanctification of time is one way to reconnect to that part of ourselves that is eternal, and it can succeed only when the atmosphere for such a connection can be created. Much of the Reform Mormon Sabbath attempts to create this atmosphere and setting.

The main thing to remember is that the Sabbath does not exist unless you define it, and you can define it in any number of ways to make it personally meaningful. When you define it, you are engaging in an act of creation: you are creating sanctified time, differentiating it from normal time. You are organizing something new for your own purpose. In performing this creation, you need not create something that will not work for you, such as a Sabbath that is defined by others. The Sabbath defined by others is likely the Sabbath you've found to be uninspiring and untenable. The Sabbath that you will create for yourself and your family will be something that specifically works well for them. The Reform Mormon ritual of the Sabbath merely assists you in performing this creation.

Beginning the Sabbath

Lighting the Sabbath Candles

The Sabbath begins with the lighting of four candles, which are left burning throughout the day. Anyone in the home can perform this ritual; the entire household doesn't need to be present for it. Each candle has a symbolic meaning, and the following is spoken or thought as each candle is lit:

(As the first candle is lit)

FAITH: We remember the faith of those who sacrificed before us.

(As the second candle is lit)

KNOWLEDGE: We contemplate the mystery of God's and our creative acts.

(As the third candle is lit)

REVELATION: We seek communion with God and ourselves this day.

(As the fourth candle is lit)

RESTORATION: All truth becomes circumscribed into one great whole, and we rest.

When the candles are observed throughout the day, it reminds us that we are currently in sanctified time and that today is different from other days.

The Meal

The Sacrament

The main event of the family Sabbath is the ordinance of the Sacrament. This ordinance is conducted at the beginning of the meal, which would be the main meal of the Sabbath day. Typically, all household members participate in the Sabbath meal and the Sacrament.

The Reform Mormon Sacrament honors the tradition of the Lord's Supper and, as an ordinance, is a time for us to re-evaluate our personal commitment to Eternal Progression by remembering God's progression and celebrating the gift of life. Anyone at the Sabbath table can bless the Sacrament.

The Blessing & Sharing of the Bread

Once the food has been prepared and all family members are seated at the table, the Officiator waits for quiet, then takes the bread, breaks it, pauses for a moment of silent meditation, and then says the following:

(Addresses God)

We ask Thee to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of Thee, and of the covenant to emulate Thee. Amen.

The bread is passed among all at the table, and all partake.

Reform Mormons have a variety of ways to address God in prayers and ordinances. The particular method chosen is at the discretion of the Officiator. Three of the most common are:

“O God, the Eternal Father,”

“O God, the Eternal Mother,”

“O God, our Eternal Parents”

The Blessing & Sharing of the Wine

The Officiator pours wine into a glass, pauses, and speaks:

“(Addresses God),

We ask Thee to bless and sanctify this wine
to the souls of all those who drink of it;
that they may drink in remembrance of
Thee and always have Thy Spirit to be with them.
Amen.”

Once all have partaken of the wine, the Sacrament is ended, and the meal progresses.

Sabbath Activity

Sometimes, the Sabbath is a more active day for the family, but activity for activity's sake is not encouraged. Activities on the Sabbath are chosen based on their ability to foster internal contemplation, communion, and progression. In a family setting, the chosen activity needs to integrate well with the family's various needs. Some of these activities might include:

- ❖ Personal study time or solitude
- ❖ Exposure to new art or individual pursuit of art
- ❖ Communing with nature
- ❖ Visiting the worship service of a different religion
- ❖ Celebrating a family member's birthday, an anniversary, or an achievement or a milestone in a loved one's life

Each family should schedule their own events for the Sabbath in harmony with their schedule and needs.

We need not honor this time with stress and ridiculous work, but the Sabbath is not honored by everyone sitting around quietly all day doing nothing. Enforcing dogma or imposing strict rules will do little to enhance the day or make use of sanctified time. Instead, choose activities that indicate something different, something special is happening today. What is happening should be exciting, fun, and special – something to look forward to. We are not talking about a dull, somber Sabbath.

To shake up your thinking a bit, consider how you might honor the Sabbath in the following situations:

- ❖ Spending the day in an amusement park: Perhaps the Sabbath is supposed to be fun – and perhaps such a place offers a stark contrast to how you and your family usually spend time. It's what you bring to the day that makes the day special, not the day itself.
- ❖ At work: Usually, you would select a Sabbath that does not involve work, but sometimes this isn't practical. If you had to work that day, how can you observe the Sabbath? How can a day of work be sanctified?
- ❖ Traveling: Airports and terminals, extended time in a car—these hardly seem great places to observe the Sabbath...or, perhaps, they are great places to do it! Why? How?

Remember that the Sabbath is a created thing. You have limitless options when you begin the act of creation. The sanctification of time is what the Sabbath is about, not conforming to another religion's perception of the Sabbath. Create the Sabbath so that you and your family will enjoy it, and it will become a cherished tradition.

You can begin honoring the Sabbath now. You do not need permission or any formal process to start. Just select the day and begin. You will find your way and experience great things as you do.

Concluding the Sabbath

The Sabbath concludes with the extinguishing of the candles. The following is either spoken or thought as the candles are extinguished:

Our rest is over; our sanctified time ends;
we are restored; we begin again.

As the Spirit dictates, the person extinguishing the candles may also give thanks or blessings for the new week.

APPENDIX D

PARENTAL BLESSINGS

A PARENTAL BLESSING IS a ritual blessing usually given in the home by a parent to a child. The purpose of the blessing is to provide comfort and counsel. The Sabbath is a perfect time for this ordinance, as the family is enjoying time together.

The blessing is usually given by the parents but can be given by any authority figure for whom the child has respect (a grandparent, uncle, aunt, older sibling, or another trusted adult.) While such a blessing may be suggested by the giver, the child should either request or desire the blessing. A child should never be forced to receive a blessing—or receive one from someone he or she does not want it from.

Administering the Blessing

The Officiant chosen to give the blessing should arrange for the child to comfortably sit in a chair. The Officiator stands directly behind the child and begins by laying their hands upon the head of the child.

There may be any number of additional participants to the blessing, so long as each is acceptable to the child. They do not all have to be adults.

The participants encircle the seated child, placing their hands upon the child's head along with the Officiator. One hand may be used if there are many participants.

The Officiator calls the child by their full name and pronounces a blessing as the spirit dictates.

APPENDIX E

THE NAMING & BLESSING OF NEWBORNS

BECAUSE MORMONISM COMPLETELY REJECTS the doctrine of Original Sin, it has, since its inception, also rejected the practice of Christening and Infant Baptism. Mormonism teaches that all children are born innocent with no need of redemption.

