

April 7-13, 2025

Doctrine and Covenants 30–36

“LIFT UP YOUR VOICES . . . TO DECLAREMY GOSPEL”

Summary:

Doctrine and Covenants 30. Revelation given to Joseph Smith the Prophet to David Whitmer, Peter Whitmer Jr., and John Whitmer, at Fayette, New York, September 1830, following the three-day conference at Fayette, but before the elders of the Church had separated. Originally this material was published as three revelations; it was combined into one section by the Prophet for the 1835 edition of the Doctrine and Covenants.

1–4, David Whitmer is chastened for failure to serve diligently;

5–8, Peter Whitmer Jr. is to accompany Oliver Cowdery on a mission to the Lamanites;

9–11, John Whitmer is called to preach the gospel.

Doctrine and Covenants 31. Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, September 1830. The occasion was immediately following a conference of the Church (see the heading to section 30). Thomas B. Marsh had been baptized earlier in the month and had been ordained an elder in the Church before this revelation was given.

1–6, Thomas B. Marsh is called to preach the gospel and is assured of his family’s well-being;

7–13, He is counseled to be patient, pray always, and follow the Comforter.

Doctrine and Covenants 32. Revelation given through Joseph Smith the Prophet to Parley P. Pratt and Ziba Peterson, in Manchester, New York, early October 1830. Great interest and desires were felt by the elders respecting the Lamanites, of whose predicted blessings the Church had learned from the Book of Mormon. In consequence, supplication was made that the Lord would indicate His will as to whether elders should be sent at that time to the Indian tribes in the West. The revelation followed.

1–3, Parley P. Pratt and Ziba Peterson are called to preach to the Lamanites and to accompany Oliver Cowdery and Peter Whitmer Jr.;

4–5, They are to pray for an understanding of the scriptures.

Doctrine and Covenants 33. Revelation given through Joseph Smith the Prophet to Ezra Thayre and Northrop Sweet, at Fayette, New York, October 1830. In introducing this revelation, Joseph Smith’s history affirms that “the Lord . . . is ever ready to instruct such as diligently seek in faith.”

1–4, Laborers are called to declare the gospel in the eleventh hour;

5–6, The Church is established, and the elect are to be gathered;

7–10, Repent, for the kingdom of heaven is at hand;

11–15, The Church is built upon the gospel rock;

16–18, Prepare for the coming of the Bridegroom.

Doctrine and Covenants 34. Revelation given through Joseph Smith the Prophet to Orson Pratt, at Fayette, New York, November 4, 1830. Brother Pratt was nineteen years old at the time. He had been converted and baptized when he first heard the preaching of the restored gospel by his older brother, Parley P. Pratt, six weeks before. This revelation was received in the Peter Whitmer Sr. home.

1–4, The faithful become the sons of God through the Atonement;

5–9, The preaching of the gospel prepares the way for the Second Coming;

10–12, Prophecy comes by the power of the Holy Ghost.

Doctrine and Covenants 35. Revelation given to Joseph Smith the Prophet and Sidney Rigdon, at or near Fayette, New York, December 7, 1830. At this time, the Prophet was engaged almost daily in making a translation of the Bible. The translation was begun as early as June 1830, and both Oliver Cowdery and John Whitmer had served as scribes. Since they had now been called to other duties, Sidney Rigdon was called by divine appointment to serve as the Prophet's scribe in this work (see verse 20). As a preface to the record of this revelation, Joseph Smith's history states: "In December Sidney Rigdon came [from Ohio] to inquire of the Lord, and with him came Edward Partridge. . . . Shortly after the arrival of these two brethren, thus spake the Lord."

1–2, How men may become the sons of God;

3–7, Sidney Rigdon is called to baptize and to confer the Holy Ghost;

8–12, Signs and miracles are wrought by faith;

13–16, The Lord's servants will thresh the nations by the power of the Spirit;

17–19, Joseph Smith holds the keys of the mysteries;

20–21, The elect will abide the day of the Lord's coming;

22–27, Israel will be saved.

Doctrine and Covenants 36. Revelation given through Joseph Smith the Prophet to Edward Partridge, near Fayette, New York, December 9, 1830 (see the heading to section 35). Joseph Smith's history states that Edward Partridge "was a pattern of piety, and one of the Lord's great men."

1–3, The Lord lays His hand upon Edward Partridge by the hand of Sidney Rigdon;

4–8, Every man who receives the gospel and the priesthood is to be called to go forth and preach.

