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REVELATIONS, UNPUBLISHED

Not all revelations of God to his latter-day PROPHETS have been formally published, let alone accepted by the COMMON CONSENT of the Church as canonized scripture. Just as the compilers of the Bible had to decide which texts to include, similar decisions have been made in this DISPENSATION with respect to modern revelations. Initially this process was carried out by those assigned by the Prophet Joseph SMITH to gather the revealed materials, organize them, and, under his supervision, print the Book of Commandments (1833) and the Doctrine and Covenants (1835). They included those revelations that were relevant "for the establishment and regulation of the kingdom of God on the earth in the last days" (D&C [1981], "Explanatory Introduction"). Latter-day Saints believe that divine inspiration played a role in guiding these selections (*DS* 3:202).

Many revelations are not included in the STANDARD WORKS, however; for example, those given to specific individuals under particular circumstances containing personal instructions rather than doctrine for the Church. Many are published in the *History of the Church* or are found in collections of Church documents. Examples include a revelation calling John E. Page to go to Washington, D.C. (*HC* 6:82), and a revelation about the division of the United Firm (*Kirtland Revelation Book*, p. 111). Also excluded are temple ordinances and other sacred matters not published to the world.

The Church of Jesus Christ of Latter-day Saints regards its canon of scripture as open, and two earlier revelations were added to the canon in 1979 (D&C 137 and 138). Latter-day Saints believe that God "will yet reveal many great and important things pertaining to the Kingdom of God" (A of F 9).

Another example of revelation received but not published is the revelation underlying the announcement by the FIRST PRESIDENCY in June 1978 extending the priesthood to all worthy male members of the Church. Only an official statement

concerning that revelation was published (*see* DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2). Other changes in the Church, such as the recent expanding of the role of the SEVENTY, accelerating temple building, and expanding missionary activity, are viewed by Latter-day Saints as manifestations of divine direction. The revealed basis of these changes is not always published, as it more often was in the early years of the Church. As Elder James E. Faust declared, "In our time God has revealed how to administer the Church with a membership of over six million differently than when there were just six members of the Church" (Faust, p. 8).

A few writers have attempted to collect and publish revelations that are attributed to prophets but not published in the scriptures. Some of these texts are based on credible sources; others come from sources that are suspect, if not invalid. When a so-called revelation contains statements and declarations that are clearly out of harmony with the standard works and official statements of the First Presidency, such materials are considered to be spurious.

In biblical times, false prophets sometimes spoke and wrote in the names of others and claimed revelations from God (cf. Deut. 18:20–22; Matt. 7:15). Today, some people similarly find journals or produce documents containing alleged revelations. The main guideline used for assessing these is as follows: "No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses . . . until I shall appoint . . . another in his stead" (D&C 28:2, 7). Latter-day Saints believe that the right to receive revelation for the entire Church is reserved for the PRESIDENT OF THE CHURCH.

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REVERENCE

Latter-day Saints share with other religious people an inner yearning or inclination to venerate that which is holy. President David O. MCKAY empha-