Rejecting Infant Baptism and ordinances such as ritual circumcision, early Mormons nevertheless looked to the ancient cultures of the Bible for inspiration in developing an ordinance with which to celebrate the birth of a child. Because the ceremonial naming of a newborn was deemed to be an important feature in the culture of ancient Israel, early Mormons celebrated the birth of a child with a public ordinance in which the father laid his hands upon the infant's head and, like an Old Testament patriarch, bestowed upon the child a name and blessings.

Because Reform Mormons hold that the Priesthood power and authority to bless others resides in all people regardless of gender, both parents may name and bless their child. (*See Appendix A:1-5*) As Reform Mormonism is a home-based religion, it is suggested that the Naming & Blessing Ordinance take place in the family's home amidst an atmosphere of celebration. Following the ordinance, the family may invite guests to join them in a celebratory dinner or party.

As Mormonism also posits a radical understanding of human Free Agency (Free Will), it has traditionally rejected any sort of ceremony or ordinance in which parents, by proxy, obligate their child to their religion. Mormons have traditionally believed that children must reach an "age of accountability" (that is, reach a certain level of emotional and intellectual maturity) before they can be expected to obligate themselves to any system of religion or morality.

Within the following Reform Mormon ordinance, it is the parents who, by covenant with the infant, place themselves under obligation for the child's welfare. Reform Mormons realize that biology alone does not a family make; that it is the conscious decision by adults to "parent" a child and their dedication to that decision that truly creates and sustains the family unit.

The Setting for the Ordinance

Family and friends gather together in the home. In the room where the gathering occurs, a small table is set with a loaf of unbroken bread on a plate, a bottle or pitcher of wine, one empty wine glass, four unlit candles, and matches or a lighter.

When it is time for the ordinance to begin, the parents enter the room carrying the infant. All rise.

The parents, carrying the infant, take their place near the table while the guests sit back down.

The first portion of the ordinance is the lighting of four candles—one for each of the four principles of Reform Mormonism.

A Note on the Liturgy for Lighting the Candles

There are two sections of liturgy for the lighting of each of the four candles. The first section is entirely religious in nature, being an invocation in which Deity is directly addressed. The second section is directed to guests, and while it draws upon imagery found in Mormon scripture and tradition, it is entirely secular in nature, containing no references to God, focusing instead solely on life on earth and human relationships. The ordinance is arranged so that both can be used, thus making the liturgy meaningful to all guests regardless of whether or not they believe in God.

Some Reform Mormons may wish to omit the first explicitly religious sections of the liturgy, while others may want to omit the second secular sections. Each Reform Mormon family is encouraged to make whatever changes they deem necessary to make the ordinance most meaningful.

Lighting the First Candle: Faith

Before lighting the first candle, one parent reads or recites the following invocation:

Praise our Eternal Father and Mother, ¹
Who, before the foundation of the world, ²
Amid intelligences eternal, ³
In faith claimed us as heirs of their Glory, ⁴
And ordained that the children of earth should ⁵
Be known as the Children of the Most High! ⁶

The first candle is lit. The other parent turns to the guests and reads or recites the following:

Brothers and Sisters! Mothers and Fathers!
Shout for joy, and with the morning stars sing! ⁷
To everything a season is given:
A time to be born and a time to die. ⁸
In faith, embrace your own mortality,
And with thanksgiving, your time upon earth!

Lighting the Second Candle: Knowledge

Before lighting the second candle, one parent reads or recites the following invocation:

Praise our Eternal Father and Mother
Who declared it good when earth brought forth life; ⁹
Who put in our midst the Tree of Knowledge
That we, too — like Them — might bring forth much fruit! ¹⁰

The second candle is now lit. The other parent turns to the guests and reads or recites the following:

Brothers and Sisters! Mothers and Fathers!
Take now; taste and eat the fruits of the earth! ¹¹
Leave your gardens with eyes newly opened!
With purpose, walk forth! See and comprehend,

For wisdom uplifts and knowledge exalts! ¹²
The glory of all is intelligence! ¹³

Lighting the Third Candle: Revelation

Before lighting the third candle, one parent reads or recites the following invocation:

Praise our Eternal Father and Mother!
No power in time or eternity
Can separate us from the love of God,
Which, even in times of adversity,
Reveals itself everlastingly new
In the natural love of parent for child!

The third candle is now lit. The other parent turns to the guests and reads or recites the following:

Brothers and Sisters! Mothers and Fathers!
Let not adversity trouble your hearts.
There must needs be opposition in all things.
By tasting of both the bitter and sweet,
The joys of life here on earth are revealed—
While in pain and seeming adversity
Is brought to pass the renewal of life.

Lighting the Fourth Candle: Restoration

Before lighting the fourth candle, one parent reads or recites the following invocation:

Praise the Eternal Father and Mother,
In whose image and likeness was born
This child whom we gather this day to bless! ⁸
May the Spirit of Promises here made
Through time, seal us—preserve us—as one,
And as we each lay morality by,
Restore us as one in eternity.

The fourth candle is now lit. The other parent turns to the guests and reads/recites the following:

Brothers and Sisters! Fathers and Mothers!
Open wide the books of your remembrance!
Let the hearts of all parents and children
To each other in this hour be turned;
That one to the other might be restored
And all the families of earth therein blessed.

At the end of the invocation, the guests sit.

The Spoken Word, Readings, Music

At this time, the parents—or someone of their choosing—may wish to welcome the guests and offer an explanation of the ordinance. Scripture or other inspirational writings may be read at this time, or a hymn or musical number might be sung. If there are other children in the family, this might be a good time to include them in the proceedings by acknowledging their presence or having them share their thoughts. In short, the parents may present any program they think will make this occasion memorable and meaningful—or they may choose to skip any sort of program whatsoever and simply continue with the ordinance as follows.

The Giving of the Name

At this time, the parents invite whoever they want to stand with them in a circle. All who are invited hold the infant in the center of the circle while the parents lay their hands on the infant's head.

One or both parents recite the following:

We accept this child with love and thanksgiving,
And by the laying on of hands,
Give (her/him/them) the name
By which (she/he/they) will be hereafter known:
(*Say the full name of the child*). Amen.

The Blessing of the Child

At this time, the parents lay their hands on the infant's head and bless the child. The blessing may take the following form:

- ❖ The Parent addresses the child by his/her full name.
- ❖ The Parent then pronounces blessings and gives counsel as she/he feels moved by the Spirit.
- ❖ The Parent ends the blessing with the phrase: "We seal these blessings upon your head, Amen."

Those in the circle return to their seats.