Supplemental Jewish and Holy Land Insights

How often is "Diligence, Diligent, or Diligently" mentioned in the scriptures?

The quality of careful activity with constant effort is a Godly attribute repeated throughout the scriptures. Diligence, a virtue, is a characteristic that embodies steadfastness, perseverance, and an unwavering commitment towards excellence. Scripturally, diligence goes beyond mere hard work; it reflects a wholeness of dedication in fulfilling responsibility and in demonstrating true faith. Characteristic verses include – **1:** *Diligently* hearken to the voice of the Lord, (**Exodus 15:26**). **2:** *Diligently* keep the commandments of the Lord, (**Deuteronomy 6:17**), (**Alma 7:23**). **3:** Take *diligent* heed to do the commandment and the law, (**Joshua 22:5**). **4:** Keep thy precepts *diligently*, (**Psalms 119:4**). **5:** The hand of the *diligent* maketh rich, (**Proverbs 10:4**). **6:** The hand of the *diligent* shall bear rule, (**Proverbs 12:24**). **7:** The substance of a *diligent* man is precious. (**Proverbs 12:27**).

A man *diligent* in his business. (**Proverbs 22:29**). **8:** Hearken *diligently* unto me. (**Isaiah 55:2**). **9:** Abound in every thing . . . in all *diligence*. (**2 Corinthians 8:7**). **10:** Shew the same *diligence* to the full assurance of hope. (**Hebrews 6:11**). **11:** Rewarder of them that *diligently* seek him. (**Hebrews 11:6**). **12:** Giving all *diligence*, add to your faith. (**2 Peter 1:5**). **12:** Be *diligent* that ye may be found of him in peace. (**2 Peter 3:14**). **13:** Teach them the word of God with all *diligence*. (**Jacob 1:19**). **14:** Because they have been a *diligent* people. (**Mosiah 1:11**). **15:** Expedient that he should be *diligent*. (**Mosiah 4:27**). **16:** Serve him with all *diligence* of mind. (**Mosiah 7:33**). **17:** Portion of his word which he doth grant . . . according to the heed and *diligence* which they give unto him. (**Alma 12:9**). **18:** They had searched the scriptures *diligently*. (**Alma 17:2**). **19:** Because of your *diligence* . . . ye shall pluck the fruit. (**Alma 32:42**). **20:** Continual peace . . . because of their heed and *diligence*. (**Alma 49:30**). **21:** Steadfast . . . willing with all *diligence*. (**3 Nephi 6:14**). love endureth by *diligence*

unto prayer. **(Moroni 8:26)**. **22:** Let us labor *diligently*. **(Moroni 9:6)**. **23:** *Diligent* in keeping the commandments. **(Doctrine and Covenants 6:20)**. *Diligent* unto the end. **(Doctrine and Covenants 10:4)**. **24:** If he shall be *diligent* . . . blessed unto eternal life, **(Doctrine and Covenants 18:8)**. **25:** Crowned with blessings . . . they that are faithful and *diligent*, **(Doctrine and Covenants 59:4)**. **26:** For a reward of their *diligence*, **(Doctrine and Covenants 70:15)**. **27:** Let every man be *diligent* in all things. **(Doctrine and Covenants 75:29)**. **28:** Give *diligent* heed to the words of eternal life. **(Doctrine and Covenants 84:43)**. **29:** Search *diligently*, pray always, and be believing. **(Doctrine and Covenants 90:24)**. **30:** See that they are more *diligent* and concerned at home. **(Doctrine and Covenants 93:50)**. **31:** Victory and glory is brought . . . through your *diligence* **(Doctrine and Covenants 103:36)**. **32:** Obtain this blessing by your *diligence*. **(Doctrine and Covenants 104:79)**. **33:** Learn his duty, and to act . . . in all *diligence*. **(Doctrine and Covenants 107:99)**. **34:** Perform that work, and cease not their *diligence*. **(Doctrine and Covenants 124:49)**. **35:** Let your *diligence* . . . be redoubled. **(Doctrine and Covenants 127:4)**. **36:** Gains more knowledge . . . through his *diligence*. **(Doctrine and Covenants 130:19)**. **37:** Be *diligent* in preserving what thou hast. **(Doctrine and Covenants 136:27)**.

How does God define His relationship to us?

