

Why Were Some Revelations Excluded from the Teachings and Commandments?

- LDS Sections 2 & 13 are extracts from JS-History and are therefore redundant.
- LDS Sections 4-7, 9-18, & 20-23 are included in the Joseph Smith History, T&C Section 1.
- LDS Section 20 was written by Oliver Cowdery and constitutes church articles and covenants used to begin to structure the early church organization. They no longer apply.
(RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT).

On the last day of 2016, Denver told the scriptures committee, “we are going to need a replacement for Section 20”. Jeff Savage was assigned to that task and Guiding Principles was the first document to come from that effort. Disagreements arose among the assembly over this document which at times became contentious. Representatives from 23 fellowships met together three times yet no agreed statement of principles was composed and accepted by the people as the Lord had directed. Denver asked the Lord to lift the requirement to provide a statement of principles and let the people be left to govern themselves according to their varying circumstances, needs and desires. The Lord gave His answer as recorded in The Answer to Prayer for Covenant.

“You are not excused from writing a statement of principles that I have required at your hands. I forbade my servant David from participating, and again forbid him. But I require a statement of principles to be adopted by the mutual agreement of my people, for if you cannot do so, you will be unable to accomplish other

works that I will require at your hands. When you have an agreed statement of principles, I require it to also be added as a guide and standard for my people to follow.” (T&C 157:55).

In March of 2018, six months after the conference in Boise where the Covenant was given, a vote was taken at a conference in Phoenix and a document was accepted by the preponderance of the conference attendees but no final vote was allowed at that time. In the conference in Layton in September of 2018 this same document was put to a vote both online and by the vote of the conference and was accepted by all but a small minority. Very soon thereafter the Guide and Standard was presented to the Lord for acceptance. Section 175 was received within a few hours thereafter. It is the replacement we have chosen as a people to replace section 20 of the Doctrine and Covenants.

- The 1835 D&C, Section 101 on Marriage, from the original 1835 Kirtland Edition, is not being reintroduced because it is not a product of either Joseph or Hyrum. However, pertinent points are included in another area . (RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

The principal message of the 1835 edition of D&C 101, is found in T&C 157:34, namely “...there shall not any man have save it be one wife, and concubines he shall have none.”

- LDS Section 107 was an amalgamation of content, with only one portion traceable to a revelation before the 1835 publication of the D&C. That portion has been preserved. The 1835 published version bears hallmarks of revisions by the hand of

man. Therefore only a portion has been extracted, and then added to by revelation, to explain the establishment of dispensations and reflect the direction of this current dispensation. A Prophet's Perogative is placed in the Appendix of the T&C. (RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

- LDS Section 110 is completely unverifiable as a true revelation/vision and was not included by Joseph Smith in the 1844 D&C. The three individuals with some information about the section, Joseph Smith, Oliver Cowdery and Warren Cowdery, left no statement or explanation about Section 110. Further, in listing those who visited with them in their respective testimonies, neither Joseph Smith nor Oliver Cowdery mention Elijah as having come. Finally throughout the Nauvoo time frame, including a month before his death, Joseph Smith spoke of Elijah's return as a future and not a past event.(RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT.)

After we decided to eliminate this revelation from our scriptures and requested a replacement revelation, a revelation was received on 14 July 2017 as recorded in T&C 157.

- LDS Section 111 was not included by the scriptures committee because it was believed to be a false revelation. That decision was based on the content of the revelation and Joseph's failure to include it in the 1844 Doctrine and Covenants. It was first published in the Deseret News on Dec. 25, 1852, and was included in the 1876 edition of the LDS D&C. It was purportedly received on Aug. 6, 1836, in Salem, Massachusetts. This section was excluded by the scriptures committee after a

committee member questioned its authenticity. The argument made against its inclusion were:

- o It was not included by Joseph Smith in the 1844 D&C.
- o It includes promises that never came to pass.
- o Its promises seem to appeal to vanity, i.e., “wealth” and “power over the city”.
- o The wording “discover your secret parts” was questioned.
- o It promises wealth of gold and silver-an appeal to lust which never came to fruition.
- o It goes against an earlier revelation to redeem Zion September 11, 1836, just a month later, counseling Joseph to not concern himself with Zion but to tarry in Salem. (V. 6)

- LDS Sections 121, 122 and 123 came from a letter written from Liberty Jail and are presented within the context of the entire letter written by Joseph Smith. (RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

- LDS Section 126 was not included by the scriptures committee. That decision was based on the content of the revelation and Joseph’s failure to include it in the 1844 Doctrine and Covenants.