The Parents' Covenants with the Child

The parents now prepare to extinguish the four candles. The following covenant is read/recited directly to the child:

(Calling the child by his/ her full name),

As we extinguish these candles
Which have given light to all here gathered,
We solemnly covenant that from this day forward
We will live so as to be a light unto you.

Extinguishing the First Candle

We covenant to give unto you
Our love as a light,
That you might ever embrace
The future with joy and faith.

Extinguishing the Second Candle

We covenant to live lives of integrity,
That you might be strengthened
In always choosing those things
You deem to be just and true.

Extinguishing the Third Candle

We covenant that we will remain
Ever open to further enlightenment,
That by our example, you may learn
To live a life of joyous expectancy.

Extinguishing the Fourth Candle

We covenant to always be mindful
Of your eternal, uncreated spirit
So that you might accept
with confidence and thanksgiving
Those aspects of yourself that are unique.
Amen.

The Blessing & Sharing of the Bread

One of the parents breaks the bread while reading or reciting the following blessing:

We break and eat this bread
As a token of our covenants
To nurture this child always
In mind and body.
Amen.

Each parent then eats a piece of the bread. A parent then addresses the guests and witnesses, reading:

Brothers and Sisters: If, in the name of that
which you hold most sacred, you covenant
to support us with your respect, love, and
prayers as we fulfill our obligations to this child,
then we invite you to partake of this bread with
us.

The bread is passed to all guests and witnesses.

The Blessing & Sharing of the Wine

One of the parents pours wine into a glass while reading or reciting the following blessing:

We pour and drink this wine
As a token of the Holy Spirit of Promise
Which seals us together eternally as family.
Amen.

Each parent drinks from the glass. One drop of wine from the glass is placed upon the lips of the infant. A parent then addresses the guests and witnesses, reading:

Sisters and Brothers, if, in the name of that
which you hold most sacred, you covenant
to support us as we fulfill our obligations to
this child, then we invite you to join us in drinking
this wine as a symbol of that spirit which unites
and sustains us.

The wine is passed among the guests and witnesses.

The Presentation of the Child

The parents then hold up the infant so that he/she faces the guests and witnesses, and they say:

Brothers and Sisters, we present to you our
child, (*Name of the child*).

* * *

Footnotes: Below are passages in Mormon scriptures and foundational writings containing concepts that are referenced in the preceding ordinance:

(1) "O My Father" by Eliza R. Snow

(2) Job 38:4-7; 1 Nephi 10:18

- (3) *Vision of Abraham 1:22; Reform Mormon Doctrine & Covenants 41:29; The King Follett Discourse by Joseph Smith*
- (4) *Roman 8:17; Galatians 4:6-7;*
- (5) *I Peter 1:20; Alma 13:3-9*
- (6) *Psalm 82:6; Hosea 1:10; John 10:35; Acts 17:29; Roman 8:14-16; Reform Mormon Doctrine & Covenants 43:12*
- (7) *Job 38:4-7*
- (8) *Ecclesiastes 3:1-8*
- (9) *Vision of Abraham 2:20-31; Genesis 1:11-31*
- (10) *The Reform Mormon Endowment; II Nephi 2:22-25, 27*
- (11) *The Reform Mormon Endowment*
- (12) *Psalm 37:30; Proverbs 3:13 & 4:5-13; Reform Mormon Doctrine & Covenants 29:5; The King Follett Discourse by Joseph Smith*
- (13) *Reform Mormon Doctrine & Covenants 41:36*

APPENDIX F

BAPTISM

BAPTISM BY IMMERSION HAS always been a foundational ordinance in Mormonism, signifying spiritual rebirth and the start of a new life dedicated to God. Reform Mormonism embraces the spiritual reality symbolized by baptism but does not take a legalistic approach to the ordinance itself. While spiritual rebirth, a personal covenant with God, and following the guidance of the Spirit are believed to be essential to one's Eternal Progression, no one is required to be immersed in water by a particular person holding a particular ecclesiastical office, saying specific words. For Reform Mormons, all ordinances are human expressions of spiritual realities created to convey profound meaning and mark and celebrate turning points in life; ordinances are never legalistic demands from God, in which every aspect must be performed precisely.

Baptism in Reform Mormonism is a joyous event—a celebration of a person's decision to “change directions” and “reorient” their life (which are the Hebrew and Greek definitions of the word “repent.”) Such a decision is made after realizing that one has “missed the mark” and “fallen short” of their ideals (the definitions of “sin” in Hebrew and Greek.)

Reaching this point in life requires a certain amount of maturity and understanding, so, following Mormon tradition, infants and children younger than age eight are not baptized. In some Mormon denominations, it has become common for children to be baptized on their eighth birthday, but this is usually grounded in a more legalistic view of baptism. In Reform Mormonism, deciding when, where, and even if one will be baptized is left up to the individual, and choosing not to be baptized in no way inhibits one's spiritual growth and Eternal Progression or diminishes one's standing among Reform Mormons.

Likewise, if one decided to be baptized before converting to Reform Mormonism, that ordinance is accepted as legitimate. A person can choose to be baptized again if they like, but rebaptism is never a requirement or an expectation.

Who Performs a Reform Mormon Baptism?

Any Reform Mormon, regardless of sex or gender, can officiate and perform a baptism. The officiant need not hold any particular office or position. Reform Mormons believe that every human being has a divine connection to God and, when acting upon principles of righteousness, can access the powers of heaven, which are referred to as Priesthood. (*See Appendix A:1-5*) This is why, in the ordinance as laid out below, the officiant, before performing the baptism, prays for the outpouring of God's Spirit. (This evoking of the Divine presence is modeled after the baptism ordinance found in Mosiah 18:12)

The Priesthood Officiant performing the baptism should be chosen by the person being baptized (the Baptism Candidate). What is most important is that the experience be meaningful for both.

The location for a Reform Mormon Baptism

A Reform Mormon baptism can be performed at any location with sufficient water for immersion: a public or private swimming pool, hot tub, river, pond, beach, etc. A church, temple, religious edifice, or house of worship are never required. The baptism Candidate should choose a location that will make the experience more personally meaningful.

Attendance at a Reform Mormon Baptism

Baptism candidates should decide who to invite to their baptism. No particular people are required to attend other than those whom the candidate wants to ask. The important thing is that the candidate feels the love and support of those invited, regardless of their religious affiliation or lack thereof.

Before entering the water with the Priesthood Officiant, the Baptism Candidate may speak and/or invite guests to share a message, a reading, a song, or a musical performance. Such things should always be the candidate's decision. No set program is required, and the Candidate can always decide to simply proceed to the baptism once

guests have arrived. The important thing is that the experience is meaningful for the Candidate.