The consideration of the Lord expressing our relationship to Him, and His Father, as family is a comforting perspective. The concept of family is fundamental to true religion. In the book of Genesis, the *Torah's* (law) starting point, answers the question with guidelines about families, husbands and wives, parents and children, brothers and sisters. The report included

positives and negatives; Adam and Eve and their family, Esau treating Jacob with mercy, Joseph saving his brothers. The prophet Hosea describes God as a parent teaching a young child how to take its first faltering steps: "When Israel was a child, then I loved him, and called My son out of Egypt," **(Hosea 11:1)** In modern times Thomas Marsh is assured that his family would be taken care of, "Wherefore, your family shall live." **(Doctrine and Covenants 31:5)** President Harold B. Lee (1899-1973) taught, "The most important of the Lord's work you will ever do will be within the walls of your own homes" **(Teachings of Presidents of the Church: Harold B. Lee [2000], 134)**. Because we accomplish what we think about, God teaches us to remove thinking of what man can do, "The LORD is on my side; I will not fear: What can man do unto me?" ". . . Therefore shall I see my desire . . ." **(Psalm 118:6-7)** ". . . The voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart." **(Doctrine and Covenants 33:1)**

What makes Elijah's return so powerful for Jews and Latter-day Saints?

Passover (first full moon after the spring equinox), is a time for Elijah to return. The ancient eating arrangement at the Passover meal (*Seder*) was "U" shaped with the open end towards Jerusalem. If you are facing the "U" with Jerusalem behind you, to your left, the oldest is seated at the second seat with one of the youngest of his choice seated at his right hand, in the first seat. At the other end of the "U" shaped seating arrangement is an empty chair for Elijah. His place was directly opposite the youngest and the oldest, symbolic (if you please) of Elijah "turning the hearts of fathers to children and the children to the fathers." Jews are still waiting for the prophets Moses

and Elijah to return. Two seats are traditionally and historically reserved for them in every synagogue. At one of the early meetings of the “*Bnai Shalom*” group (Jewish/Latter-day Saint cultural group), the late Apostle LeGrand Richards (1886-1983), once remarked that he saw two beautifully decorated chairs fastened to the wall of a synagogue he was visiting. Knowingly, he asked the Rabbi, “What are those two chairs for?” The reply came quickly that they were being kept for Elijah and Moses. Elder Richards, seizing the moment and using his wonderful sense of humor said, “Get them down, they’ve already been here!” At the Passover meal (*seder*), a door is opened for Elijah, a seat is reserved for him and songs are sung in expectation of Elijah. During Passover, on April 3, 1836, while millions of Jews were going through the festive ritual of anticipating Elijah, he came to Joseph Smith the prophet in Kirtland, Ohio.

What can I learn from the Lord’s mention of the Fig Tree?”

In the “Parable of the Fig Tree” briefly referred to in **Matthew 24:32**, **Mark 13:28**, **Luke 13:6**, **Luke 21:29** and the **Doctrine & Covenants 35:16**, consideration should be given to the growth of fig trees in Israel. First, the fruit appears in the spring season, then the leaves grow as the tree becomes full, followed by a second fruit in the fall season. The modern portion of the parable includes, first, the restoration, then the growth of the Church, followed by the second coming of the Messiah. The Old Testament records the prophesy and the subsequent fall of the Lord’s City (Jerusalem) with the resulting exile of the Jews. The destruction of the wicked Nebuchadnezzar is noteworthy. The scattering is always followed by a gathering. The imagery of “first figs” and “second figs” as stated helps us understand the interpretation of the signs. The intended imagery is about the TWO comings of the Lord. “The Lord shewed me, and, behold, two baskets of figs were set before the temple of the Lord, after that

Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. Again the word of the Lord came unto me, saying, Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.”
(Jeremiah 24:1-10)

How does the second crop of figs relate to the second coming?

There may be a parallel in the parable of the fig tree when the first fruit allows the wheat and tares to grow together. “But in the second fruit, when the Lord comes, judgement will be passed and the tares removed. Sins and hurt will be exposed

and a way provided so that they can be redeemed and the people become redeemed. “And they shall learn the parable of the fig tree, for even now already summer is nigh.” **(Doctrine and Covenants 35:16)** “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. **(Matthew 24:32)** “And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—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 summer is now nigh at hand; Even so it shall be in that day (second coming) when they shall see all these things, then shall they know that the hour is nigh, (emphasis added) **(Doctrine and Covenants 45:36-38)** “I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen.” **(Doctrine and Covenants 36:8)** Looking at ourselves, with our families—are we ready?