This section purports to be a revelation directed to Brigham Young. It was not included in the Doctrine and Covenants during the lifetime of Joseph Smith. It was first added in the 1876 LDS Doctrine and Covenants.

The Doctrine and Covenants first produced by the scriptures committee contained this revelation as Section 167. However, after concerns were raised about the wording of the revelation

by a member of the scriptures committee (see below), a proposal came from Denver to exclude it from the Teachings and Commandments and that proposal was unanimously accepted by the committee.

Joseph Smith did not include this revelation in the 1844 Doctrine and Covenants but that per se was not reason enough to exclude it as the committee did include other revelations/sections similarly available for inclusion in the 1844 Doctrine and Covenants yet not published with it including LDS Doctrine and Covenants sections 77, 85, 87, 108–111, 113–118, 120–123, 125, 126, 129–132.

The following observations raised concerns about the revelation:

1- The first five words sound like the words of greeting at the beginning of a letter that Joseph sent to Brigham Young, “Dear and beloved brother Brigham”. “Beloved” is a title not lightly applied to mortal men by the Lord. Joseph, however, commonly referred to men and women as “beloved” in his letters. Brigham Young is referred to as “Brother”, a term the Lord has never used to refer to His relationship to men in revelations. This again suggests a greeting of a letter sent by Joseph to Brigham Young. The revelation was received, according to Brigham Young, in his log cabin when Joseph Smith came to visit him a week after the apostles returned from a prolonged mission to England. We can speculate that perhaps a letter was written later documenting the revelation. We just don’t know.

2- According to the scholars at the Joseph Smith Papers project “the quality of inscription for the journal entries in the book (The

Law of the Lord) suggests that they are copies of previously inscribed notes”. The original document on which the revelation was recorded is not known to exist and the purported date on which this revelation was recorded into the Book of the Law of the Lord by Willard Richards is December 17, 1841. The Joseph Smith Papers project also report that Willard Richards left several pages blank between lists of donations in the book that this revelation was recorded and then he and Clayton Williams later filled in those pages with journal entries including this one.

- LDS Section 129 was a struggle. Initially it was revised by taking the shorthand notes from Joseph Smith’s journal and fleshing them out with bridge words and phrases to make them into comprehensible sentences. However, once attempted, that effort was abandoned and the section was completely removed for the following reasons:

1-The shorthand is just sketchy enough that some of the bridge wording is clearly debatable.

2-The instruction we have through the Book of Mormon is sufficient on its own to allow us to discern evil spirits.

3-This section, if relied upon alone, is apparently not sufficient to defend against lying spirits. (RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

An editorial that Joseph Smith published in the TIMES AND SEASONS, 1 April 1842, entitled TRY THE SPIRITS has been added to the scriptures as Section 147 which provides more reliable and useful information “to defend against lying spirits”.

- LDS Section 130 and 131 were written from notes taken by William Clayton and later reconstructed by Willard Richards who did not accompany Joseph Smith on the four-day trip to Ramus, Illinois. Clayton's notes are fragments and do not agree with Richards reconstruction on many points, for example on the Holy Ghost. The sections first appeared as canon in the 1876 revision prepared by Orson Pratt under the direction of Brigham Young.

- The Restoration Edition of the Doctrine and Covenant included a revised version of LDS Section 132 on celestial marriage which was then “represented as it is posted by Denver Snuffer on his blog, containing the redactions suggested there to make the document internally consistent and reflect the earliest descriptions of the original.” (RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

In the Prayer For Covenant (T&C Section 156) Denver summarized as follows:

“We also have been left with a copy of a copy of a revelation recorded July 12, 1843 that is not in the handwriting of a scribe of Joseph's, and which we believe to have been altered from its original form before it was publicly disclosed. That revelation has been the source of a great deal of mischief, sorrow, ungodly conduct, violence and adulterous lusts among those who accept the published version of that revelation among the various Mormon factions.

We first attempted to edit it to make it more consistent with your other commandments and revelations, but have ultimately concluded to remove it altogether because we cannot fix it. We ask that if there are any commandments, principles or precepts involving the marriage covenant you would be willing to reveal to us to become part of our record, we would receive it with gratitude and rejoicing.”
(T&C 156:50-53)

Our belief that this revelation had been altered from its original form before it was publicly disclosed was confirmed when a replacement revelation on marriage was received 14 July 2017 (T&C 157:33) and the Lord referred to the LDS Section 132 as “an altered document”.