A Reform Mormon Ordinance of Baptism

Before entering the water, the Officiant *addresses the Candidate by their full name* and then reads or recites the following question:

Do you desire to come into the fold of God,
and be called one of his people?
Do you covenant to bear the burdens of others,
that they may be light;
To mourn with those who mourn,
Comfort those who stand in need of comfort,
And to live so as to bear witness of God
At all times, in all things, and in all places,
All the days of your life?

The Candidate answers: "I do."

Both then go into the water, where the candidate takes hold of the officiant's left wrist with his/her left hand. The Priesthood Officiant bows her/his head and reads or recites the following prayer:

O God, pour out your Spirit upon your servant, that
this work may be done with holiness of heart.
Amen."

The Priesthood Officiant then raises her/his right arm to the square, *addresses the Candidate by their full name*, and then says:

Having authority from God, I baptize you
As a witness of your Covenant
To serve God all the days of your life;
May the Holy Spirit be poured
Abundantly upon you. Amen.

The Candidate holds their nose with their right hand (for convenience), and the Officiant's right hand is placed on the Candidate's back. The Officiant then immerses the candidate completely, including clothing, and then lifts the newly baptized person back to a standing

position. (Immersion and standing back up will be easier if the Candidate bends his/her knees.).

Optional Wordings

Instead of using the wording supplied above (adapted from the baptism account found in Mosiah 18:8-13), the Candidate is free to have the Officiant use optional wordings, such as one of the following more traditional wordings below.

After both have entered the water and taken their positions, the Officiant *addresses the candidate by their full name* and says:

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.
(*III Nephi 11:25*)

or

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.
(*Doctrine & Covenants 2:24, first edition, 1835*)

APPENDIX G

MARRIAGE SEALINGS

REFORM MORMONISM EMBRACES the traditional Mormon belief that marriage and family are Eternal in nature, extending beyond this life and playing significant roles in one's Eternal Progression. Within these most personal relationships, we experience life's greatest joys and face some of life's greatest challenges. Through these experiences, we grow in our understanding of what it means to be fully Human, and, to a deeper degree, we learn to love as God loves.

In Marriage Sealings, individuals make sacred covenants to love, support, and grow with one another throughout time and eternity. The concept of “being sealed”—meaning to have eternal security—is derived from New Testament passages, such as 2 Corinthians 1:22 and Ephesians 1:13, 4:30.

Location & Attendance

Reform Mormon Marriage Sealings are public events to which those being married may invite any family members and friends they wish. This is in keeping with Mormonism's original doctrine that “all marriages...should be solemnized in a *public* meeting, or feast, prepared for that purpose... that marriage should be *celebrated* with prayer and thanksgiving” (*Doctrine & Covenants* 101:1-2, first edition, 1835)

Marriage Sealings may be performed in any desired location, indoors or outdoors—a home, yard, park, or event venue. A church, temple, or religious edifice is not required since, according to Reform Mormonism, the sincerity of those being sealed and the Holy Spirit of Promise attending the ordinance set the place apart as sacred.

Who May Be Sealed?

Any Reform Mormon may be married in a Sealing ceremony. (There are no “worthiness interviews” or institutional requirements as in some denominations.)

Reform Mormons may be sealed in marriage to partners of other faiths or of no faith. In this way, Reform Mormonism adheres to Mormonism’s earliest doctrine about interfaith marriage: “We believe it is not right to prohibit members of this church from marrying out of the church if it be their determination to do so...” (*Doctrine & Covenants 101:1, first edition, 1835*)

As made clear in the 2004 Reform Mormonism Family Proclamation (*see Declaration 5 on page 139*), all committed adult relationships founded upon mutual love, honesty, and respect are honored as good and beneficial, not only to those in the relationship but also to society. Therefore, Reform Mormon Marriage Sealings are performed for *any and all* such relationships, regardless of their makeup or the gender of those involved.

Who Performs a Marriage Sealing?

Reform Mormons believe that every human being has a divine connection to God and, when acting upon principles of righteousness, can access the powers of heaven, which are referred to as Priesthood. (*See Appendix A: 1-5*)

Any Reform Mormon can serve as the Wedding Officiant since it is the combined Priesthood of the Officiant and those being married that spiritually seals the union.

For the Sealing ceremony to be considered a legal marriage, the Wedding Officiant must also be licensed by the state or jurisdiction where the ordinance is being performed.

A Reform Mormon wedding ceremony has two segments:

- ❖ A symbolic Washing and ceremonial Anointing of those being sealed—performed in a private location just before the public exchange of vows
- ❖ The Sealing—the public exchange of vows before invited guests

Those being sealed can have the Wedding Officiant administer both of the above segments or invite others to serve as the Washer and Anointer.

Following Mormon tradition, those being sealed and the Officiant may choose to dress in white, but this is not a requirement.

The wording of the following liturgy can be abridged and adapted to better serve the particular situation and needs of those being sealed.

The Washing

Those about to be sealed are seated in a quiet, private space separate from the public space where the Sealing will be performed.

Holding a small bowl of water, the Wedding Officiant or Washer addresses them directly, reading or reciting the following:

(The names of those being sealed),

I wash you preparatory to you receiving your anointing.

The Washer then touches the water and, as the ordinance continues, gently touches each section of the body being blessed—or motions over it—while reading or reciting the following:

I wash you that you might be liberated from all negative worldly influences and expectations;

I wash your legs and feet, that you may run and not be weary, walk and not faint;

Your hands that they will remain open to the opportunities that await you;

Your back that you may walk upright and have the courage to explore;

Your heart, that it may be the receptacle of pure and virtuous principles;

Your shoulders that they may bear the burdens that shall be placed thereon;

Your lips that you may always speak words of honesty;

Your ears that you will hear revelation;

Your eyes, that you may see clearly and discern the truth;

Your mind, that your intellect will be clear and active, always seeking additional knowledge;

Your head, that as you progress, you may be crowned with wisdom.

The Washer then lays hands on the heads of those about to be married and reads or recites the following:

(The names of those being married),
I lay my hands upon your head and seal upon you this washing, that you might be liberated from all negative worldly influences and expectations. Amen.

The Anointing

Holding a bottle or horn of oil, the Anointer addresses those being married, reading or reciting the following:

(The names of those being sealed),
I anoint you with this holy oil in preparation for your entering into the New and Everlasting Covenant of Marriage:

The Anointer pours a tiny bit of oil on their fingers and, as the ordinance continues, gently touches each section of the body being blessed—or motions over it—while reading or reciting the following:

I anoint your feet and legs that they might remain strong during the journey upon which you are about to embark;

Your hands that you might keep them ever open and extended toward one another;

Your arms that they might be strong; that you might protect and comfort one another;

Your heart that love that for one another might burn there eternally;

Your back that you might stand straight and upright as equals;

Your shoulders that they may bear the burdens that will be placed upon you, that you might each support the other should their strength fail.