- LDS Section 134 is a declaration on laws & government written by either Oliver Cowdery or Sidney Rigdon, not Joseph Smith.(RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

- LDS Section 135 is simply the announcement of the martyrdom of Joseph and Hyrum.(RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

- LDS Section 136 is from Brigham Young.(RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

Denver has commented on this section in 2011, THE MISSION OF ELIJAH RECONSIDERED, footnote 50, “...when faced with the exodus from Nauvoo, Brigham mimicked Joseph’s

organization and propounded — The Word and Will of the Lord which is now Section 136 of the Doctrine & Covenants. It was, in Brigham's mind, the Lord's will to repeat the pattern Joseph showed them earlier." Denver later explained, "the document begins as Brigham Young's description of what 'the Lord' wanted organized, shifting later into first-person language. It fails to direct how most migrating companies were to be led. One unmentioned company, over which John Taylor and Parley Pratt presided, decided during the western migration to reorganize because of infighting. Brigham Young was furious when he learned they presumed to reorganize, viewing it as an act of willful insubordination against Young. This ultimately led to his decision to seek election to the position of church president. The section was not complete, nor fully followed at the time, nor added to the D&C until the late 1800s."

- LDS Section 138, Joseph F. Smith's vision of the dead, is restricted by copyright and cannot be used. (RESTORATION SCRIPTURES ANNOUNCEMENT March 18, 2017, Chris Hamill, St. George, UT)

Also excluded but considered was

- a revelation received in 1829 on selling a copyright to the Book of Mormon in Canada. When the mission failed Joseph inquired and according to David Whitmer, returned with this explanation, "[s]ome revelations are of God: some revelations are of men; and some revelations are of the devil." (Whitmer 1887, p. 31).

This revelation was included in the 2017 restoration edition of the Doctrine and Covenants but never included in any edition of the D&C during Joseph's lifetime. After the restoration edition of the Doctrine and Covenants was presented in March of 2017, Chris Hamill asked for all to "review" and "input" and at least two members recommended this revelation for exclusion.

The reasons given, listed below, were enough to convince the committee to exclude it.

"1. It was not included in the original Book of Commandments or Doctrine and Covenants suggesting that Joseph had a problem with it.

2. The revelation uses notably different syntax and symbology than can be found elsewhere in scripture. Examples include the anomalous use of the verb "sway" and "covenant" used unilaterally. (it doesn't have a familiar voice).

3-The revelation includes a parenthetical. (God never speaks in parentheses.)

4- Some unknown editor crossed out the last 8 to 10 lines and added an "amen" before the strikeout. Such an extensive redaction make calling to question the whole thing.

5- Based on Joseph's experience with the 116 foolscap pages of translation, it seems unlikely that the Lord would voluntarily relinquish control of the Book of Mormon by selling a copyright and that for MONEY! This sounds more like the work of the devil.

6- according to the testimony of David Whitmer, all parties involved believed the venture would result in success. When it failed, a revelation by Joseph and David Whitmer reported:

“Joseph looked into the hat in which he placed the stone, and received a revelation that some of the brethren should go to Toronto, Canada, and that they would sell the copyright of the Book of Mormon. Hiram Page and Oliver Cowdery went to Toronto on this mission, but they failed entirely to sell the copyright, returning without any money. Joseph was at my father's house when they returned. I was there also, and am an eye witness to these facts. Jacob Whitmer and John Whitmer were also present when Hiram Page and Oliver Cowdery returned from Canada.”

Well, we were all in great trouble; and we asked Joseph how it was that he had received a revelation from the Lord for some brethren to go to Toronto and sell the copyright, and the brethren had utterly failed in their undertaking. Joseph did not know how it was, so he enquired of the Lord about it, and behold the following revelation came through the stone: "Some revelations are of God: some revelations are of men: and some revelations are of the devil." So we see that the revelation to go to Toronto and sell the copyright was not of God, **but was of the devil or of the heart of man.**

David Whitmer, [An Address to All Believers in Christ by a Witness to the Divine Authenticity of The Book of Mormon](#) (David Whitmer: Richmond, Virginia, 1887).”

- Several revelations were considered by the general assembly for inclusion in the new scriptures and put to an online vote carried out July 5-11, 2017 and reported July 24, 2017 but failed to pass by a majority. They include:
- A song sung in tongues
- A Feb 1834 Letter from the Elders

- A Mar 1834 Letter from the Elders
 - An Apr 1834 Letter from the Elders
 - A Joseph Smith November 1835 discourse
 - Two additional accounts of the First Vision
 - A revelation recorded in the Council of Fifty Minutes on the name of the Council.
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- Revelations and Official Declarations of subsequent administrations were not included whether LDS, RLDS or other iterations of Mormonism.

McKay