Your neck that you may hold your head high, that you might always show pride in the love which you will consecrate by covenant this day;

Your lips that you may always speak words of honesty and comfort to one another; that you might be slow to criticize or blame; that you might be ever ready to encourage and to praise;

Your eyes that you may see clearly, that you may never be blind to one another's virtues and strengths;

Your ears that you may hear revelation to meet the challenges of the journey before you;

Your head, that as you progress, you may be crowned with wisdom, virtue, and Godly love; that so crowned, you might together enter Celestial Glory, and there with the Gods, partake of exaltation, joy, and eternal life.

The Anointer lays hands on the heads of those about to be married, and the Anointer reads or recites the following:

(The names of those being sealed),

I lay my hands upon your head, and confirm upon you this anointing, wherewith you have been anointed in the Presence of God, preparatory to entering into the New and Everlasting Covenant of Marriage. Amen.

The Sealing at the Altar

An altar, at which those being sealed can kneel, should be set up in the place where the Sealing will occur. (A table or piece of furniture covered in white can serve as the altar.) Seats for guests can be set up around the altar in any configuration chosen by those being married.

Once the Washing and Anointing have been completed, the Wedding Officiant enters and stands behind the altar. Those being sealed then enter and stand at the altar.

The Officiant may welcome the guests and share any thoughts, messages, or readings previously agreed to by those being sealed. Likewise, a song or musical selection they have previously chosen may be performed.

Those being sealed then kneel at the altar.

(The exact wording that follows can be abridged to meet the specific needs of those being sealed.)

If rings are being exchanged, the Officiant will address the guests, reading or reciting the following:

The ring is a symbol of eternity, having no beginning or end. The ring now becomes a symbol of the eternal nature of *(names' of those being sealed)* love and the eternal nature of their union and the covenants they are about to make.

(To those being sealed)

You may now exchange rings.

The Officiant will now ask those being sealed to join hands over the altar. One at a time, the Officiant addresses each person individually, reading or reciting the following question and subsequent covenant:

Do you, (*person's name*), take (*others' names*) by the hand and receive (*her/him/them*) unto yourself to be your lawful and wedded (*wife/husband/companions*) for time and all eternity, with a covenant and promise to observe all the principles pertaining to this Holy Order of Matrimony in the New and Everlasting Covenant, and do you do this in the presence of God, angels and these witnesses of your own free will and choice?

The response to this question is: "I do."

Upon receiving this response, the Officiant reads or recites the following:

Then repeat after me the words of the New and Everlasting Covenant, which will bind you eternally to one another:

I, (*say name*),
With a determination that is fixed,
Immovable and unchanging,
Give myself unto you, (*name/s*)
To be your (*husband/wife/companion*)
In the bonds of love and thanksgiving forever;
With my strength, I will uplift you;
With all that is within me, I will love you,
And hold your life,
Your love,
And your joy
As sacred,
Through all generations of time
And throughout all eternity—
Worlds without end: Amen.

Once the above covenant has been administered to each person, the Officiant raises their right arm to the square and reads or recites the following blessing:

By the power of the Priesthood, and by virtue of the Holy Spirit of Promise, I pronounce (*names of those sealed*), sealed in marriage for Time and all eternity.

I charge you to always honor and hold sacred the Eternal Covenant you have made with one another this day before God and these witnesses.

I seal upon you the blessings of the holy resurrection, with power to enter eternity clothed with glory, immortality, and eternal lives.

I seal upon you the blessings of Eternal Progression and exaltation among the Gods.

Go forth, and during your season upon the Earth, embrace the fullness of life that together you might bring to pass much good, that you might have joy and have it abundantly!

These blessings, together with all other blessings pertaining to the New and Everlasting Covenant, I seal upon you, by virtue of the Holy Spirit of Promise, for Time and all eternity—
Worlds Without End, Amen.

APPENDIX H

CHILD & PARENT SEALINGS

IN THE REFORM MORMON ORDINANCE FOR Blessing and Naming Newborns (*See Appendix E*), the parents make covenants with their infant child. In the following ordinance, children (age 16 or older) and their parents make covenants with one another, mutually sealing their relationship for time and eternity. The purpose of this ordinance is to strengthen the emotional and spiritual bond between children and parents.

This ordinance can also be performed for those who want to celebrate and honor their relationship with deceased parents, with friends or loved ones of their choosing standing in as proxies for their deceased parents. This ordinance is not performed for the salvation of the deceased parent because such ordinances are not required in Reform Mormonism. Instead, this ordinance is performed to emotionally and spiritually nurture the living.

Consistent with the early Mormon practice of Adoption Sealings, one may instead choose to be sealed as the child to parental figures who are biological relatives but have been loving and supportive—if they agree to the sealing.

As with all Reform Mormon ordinances, this Sealing can be performed in the home or any place chosen by those being sealed. Likewise, they can invite any Reform Mormon they wish to serve as the Priesthood Officiant. (*See Appendix 4:1-5*) The wording of the following ordinance can also be adapted to better fit the needs of those being sealed and their relationship.

The Ordinance

The Child and Parents kneel at the altar. One at a time, the Child and each Parent will join their right hands.

If the Child is being sealed to a deceased parent, a proxy may act on behalf of the deceased.

The Priesthood Officiant addresses the Child, reading or reciting the following question:

Do you (*child's name*) take (*parent's name*) by the hand and accept (*him/her*) to be your (*father/mother/parent*) for time and all eternity according to the New and Everlasting Covenant; and do you do this in the presence of God, Angels and these witnesses of your own free will and choice?

The Child replies, "I do."

The Officiant continues to address the child, reading or reciting the following:

Then repeat after me the words of the Covenant:

I, (*child's name*)
With a determination that is fixed,
Immovable and unchanging,
Accept you, (*parent's name*),
As my (*father/mother/parent*)
In the bonds of love and thanksgiving forever;
On this day, I am by covenant
Your (*son/daughter/child*);
Your forefathers and foremothers,
From time immemorial,
Whether in heaven or on earth,
I accept as my own;
And in my heart
I will hold all of you in honor and remembrance
Through all generations of time
And throughout all eternity,
Worlds without end. Amen.

The Priesthood Officiant then addresses each Parent individually, one at a time, reading or reciting the following question:

Do you (*parent's name*) take (*child's name*) by the hand and accept (him/her) unto yourself as your child for time and all eternity according to the New and Everlasting Covenant; and do you do this in the presence of God, Angels and these witnesses of your own free will and choice?

The Parent replies, "I do."

The Officiant continues to address the parent, reading or reciting the following: This is repeated for the second parent before continuing.)

Then repeat after me the words of the Covenant:

I, (*parent's name*),
With a determination that is fixed,
Immovable, and unchanging,
Give myself unto you, (*child's name*)
To be your (*father/mother/parent*)
In the bonds of love and thanksgiving forever;
On this day, I have, by covenant, begotten you:
Blood of my blood, flesh of my flesh,
My beloved child
In whom I am well pleased.
Health in the navel,
Marrow in the bones,
Strength in the sinews;
The power in the Priesthood be upon me
and my posterity
For all generations of time
And throughout all eternity,
—Worlds Without End. Amen.

The above is repeated with each parent before continuing. When done, the Officiant raises the right arm to the square and reads or recites the following:

I seal you, (*child's name*), to your parents, (*parents' names*), for time and all eternity according to the New and Everlasting Covenant.

May your hearts be turned to one another
All the days of your lives,
That through this covenant
All the families of Earth might be blessed.
May you enter Eternity
Clothed with Celestial glory and eternal life,
There to be reunited
With all of your fathers and mothers
Who came before you.

These blessings, along with all others
pertaining to the New and Everlasting Covenant,
I seal upon you now and throughout all eternity—
Worlds Without End, Amen.

APPENDIX I

THE SEALING OF SIBLINGS

THIS ORDINANCE IS FOR those who wish to celebrate their love for their siblings and honor those relationships through a Sealing. Friends and loved ones who are not biologically related may also be sealed to one another as siblings.

Those wishing to be sealed sit before an altar and the person they have chosen to serve as the Priesthood Officiant. The Officiant holds a small bowl of water. Those being sealed sit and grasp each other's right hand.

One will declare to the Priesthood Officiant:

I love this one as my own!

The Officiant then says the following as they sprinkle water on the siblings:

By the authority of the Holy Priesthood, and in the presence of God, Angels, and these witnesses, I seal you, *(Name)* and *(Name)* as siblings for time and all eternity—Worlds Without End. Amen.

APPENDIX J

CONSECRATING OIL

OLIVE OIL SHOULD BE CONSECRATED by the authority of the Priesthood before it is used in administering blessings or performing anointings preparatory to Marriage Sealings and the Reform Mormon Endowments. A Reform Mormon may consecrate the oil alone or in the company of others.

To consecrate the oil, one holds an open container of olive oil and says the following:

(Address Deity)

By the authority of the Holy Priesthood, I consecrate this oil and set it apart for anointing and blessing the sick and afflicted.
Amen.

APPENDIX K

ADMINISTERING TO THE SICK

REFORM MORMONS BELIEVE THAT every human being has a divine connection to God and, when acting upon principles of righteousness, can access the powers of heaven, which are referred to as Priesthood. (*See Appendix A:1-5*) Therefore, any Reform Mormon can perform this ordinance.

Anointing with Oil

The Priesthood Officiant performing the anointing pours a drop of consecrated oil on the person's head, then places their hands lightly on the person's head and says the following:

(Person's full name)

By the authority of the Holy Priesthood, I anoint you with oil consecrated for anointing and blessing the sick and afflicted. Amen.

Sealing the Anointing

Though not a requirement, two or more Officiants typically lay their hands on the sick person's head. Then the Officiant who seals the anointing...

- ❖ Calls the person by their full name
- ❖ Seals the anointing by the authority of the Holy Priesthood
- ❖ Gives words of blessing and closes with "Amen" as the Holy Spirit directs

APPENDIX L

DEDICATING GRAVES

THE DEDICATION OF A LOVED ONE'S FINAL RESTING PLACE—be it a burial plot, mausoleum, or, in the case of cremation, urn—is performed by the authority of the Priesthood.

Reform Mormons believe that every human being has a divine connection to God and, when acting upon principles of righteousness, can access the powers of heaven, which are referred to as Priesthood. (*See Appendix A: 1-5*) Therefore, any Reform Mormon may perform this ordinance.

To dedicate a grave, one...

- ❖ Addresses Deity
- ❖ States that one is acting by the authority of the Holy Priesthood
- ❖ Dedicates and consecrates the burial plot or urn as the deceased's resting place
- ❖ Prays that the place will be hallowed and protected until the Resurrection
- ❖ Offers thanks for the life of the deceased as the Holy Spirit directs
- ❖ Asks that the family be blessed, offers words of comfort as the Holy Spirit directs, and closes with "Amen" as the Holy Spirit directs

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Verses 1—10: Selected from “The Regeneration and Eternal Duration of Matter,” from “The Millennium, and Other Poems” by Parley P. Pratt (New York: Printed by W. Molineux, 1840)

DOCTRINE 4: THE HUMAN & THE DIVINE

Verses 1—36: Selected from the funeral sermon of King Follett, delivered by Joseph Smith at Nauvoo, Illinois, on April 7, 1844. First published in “Conference Minutes,” in “Times and Seasons,” August 15, 1844, 5:612–617. <https://www.josephsmithpapers.org/paper-summary/discourse-7-april-1844-as-published-in-times-and-seasons/1>

DOCTRINE 5: THE DIVINE CHARACTER

Verses 1—13: Selected from the “Lecture Third,” published in “Doctrine and Covenants,” (F. G. Williams & Co., Kirtland, Ohio, 1835) pp. 35—52

Verses 14—26: Selected from “Lecture Seventh,” published in “Doctrine and Covenants,” (F. G. Williams & Co., Kirtland, Ohio, 1835) pp. 65—70

DOCTRINE 6: THE HOLY SPIRIT

Verses 1—2: Adapted from “Lecture Fifth,” published in “Doctrine and Covenants,” (F. G. Williams & Co., Kirtland, Ohio, 1835) pp. 52—54

Verses 3: Selected from Joseph Smith’s second revision of the Old Testament, circa March 8, 1831, through April 5, 1831, and late July 1832 through July 1833 (handwriting of John Whitmer, Frederick G. Williams, and Sidney Rigdon) p. 18
<https://www.josephsmithpapers.org/paper-summary/old-testament-revision-2/22>

Verses 4—9: Selected from “Key to the Science of Theology” by Parley P. Pratt. Published in 1855 by F.D. Richards (Liverpool). pp. 101-103

DOCTRINE 7: LOVE

Verses 1—8: Adapted from I Corinthians 13: 1—8

Verse 8: Adapted from Moroni 7:47

Verse 9: Adapted from Matthew 22:37-39

Verse 10: Adapted from Matthew 5: 43—48 / III Nephi 12:43—38

Verses 11—15: Adapted from I John 4: 7—21

Verse 16: Adapted from I Nephi 11: 21—23

Verse 17: Adapted from Moroni 7:48

DOCTRINE 8: RIGHTEOUSNESS

Verse 1: Selected from a discourse by Joseph Smith at Nauvoo, Illinois, May 21, 1843; in Martha Jane Knowlton Coray, Notebook; handwriting of Howard Coray, p. 37 www.josephsmithpapers.org/paper-summary/discourse-21-may-1843-as-reported-by-howard-coray/2

Verses 2—3: Selected from “Times and Seasons” (Nauvoo, Illinois), 15 Apr. 1842, vol. 3, no. 12, p. 759, <https://www.josephsmithpapers.org/paper-summary/times-and-seasons-15-april-1842/9>

Verses 4—5: Selected from a letter from Joseph Smith, Nauvoo, Illinois, to the Quorum of the Twelve, England, 15 Dec. 1840; handwriting of Robert B. Thompson, with the signature of Joseph Smith. <https://www.josephsmithpapers.org/paper-summary/letter-to-quorum-of-the-twelve-15-december-1840/2>

Verses 6—7: Selected from a letter from Joseph Smith, Oliver Cowdery, William W. Phelps, and John Whitmer in Kirtland, Ohio, to “the Saints scattered abroad,” June 1835. Published in “The Latter Day Saints’ Messenger and Advocate,” June 1835, pp. 137–138. <https://www.josephsmithpapers.org/paper-summary/appendix-2-letter-to-the-saints-scattered-abroad-june-1835/1>

Verses 8 and 14: Selected from remarks by Joseph Smith to the Female Relief Society at Nauvoo, Illinois, on March 17, 1842. Recorded in “A Book of Records, Containing the proceedings of The Female Relief Society of Nauvoo,” Minute Book, March 17, 1842—March 16, 1844; handwriting of Eliza R. Snow, Phebe Bartholomew Wheeler, Hannah Ells, and an unidentified scribe. <https://www.josephsmithpapers.org/paper-summary/nauvoo-relief-society-minute-book/62>

Verses 9—10: From “To the Saints of God,” published in “Times and Seasons” (Nauvoo, Illinois), Oct. 15, 1842, vol. 3, no. 24, p. 952 <https://www.josephsmithpapers.org/paper-summary/times-and-seasons-15-october-1842/10>

Verses 11—13, 15: Selected from Joseph Smith's letter of April 4, 1839, written in the jail at Liberty, Missouri. Recorded in “History, 1838–1856, volume C-1 [November 2, 1838–July 31, 1842],” p. 908 <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/90>

Verse 16: Selected from remarks by Joseph Smith to the Female Relief Society at Nauvoo, Illinois, on June 9, 1842. "History, 1838–1856, volume C-1 Addenda," p. 74, <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-addenda/74>

DOCTRINE 9: HUMAN AFFECTION

Verses 1—11: Selected from "Intelligence and Affection," by Parley P. Pratt, published in "An Appeal to the Inhabitants of the State of New York, Letter to Queen Victoria (Reprinted from the Tenth European Edition,) The Fountain of Knowledge; Immortality of the Body, and Intelligence and Affection." (Nauvoo, Illinois: John Taylor, Printer, 1840)

DOCTRINE 10: FRIENDSHIP

Verses 1—4: Taken from a sermon by Joseph Smith, delivered on July 23, 1843. Recorded in Joseph Smith History, 1838–1856, vol. E-1, created 20 August 20, 1855 through April 5, 1856, p. 168 <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-e-1-1-july-1843-30-april-1844/50>

DOCTRINE 11: FREEDOM OF CONSCIENCE

Verses 1—2: Selected from "The Elders of the Church in Kirtland, to Their Brethren Abroad," published in "The Evening and the Morning Star," Feb. 1834, p. 135 <https://www.josephsmithpapers.org/paper-summary/letter-to-the-church-circa-february-1834/1>

Verse 3: Selected from "Church History" by Joseph Smith in "Times and Seasons," March 1, 1842, 3:710

Verse 4: Selected from a discourse delivered by Joseph Smith on April 8, 1843, in Nauvoo, Illinois

Verses 5—7, 13: Selected from a letter from Joseph Smith, in Liberty, Missouri, to Edward Partridge and the church, in Quincy, Illinois, circa 22 March 1839. <https://www.josephsmithpapers.org/paper-summary/journal-december-1841-december-1842/69>

Verses 8—9: Selected from a letter from Joseph Smith, in Nauvoo, Illinois, to James Arlington Bennet, in Flatbush, New York, dated

September 8, 1842 <https://www.josephsmithpapers.org/paper-summary/letter-to-james-arlington-bennet-8-september-1842/1>

Verses 10—11: Selected from “Declaration on Government and Law, circa August 1835,” published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 252

Verse 12: Selected from Council of Fifty, “Record,” April 11, 1844, vol. 1, pp. [116--121], Church History Library, in Joseph Smith Papers, Administrative Records, Council of Fifty, Minutes, March 1844—January 1846, 97–101)

DOCTRINE 12: PRIESTHOOD

Verse 1: Report of discourse given by Joseph Smith, in Montrose Iowa Territory, or Commerce, Illinois, between ca. June 26 and ca. August 4, 1839. Written by Richards between January 13, 1840, and April 20, 1841, in "W. Richards Pocket Companion Written in England," pp. 65 <https://www.josephsmithpapers.org/paper-summary/discourse-between-circa-26-june-and-circa-4-august-1839-as-reported-by-willard-richards/3>

Verses 2: See Alma 13:1—3

Verse 3: See Ether 12:10

Verse 4: See Hebrew 7:3 (Joseph Smith Translation); Melchizedek 1:3—4

Verse 5: See Alma 43:2

Verse 6: See Isaiah 61:1—3; Luke 4:18—19; Vision of Moses 1:43

Verse 7: See Hebrew 7:3 (Joseph Smith Translation)

Verse 8: See Alma 13:4—6

Verses 9 and 11—12: Taken from Joseph Smith's letter of April 4, 1839, written in the jail at Liberty, Missouri. Recorded in "History, 1838–1856, volume C-1 [November 2, 1838–July 31, 1842]," p. 908 <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/90>

Verse 10: Taken from a discourse by Joseph Smith at Nauvoo, Illinois, May 21, 1843; in Martha Jane Knowlton Coray, Notebook; handwriting of Howard Coray, p. 37 www.josephsmithpapers.org/paper-summary/discourse-21-may-1843-as-reported-by-howard-coray/2

Verses 13—15: See Alma 7:22—24

SECTION 13: TRUTH

Verses 1, 4, 5: Selected from a letter from Joseph Smith, in Liberty, Missouri, to Isaac Galland, in Commerce, Illinois, dated March 22, 1839. Published in "Times and Seasons," (Nauvoo, Illinois), February 1840. p. 54 <https://www.josephsmithpapers.org/paper-summary/letter-to-isaac-galland-22-march-1839/4>

Verse 2: Selected from a letter from Joseph Smith, in Nauvoo, Illinois, to Israel Daniel Rupp, Lancaster, Pennsylvania, dated June 5, 1844 <https://www.josephsmithpapers.org/paper-summary/letter-to-israel-daniel-rupp-5-june-1844/1>

Verse 3: Selected from a revelation dated May 1833, published in published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 211

Verses 6—7: Selected from a sermon delivered by Joseph Smith on July 23, 1843, in Nauvoo, Illinois. Record in Joseph Smith's Journal, 1842—1844, Book 3, p.14 <https://www.josephsmithpapers.org/paper-summary/discourse-23-july-1843-as-reported-by-willard-richards/4>

COVENANTS

Covenants 1: Selected from Joseph Smith's 1832 history, "A History of the life of Joseph Smith..." pp. 2—3.

<https://www.josephsmithpapers.org/paper-summary/history-circa-summer-1832/2>

Covenants 2: Selected from a revelation dated July 1828, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 7—9

Covenants 3: Selected from a revelation dated February 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 7—9

Covenants 4: Selected from a revelation dated March 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 10—11

Covenants 5: Selected from a revelation dated April 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 14—17

Covenants 6: Selected from a revelation dated April 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 19—20

Covenants 7: Selected from a revelation dated April 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 20—21

Covenants 8: Selected from a revelation dated April 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 28—29

Covenants 9: Selected from a revelation dated May 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 26—27

Covenants 10: Selected from a revelation dated May 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) p. 31

Covenants 11: Selected from a revelation dated June 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) p. 32

Covenants 12: Selected from a revelation dated June 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 35—36

Covenants 13: Selected from a September 1830 revelation, given at Fayette Township, New York. Copied by John Whitmer into Revelation Book 1 (also known as "Book of Commandments and Revelations"), a manuscript book of revelations and other items that was begun in 1831, p. 40.

Covenants 14: Selected from a revelation dated March 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 39—41

Covenants 15: Selected from a revelation dated April 1829, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 47

Covenants 16: Selected from a revelation dated March 1831, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 104—105

Covenants 17: Selected from a revelation dated March 1831, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 106—109

Covenants 18: Selected from a revelation dated November 3, 1831, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) pp. 248—250

Covenants 19: Selected from a revelation dated October 1831, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 151

Covenants 20: Selected from a revelation dated February 27, 1833, in "Revelation Book 2," p. 48 <https://www.josephsmithpapers.org/paper-summary/revelation-book-2/58>

Covenants 21: Selected from a revelation dated May 1831, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) pp. 120—122

Covenants 22: Selected from a revelation dated January 3, 1833, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 119

Covenants 23: Selected from a revelation dated July 1830, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 179

Covenants 24: Selected from a revelation dated December 1833, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 239

Covenants 25: Selected from a revelation dated August 1831, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) pp. 138—139

Covenants 26: Selected from a revelation dated June 1831, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 194, and revelation dated April 23, 1834, <https://www.josephsmithpapers.org/paper-summary/revelation-23-april-1834-dc-104/5>

Covenants 27: Selected from a revelation dated September 4, 1830, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) p. 60

Covenants 28: Selected from a revelation dated March 1831, published in "Book of Commandments," (W.W. Phelps & Co. Kirtland, Ohio, 1833) p. 111—114

Covenants 29: Selected from a revelation dated December 27, 1832, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) pp. 104, 107

Covenants 30: Selected from a revelation dated September 22 and 23, 1832, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 91

Covenants 31: Selected from a revelation dated December 1833, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 236

Covenants 32: Selected from a revelation dated December 1833, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 94

Covenants 33: Selected from a revelation dated May 1833, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 210

Covenants 34: Selected from a revelation dated August 1833, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 216

Covenants 35: Selected from a revelation dated August 1833, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 217—219

Covenants 36: Selected from a revelation dated December 1833, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 236

Covenants 37: Selected from a revelation dated June 22, 1834, published in "Doctrine and Covenants," Second Edition (Printed by John Taylor, Nauvoo, Illinois, 1844) p. 394

Covenants 38: Selected from a revelation dated August 1831, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) p. 140—142

Covenants 39: Selected from a revelation dated March 1832, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) pp. 207—208

Covenants 40: Selected from a revelation dated December 27, 1832, published in "Doctrine and Covenants," (F. G. Williams & Co., Kirtland, Ohio, 1835) pp. 100—108

Covenants 41: Selected from a revelation dated May 6, 1833, published in "Doctrine and Covenants," Second Edition (Printed by John Taylor, Nauvoo, Illinois, 1844) pp. 323—326

Covenants 42: Selected from a revelation dated February 16, 1832, published under the title "A Vision," in Evening and Morning Star (Kirtland, Ohio) July 1832, pp. 27—30

Covenants 43: Selected from a revelation dated February 16, 1832, published under the title "A Vision," in Evening and Morning Star (Kirtland, Ohio) July 1832, pp. 27—30

Covenants 44: Selected from revelation dated January 21, 1836, recorded in "Sketch Book for the use of Joseph Smith, jr.," Journal,

Sept. 1835–Apr. 1836, p. 136 <https://www.josephsmithpapers.org/paper-summary/journal-1835-1836/135>

Covenants 45: Selected from Joseph Smith's letter of March 20, 1839, written in the jail at Liberty, Missouri. Recorded in "History, 1838–1856, volume C-1 [November 2, 1838–July 31, 1842]," p. 904[b]—905 <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/86>

Covenants 46: Selected from Joseph Smith's letter of April 4, 1839, written in the jail at Liberty, Missouri. Recorded in "History, 1838–1856, volume C-1 [November 2, 1838–July 31, 1842]," p. 908 <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/90>

PSEUDEPIGRAPHIA

“The Vision of Moses,” “The Redemption of Adam and Eve,” “The Prophecy of Enoch,” “The Covenant with Noah” and “Melchizedek” were all selected from Joseph Smith’s second revision of the Old Testament, transcribed between March 5, 1831 and April 5, 1831 and late July 1832 through July 1833. This second revision, consisting of 119 pages, is in the handwriting of John Whitmer, Frederick G. Williams, and Sidney Rigdon. <https://www.josephsmithpapers.org/paper-summary/old-testament-revision-2/1>

“The Vision of Abraham” was selected from “The Book of Abraham” as published in *Times and Seasons* in Nauvoo, Illinois on March 15, 1842, pp. 719–722.